



## **Voluntary Sector Working Paper**

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**Ties that Bind? An empirical exploration of values in the voluntary sector: value importance, hierarchy and consensus in independent hospices in the UK**

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**Number 2**

**April 2006**

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British Library Cataloguing in Publication Data  
A catalogue record for this publication is available from the British Library.

**ISBN: 0 7530 1960 4**

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## **Abstract**

The purpose of this dissertation was to undertake a systematic exploration of voluntary sector values. Values are frequently referred to in published voluntary sector literature as operating at the core of voluntary organizations and being widely shared across the sector. Yet a review of this same literature found that there was little empirical or theoretical evidence on which to support these claims. This research was designed to address this shortfall. First, a well established theoretical values framework was outlined and the relationship between this framework and values commonly affiliated with the voluntary sector was established. Second, I undertook an empirical study of values held by chief executives and board chairs in independent hospices across the UK using the Schwartz Value Survey (SVS) which is based on the this framework. Findings from the survey show that benevolence is a value which is held in high regard by both groups while others differ significantly. Differences in the mean scores for values such as tradition, achievement and self direction, reflect areas of potential value conflict between board chairs as 'value holders' and chief executives as 'value implementers'. This theoretical framework and SVS survey was successfully applied across a wide number of hospice leaders to identify their values and the 'ties that bind'. In the future this survey tool could be applied across organizations and the sector-at-large to enrich and verify the understanding and role of values in the voluntary sector.

## **Acknowledgements**

First and foremost, I would like to thank my wife, Linda, for her love, support, and care throughout this exciting and challenging process. My sincerest gratitude and thanks go to Helmut Anheier for his passion, wisdom, and encouraging words along the way. I would like to express a special thank you to Shalom Schwartz for his generous support and guidance in the use of his SVS Survey. A special note of appreciation goes to Sue Roebuck for her timely support, and to the David Billis Fund which helped to support mailing costs. Finally, many thanks to the 130 survey respondent without whom this study would not have been possible.

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## **1. Introduction**

In voluntary organisations, values permeate the actions of founders, donors, volunteers, workers, managers and trustees (Jeavons, 1992; O'Neill, 1992; Paton, 1992, pp. 3-12). They have the potential to serve as both a strategic and moral guide to the fulfilment of the objectives of an organisation. In carrying out this research, the initial aim was to determine whether there was a relevant theoretical framework which was being used to examine the nature and impact of voluntary sector values. The second primary objective was to discern whether there was systematic empirical research evidence to support claims regarding the role and influence of values in voluntary organisations.

The result of this review of the literature led me to conclude that neither a theoretical framework nor empirical evidence was being used to address values held within the voluntary sector. However, the identification of an existing value framework and survey tool, the Schwartz Values Survey (SVS), which has been widely applied across sectors and countries, led to the consideration of whether this framework and survey tool could also be applied to the voluntary sector, and in particular, to the analysis of the values held by board trustees and chief executives.

Specifically, my research sought to address the following key questions: What values, do key representatives of voluntary organisations hold? What is the nature of the relationship, if any between these values and those which research suggests are held by the voluntary sector-at-large? Are some values more important than others, and to what degree are these values shared (e.g. value consensus) across organizations? Furthermore, are values which are held by key individuals, namely board trustees and chief executives, significantly different? To what extent does value consensus exist within and between each of these two key groups?

These questions were then cross-referenced to a research schematic developed by Yin (Yin, 1994, pp. 3-9). Based on the profile of who was being researched, what was being measured, and the research timeframe, a survey research strategy was identified as the most appropriate means to solicit the desired information. The applicability of the SVS to the focus of this study was also confirmed.

The respondents were identified using a systematic sampling approach and the sampling frame included a verified list of all independent hospices in the UK. The Schwartz Values Survey was then independently sent to chief executives and board chairs with instructions and letters of support encouraging their participation. Written and telephone follow-up measures were taken as required to maximize the response. A statistical analysis of the responses was then conducted to determine value hierarchy and consensus between and within each group.

The survey results showed that there are significant differences in the importance attached to certain values over others between Chief Executives and Trustee Chairs in independent hospices in the UK. The difference in importance the two groups attached to the values of achievement, self-direction, tradition, hedonism and stimulation highlight areas of potential value conflict. There were also similarities between the two groups in relation to the importance given to benevolence, and the mutual lack of importance given to power. Values held by both Trustee Chairs and Chief Executives also reflected differences in their respective roles as 'value holders' and 'value implementers'. Only Chief Executives showed a relationship between value hierarchy and value consensus, a reflection, I suggest, of their common purpose and role across the UK, and the extent to which they frequently interact and collaborate.

There are several key implications from this study for theories related to values within the voluntary sector. First, there is a wider range of value types and a more complex relationship between them, than has been heretofore been described in voluntary sector literature. The findings of the present research confirm the presence of particular values, such as benevolence, thereby supporting the anecdotal assumptions presented in the voluntary sector literature.

However, other values such as hedonism, conformity, self-direction and the desire for achievement, which have not been addressed to date, have also been surveyed and in the future should form part of a complete voluntary sector value profile. Theories concerning voluntary sector values need to take value importance and hierarchy [as above] into account, as well incorporate variances in role relationships (e.g. value holding and value implementing) and organizational type. The importance of values to voluntary organizations has been substantiated by this research, and both a theoretical foundation and a means to empirically measure values across the voluntary sector has been established.

## **2. A Theoretical and conceptual Framework for the Empirical Exploration of Voluntary Sector Values**

### **2.1 Introduction**

The purpose of this section is to review the literature pertaining to voluntary sector values in two dimensions: the use of a theoretical framework and the use of empirical evidence when researchers have examined values held within and across the voluntary sector. I will then introduce the theoretical framework for the SVS developed by Schwartz and used in this study. To link these two fields of study together I cross-reference the SVS value types to the aforementioned voluntary sector literature. I conclude with a profile of my research hypotheses and the rationale for the selection of independent hospices as my test sample.

## **2.2 Values in the Voluntary Sector Literature**

It has been argued that a key distinguishing feature of organisations within the voluntary sector is that they are 'value-driven', hold 'core values'. They are also perceived to have at their foundation, 'shared values' which are shaped and held by their founders and leaders (Gerard, 1983a; Jeavons, 1992; Leat, 1995, pp. 15-22, pp. 35-38; Mason, 1995, pp. 49-69, pp. 106-113, pp. 163-167; O'Neill, 1992; Paton, 1996, pp. 29-44; Tonkiss et al., 1999). However, a review of voluntary sector research on values reveals that there is no clear theoretical framework for the systematic analysis of values in voluntary organisations.

Moreover, little systematic evidence has been accumulated to support claims about the values inherent in voluntary organisations. For example, few research studies included a clearly defined research methodology on which their findings were based. When a research method was identified, no two utilized similar methods, also making comparisons difficult. Often the reviewed literature consisted of a selective summary of other findings combined with anecdotal evidence thus providing no basis on which to generalize or compare findings across studies. In other cases, as found by Paton in his synopsis of available literature, researchers either ignored or oversimplified complex value relationships (Paton, 1999, pp. 132 - 141).

## **2.3 Values within Voluntary Organisations**

Paton argues that voluntary organizations are the 'heartland' of the social economy<sup>1</sup>. He suggests that they are 'value-based', in that they have a distinct value system founded on commitment, and the active participation of members (Paton, 1992, pp. 3-12). Where personal and organisational values are congruent, there is the potential for conflict. Thus, religious organisations are particularly susceptible to conflict as values of devotion, compassion, enthusiasm and solidarity can create conflict, with potentially disruptive consequences for both individuals and the organisation (Paton, 1996). One example is occasions when staff members or volunteers are pressured to sacrifice their work-life balance for the purpose of achieving 'higher' religious moral values. Similar to Paton, Cheung and Henley argue that core values, such as social justice, fairness and accountability are important in shaping the way an organisation is managed, how decisions are made, the manner in which staff and volunteers are treated, and the nature of internal and external accountability (Cheung-Judge et al., 1994, pp. 1-17). While Paton acknowledges the lack of empirical values research evidence (Paton, 1996, pp. 43), neither study provides a theoretical value framework or empirical evidence to support their recommendations.

O'Neill suggests that nonprofit managers should articulate the values of the organisation, and to 'enact and embody' the values, not only of the members of the organization, but also of



society at large (O'Neill, 1992, pp. 205). Although O'Neill attributes the values of justice, honesty and fairness to voluntary sector organisations, he too does so without the support of empirical evidence (O'Neill, 1992, pp. 199-213).

Jeavons posits that, "private, nonprofit organisations, with a public-benefit, have usually come into being and exist primarily to give expression to the social, philosophical, moral or religious values of their founders and supporters" (Jeavons, 1992, pp. 404). He argues that nonprofit organisations are distinctive by virtue of their integrated commitment to core values such as integrity, openness, accountability, service, charity, honesty and respect for others. He also argues that the failure of voluntary organisations to articulate the social, moral or spiritual values on which services are based undermines their credibility and the extent of public trust in them. It also jeopardizes their public support (Jeavons, 1992; Jeavons, 1993; Jeavons, 1994). However, evidence to support these claims is limited to historical and conceptual overviews, profiles of personal experiences and selective examples. Neither empirical evidence nor systematic analyses is presented to confirm the values attributed to voluntary organisations.

Drawing upon the work of Tönnies (1957), Maslow (1965), Parsons (1968), Rose (1967), Jeavons (1992) and others, Mason profiles the wide variety of values which have been ascribed to voluntary sector organizations and their primary role, in his view, as expressive organizations. Although expressive and instrumental values are both noted, the values he attributes to the voluntary sector are an accumulation of lists of values from the private sector literature, foundation and association reports, and his own proposals (Mason, 1995, pp. 107-110). More than thirty values are listed, which range from conservation and community to pluralism and prudence. However, Mason provides neither empirical evidence nor a critical analysis of the referenced literature to support his claims.

Leat asserts that voluntary organizations are culturally different from for-profit organisations (Leat, 1995, pp. 15-22). She explores the issue of nonprofit organisational culture and shared values by examining the views of managers who transferred from the private to the voluntary sector. Using an unspecified interview format, the shared values which are identified by Leat include: sociability, equity and lack of hierarchy, participation and shared decision making, a general anti-business sentiment, trust, altruism and goodness (Leat, 1995). However, because the analysis is not situated within a relevant theoretical framework, the observations have limited application to either theory or practice.

Otto, on the other hand, used a theoretical framework based on organisational psychology theory which incorporated 'role behaviour' and 'expectation enactment' theory and an open and semi-open interview format to explore issues related to role conflict and ambiguity between lead managers and board chairs. Overall, 14 voluntary organisations and 7 public institutions were

interviewed (Otto, 1997, pp. 24-25). The results revealed that their values, which Otto sites as 'power and authority', 'opportunities for learning and growth', 'self-direction' and 'helping others', transcend organisational forms (Otto, 1997, pp. 25-29). Her results are further strengthened by her reference to theory, as above, in both defining her hypotheses and framing her analysis and conclusions.

## **2.4 Values across the Voluntary Sector**

### *Introduction*

There have been numerous attempts to examine the values which are shared by voluntary sector organisations and perhaps more specifically by the people who work within them. However, most observations are neutralized by untested assumptions and weak research methods. Research [see below] which does address values held within the voluntary sector-at-large, continues to reflect the infrequent use of a theoretical framework on which to base research results and a lack of empirical evidence to justify the values authors maintain are held by voluntary sector leaders and/or organisations. The consequence of this methodological oversight is an inability to compare observations across populations, or to generalize observations with the confidence that results from the manifestation of a theory. In various ways, they all fall short of specifically identifying what values are held by 'leaders' in voluntary sector organisations and the importance that is attached to some values over others.

## **2.5 Shared values?**

O'Connell chronicles the shared values which were articulated during the creation of *Independent Sector*, a coalition of leading nonprofits, foundations and corporations in the United States (O'Connell, 1988, pp. 155-162). These values were derived from an iterative identification process conducted by the organizing committee. The values that were identified included: commitment beyond self, worth and dignity of the individual, responsibility, tolerance, freedom, justice, and responsibilities of citizenship. O'Connell argues that whilst these values are not necessarily exclusive to the voluntary sector [in the US], the degree of commitment to these values is significant amongst voluntary sector leaders (O'Connell, 1988). However, neither theoretical nor empirical evidence is presented to support these assertions.

Tonkiss and Passey (1999) examine the relationship between trust and voluntarism, shared values, and the growing 'contract culture' relationship with the state in the UK. The authors examine an NCVO (1997) focus group, expert interview and qualitative survey report on trust and confidence in the voluntary sector, as well as a subsequent Henley Centre (1997) annual public attitude survey on trust (measured by honesty and fairness) and confidence in the

voluntary sector (Tonkiss et al., 1999). Although the results of the Tonkiss and Passey study provide an analysis of trust in the voluntary sector from the perspective of both the general public and members of the voluntary organisations, the analysis fails to provide an explicit measure of values beyond individual perceptions of honesty and fairness.

The 1978 Social Surveys (Gallop Poll Ltd.) survey explored moral and social values across voluntary sector organisations based in the UK. Using both a structured closed and a semi-open interview format, chief executives in 298 voluntary organisations were asked about their views regarding work, management, staff, meaning and purpose of life, family life, leisure and social issues. Values were identified using a series of questions pertaining to personal and organisational priorities (Gerard, 1983a; Gerard, 1983b).

Following the analysis of the survey results Gerard (Gerard, 1983a) posited a number of post-survey hypotheses, one of which concerned the relationship between shared values, organisational structure and style. On the one hand, 'Old Style' agencies, defined by Gerard as conservative, moral and hierarchical and concerned with altruism and maintaining social order. 'Old Style' agencies were mainly concerned with providing a service to those in need. Their staff were also more likely to share religious or moral values. Examples of 'Old Style' agencies included religious charities, health-care and youth work/recreation organisations (Gerard, 1983a). Independent hospices, the focus of this present research, would fall into this category.

On the other hand, 'New Style' agencies were defined as liberal, secular and democratic and prioritised solidarity and social change. They were oriented towards the arts and domestic as well as foreign social and environmental issues, and tended to identify with those in need. Their organisational style was participatory [i.e., encouraged the active participation of staff and members in decision-making processes]. These 'new Style' agencies emphasised political and social values, and shared liberal-democratic principles, rather than religious or moral values. Examples include overseas aid non-governmental organisations and social action groups (Gerard, 1983a). Whilst the extensive analysis undertaken shows that the two values types surveyed ('religious and moral' and 'social & political') did vary in accordance with the two broad classifications of organisational type, the study is limited by its population (foundation applications), respondent profile (chief executives only), and questionnaire design (no measure of shared values).

## **2.6 Conclusion**

The literature reviewed in this section shows clear support for the importance of voluntary sector values. (see Table 1). However, it falls short in terms of systematically or empirically identifying values held by leaders and organisations within and across the voluntary sector. There is a lack

of systematic evidence regarding the importance of particular values to voluntary sector leaders. Similarly, the extent to which particular values may give rise to value conflict, compatibility and consensus is unclear. Fortunately, existing research into the nature and structure of values in a broader context [i.e., beyond the analysis of values in voluntary sector organisations] can help to shed some light on this critical facet of voluntary sector life.

## **2.7 The Nature of Values**

In the late 1940s, drawing on the disciplines of psychology, sociology and social anthropology, Parsons (Parsons et al., 1962b) developed a value-orientation framework, known as the General Theory of Action. It was rooted in the assumption that values were fundamentally individually based [my emphasis] [i.e. based on the experience of individuals], and that value-orientations derive from a three-fold integration of personality, social systems and culture (Parsons et al., 1962b, pp. 6-8).

Values, once learned, become integrated into a relatively stable system, and because they are counterfactual (i.e. values are held even though they may not be consistently supported by actual events, such as having peace of mind, behaving honestly). Values transcend particular experiences, whether in the context of a system of relationships, (e.g. volunteers), or in a relationship system (e.g. a voluntary or religious organisation). However, they are re-prioritised as a result of changes in culture, society, and personal experience and thus will shift throughout ones maturation process and in response to critical societal events such as 9/11 and civilian bombings (Parsons et al., 1962a; Rokeach, 1973).

From this seminal research by Parsons, Kluckhohn and others, the study of value-orientation was further developed and refined particularly by Milton Rokeach and Shalom Schwartz. (Kluckhohn, 1962; Parsons et al., 1962b; Rokeach, 1973; Schwartz, 1987; Spates, 1983; van Deth, 1995; van Deth et al., 1995).

**Table 1 Synopsis of Values Profiled in Voluntary Sector Literature**

Source (reference)	Values	Context
<b>Cheung-Judge, M-Y. Henley, A.</b> (1994) Equality in Action – Introducing Equal Opportunities in Voluntary Organisations	Fairness, (social) Justice, Accessibility Accountability	Foundation for equal opportunities UK legislation
* <b>Gerard, D.</b> (1983) Charities in Britain: conservatism or change?	Authority, Hierarchy, Equity, Compassion, Freedom, Beneficence	Context: organisations – social order (adherence to moral and spiritual values) [stability, unity, cohesion] and <i>service to those in need</i>
	Democracy, Participation, Equality, Tolerance, Individual rights, Solidarity	Social change – (secular and material values) and <i>identify with those in need</i>
<b>Jeavons, T.H.</b> (1994) Ethics in nonprofit management: Creating a culture of integrity	Integrity, Openness, Accountability, Service, Charity, Reciprocity	Organisational ethical values
<b>Jeavons, T.H.</b> (1992) When the Management is the Message: relating values to management practice in non-profit organisations	Organisational honesty, Accountability, Service (to public good), Dignity and respect (for workers and volunteers)	Critical importance of consistency between values in organisational purpose and management
<b>Leat, D.</b> (1995) Challenging Management: An exploratory study of perceptions of managers moving from for-profit to voluntary Organisations	Sociability, Equality, Participation, “business-like”, Trust, altruism	perceptions of managers moving from for-profit to voluntary Organisations
<b>Mason, D.E.</b> (1995) Leading and Managing the Expressive Dimension	Accountability, Caring, Citizenship, Excellence, Fairness, Honesty, Integrity, Loyalty, Promise keeping, Respect	Managing nonprofit organisations
<b>O’Connell, B.</b> (1988) Values underlying Non-profit endeavour	Commitment beyond self (altruism), Worth and dignity of individual, Responsibility, Tolerance, Freedom, Justice, Responsibilities of citizenship	Values espoused by Independent Sector (US)
<b>O’Neill, M.</b> (1992) Ethical Dimensions of Nonprofit Administration	Societal responsibility, Service to vulnerable, Honesty, Environmental protection	Ethical aspects of nonprofit management (US)
* <b>Otto, S.</b> (1997) Comparative Study of role issues and structures in voluntary and statutory organisations	Power combined with commitment to public good, Personal and professional development, Empowerment, Collaboration	Trustee Chairs and senior managers in agencies for the homeless and statutory schools (UK)
<b>Paton, R.</b> (1996) How are values handled in the voluntary sector?	Equal opportunity, User empowerment Social Justice	Social ideals Organisational values Personal conduct
<b>Paton, R.</b> (1992) The Social Economy: Value-based Organisations in the Wider Society	Devotion, Compassion, Enthusiasm, Solidarity, Defiance	Commitment to a common or public benefit
* <b>Tonkiss, F. Passey, A.</b> (1999) Trust, Confidence and Voluntary Organisations: Between Values and Institutions	honesty, fairness, trust	Trust-base relations in civil society

\* Empirical evidence provided

(Cheung-Judge et al., 1994; Gerard, 1983a; Gerard, 1983b; Jeavons, 1992; Jeavons, 1994; Leat, 1995; Mason, 1995; Massie, 1987; O’Connell, 1988; O’Neill, 1992; Otto, 1997; Paton, 1992; Paton, 1996; Tonkiss et al., 1999)

Rokeach (1973) developed a method of ranking instrumental and terminal values. Specifically, Rokeach's values survey method asks participants to rank 18 instrumental values (also known as means values, such as behaving honestly) and 18 terminal values (also known as ends values, such as salvation or peace). The survey is based on the premise that values are interdependent and thus can be ranked in order of importance. This interdependency results in both congruence and conflict between, and within value types (Rokeach, 1973). In relation to the voluntary sector for example, research on religious organisations has reported circumstances where a desire for privacy (a terminal value), has been in conflict with a desire for a sense of belonging (another terminal value), or the importance of being devout (an expressive/ means value), resulting in volunteer or staff burn-out (Jeavons, 1992; Jeavons, 1993).

Schwartz (1987), building on the work of both Parsons and Rokeach further developed and refined this value theory, and subsequently developed a modified survey instrument known as the Schwartz Value Survey (SVS) (Schwartz, 1987).

#### *Defining Assumptions and Values*

The Schwartz Value Survey assumes that values, as revealed in the form of conscious goals, are derived from three universal sources which are requirements for human existence: i) an individual's biological needs, ii) social interaction requirements for coordinated interpersonal interaction, and iii) societal requirements for the survival and smooth functioning of groups (Kluckhohn, 1962; Schwartz, 1987; Schwartz, 1992).

Furthermore, five features define the nature of values. Values are: i) concepts or beliefs, ii) about desirable behaviours or end states, iii) that transcend specific situations, iv) guide selection or the evaluation of behaviour and events, and v) are ordered by relative importance to other values to form a system of value priorities (Schwartz, 1987; Schwartz, 1994, pp. 20). In this context, values are defined as: 'desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity' (Schwartz, 1994, pp. 21).

This definition is particularly relevant to the study of the voluntary sector, as well as to related theory and policy development, given its implicit inclusion of values as goals which serve the interests of a social entity [i.e. serve a 'public purpose'] and motivate individual action (Schwartz, 1994, pp. 21). Thus this understanding of 'values' was adopted as the premise under which this research was undertaken.

### *Value Theory and the Voluntary Sector*

There are ten motivationally distinct value types which are rooted in one or more of the three universal sources identified above (Parsons et al., 1962a). These ten value types are: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity and security (Schwartz, 1992). The individual representative values comprising each value type are itemized in the second column in Table 2.

The values identified in the study of the voluntary sector reviewed above were cross referenced with the ten value types. This was done with a view to showing the theoretical and practical significance of the Schwartz Value Survey to the study of voluntary sector values. For example, while Universalism and Benevolence are relevant to the study of voluntary sector values, the relationship between either of these values, or their specific relationship to other values has yet to be explored in voluntary sector literature.

Thus direct inferences cannot be made from the literature reviewed regarding the relative importance and hierarchy of ascribed voluntary sector values [i.e., how they are ranked in terms of importance], or which values are held by whom. To the best of my knowledge, no such study has been conducted to date within the voluntary sector.

The frequency with which individual values (e.g. equality, social justice), are mentioned in the literature reviewed above was assumed to reflect the extent to which they are perceived to be important to the voluntary sector. Thus, the frequency with which references are made to individual values was used as a way of cross-referencing these voluntary sector values to the Schwartz Values Types. There were at least two matches for seven of the ten Schwartz value type categories [i.e. Achievement, Self-direction, Universalism, Benevolence, Tradition Conformity and Security]. Whilst all of the studies reviewed were cross-referenced, studies which provided empirical research evidence have been separately noted (\*) [Table 2] to reflect the variances in the quality of the research summarized earlier in this section.

### **2.8 Value Theory and Voluntary Sector Literature**

The key to understanding how one value type relates to another lies in the assumption that actions taken in pursuit of any one value type have psychological, practical, and social consequences, which may conflict with, or be compatible with other value types (Schwartz, 1994, pp.23). For example, seeking personal success (achievement) may conflict with helping others (benevolence); while helping others (benevolence) is compatible with gaining approval (conformity) as both involve behaving in a way which is approved by one's close group (Schwartz, 1994, pp. 23)

**Table 2 Schwartz Value Types Cross-referenced to Voluntary Sector Literature**

Definition of Goal **	Representative Values**	Universal Sources**	Voluntary Sector References
<b>Power:</b> Social status and prestige, control or dominance over people and resources	Social power, authority, wealth, preserving my public image	Social Interaction Group function & survival	Otto*
<b>Achievement:</b> Personal success through demonstrating competence according to social standards	Successful, capable, ambitious, influential	Social Interaction Group function & survival	Jeavons, Mason, Otto*
<b>Hedonism:</b> Pleasure and sensuous gratification for oneself	Pleasure, enjoying life, self-indulgent	Biological needs	
<b>Stimulation:</b> Excitement, novelty, and challenge in life	Daring, a varied life, an exciting life	Biological needs	Paton
<b>Self-direction:</b> Independent thought and action – choosing, creating, exploring	Creativity, freedom, curious, independent, choosing own goals	Biological needs Social Interaction	O'Connell, Gerard*
<b>Universalism:</b> Understanding, appreciation, tolerance, and protection for the welfare of <b>all</b> people and for nature	Social justice, broadminded, world at peace, wisdom, a world of beauty, unity with nature, protecting the environment, equality	Biological needs Group function & survival	Cheung-Judge & Henley, Gerard*, Jeavons, Leat, O'Connell, O'Neill, Otto*, Paton, Tonkiss & Passey*
<b>Benevolence:</b> Preservation and enhancement of the welfare of people with whom one is in frequent personal contact	Helpful, forgiving, honest, responsible, loyal	Biological needs Social Interaction Group function & survival	Cheung-Judge & Henley, Gerard*, Jeavons, Leat, Massie, O'Connell, O'Neill, Paton, Tonkiss & Passey*
<b>Tradition:</b> Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self	Humble, accepting my portion in life, devout, respect for tradition, moderate	Group function & survival	Gerard*, Mason, Massie, O'Connell, Paton
<b>Conformity:</b> restraint of actions, inclinations and impulses likely to harm others and violate social expectations or norms	Politeness, obedient, self-discipline, honouring parents and elders	Social Interaction Group function & survival	Jeavons, Mason
<b>Security:</b> Safety, harmony and stability of society, of relationships and of self	Family security, national security, social order, clean, reciprocation of favours	Biological needs Social Interaction Group function & survival	Gerard*, Leat, Mason, Massie, Paton

\* Empirical evidence provided

\*\* (Schwartz, 1994; Schwartz et al., 2001)

(Cheung-Judge et al., 1994; Gerard, 1983a; Gerard, 1983b; Jeavons, 1992; Jeavons, 1994; Leat, 1995; Mason, 1995; Massie, 1987; O'Connell, 1988; O'Neill, 1992; Otto, 1997; Paton, 1992; Paton, 1996; Tonkiss et al., 1999)



### *Value Conflict*

The way in which the 10 value types relate to each other is illustrated in *Figure 1*. Competing values are situated in opposition to each other on the wheel and reflect a bi-polar relationship between the four higher order value types [i.e. higher order meaning a cluster of values]:

- (i) Openness to Change versus Conservation, and
- (ii) Self-Transcendence versus Self-Enhancement.

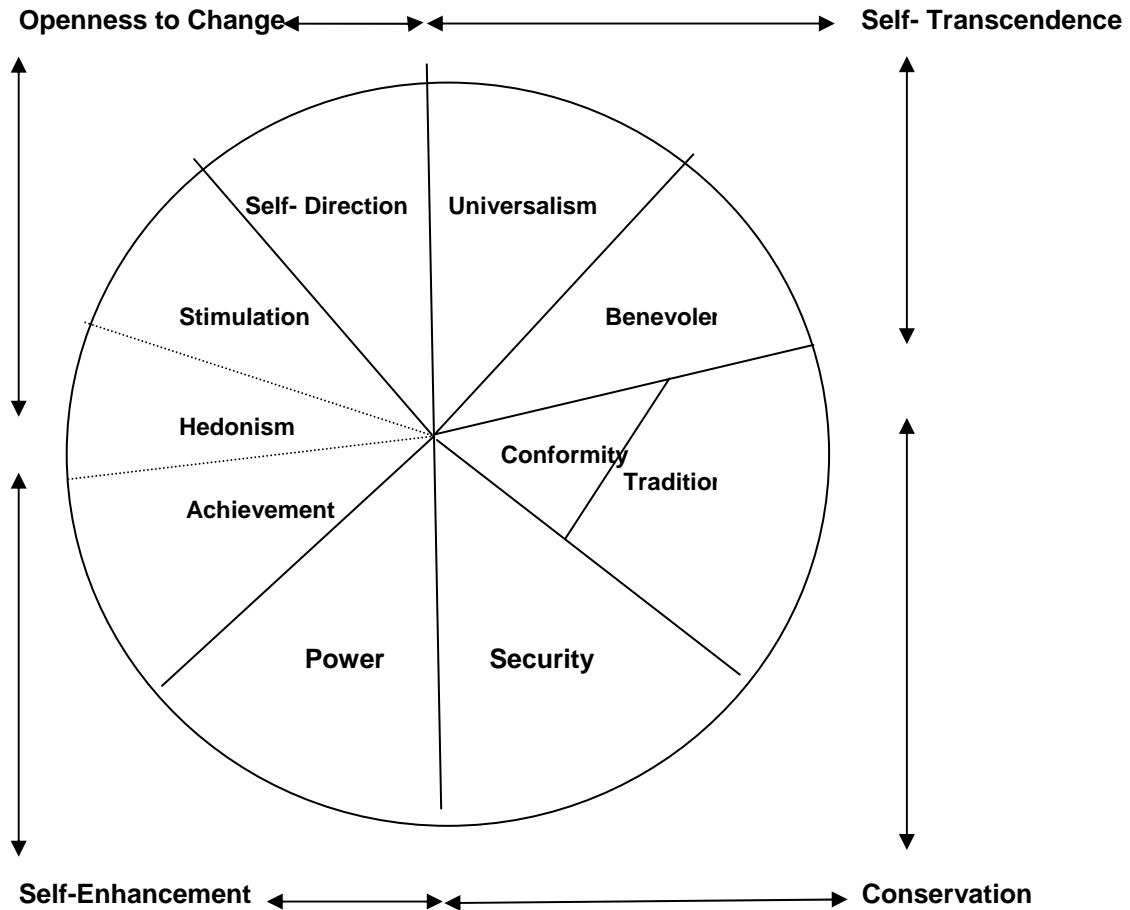
Openness to Change [top left] (stimulation and self-direction, and independent thought and action by a chief executive), for example, is opposed by the Conservation [bottom right] (security, conformity and tradition, submissiveness, and the desire to preserve tradition by a board of trustees, or vice versa) (Schwartz, 1994).

Self-Transcendence (universalism and benevolence), which accepts other individuals as equals and reflects a concern for their welfare, is the value which is most often associated with the voluntary sector. [See Table 2] It is opposed to Self-Enhancement (power and achievement), which emphasises the pursuit of success and power over others. Examples of this scenario are reflected in reports by Jeavons of conflicts between values and management practices in religious organisations (Jeavons, 1993). Hedonism, as reflected in *Figure 1*, shares some elements with both Openness to Change (e.g. stimulation) and Self-Enhancement (e.g. achievement), but received little attention in the reviewed literature.

### *Value Consensus*

Value consensus is a condition of having agreement among individuals and groups regarding the structure of beliefs in a society (Shils, 1975, pp. 164-165), or in this context, the importance attributed to different types of values (Schwartz et al., 2000a, pp. 469). Consensus contributes to social stability by increasing cooperation between individuals and reducing the likelihood of violence being used as a means to resolve conflict. Thus, through value consensus potentially conflicting demands and interests can be accommodated. (Schwartz et al., 2000a; Shils, 1975). Consensus, a commitment to shared values, encourages members of a society to identify with each other, accept common goals and agree on how these goals should be achieved (Schwartz et al., 2000a).

**Figure 1 Theoretical Model of Relations among Value Types, Higher Order Value Types, and Bipolar Value Dimensions\***



\* (Schwartz, 1994) reprinted with permission

## 2.9 Group Identity

Social Identity Theory indicates that consensus [among individuals about values] will be higher when being part of an “in-group”, such as an association of chief executives, or a group of donors or volunteers has an emotional significance for an individual, and is linked with an individual’s sense of self-worth (Tajfel, 1978, pp. 63). What is more, social identity and a sense of belonging to a group are fundamentally linked to the defining characteristics of the groups to which one belongs (Hogg et al., 1988, pp. 6-30).

In relation to the voluntary sector, one could hypothesize that individuals volunteer to be associated with an organisation and its associated public benefit. Their values and social identity are reflected in those organisations, such as a hospice, for example, by virtue of this

association (Brown et al., 2000, pp. vii-xv; Hogg, 1992, pp. 31-41, pp. 88-109; Ros et al., 2000, pp. 81-95).

## **2.10 Value Hierarchy in the Voluntary Sector**

From Table 2, it is possible to gauge that the following higher order Self-Transcendent Values are referenced in voluntary sector literature more frequently than any other values: benevolence (helpful, honest, forgiving, loyal, and responsible), and universalism (broadminded, social justice, equality, and a world at peace). Based on these observations, I hypothesize that:

1. *Benevolence and universalism will be highly ranked by both Trustee Chairs and Chief Executives.*

The values which are rarely mentioned in the voluntary sector literature include: Stimulation (daring, exciting, varied life), Hedonism (pleasure, enjoying life, self-indulgence) and Power (e.g. authority). On this basis, I hypothesize that:

2. *Stimulation, hedonism and power value types will be ranked low in value importance by both Chief Executives and Trustee Chairs.*

Values associated with benevolence [e.g. helpful, honest, and responsible] reflect an internalized motivation for cooperating with others and engaging in supportive social relationships. Values of Universalism [e.g. social justice, equality, and protecting the environment] also contribute to positive social relations. Individuals who attach importance to such values focus on aiding those outside the in-group, in this case, the voluntary organisation (Schwartz et al., 2001). Trustee chairs are more concerned with the external environment. They are less focused on the cooperation and support required to manage an organisation.

As value-holders, trustee chairs are expected to learn lessons from their past experiences, and plan for the future too. If they are older, trustees are more likely to be more concerned with tradition and security. (Schwartz, 1992). Thus, I hypothesize that:

3. *Trustee Chairs will rank universalism higher than the Chief Executives.*
4. *Trustee Chairs will rank the values related to Conservation (i.e., conformity, tradition and security) higher than Chief Executives.*

As value-implementers, chief executives are faced with adapting to new management techniques in a complex environment which requires greater transparency and accountability (Anheier, 2000). I hypothesize that:

5. *Openness to Change value types, i.e., self-direction, stimulation and hedonism will be ranked higher by Chief Executives.*

Achievement (capable, influential, successful and ambitious) is a self-enhancing value type, which is associated with management/managers, even though nonprofit managers may, at times, experience ambiguity and conflict with their ideological commitment (Otto, 1997, pp. 22-23). Thus, I hypothesize that:

6. *As a value, achievement will be rated more highly by Chief Executives than by Trustee Chairs.*

Security (importance of solidarity and social order), and Conformity (politeness, obedience), are associated with avoiding conflict and violating group norms. However, they are also perceived to interfere with meeting self-oriented needs (e.g. stimulation, self-direction) (Schwartz et al., 2001). This situation has been mentioned in the literature reviewed above, For instance, the poor management of values has had negative consequences for voluntary [religious] organisations, including employee and volunteer burnout, and the abuse of positions of authority by embellishing personal perks at the expense of programs and services (Jeavons, 1994, pp. 192-195; Paton, 1999, pp. 138). For this reason, I included religious affiliation and religiosity as independent variables in the survey (see below).

## **2.11 Value Consensus in the Voluntary Sector**

In the voluntary sector literature, reviewed earlier, shared values have been frequently noted in a sectoral or organisational context (e.g. the majority of authors have assumed that very different voluntary organisations 'share' the same values or that members of the same organisation share values), without any substantiating evidence.

Only Gerard's (1983) analysis has attempted to provide any empirical evidence which is conducive to the measurement of value consensus (Cheung-Judge et al., 1994; Gerard, 1983a; Jeavons, 1994; Mason, 1995; O'Connell, 1988; Rossi et al., 1985). Trust, as reflected by honesty and fairness, has been measured in relation to the degree of trust people [i.e. the general public] have in voluntary sector organisations (Tonkiss et al., 1999), but a survey of trust as a value within voluntary organizations has not, to my knowledge, been taken. Previous cross-cultural research on values using the Shwartz Value Survey indicates that consensus and

value importance are independent variables [i.e. there can be a high degree of consensus concerning a value of low importance (e.g. power), and vice-versa, or no relationship at all] (Schwartz et al., 2000a).

The voluntary sector literature has not, to date, empirically addressed the issue of consensus about values shared by individuals, specifically among either chief executives or trustee chairs. However, hospice chief executives are in relatively frequent contact as they address common issues (Grant, 2002). Moreover, there are significant similarities in the role of the chief executive across a wide range of hospices because of their common status and relationship to governance, operations, and fulfilment of organisational purpose. Trustee Chairs, on the other hand operate under fewer common constraints (Hudson, 1999). Thus, I hypothesize that:

*7. The degree of value consensus among Chief Executives will be positively related to the hierarchy of values.*

#### *Independent Variables*

Gerard and Jeavons (Gerard, 1983a; Jeavons, 1993, pp. 52-76) examined the impact of religious affiliation on values and value conflict. Questions about the respondents' religious affiliation and degree of religiosity were included in their surveys. According to Gerard, hospices with a religious affiliation are characterized as 'old style', somewhat conservative agencies which provide a 'service to others' (Gerard, 1983b). In the Schwartz value model (see *Figure 1*), this would reflect a combination of the higher-order values of Self-Transcendence and Conservation.

Age, gender, religiosity, political orientation and the place in which an individual grew-up have been included as variables in previous comparative value surveys (Schwartz et al., 2001; Schwartz et al., 2000a). Therefore, they were also included here. The length of an individual's affiliation with the hospice, and their occupation were included to verify the respondent's experience and position. The individual's identification with a group was drawn upon to identify the context of value hierarchy and consensus.

## **2.12 Research Method and Questions**

The hypotheses (above) were subsequently cross-referenced to a research schematic developed by Yin (Yin, 1994, pp. 3-9) who identifies a recommended methodology based on i) who was being represented in the study (e.g. a national sample board chairs and chief executives); ii) a lack of control over the behaviour of the sample subjects (e.g. no behaviour change was being measured); and iii) the desire for responses which were contemporary (e.g.

no indication of past or future behaviour was being requested). This analysis identified that a survey research strategy would be the most appropriate means to address the hypotheses about value hierarchy and consensus.

The value structure framework which was developed by Schwartz, including how the presence of, or the importance awarded to, certain values such as stimulation and tradition) with conflict or compatibility with universalism and benevolence between individuals], has been confirmed by research in many countries. Cross-cultural research has established that it is possible to classify virtually all of the items found in the lists of specific values from different cultures into one of the ten value types (Schwartz, 1992; Schwartz, 1994; Schwartz et al., 1990).

This classification of value types, and their measurement through the completion of a 56 item value rating survey, the Schwartz Value Survey (SVS), has been applied to a wide range of social issues, including subjective well-being, social desirability, church-state relations, political orientation, and occupational choice, primarily in the context of cross-cultural studies (Roccas et al., 1997; Schwartz, 1992; Schwartz, 1994; Schwartz et al., 2001; Schwartz et al., 1990; Schwartz et al., 2000a; Schwartz et al., 2000b; Schwartz et al., 1997).

Having established, i) that the Schwartz Value Survey is based on solid theoretical foundations, ii) the compatibility of the value theory with the literature on the voluntary sector reviewed above, and iii) the practical applicability of the Survey instrument, I chose to utilize the Schwartz Value Survey to test my hypotheses about voluntary sector values.

### **2.13 Application of Value Theory to Independent Hospices in the UK**

Due to constraints pertaining to time, resources and the sample frame, I chose a distinct sub-set of the voluntary sector, rather than a cross-sectoral sample as the focus for my survey. I did so using the following criteria: i) that the population to be studied was well defined; ii) that each organisation could be identified as a voluntary organisation; iii) that each organisation had a trustee chair and a chief executive or equivalent; iv) that the organisations were represented across all regions in the UK; v) that volunteers were active within the organisation; and vi) that there was a common purpose which defined the range of activities undertaken and the services provided.

Independent hospices meet all of the above criteria. They also conform to the characteristics of the structural-operational definition for nonprofit organizations in that they are organized, private, non-profit distributing, self-governing and voluntary, (Salamon et al., 1997), and all have a volunteer board of trustees and a chief executive or equivalent.

The modern hospice movement, founded by Dame Cicely Saunders in 1967 with the founding of St Christopher's Hospice, has a significant presence in every region of the UK. The eleven National Health Service regions in the UK used by Hospice Information Service in allocating hospice catchment areas and conducting data analysis, was also used in this study. All hospices have a common purpose: to provide active total support to individuals and families during the final stages of an illness. The delivery of hospice and palliative care services in the UK is dominated by voluntary, nonprofit sector charities (74%), with volunteer boards of trustees. The use of volunteers in service delivery, fund raising and bereavement support services is extensive (Addington-Hall et al., 2002; Help the Hospices, 2002; Jackson et al., 2001).

Services range from day care centres with home care support and no residential services, to large residential facilities with up to 50 beds. There are currently 177 independent hospices in the UK, including three with multiple facilities, while other hospices run programmes based on contracts agreed with the NHS (Jackson et al., 2001)

Values also have a particular pertinence to hospices and their services. Hospices are uniformly and explicitly committed to making their services equally accessible to all; they have a patient-centred philosophy, and adopt a holistic approach towards caring for a patient's physical, spiritual and psychological well being (St. Christopher's, 2001). The patient is seen as the manager of their own dying process. Therefore, the capacity to acknowledge and to be responsive to patient values is of paramount importance (Tebbit, 2002).

**Table 3 Profile of Independent Hospice Services in the UK\***

	Home care (HC)	Extended Home Care (EHC)	Day Care (DC)	Volunteer support (V)
England	91	40	143	143
Scotland	9	4	10	11
Wales	4	2	9	10
N. Ireland	2	1	3	3
Total	106	47	165	177
% of total (177)	59.9%	26.6%	93.2%	100%

Note: Profile of independent hospices in the UK. The total number of hospices and palliative care services is 218, larger than the designated total for this study (177) as the overall total includes NHS wards and contracted support services. Children's hospices are not included.

\* (Eve, 2002; Jackson et al., 2001)

## **2.14 Conclusion**

The purpose of this section was to outline a theoretical and conceptual framework for the empirical exploration of voluntary sector values. The review of current voluntary sector literature pertaining to values was assessed using the criteria of i) use of a theoretical framework and ii) empirical evidence to justify stated observations, conclusions or recommendations. For the most part the literature was found wanting and thus I moved to areas of values research outside the voluntary sector literature. This exploration brought into focus the seminal work of Parsons, Shils and others in the early 1950s and built on by Rokeach and Schwartz. The theoretical framework for the SVS developed by Schwartz was then cross-referenced with the aforementioned voluntary sector literature. Its theoretical legitimacy, compatibility with voluntary sector literature and its applicability to the proposed hypotheses and survey research resulted in its adoption as the instrument of choice for this study of values held by chief executives and board chairs in independent hospices across the UK.

## **3. Methodology**

### **3.1 Sampling**

The sampling frame included all independent hospices in the UK as of January 2002. A database printout acquired from the Hospice Information Service at St Christopher's provided a breakdown of all hospices by name, location, region, number of beds, and the provision of day hospice/centre and home care services. This list was verified against the 2001 hospice directory and hospice web sites. Where necessary, individual hospices were contacted to verify their services and contact information (Eve, 2002; Jackson et al., 2001).

A systematic approach was employed in order to select the sample for the survey. In this way, it was possible to generate a sample which was more evenly distributed across the UK by region, than would have been possible with a random sample technique (Schofield, 1996). Every second hospice from the list mentioned above was selected to create the pool for an initial mail out. Then, every second one of the remaining hospices was selected for the second mail out, to create a total sample pool of three in four hospices across the UK. Out of a total population of 177 hospices, 132 were sent surveys to be completed.

Prior to the mailings, several steps were taken to maximize the potential of a high rate of completed returns. Contact was made with all major national hospice organisations in the UK, including Help the Hospices, The National Council for Hospice & Specialist Palliative Care Services, the Forum of chairmen of independent hospices, and the Association for Hospice Management. Briefing meetings were held with Help the Hospices and the National Council.



Letters of introduction and a profile of the purpose of the survey were sent to the others. Subsequently, a notice regarding the pending survey was posted on the Hospice UK Online weekly e-mail bulletin, and a letter of support from Help the Hospices was included in the survey package (Appendix A).

These meetings and other methods of contact were valuable in developing an understanding of current affairs within the independent hospice movement. They provided an opportunity to explore the importance of values to the independent hospice movement, as well as to discuss the nature of the survey, its distribution, and possible application of the results. This groundwork to establish contacts and support for the research was salient as these gatekeeper organisations were likely to receive calls from members concerning the survey. Thus, it was important for the success of the survey response and the overall research that these gatekeeper organizations were informed about the survey prior to its circulation.

Given that the board and senior management of an organization are commonly recognized as the 'value holders' and 'value implementers' respectively, surveys were directed towards both the Trustee Chair and Chief Executive in each hospice. The objective here was to provide a profile which would represent the hospice as the unit of measure, whilst also providing an opportunity to analyse the two groups of participants in the research separately (Jeavons, 1992; Jeavons, 1994, pp. 184-207; Mason, 1995; Massie, 1987, pp. 31-40; O'Neill, 1992; Schoenberger, 1997).

A survey package (Appendix A) was sent to each hospice. A cover page entitled "Read Me First" was enclosed. This gave instructions on how to proceed with distributing the enclosed two surveys to the intended recipients (Chief Executive and Trustee Chair), and the steps to follow should either of the designated recipients be unavailable for a period of up to two weeks following their receipt of the survey. Each survey package contained the following items:

- a) a cover letter of introduction outlining the purpose of the survey, a reiteration of its confidentiality, and a request for its return by a designated date (within two weeks);
- b) a letter of introduction and support from Help the Hospices;
- c) the Schwartz Value Survey, and
- d) a pre-addressed and pre-stamped return envelope.

The second mailing followed ten days later. A written reminder was also sent to all recipients ten days after each mailing.

Subsequent to the receipt of this follow-up mailing, a number of phone calls and e-mails were received, indicating that the original survey package had not been received, or that it had been

misplaced or spoiled. To maintain the integrity of the survey protocol, new packages were sent by mail, with a new deadline which corresponded to the date of mailing.

### **3.2 The Survey**

The survey comprised of the 57 item Schwartz Value Survey (SVS) and a number of background questions (see Appendix A). The SVS has been tested for, and found to be valid and reliable in other studies as mentioned above. It was sent directly to this author along with permission for its use by its creator, Shalom Schwartz (Schmitt et al., 1993; Schwartz, 2002).

#### *Value Importance: Survey Parts 1 & 2*

The importance each respondent attributed to each of the value types was measured using the Schwartz Value Survey (Schwartz, 1992). Respondents were asked to rate each of the 57 values as “as guiding principle in my life” on a 9-point scale ranging from -1 (opposed to my values) to 7 (of extreme importance to my values). Respondents were asked to preview each section and to rate one or more value as most and least important, thereby giving contextual substance to their subsequent responses. [See Appendix A: Confidential Value Survey page 1]. This process enabled the respondent to indicate the value of each choice separately, while also keeping in mind the importance of other values (Schwartz, 1994). Furthermore, the values and their brief descriptions have been shown to have similar meanings across cultures, and across sub-samples in the same country, including in the UK. To verify this, contact was made with researchers who have used the SVS in the UK. They confirmed that the survey instrument required no modification in terms of its application in the UK (Goodwin, 2002; Smith, 2002).

Whilst some value surveys ask respondents to rank value choices, rating is used in the SVS for the following reasons: i) it has been demonstrated to provide comparable results, ii) rating does not force respondents to discriminate among equally important values, or to unnecessarily compare values, and iii) it provides an opportunity for people to express negative values (Alwin et al., 1985; Schwartz, 1994).

#### *Background Questions: Survey Part 3*

A number of background questions [see Appendix A: Confidential Value Survey – Background items] were posed in order to identify some baseline characteristics of the respondents [e.g. gender, age, position title]. Other questions asked about characteristics of the hospice, including the existence of a mission statement and religious affiliation to determine if a relationship between these characteristics and held values existed (Klein et al., 1994). Questions to guard against sampling bias included age and gender as well as longevity of

association with current hospice, and the place where an individual grew up. Two additional questions regarding the respondent's religious and political orientation were used from the 1999 European Values Study [survey questions 28 & 53] (EVS, 1999). These two questions asked respondents to identify their political orientation from 'left' to 'right' on a numerical scale, and their religiosity as convinced atheist, not religious or religious.

Respondents were also asked to rate, on a scale of 0 to 7, the extent to which they identified themselves as belonging to each of the following four groups: i) peers in other hospices, ii) the voluntary sector-at-large, iii) national hospice/ palliative care association, and iv) international hospice/ palliative care association. The purpose of this question was to determine which group(s) the respondents identified with, and the strength of their identification. This information could then be used to determine their relative affiliation among the four groups, and compared to the degree of value consensus held by chief executives and board chairs. [see table 5] The survey also provided space for additional comments to be made and reiterated the response deadline.

### **3.3 Preparation of Data for Analysis**

Upon their return, the surveys were scanned to verify that they had each been completed in full. The SVS protocol excludes surveys from analysis if the response 7 (of supreme importance) is used more than 21 times; if any other response is used more than 35 times; or if fewer than 41 value statements are completed (Schwartz, 1992). In this case, three (2%) were discarded for one or more of the aforementioned reasons. All data entries and corresponding data variables were double checked and independently verified (Siyam, 2002). In addition, several frequency and mean score tabulations of the data were run to ensure that entries were neither missing, nor transposed nor miscoded (Brace et al., 2000). Where value scores were missing, the mean for that particular value score was substituted. This was not performed with any of the background information, nor were substitutions made for missing data (Goodwin, 2002; Schwartz, 2002; Smith, 2002).

### **3.4 Respondent Profile**

A total of 130 individual surveys were returned, representing 78 hospices, or 58.6% out of the total of 133 hospices surveyed. As illustrated in Table 4, both the systematic approach to the sampling and the corresponding high return rate resulted in a highly representative sample being obtained. In terms of the size of the hospice (far right 3 columns), the largest variance from the population profile was 1.8%. It is acceptable to presume that the sample reflects the total population of independent hospices in the UK due to the representative nature of the

sample set by region, the high overall response rate, and the representativeness of the responses to the sample set by size.

Surveys received for five Trustee Chairs and for 18 Chief Executives were completed by individuals who were authorized to act on their behalf in their respective capacities.

Of the 127 valid responses received, 52.8% were Chief Executives and 47.2% were Trustee Chairs. 80.3% of the responses were matched pairs, that is, both respondents were from the same hospice. The overall gender mix was balanced: 48.8% of respondents were female, whilst 51.2% were male. However, when divided into respondent type, 59.7% of the Chief Executives were female, and 63.3% of the Trustee Chairs were male. [Table 5]

The mean age of all respondents was 58.6 years, ranging from 37 to 78 years. However, the mean age of Chief Executives (50.4) was almost thirteen years younger than that of Trustee Chairs (63.2). Trustee Chairs also had a longer tenure with their respective hospice, a mean of 10.4 years, as distinct from Chief Executives with a mean tenure of 7.2 years.

A 'religious affiliation of the hospice' was reported by 29.9% of the respondents. In addition, 66% of respondents considered themselves to be a religious person (26% did not and 5.5% identified themselves as convinced atheists). Political orientation [see comments above] was slightly more right of centre (mean of 6 on a scale of 1-10) for Trustee Chairs than Chief Executives (mean = 5.12). Virtually every respondent, 99.2%, indicated that their hospice had a mission statement and/or set of guiding principles.

Furthermore, Trustee Chairs identified most strongly with the voluntary sector-at-large (mean score = 4.07 on a scale of 0-7), followed by peers in other hospices (mean = 3.76) and third, national associations (mean = 3.03). Chief Executives, on the other hand, identified most strongly with peers in other hospices (mean = 4.78), national hospice associations (mean = 3.91), and finally the voluntary sector-at-large (mean = 3.70). The higher sense of identification by Chief Executives with peers in other hospices, was the only between group difference which was statistically significant ( $p < 0.05$ ).

**Table 4 Independent Hospices in the UK and SVS response profile**

Region/size (number of beds)	0	≤ 10	11- 15	16- 20	21- 25	>25	Total UK independent hospice population *	% of pop by region	Sample size	Return by region	% return by region	% of total return
Eastern	3	6	4	2			15	8.5	11	10	90.9	12.9
London	1		3	2	1	5	12	6.8	10	3	33.3	3.8
North West	4	11	6	3	1	3	28	15.8	21	17	80.9	21.7
Northern & Yorkshire	9	5	5	3	1		23	13.0	17	10	58.8	12.9
South East	6	8	5	7	3	2	31	17.5	22	9	40.9	11.4
South West	6	4	2	6			18	10.2	14	10	71.4	12.9
Trent	6	4	2		1	1	14	7.9	10	5	50.0	6.4
West Midlands	4	2		1	3	2	12	6.8	10	6	60.0	7.7
Scotland		5	1	2	2	1	11	6.2	8	5	62.5	6.4
Wales	6	3		1			10	5.6	8	2	25.0	2.6
N. Ireland			2		1		3	1.7	2	1	50.0	1.3
Total	45	48	30	27	13	14	177	100%	133	78	58.6%	100%
% of total	25.4	27.1	17.0	15.3	7.3	7.9	100%					
Total return by size	19	22	14	13	5	5	78					
% of total return	24.4	28.2	18.0	16.6	6.4	6.4	100%					

\* Population does not include NHS or children's hospices.

**Table 5**

**Frequency Statistics for Hospice Chairs**

		Respondent's gender	Respondent's Age	How long have you been directly associated with this hospice?	does the hospice have a religious affiliation?	Independent of going to church, would you say you are a religious person?	how would you place yourself on a scale of "left" or "right" generally speaking?	Peers in other hospices	Voluntary sector-at-large	National hospice/palliative care assoc.	International hospice/palliative care assoc.
N	Valid	67	63	66	66	63	60	67	67	67	67
	Missing	0	4	1	1	4	7	0	0	0	0
Mean		1.60	50.38	7.21	1.79	2.57	5.12	4.78	3.70	3.91	1.99
Std. Deviation		.494	6.675	5.260	.412	.588	1.842	1.881	1.867	1.881	1.754

**Frequency Statistics for Chief Executives**

		Respondent's gender	Respondent's Age	How long have you been directly associated with this hospice?	does the hospice have a religious affiliation?	Independent of going to church, would you say you are a religious person?	how would you place yourself on a scale of "left" or "right" generally speaking?	Peers in other hospices	Voluntary sector-at-large	National hospice/palliative care assoc.	International hospice/palliative care assoc.
N	Valid	60	59	60	59	56	58	58	58	58	57
	Missing	0	1	0	1	4	2	2	2	2	3
Mean		1.37	63.24	10.38	1.59	2.64	5.98	3.76	4.07	3.03	1.16
Std. Deviation		.486	7.147	5.639	.495	.616	1.357	2.155	2.175	2.034	1.437

**Frequency Statistics for Chief Executives and Trustee Chairs**

		Respondent's gender	Respondent's Age	How long have you been directly associated with this hospice?	does the hospice have a religious affiliation?	Independent of going to church, would you say you are a religious person?	how would you place yourself on a scale of "left" or "right" generally speaking?	Peers in other hospices	Voluntary sector-at- large	National hospice/pal- liative care assoc.	International hospice/ palliative care assoc.
N	Valid	127	122	126	125	119	118	125	125	125	124
	Missing	0	5	1	2	8	9	2	2	2	3
Mean		1.49	56.60	8.72	1.70	2.61	5.54	4.30	3.87	3.50	1.60
Std. Deviation		.502	9.431	5.651	.462	.600	1.673	2.068	2.016	1.994	1.662

## **4. Data Analysis**

### **4.1 Introduction**

The purpose of the data analysis was to determine value hierarchy within each and between the two groups, Trustee Chairs and Chief Executives and then to determine what relationship, if any, existed between value hierarchy and the previously identified independent variables. Further intent of the data analysis was to determine the degree of consensus [or agreement] within each group regarding their value rating scores.

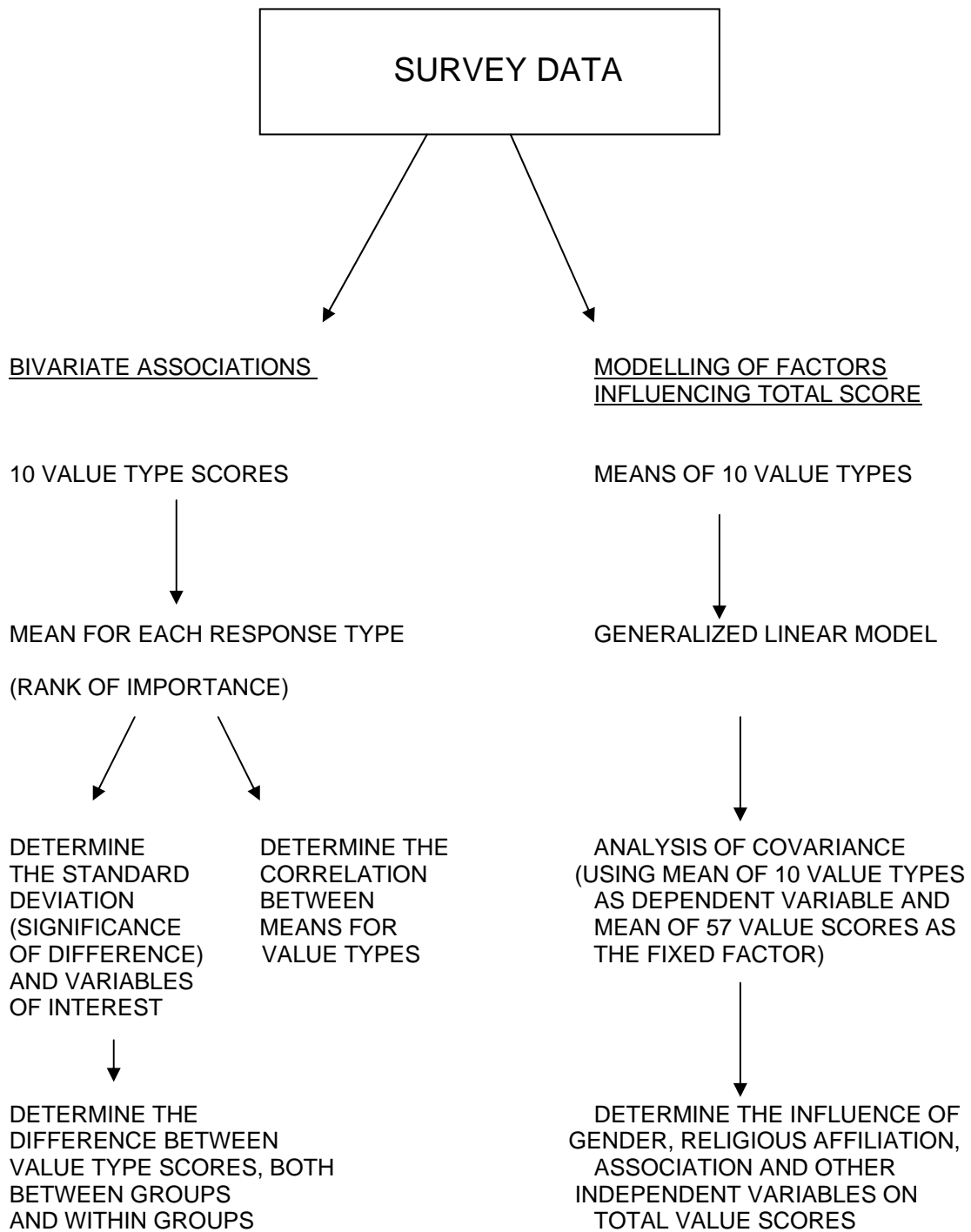
The data was analyzed in two parts (*Figure 2*). First, an analysis of bivariate associations was conducted in order to determine the statistical significance of differences between value type scores within, and between the two groups, Trustee Chairs and Chief Executives. The purpose of this analysis was i) to determine the hierarchical structure of values by ranking by the average of means for each value, and ii) consensus about their values as reflected in the inverse of standard deviation scores. Value hierarchy shows the relative importance of the measured values to the groups [e.g. how important is benevolence compared to self-direction or universalism]. Standard deviation [from the mean] shows the extent to which each group held the same value in the same order of importance [e.g. the extent to which all the Chief Executives gave self-direction the same ranking].

Furthermore, the correlation between the means for value types as well as for the independent variables, including religiosity, hospice religious affiliation, political orientation and group identification was calculated to determine their relationship to value type scores.

Second, an analysis of covariance was carried out, using the total of the mean of the 10 values types as a dependent variable, and the mean of all 57 values scores as the fixed factor. The purpose of this analysis was to determine whether independent variables such as gender, respondent type, political, religious or group identification had an influence on total value score (Fischer, 2002; Schwartz, 2002).



Figure 2 Schematic of Data Analysis



## **4.2 Value Importance**

The first step in establishing a ranking of values in terms of importance was to determine the mean for all value scores. The mean was substituted for missing value scores, thereby creating an adjusted value score. The total mean adjusted score for each value type was calculated by adding the composite adjusted value scores. The importance rating for each value type was then calculated by obtaining an average of the mean rating of importance given to each representative value (range = 3 - 8 individual values) [column 2 Table 2] and analyzing them by position (Trustee Chair, Chief Executive). The outcome of this importance rating is summarized in Table 6. The specific values which are representative of each value type, and their means and standard deviations appear in Appendix B. In addition, the degree of difference between value types within the same group was measured using a paired t-test (Appendix B).

## **4.3 Value Consensus**

Value consensus for each of the 10 value types was measured by calculating the inverse of the standard deviation of the importance scores that respondents attributed to a value type (Table 7). Given that standard deviation measures how dispersed the value scores are from the mean, the lower the standard deviation score, the higher the level of consensus. The standard deviation for each value type was determined by calculating the pooled standard deviation, based on the standard deviation scores for each value type component. The average of the 10 value type standard deviations, each weighted equally, is a measure of overall value dissensus (Schwartz et al., 2000a).

## **4.4 Variables Influencing Value Scores**

To control statistically for differences in scale between the two groups when comparing their value priorities, and when correlating value priorities with other variables within the groups, the mean importance rating for all 57 values was used as a covariate in the comparison of means (Schwartz, 1992).

An analysis of covariance was performed to determine the influence of age and gender, longevity of association with current hospice, religious affiliation, religiosity, political orientation, and group identification, on total value score.

Where there was considerable distribution between the two groups in relation to the independent variables, such as age, gender and longevity of association with current hospice, they were correlated with mean value type scores, and with each other, as measured by the Pearson correlation.

## **5. Research Findings**

### **5.1 Introduction**

The purpose of this analysis is to establish the relationship between the research findings and the aforementioned hypotheses concerning the value hierarchy and consensus among and between Chief Executives and Board Chairs. This section will summarise the research findings, focusing first of all on the value hierarchy and consensus among and between the Trustee Chairs and Chief Executives, and, second, on the relationship of the independent variables to total value scores and individual value types.

### **5.2 Value Hierarchy and Consensus**

#### *Value Hierarchy*

The comparative ranking of value importance between hospice Chief Executives and Trustee Chairs is outlined in Table 6. The mean rating columns list the mean values for each of the 10 value type scores in descending order for Trustee Chairs. These are then cross-referenced to the corresponding ranking by Chief Executives. The mean difference and the mean sum for each value type were also calculated and appear in Table 6 (in the two right-hand columns).

#### *Common Value Ranking*

Benevolence (honest, responsible, and helpful) was the value type which received the highest mean rating of importance by both groups. Within each group, these scores were both significantly different from the next highest ranking score. However, the difference between the mean value scores for benevolence between Trustee Chairs and Chief Executives was not significant. The second most important value type for Trustee Chairs was conformity, then universalism and security with the same score, followed by achievement. On the other hand, achievement was ranked second in importance by Chief Executives, followed by self-direction, then universalism, with conformity and security receiving the same score in fifth and sixth place.

The four least important value types for both Trustee Chairs and Chief Executives were tradition, hedonism, and stimulation, with power receiving the lowest mean rating. Whilst the lower ranked value types were similar for both groups, there was a significant between group difference ( $p < 0.05$ , one-tailed) for tradition, hedonism, and stimulation ( $p < 0.1$ , one-tailed).

The result of conducting a paired t-test between all value scores by order of ranking ( $p < 0.05$ , one-tailed), found a significant within group difference between benevolence and conformity,

and, self-direction and tradition for Trustee Chairs. For Chief Executives, there was a significant difference between all value types by rank, except for achievement and self-direction, self-direction and universalism, and stimulation and tradition (Appendix B).

Thus, the ranking of value hierarchy confirms the following two common value ranking hypotheses:

- 1) benevolence and universalism would be highly ranked by both Trustee Chairs and Chief Executives; and
- 2) stimulation, hedonism and power would receive lower rankings.

#### *Trustee Chair Priority Ranking*

There was no significant difference in the overall mean value score. However, a significant difference was found between the group mean value rating ( $p < 0.05$ , one-tailed) for Trustee Chairs and Chief Executives for five of the ten value types. The mean value importance of tradition was significantly different (and higher) for Trustee Chairs, whereas achievement, self-direction, hedonism and stimulation were significantly different (and higher) for Chief Executives.

This result does not confirm the third hypothesis outlined on page 19, namely that Trustee Chairs would rank universalism higher than Chief Executives, because the difference between the scores for the two groups was not statistically significant. On the other hand, the results do confirm the fourth hypothesis, namely that the higher order value Conservation (i.e. conformity, tradition and security) would be ranked higher by Trustee Chairs than Chief Executives.

#### *Chief Executive Priority Ranking*

In accordance with the fifth stated hypothesis, Chief Executives ranked Openness to Change value types, self-direction, stimulation and hedonism higher than Trustee Chairs. There was also a significant difference between the two groups in relation to the representative value type, Openness to Change. Specifically, the difference in the mean value scores between the two groups for self-direction (e.g. independence, freedom) and hedonism (e.g. self indulgence, pleasure) were significantly different ( $p < 0.05$ , one-tailed), as was stimulation (e.g. daring, exciting life) ( $p < 0.1$ , one-tailed).

**Table 6 A Comparison of Value Importance between Hospice Trustee Chairs and Chief Executives in the UK**

Value Type	<u>Trustee Chair (TC)</u>		<u>Chief Executive (CE)</u>		Difference (TC – CE)	Sum (TC + CE)
	Mean Rating	Mean Rank	Mean Rating	Mean Rank		
Benevolence (dissensus)	5.11 (1.25)	1	5.20 (1.20)	1	-0.09	5.16
Conformity	4.27 (1.51)	2	4.08 (1.56)	5.5	.19	4.18
Universalism	4.24 (1.51)	3.5	4.35 (1.49)	4	-.11	4.30
Security	4.24 (1.56)	3.5	4.08 (1.56)	5.5	.16	4.16
Achievement	4.15 (1.40)	5	4.67 (1.27)	2	-.52 **	4.42
Self-direction	4.08 (1.49)	6	4.53 (1.35)	3	-.45 **	4.31
Tradition	3.10 (1.97)	7	2.61 (1.90)	9	.49 **	2.84
Hedonism	2.83 (1.50)	8	3.40 (1.53)	8	-.57 **	3.12
Stimulation	2.70 (1.55)	9	3.44 (1.78)	7	-.74 *	3.09
Power	1.96 (1.66)	10	1.98 (1.58)	10	-.02	1.97
Overall Consensus	3.67 (1.54)		3.83 (1.52)		-.16	3.75

Standard deviation, in parentheses, is a measure of the degree of dissensus. Thus, the lower the standard deviation score, the greater the degree of consensus.

\*  $p < 0.1$ . \*\*  $p < 0.05$ ; one-sided

**Table 7 A Comparison of Value Consensus between Hospice Trustee Chairs and Chief Executives in the UK**

Value Type	<u>Trustee Chair (TC)</u>		<u>Chief Executive (CE)</u>	
	Consensus* Rating	Rank	Consensus Rating	Rank
Benevolence	1.25	1	1.20	1
Achievement	1.40	2	1.27	2
Self-direction	1.49	3	1.35	3
Hedonism	1.50	4	1.53	5
Conformity	1.51	5.5	1.56	6.5
Universalism	1.51	5.5	1.49	4
Stimulation	1.55	7	1.78	9
Security	1.56	8	1.56	6.5
Power	1.66	9	1.58	8
Tradition	1.97	10	1.90	10
Overall Consensus	1.54		1.52	

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\* Consensus as measured by the inverse of standard deviation (dissensus)

The sixth hypothesis that Chief Executives would rank the value type achievement (e.g. hard-working, having an impact on people, competent, achieving goals) higher than Trustee Chairs, was confirmed. Achievement is part of the higher order value type Self-Enhancement, which includes power and hedonism. Hedonism and power, while ranked 8<sup>th</sup> and 10<sup>th</sup> respectively by both Chief Executives and Trustee Chairs, were both ranked higher by Chief Executives, although only significantly so for hedonism.

### *Value Consensus*

Table 7 outlines the consensus ranking for each of the 10 values types for both Trustee Chairs and Chief Executives. Research cited earlier [Section 2] pointed out that one could not expect a predictable relationship between value hierarchy and value consensus. In fact, there was no discernable pattern between value hierarchy and consensus for Trustee Chairs, likely reflecting their diversity in background and life experience. However, Chief Executives, who share a common role and purpose across hospices, rank order for the top four value type scores (benevolence, achievement, self-direction, and universalism) by hierarchy and by level of consensus were ranked in the same order. Thus, the seventh hypothesis that the degree of value consensus among Chief Executives would be positively related to value hierarchy was supported.

### **5.3 Independent Variables**

An analysis of independent variables was conducted to establish if any other factors could account for the results obtained. A bivariate analysis determined that mean age, gender and longevity of association with current hospice were correlated with other independent variables and value type scores. Overall, mean age was correlated with the importance of stimulation ( $r = -.20$ ); gender (female) with self-direction (.18), power (-.17), and longevity of association with current hospice (.16); and hospice religious affiliation with the salience attached to tradition (-.16). By group, the mean age of Chief Executives correlated with the importance attributed to conformity (.27), and tradition (.21). The mean age of Trustee Chairs correlated with hedonism (-.24), and longevity of association with current hospice with the importance of security (.26), ( $p < 0.05$  level of significance, one-tailed). In summary, these findings show that gender (female) was positively related to the value 'self-direction' and negatively related to the value of 'power' and that those who worked for a religious-based hospice valued 'tradition' more than those who worked in a more secular setting. In addition, the older the Chief Executive, the more they valued conformity and tradition, while the longer a respondent was affiliated with a hospice, the greater the value they placed in security.

An analysis of covariance was then used to determine the overall main effect of these variables on total value scores. Religious affiliation had a significant effect ( $p < 0.05$ , one-tailed) [i.e. positive and significant] on total value score above that which could be otherwise attributed to the scores for the value types benevolence, universalism, conformity, tradition or security alone. This finding between the religious affiliation of the hospice and the values representing conservation and self-transcendence is consistent with the findings of Gerard for service oriented 'old style' organisations (Gerard, 1983b). Of the four groups with which the respondent could identify, only identification with the 'voluntary sector at large' had a significant correlation to the total value score, above that which could otherwise be attributed to tradition; and only gender (female) had an effect on total value score above that which could otherwise be attributable to universalism.

## **5.4 Conclusion**

The research findings confirm most of the hypotheses, namely that benevolence and universalism would be highly rated and stimulation, hedonism and power less so. Trustee chairs did not rate universalism significantly higher than the Chief Executives, as postulated. However, Trustee Chairs rated conservation related value types significantly higher than the Chief Executives. Correspondingly, Chief Executives ranked all three Openness to Change value types higher than the Trustee Chairs. The level of consensus or solidarity within each group concerning value importance was higher among the Chief Executives, likely reflecting their common roles and purpose. The significance of these results will be discussed further in the next section.

## **6. Discussion**

### **6.1 Introduction**

In this section, value hierarchy and consensus in independent hospices will be discussed, followed by an examination of the importance of values to the voluntary sector.

### **6.2 Limitations**

This study marks the first known attempt to use the Schwartz Value Survey to conduct an analysis of the importance of values of a distinct part or sub-sector of the voluntary sector in the UK. While this study has captured the values held by chief executives and board chairs in hospices across the UK, a cross-cultural value study, which would include hospices from other countries, is the recommended means to highlight any distinctive cross-cultural characteristics (Campbell et al., 1972). In the same fashion, a comparison of values held by hospice



counterparts or their equivalents in the public and private sectors would highlight any particular value characteristics held by voluntary sector organisations. This is certainly a possible agenda for future study.

### **6.3 Value Hierarchy and Consensus in Independent Hospices**

#### *Value Similarities*

The results of the survey confirmed the hypothesis, based on the literature reviewed at the outset, that Self-Transcendent values, benevolence and universalism would be highly ranked by both Chief Executives and Trustee Chairs. This result suggests that hospices share both a common sense of purpose, and attach importance to the representative values for benevolence (e.g. loyalty, honesty, helpful, responsible, and dependable) and universalism (e.g. social justice, broadmindedness, wisdom, equality, world peace). These values appear to be consistent with the quality of care provided by hospices to ill and dying patients, and the broad volunteer and donor support for the hospice movement (Jackson et al., 2001; NCHSPCS, 1999; Thomas, 2001).

Trustee Chairs and Chief Executives also tend to give a low ranking to the following values: stimulation, hedonism and power, particularly in relation to risk taking, excitement, self-indulgence, and dominance over others. The inclusion of hypotheses to determine the importance, if any, attached to these values was motivated by the marked absence of these values in the voluntary sector literature. However, the fact that the present findings suggest that these value types are explicitly not of paramount importance could have implications for circumstances where risk taking and power dynamics do come into play. For example, as hospices move closer into the mainstream of NHS politics through their new relationship to Primary Care Trusts and the National Cancer Strategy, hospices are being asked to fulfill reporting and contractual obligations which challenge their historical sense of independence. As independent organizations, hospices could define their purpose and niche independent of government policy. Their contracts have brought them under a broader 'public goods' sphere. As a result, chief executives have reported being caught in the struggle between their 'achieving success' values and chronically under-funded contracts, while boards were struggling with their 'tradition' values and their usual way of operating and raising funds.

#### *Value Differences*

Although there is clear agreement on the importance of benevolence and related pro-social values, there were significant differences in value importance between Chief Executives and

Hospice Chairs, and the five values types of achievement, self-direction, tradition, hedonism and stimulation.

Three of these, self-direction, stimulation and hedonism, are reflections of the higher order value Openness to Change, whilst tradition, along with conformity and security, are associated with Conservation, its polar opposite on the configuration of value types (*Figure 1*). As hypothesized above, since Openness to Change values are significantly more important to Chief Executives, and Conservation value types are more important to Trustee Chairs, this polarity of values could be a potential source of board/management conflict. Current demands for increased transparency and accountability by Primary Care Trusts, and the desire of Chief executives to implement modern management practices, for example, may be resisted by Trustees. The latter group is likely to favour moderation, stability and traditional practices. However, conflict could potentially be mitigated by the strong common values associated with benevolence (e.g. helping others, sincerity, being responsible); though it could also be exacerbated where role ambiguity exists between the board and the chief executive (Otto, 1997).

Achievement, as hypothesized, had a significantly higher mean value rating amongst Chief Executives than amongst Trustee Chairs. This is indicative of the difference between the two as value implementers and value holders, respectively. As value holders, Trustee Chairs are typically more concerned with broader policy issues than with the day-to-day operations of an organisation. This may account for their tendency to rank benevolence, conformity, universalism and security higher than achievement. The representative value scores under achievement, such as competence, being effective and efficient, and having an impact on people and events, may be reflective of the Chief Executive's role as a value implementer. Competent performance on the part of the chief executive is required to obtain the resources that are necessary for the social mission and operational functions of an organization to succeed (Schwartz, 1992). Fundraising, including special events and trading, as well as contract negotiation are essential components of hospice operational success.

The high mean value scores for achievement and benevolence by Chief Executives may indicate a mature integration of these values in the nonprofit context, which otherwise could theoretically be in conflict (Schwartz, 1992, pp. 15). Chief Executives operate in a complex, ambiguous environment (Anheier, 2000). Thus, I suggest, they have developed the capacity to balance their desire to help others, with their own desire for achievement and influence. The extent to which these value hierarchies extend beyond independent hospices to other areas of the voluntary sector is another important question for future research.

### *Value Consensus*

There was a higher degree of consensus among Chief Executives than among Board Chairs concerning achievement and self-direction. This was related to the emphasis they placed on having the authority and influence with which to achieve their responsibilities. Trustee Chairs, on the other hand, shared the view that achievement and self-direction are not as important, possibly reflecting their priorities as value holders. The lack of any pattern regarding value consensus for Trustee Chairs may be a reflection of their diverse background, their infrequent contact with Board chairs from other hospices, and the comparatively varied skill set when compared to Chief Executives.

The top four value consensus scores (benevolence, achievement, self-direction and universalism) for Chief Executives correspond to their value hierarchy ranking, which was not predicted. In addition, 'identification with peers' was ranked highest among Chief Executives (Table 5). This suggests a high degree of solidarity among Chief Executives, both in terms of shared values and in relation to the importance of those shared values. This compatibility between value hierarchy and consensus may stem from their common skill set and occupational purpose, and the high degree of collaboration and information sharing on many aspects of hospice management between Chief Executives at both a local and national level (Grant, 2002).

This particular finding regarding the relationship between value hierarchy and consensus amongst hospice Chief Executives is, in my view, important. Studies on consensus predict that the relationship between value hierarchy and consensus will vary widely, depending on the specific value type (Schwartz et al., 2000a). Again, further research is needed in order to determine if this relationship extends beyond hospice Chief Executives.

#### **6.4 The Relationship of Value Importance to the Voluntary Sector**

The hierarchy of values, and the consensus of values this study identified in relation to hospices may have relevance to other similar voluntary sector organisations with an 'Old Style' structure and service orientation (Gerard, 1983a). Further empirical research is clearly necessary to determine if the results of this study can be generalized to similar organisational types, or whether the value profile shown here holds when 'New Style [e.g. advocacy] organizations are surveyed.

The high mean rating for the two Self-Transcendent values, benevolence and universalism, confirms the status given to these values in the voluntary sector literature [Table2]. Benevolence values (e.g. helpfulness, honesty, forgiving, loyalty, responsibility) provide the basis for building social relations and reciprocal cooperation, or social capital (Putnam, 2000;

Schwartz et al., 2001). Universalism contributes to positive social relations and the focus, in this study, is on tolerance, social justice and equality for all. Chief Executives and Trustee Chairs alike signaled their support for the importance of these values.

Benevolence and universalism value types also reflect why volunteering appeals to so many, as the voluntary sector organisations provide the means for individuals to voluntarily enact their desire to help others, including people in need in other communities or countries. Studies on volunteering show that people will gravitate toward voluntary organisations which reflect their own values (Addington-Hall et al., 2002; Davis-Smith, 1997; Putnam, 2000).

The next value cluster which receives attention from Paton, Massie and Gerard in particular in the voluntary sector literature, are the representative values for Conservation, [i.e., conformity, tradition and security]. In particular, the values which are frequently mentioned in this context are loyalty, solidarity, devotion, and desire to avoid conflict. The hypothesis that Conservation values would be ranked higher by Trustee Chairs was confirmed, which is indicative of their 'value holding' role. While partially confirmed in this study, other studies have shown a positive relationship between age and Conservation values (Schwartz, 1992, pp. 54-56). This finding presents an opportunity to explore the relationship dynamic between trustees and chief executives against the background of a better understanding of the likely effect of the differences and similarities between each group's values.

Self-Enhancing values of hedonism, and power are conspicuously absent from the voluntary sector literature, and were ranked low in importance. However, achievement, particularly in the context of excellence, accountability, and capability, is referenced in the literature reviewed [Table 2]. Achievement and self-direction were ranked second and third in importance by Chief Executives. It is feasible that this result stems from their dedication to, as well as their desire to accomplish organisational goals. The degree to which this value hierarchy ranking is shared by chief executives across the voluntary sector is an important area for future research because it will tell us more about the values held and reflected in the actions of these individuals who play such a pivotal role in the success of voluntary organisations.

At an interpersonal level, value priorities and consensus serve to profile existing as well as potential areas of value compatibility and conflict (Schwartz, 1992). A more thorough understanding of the differences in values between trustee chairs and chief executives, particularly if this relationship is a primary one in the organization, can provide a basis for clarifying their purpose and role. This is likely to be of particular benefit to their mutual commitment towards their organisation's mission. By explicitly identifying a value hierarchy and consensus among board members, managers, staff and volunteers, rather than operating on

presumptions, it may be possible create a forum to explore the importance of values, to build on shared values, and to reduce the potential for conflict or burnout (Jeavons, 1992; Paton, 1996).

Organisations who are aware of their value system will be in a stronger position to utilize these values to their strategic advantage (Frumkin et al., 2000). Values are a rich resource for individual voluntary organisations and, in this particular case, independent hospices. Values which are explicit may prove to be an advantage for an organisation when building new networks and recruiting staff, volunteers and donors.

This study has demonstrated the relative importance of ten theoretically and empirically based value types in a representative sample of Trustee Chairs and Chief Executives in independent hospices across the UK. Both similarities and differences in value hierarchy and consensus have been examined. The results underline the importance of benevolence (e.g. honesty, helpful, responsible), universalism (e.g. social justice, equity), as well as value types which have not been widely reported in voluntary sector literature [Table 2].

This study validates and expands upon the contribution made by Gerard, Paton, Jeavons and others, towards the empirical exploration of voluntary sector values. It also provides future investigators with a values survey tool which can be used in organizations or across the sector to measure values in a scope and depth which was not heretofore possible or practical. The representative nature of the sample provides an opportunity to enhance ones understand the hierarchy of values and the consensus of values among and between hospice Trustee Chairs and Chief Executives across independent hospices in the UK. Confidential post-survey interviews with selected hospice Chief Executives helped to reinforce the results by highlighting instances where board-chief executive conflict did arise; the pressures brought on by national cancer strategy service contracts; and the need for relatively isolated and independent hospices to conform to centralized information systems.

## **7. Conclusion**

The purpose of this study was to undertake research which would, first of all, be founded on a theoretical framework, and second, yield empirical evidence which could contribute to the understanding of values within the voluntary sector. The empirical exploration of values in the voluntary sector has implications for both voluntary sector theory and policy. The development of theory is strengthened by raising and addressing assumptions regarding homogeneity, independence and heterogeneity within groups, organizations and sectors, in relation to underlying values and actions (Klein et al., 1994). Policy deliberations on the voluntary sector would do well to take the shared values of the voluntary sector into account (Deakin, 2002). For example, the values associated with benevolence underlie and mirror the commitment of

hospices to serving others. Yet there are times when contract conditions make the level of service incompatible with the level of importance of benevolence. Explicitly knowing the importance and commitment of the sector to this value would put hospice representatives in a position to negotiate for more favourable contract conditions which reflect their desired level of service quality.

### **7.1 Trust Theory and Voluntary Sector Values Research**

Trust theory maintains that the inability of voluntary organizations to distribute profits to investors makes these organizations more trustworthy, particularly when the purchaser (donor) is unable or unwilling to assess the needs of the recipient or the quality of the service provided [i.e. information asymmetry]. Voluntary organizations are viewed, in this context, as worthy recipients of funds to disburse services to those in need, locally or in other communities or countries when the donor is unable to do so. In addition, actually checking to make sure that the funds are well spent would cost a lot of time and money [i.e. transaction costs], so the ability to trust that the organisation (i.e. intermediary between donor and service recipient) is acting consistently with their stated purpose is important (Hansmann, 1980).

The ability of this present empirical research to identify and quantify values increases the capacity for extrinsic trust and reduces information asymmetry, specifically as values are consistently held across time, and manifest themselves in action (Schwartz, 1992). Hospices, for example, are now in a position to show potential donors or funders, as well as staff and volunteers, that their commitment to serving others in need [i.e. benevolence] has been independently verified and this commitment is shared by chief executives and board chairs across the UK. This information would in all likelihood heighten the level of trust by all stakeholders in hospices, as implicit values are now made explicit.

Research to date on voluntary sector values has been fragmented and inconsistent, profiling some values and not others and relying too much on anecdotal evidence. By using the SVS, researchers can generate explicit knowledge of a more robust range of values throughout the ten value types surveyed, in addition to providing important information regarding value hierarchy and consensus within and between groups across the voluntary sector. Consequently, systematic cross-sector value research could serve to increase the explicit nature of values within the voluntary sector. It could also make tangible the implicit 'value added' contribution which has so long been apparent to voluntary sector advocates. The systematic nature of the research would increase the overall confidence and the general trust of donors, funders and the public in these surveyed organizations, and if the sample were large enough, in the voluntary sector-at-large.

## **7.2 Social Capital and Voluntary Sector Values**

Social capital, according to Putnam, “refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them” (Putnam, 2000, pp. 19). As organisations expand or enlarge their services and networks, they in turn, increase the degree of trust, mutual reciprocity, and thereby, social capital in the communities and societies in which they work (Putnam, 2000, pp. 288-289). Knowledge of shared values supports and extends the rationale by which voluntary organisations achieve a comparative advantage over the public or private sector delivery of human services and strategies to address social exclusion and community regeneration (Billis, 2001, pp. 37-48; Billis et al., 1998).

The era of the ‘Third Way’ contract culture has, and will continue to have, a profound impact on the voluntary sector in the UK (Lewis, 1996). Transparency, accountability and efficiency are the current operative templates for the measurement of success. This study provides an example of how values which underpin the role and contribution of voluntary organizations can be made explicit and added to the impact of their programs and services (Kramer, 1987, pp. 240-257; Parker, 2002). It also gives voice to values long felt but unexpressed by voluntary sector organisations, values such as benevolence and achievement, which have a direct impact on the quality of provision of services to those in need, and the sustainability of those values over time and location.

## **7.3 Ties that Bind: Values and the Voluntary Sector**

National organizations, as the leaders that represent all, or part of the voluntary sector, can make an important contribution to the development of particular social or voluntary sector policies with the state. While policies such as the national and local compacts are concrete representations of interests, they also reflect values held by government and the sector. The explicit knowledge of cross-sectoral values may well create a new opportunity to strengthen and validate the critical importance of the relationship between representative organizations, their constituencies, and local and national governments.

The current ‘Third Way’ policy culture is challenging the voluntary sector to define their contribution to society beyond that of service delivery to include broader values and issues. The capacity of the voluntary sector to address issues related to social justice, tolerance and acceptance of all [i.e. universalism] directly addresses the recent call for engagement in civil renewal and public participation (NCVO, 2005). The role of values in the voluntary sector has been hidden under a bushel. They could be the very ‘ties that bind’ the voluntary sector together, and ensure its sustained contribution to the well-being of society.

## **Notes**

The social economy or *économie sociale* includes four categories of organizations: co-operatives, mutual insurers, non-profit organizations and unincorporated associations (both formally constituted and informal) Quarter, J. (1992). *Canada's Social Economy*, James Lorimer & Co, Toronto. Pp.1



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## **Appendix A: Survey materials and Hospice UK On-Line Posting Notice**

Peter R. Elson  
24 Ribblesdale Road  
Ground Floor  
London N8 7EP

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Please read me first!

Your Hospice has been randomly selected to participate in a confidential national survey concerning values held by leaders in hospices across the UK.

This survey is being conducted by a graduate student in the Voluntary Sector Organisation program at the London School of Economics, with the advice and support of Help the Hospices and the National Council for Hospices and Specialist Palliative Care.

Further information is contained in each of the two enclosed packages. One is intended for the Chair of Trustees and the other for the Chief Executive.

The results of the survey will depend on having each hospice return a matched pair of completed surveys; therefore it is critical that both the Trustee and Chief Executive receive their respective survey forms.

If, for any reason, the Chair of Trustees is not in a position to respond to the survey within the next two weeks, would you please forward the survey intended for the Chair of Trustees to the Trustee who would otherwise act on his/her behalf.

If, for any reason, the Chief Executive is not in a position to respond to the survey within the next two weeks, would you please forward the survey intended for the Chief Executive to another member of your senior management team, such as your consultant or nurse manager.

Thank you. If you have any questions, the student, Peter Elson, may be reached at 020 8347 5648 or at [p.r.elson@lse.ac.uk](mailto:p.r.elson@lse.ac.uk)

**Research Project: *Voluntary Sector Values***

February 25, 2002

Dear Hospice Trustee Chair:

I am writing you as a graduate student at the Voluntary Sector Organisation Program at the London School of Economics (LSE). With the approval of the graduate program at LSE, and the advice and support of Help the Hospices and the National Council for Hospices and Specialist Palliative Care, I am conducting a survey of hospice leaders within the UK.

Values have always been an instrumental feature of voluntary and community sector organizations in general, and hospices in particular. In order to understand what values are held by hospice leaders, and how strongly, you are invited to complete the attached survey. It will take about fifteen minutes of your time. Your response, in addition to that of your Chief Executive, and those received from other hospice trustee chairs across the UK, are critical to providing a timely and meaningful insight into this important facet of the hospice movement.

I would like to assure you that all individual responses will be kept **confidential** and any personal or organizational identifying information will remain **anonymous**. The number on the survey is for the purpose of tracking non-respondents only, and you may receive a follow-up reminder. Your completion of the survey indicates your agreement to participate in the study. However, your participation is voluntary and you may refuse to participate or answer any questions. All completed questionnaires will be stored in a secure condition.

As this is a time-limited dissertation project, please use the enclosed postage-paid envelope to return your completed survey before **Wednesday, March 13<sup>th</sup>**. You will receive a summary of the survey results when the report has been completed, and a full version will be made available to the associations listed below.

If you have any questions, I may be contacted by phone 020-8347-5648 or by e-mail at [p.r.elson@lse.ac.uk](mailto:p.r.elson@lse.ac.uk).

Thank you very much for your time and cooperation.

Sincerely,  
Peter R. Elson

Encl.

c.c. Helmut Anheier, Director, Centre for Civil Society, LSE  
David Praill, Chief Executive, Help the Hospices  
Eve Richardson, Chief Executive, National Council for Hospice & Specialist Palliative Care,  
Neil Gadsby, Chair, Forum of chairmen of independent hospices  
John Quill, Chair, Association for Hospice Management

**Research Project: *Voluntary Sector Values***

March 7, 2002

Dear Hospice Chief Executive:

I am writing you as a graduate student at the Voluntary Sector Organisation Program at the London School of Economics (LSE). With the approval of the graduate program at LSE, and the advice and support of Help the Hospices and the National Council for Hospices and Specialist Palliative Care, I am conducting a survey of hospice leaders within the UK.

Values have always been an instrumental feature of voluntary and community sector organizations in general, and hospices in particular. In order to understand what values are held by hospice leaders and how strongly, you are invited to complete the attached survey. It will take about fifteen minutes of your time. Your response, in addition to that of your Trustee Chair, and those received from other hospice executives across the UK, are critical to providing a timely and meaningful insight into this important facet of the hospice movement.

I would like to assure you that all individual responses will be kept **confidential** and any personal or organizational identifying information will remain **anonymous**. The number on the survey is for the purpose of tracking non-respondents only, and you may receive a follow-up reminder. Your completion of the survey indicates your agreement to participate in the study. However, your participation is voluntary and you may refuse to participate or answer any questions. All completed questionnaires will be stored in a secure condition.

As this is a time-limited dissertation project, please use the enclosed postage-paid envelope to return your completed survey before **Wednesday, March 20<sup>th</sup>**. You will receive a summary of the survey results when the report has been completed, and a full version will be made available to the associations listed below.

If you have any questions, I may be contacted by phone 020-8347-5648 or by e-mail at [p.r.elson@lse.ac.uk](mailto:p.r.elson@lse.ac.uk).

Thank you very much for your time and cooperation.

Sincerely,  
Peter R. Elson

Encl.

c.c. Helmut Anheier, Director, Centre for Civil Society, LSE  
David Praill, Chief Executive, Help the Hospices  
Eve Richardson, Chief Executive, National Council for Hospice & Specialist Palliative Care,  
Neil Gadsby, Chair, Forum of chairmen of independent hospices  
John Quill, Chair, Association for Hospice Management

(Printed on Help the Hospice Letterhead and signed by David Prail)

March 2002

Dear Chairmen and Chief Executives

As you can see from the attached information, a graduate student from the London School of Economics, Peter Elson, is conducting a survey of values held by leaders in hospices across the UK. Peter is a mature student with more than 30 years of work experience, half of which has been as Executive Director of the Ontario Public Health Association in Canada. This survey has been initiated by Peter, and is a reflection of his personal and professional commitment to the voluntary sector in general, and his interest in values held within the hospice movement in particular.

I also know you have a lot of demands on your time, and are often asked to participate in surveys. Help the Hospices would not be supporting his effort by writing this letter if we did not think it was worthy of your valuable time and attention.

Help the Hospices will also be meeting with Peter when the survey has been completed to discuss how the research results could be of benefit to all of us. Obviously, the more of you who participate, the better and the stronger will be the outcome. I encourage you to take the time to do so.

This comes with best wishes.

Yours sincerely

David Prail  
Chief Executive

## CONFIDENTIAL VALUE SURVEY

In this questionnaire you are to ask yourself: "What values are important to ME as guiding principles in MY life, and what values are less important to me?" There are two lists of values on the following pages. These values come from different cultures. In the parentheses following each value is an explanation that may help you to understand its meaning.

Your task is to rate how important each value is for you as a guiding principle in your life. Use the rating scale below:

- 0--means the value is not at all important, it is not relevant as a guiding principle for you.
- 3--means the value is important.
- 6--means the value is very important.

The higher the number (0, 1, 2, 3, 4, 5, 6), the more important the value is as a guiding principle in YOUR life.

- 1 is for rating any values **opposed** to the principles that guide you.
- 7 is for rating a value of **supreme importance** as a guiding principle in your life; **ordinarily there are no more than two such values.**

In the space before each value, write the number (-1,0,1,2,3,4,5,6,7) that indicates the importance of that value for you, personally. Try to distinguish as much as possible between the values by using all the numbers. You will, of course, need to use numbers more than once.

AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

opposed to my values	not important			important			very important	of supreme importance
-1	0	1	2	3	4	5	6	7

**Before you begin**, read the values in List I, choose the one that is most important to you and rate its importance. **Next**, choose the value that is most opposed to your values and rate it -1. If there is no such value, choose the value least important to you and rate it 0 or 1, according to its importance. **Then** rate the rest of the values in List I.

### VALUES LIST I

- 1 \_\_\_\_EQUALITY (equal opportunity for all)
- 2 \_\_\_\_INNER HARMONY (at peace with myself)
- 3 \_\_\_\_SOCIAL POWER (control over others, dominance)
- 4 \_\_\_\_PLEASURE (gratification of desires)



AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

- | opposed<br>to my<br>values<br>-1 | not<br>important<br>0 | 1 | 2 | important<br>3 | 4 | 5 | very<br>important<br>6 | of<br>supreme<br>importance<br>7 |
|----------------------------------|-----------------------|---|---|----------------|---|---|------------------------|----------------------------------|
|----------------------------------|-----------------------|---|---|----------------|---|---|------------------------|----------------------------------|
- 5 \_\_\_ FREEDOM (freedom of action and thought)
- 6 \_\_\_ A SPIRITUAL LIFE (emphasis on spiritual not material matters)
- 7 \_\_\_ SENSE OF BELONGING (feeling that others care about me)
- 8 \_\_\_ SOCIAL ORDER (stability of society)
- 9 \_\_\_ AN EXCITING LIFE (stimulating experiences)
- 10 \_\_\_ MEANING IN LIFE (a purpose in life)
- 11 \_\_\_ POLITENESS (courtesy, good manners)
- 12 \_\_\_ WEALTH (material possessions, money)
- 13 \_\_\_ NATIONAL SECURITY (protection of my nation from enemies)
- 14 \_\_\_ SELF RESPECT (belief in one's own worth)
- 15 \_\_\_ RECIPROCATION OF FAVORS (avoidance of indebtedness)
- 16 \_\_\_ CREATIVITY (uniqueness, imagination)
- 17 \_\_\_ A WORLD AT PEACE (free of war and conflict)
- 18 \_\_\_ RESPECT FOR TRADITION (preservation of time-honored customs)
- 19 \_\_\_ MATURE LOVE (deep emotional & spiritual intimacy)
- 20 \_\_\_ SELF-DISCIPLINE (self-restraint, resistance to temptation)
- 21 \_\_\_ PRIVACY (the right to have a private sphere)
- 22 \_\_\_ FAMILY SECURITY (safety for loved ones)
- 23 \_\_\_ SOCIAL RECOGNITION (respect, approval by others)
- 24 \_\_\_ UNITY WITH NATURE (fitting into nature)
- 25 \_\_\_ A VARIED LIFE (filled with challenge, novelty and change)
- 26 \_\_\_ WISDOM (a mature understanding of life)
- 27 \_\_\_ AUTHORITY (the right to lead or command)
- 28 \_\_\_ TRUE FRIENDSHIP (close, supportive friends)

29 \_\_\_ A WORLD OF BEAUTY (beauty of nature and the arts)

30 \_\_\_ SOCIAL JUSTICE (correcting injustice, care for the weak)

\* \* \* \* \*

### VALUES LIST II

**Now** rate how important each of the following values is for you as a guiding principle in YOUR life. These values are phrased as ways of acting that may be more or less important for you. **Once again**, try to distinguish as much as possible between the values by using all the numbers.

**Before you begin**, read the values in List II, choose the one that is most important to you and rate its importance. **Next**, choose the value that is most opposed to your values, or--if there is no such value--choose the value least important to you, and rate it -1, 0, or 1, according to its importance. **Then** rate the rest of the values.

AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

opposed to my values -1	not important 0	1	2	important 3	4	5	very important 6	of supreme importance 7
----------------------------------	-----------------------	---	---	----------------	---	---	------------------------	----------------------------------

31 \_\_\_ INDEPENDENT (self-reliant, self-sufficient)

32 \_\_\_ MODERATE (avoiding extremes of feeling & action)

33 \_\_\_ LOYAL (faithful to my friends, group)

34 \_\_\_ AMBITIOUS (hard-working, aspiring)

35 \_\_\_ BROADMINDED (tolerant of different ideas and beliefs)

36 \_\_\_ HUMBLE (modest, self-effacing)

37 \_\_\_ DARING (seeking adventure, risk)

38 \_\_\_ PROTECTING THE ENVIRONMENT (preserving nature)

39 \_\_\_ INFLUENTIAL (having an impact on people and events)

40 \_\_\_ HONORING OF PARENTS AND ELDERS (showing respect)

41 \_\_\_ CHOOSING OWN GOALS (selecting own purposes)

42 \_\_\_ HEALTHY (not being sick physically or mentally)

AS A GUIDING PRINCIPLE IN MY LIFE, this value is:

opposed to my values -1	not important 0	1	2	important 3	4	5	very important 6	of supreme importance 7
----------------------------------	-----------------------	---	---	----------------	---	---	------------------------	----------------------------------

- 43 \_\_\_ CAPABLE (competent, effective, efficient)
- 44 \_\_\_ ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)
- 45 \_\_\_ HONEST (genuine, sincere)
- 46 \_\_\_ PRESERVING MY PUBLIC IMAGE (protecting my "face")
- 47 \_\_\_ OBEDIENT (dutiful, meeting obligations)
- 48 \_\_\_ INTELLIGENT (logical, thinking)
- 49 \_\_\_ HELPFUL (working for the welfare of others)
- 50 \_\_\_ ENJOYING LIFE (enjoying food, sex, leisure, etc.)
- 51 \_\_\_ DEVOUT (holding to religious faith & belief)
- 52 \_\_\_ RESPONSIBLE (dependable, reliable)
- 53 \_\_\_ CURIOUS (interested in everything, exploring)
- 54 \_\_\_ FORGIVING (willing to pardon others)
- 55 \_\_\_ SUCCESSFUL (achieving goals)
- 56 \_\_\_ CLEAN (neat, tidy)
- 57 \_\_\_ SELF-INDULGENT (doing pleasant things)

### BACKGROUND ITEMS

The following questions ask you to profile some of your personal characteristics as well as your relationship to religion, politics and associations. Your responses will help to establish a more complete picture of hospice leaders in the UK.

1. Are you: 1. Male 2. Female (circle)
2. Your age: \_\_\_ Years
3. How long have you been directly associated with this hospice? \_\_\_ years

4. In the context of this survey, what is your current occupation or volunteer position? (circle)
- |                    |   |
|--------------------|---|
| 1. Trustee (chair) | 4. Medical Director/ consultant         |
| 2. Trustee         | 5. Head Nurse/clinical services manager |
| 3. Chief Executive | 6. Other _____                          |
5. Does the hospice with which you are associated have a mission statement and/or set of guiding principles? (circle)
- Yes, definitely    Don't know    No
6. Does the hospice with which you are associated have a religious affiliation? (circle)
- Yes, definitely    Don't know    No
7. Independently of whether you go to church or not, would you say you are .... (circle)
1. A convinced atheist    2. Not a religious person    3. A religious person    4. Don't know
8. In political matters, people talk of 'the left' and the 'the right'. How would you place your views on this scale, generally speaking? (circle)
- |      |   |   |   |   |   |   |   |   |    |            |  |       |
|------|---|---|---|---|---|---|---|---|----|------------|--|-------|
| Left |   |   |   |   |   |   |   |   |    |            |  | Right |
| 1    | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | Don't know |  |       |
9. Please rate the extent to which you identify yourself as belonging to each of the following groups:
- |                |   |   |   |   |   |   |   |  |  |  |  |                |
|----------------|---|---|---|---|---|---|---|--|--|--|--|----------------|
| No             |   |   |   |   |   |   |   |  |  |  |  | Very strong    |
| Identification |   |   |   |   |   |   |   |  |  |  |  | Identification |
| 0              | 1 | 2 | 3 | 4 | 5 | 6 | 7 |  |  |  |  |                |
- \_\_\_\_\_ Peers in other hospices    \_\_\_\_\_ National hospice/ palliative care association  
\_\_\_\_\_ Voluntary sector-at-large    \_\_\_\_\_ International hospice/ palliative care association
10. In what kind of a place did you grow up? (circle):
1. large city (500,000+)    2. small city    3. rural area

**Comment:** Is there something you would like to add?

Thank you for taking the time to complete this survey. Your answer to each question is important. Please use the envelope provided to return your questionnaire before **Wednesday March 13<sup>th</sup>**.

Peter R. Elson  
24 Ribblesdale Road  
Ground Floor  
London N8 7EP

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TO: Hospice Trustee Chair  
Chief Executive ✓

RE: Research Project: Voluntary Sector Values

I am writing to everyone as a follow-up to the values questionnaire which was mailed to you last week.

If you have not as yet had an opportunity to reply to the survey, I invite you to take fifteen minutes of your time to complete it. Please be assured that every response, including yours, is important and will make a difference to the relevance of the overall results, particularly as this is the first survey of this kind which has been conducted.

Thank you to everyone who has returned a completed survey. I have received quite a number of responses to date, and each one is a valuable contribution toward a shared understanding of the values which are held by hospice leaders across the United Kingdom.

Your participation in this research is greatly appreciated. If you have any questions, please contact me at your convenience. I look forward to sending a summary of the results to you when they have been compiled.

Sincerely,

Peter Elson  
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## Hospice UK Online posting

### National Hospice Survey Underway

A confidential national survey concerning values held by leaders in hospices across the UK is currently underway. This is the first time such a survey has been undertaken. It is hoped that the survey results will make a meaningful contribution to this important feature of the hospice movement. The survey is being conducted by a graduate student in the Voluntary Sector Organisation program at the London School of Economics, with the advice and support of Help the Hospices and the National Council for Hospices and Specialist Palliative Care Services. The random sample survey is being sent to almost three-quarters of all hospices within the next two weeks. The results, when compiled, will be circulated to everyone. Questions may be directed to the student, Peter Elson via e-mail at [p.r.elson@lse.ac.uk](mailto:p.r.elson@lse.ac.uk).

**Appendix B: Mean Value Score by Value Type, and Paired t-test Results**

**CONFORMITY: Mean and standard deviation**

Respondent Type		ADJPOLIT	ADJSELF	ADJHONOR	ADJOBED
Hospice Trustee Chair	Mean	4.7333	4.3333	4.3833	3.6167
	N	60	60	60	60
	Std. Deviation	1.44816	1.31054	1.57407	1.66816
Hospice Chief Executive	Mean	4.6221	4.0625	4.2239	3.4106
	N	67	67	67	67
	Std. Deviation	1.31157	1.59437	1.68614	1.64208
Total	Mean	4.6746	4.1905	4.2992	3.5080
	N	127	127	127	127
	Std. Deviation	1.37338	1.46772	1.62966	1.65110

**TRADITION: Mean and standard deviation**

Respondent Type		ADJRESP	moderate (avoiding extremes of feeling & action)	ADJHUMB	accepting my portion in life (submitting to life's circumstances)	devout (holding to religious faith & belief)
Hospice Trustee Chair	Mean	3.3833	3.27	2.9500	2.63	3.25
	N	60	60	60	60	60
	Std. Deviation	1.65797	1.614	1.65114	2.307	2.426
Hospice Chief Executive	Mean	2.6866	2.66	2.8779	2.04	2.81
	N	67	67	67	67	67
	Std. Deviation	1.95564	1.675	1.45132	2.041	2.258
Total	Mean	3.0157	2.94	2.9120	2.32	3.02
	N	127	127	127	127	127
	Std. Deviation	1.84728	1.668	1.54312	2.182	2.340



**BENEVOLENCE: mean and standard deviation**

Respondent Type		ADJLOYAL	honest (genuine, sincere)	helpful (working for the welfare of others)	responsible (dependable, reliable)	forgiving (willing to pardon others)
Hospice Trustee Chair	Mean	5.0833	5.82	5.03	5.28	4.33
	N	60	60	60	60	60
	Std. Deviation	1.16868	1.200	1.134	1.106	1.398
Hospice Chief Executive	Mean	5.2563	5.91	5.12	5.18	4.51
	N	67	67	67	67	67
	Std. Deviation	1.17182	.866	1.285	1.254	1.375
Total	Mean	5.1746	5.87	5.08	5.23	4.43
	N	127	127	127	127	127
	Std. Deviation	1.16891	1.034	1.212	1.183	1.383

**UNIVERSALISM: mean and standard deviation**

Respondent Type		ADJEQUAL	ADJWLDPE	ADJUNATR	ADJWISDM	ADJWLDBE	ADJSOCJU	ADJBRDMI	ADJPROEN
Hospice Trustee Chair	Mean	4.5773	4.9153	2.5333	4.7667	3.6833	5.2000	4.4608	3.6098
	N	60	60	60	60	60	60	60	60
	Std. Deviation	1.54267	1.56539	1.62049	1.25370	1.78972	1.31226	1.36965	1.56245
Hospice Chief Executive	Mean	4.6961	4.9242	3.0994	4.7125	3.7721	5.1970	4.8157	3.5672
	N	67	67	67	67	67	67	67	67
	Std. Deviation	1.44570	1.55027	1.71621	1.26450	1.56473	1.25794	1.43467	1.62578
Total	Mean	4.6400	4.9200	2.8320	4.7381	3.7302	5.1984	4.6480	3.5873
	N	127	127	127	127	127	127	127	127
	Std. Deviation	1.48751	1.55124	1.68907	1.25470	1.66863	1.27876	1.41003	1.59000

**Self-Direction: mean and standard deviation**

Respondent Type		ADJFREED	ADJCREAT	ADJINDEP	choosing own goals (selecting own purposes)	curious (interested in everything, exploring)
Hospice Trustee Chair	Mean	4.8325	3.4000	4.5270	3.70	3.92
	N	60	60	60	60	60
	Std. Deviation	1.42804	1.54261	1.30657	1.576	1.555
Hospice Chief Executive	Mean	5.0597	4.1913	4.7107	4.67	4.00
	N	67	67	67	67	67
	Std. Deviation	1.25385	1.37389	1.36814	1.186	1.528
Total	Mean	4.9524	3.8175	4.6239	4.21	3.96
	N	127	127	127	127	127
	Std. Deviation	1.33843	1.50344	1.33728	1.462	1.535

**STIMULATION: mean and standard deviation**

Respondent Type		ADJEXCIT	ADJVARYL	daring (seeking adventure, risk)
Hospice Trustee Chair	Mean	2.9267	3.6667	1.52
	N	60	60	60
	Std. Deviation	1.40735	1.64334	1.578
Hospice Chief Executive	Mean	3.6269	4.1782	2.52
	N	67	67	67
	Std. Deviation	1.84091	1.59486	1.886
Total	Mean	3.2961	3.9365	2.05
	N	127	127	127
	Std. Deviation	1.68101	1.63176	1.812

**HEDONISM: mean and standard deviation**

Respondent Type		ADJPLEAS	enjoying life (enjoying food, sex, leisure, etc.)	self-indulgent (doing pleasant things)
Hospice Trustee Chair	Mean	2.4077	3.78	2.22
	N	60	60	60
	Std. Deviation	1.40275	1.367	1.698
Hospice Chief Executive	Mean	3.0145	4.48	2.70
	N	67	67	67
	Std. Deviation	1.56179	1.439	1.586
Total	Mean	2.7278	4.15	2.47
	N	127	127	127
	Std. Deviation	1.51379	1.442	1.651

**ACHIEVEMENT: mean and standard deviation**

Respondent Type		ADJAMBI	influential (having an impact on people and events)	capable (competent, effective, efficient)	successful (achieving goals)
Hospice Trustee Chair	Mean	4.1000	3.37	5.03	4.10
	N	60	60	60	60
	Std. Deviation	1.56984	1.377	1.149	1.469
Hospice Chief Executive	Mean	4.3316	4.10	5.42	4.84
	N	67	67	67	67
	Std. Deviation	1.35221	1.426	1.061	1.201
Total	Mean	4.2222	3.76	5.24	4.49
	N	127	127	127	127
	Std. Deviation	1.45781	1.446	1.116	1.379

**POWER: mean and standard deviation**

Respondent Type		social power (control over others, dominance)	ADJWETH	ADJAUTH	preserving my public image (protecting my "face")
Hospice Trustee Chair	Mean	.20	2.5333	2.7500	2.35
	N	60	60	60	60
	Std. Deviation	1.436	1.15666	1.86516	1.706
Hospice Chief Executive	Mean	.18	2.4400	2.8930	2.39
	N	67	67	67	67
	Std. Deviation	1.585	1.29251	1.75923	1.651
Total	Mean	.19	2.4841	2.8254	2.37
	N	127	127	127	127
	Std. Deviation	1.510	1.22626	1.80423	1.670

**SECURITY: mean and standard deviation**

Respondent Type		social order (stability of society)	ADJNSEC	ADJRFAV	ADJFAM	clean (neat, tidy)
Hospice Trustee Chair	Mean	4.57	4.2000	2.7500	5.6000	4.08
	N	60	60	60	60	60
	Std. Deviation	1.382	1.58167	1.73327	1.58596	1.465
Hospice Chief Executive	Mean	4.09	3.6704	2.9510	5.8166	3.88
	N	67	67	67	67	67
	Std. Deviation	1.474	1.85346	1.69168	1.25426	1.482
Total	Mean	4.31	3.9206	2.8561	5.7143	3.98
	N	127	127	127	127	127
	Std. Deviation	1.446	1.74394	1.70761	1.41902	1.472



**Summary of Paired t-scores within group values to measure the significance of difference between values in rank order**

Value rank	Trustee Chairs		Value rank	Chief Executives
Benevolence – conformity	< 0.05 **		Benevolence – Achievement	< 0.05 **
Conformity - universalism	0.365		Achievement – self-direction	0.092
Universalism – security	0.420		Self-direction – universalism	0.069
Conformity – security	0.384		Universalism – conformity	0.030 **
Universalism – achievement	0.328		Universalism – security	0.015 **
Security - achievement	0.288		Conformity – security	0.493
Achievement-Self-direction	0.251		Conformity – stimulation	0.001 **
Self-direction - tradition	< 0.05 **		Security – stimulation	0.002 **
Tradition – hedonism	0.078		Stimulation – hedonism	0.395
Hedonism-stimulation	0.274		Hedonism – tradition	< 0.05 **
Stimulation – power	0.624		Tradition – Power	< 0.05 **

\*\* p<0.05 one-tailed