

FAMILY VALUES FROM THE PERSPECTIVE OF DIFFERENT GENERATIONS IN LATVIAN SOCIETY TODAY

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Abstract

The development of a person's values and mindset shift are processes that take place throughout a person's life, but views on basic values are instilled in the family from early childhood and their development continues during the socialization process at school and in society. The family plays a primary role in the transmission of values as important elements of an individual's character, the teaching of which largely determines the individual's life path. Just as family structures have changed over time and vary from culture to culture, so too have attitudes towards the family.

The article examines the place of the family in the individual's value system and analyses the differences in the views on the family of different age groups (generations). The analysis uses quantitative data from the European Values Survey, Phase 5 in Latvia (2021, n=1335).

The data show that despite the diversity of family models and the broadening of an understanding of the family, the traditional perception of the family prevails among the Latvian population and in the hierarchy of values, the family is still the most important value in the overall scale of values in the population. The factor that most significantly predicts differences in values and attitudes towards the family is the age of the individual (membership of different generations). Young people (under 29) are significantly more likely than others to see marriage as an outdated form of relationship but are more tolerant of the potential of homosexual couples to become good parents. With an increase in age, the proportion of those who hold traditional views increases proportionally: older generations are generally much more supportive of the institution of marriage, the role of children in marriage, the view that having children is a duty to society, etc.

Keywords: attitudes towards family values, generations, transmission of values in family

1. INTRODUCTION

Most people in Western industrialised societies, and perhaps the world over, consider family life to be the most important aspect of life. The family is seen as the foundation on which society's values and patterns of behaviour are formed and maintained. Researchers therefore call on society to support the family as the place where basic human values are developed: "Families are the key transmitters of cultural values and the main models of both acceptable and unacceptable behaviours. We should not leave families to engage in this work alone but support them in developing basic human values around respect, tolerance, acceptance of diversity, equality, service, responsibility for others, truth, decency, honesty and co-operation." (Bernardes 2002, p. 175) In the case of Latvia, it is indicated that family institute in Latvia had faced many changes since regaining independence in 1990, where nuclear family is losing its dominating place, cohabiting is increasing, and economical migration has developed a new model of relations between parents and their children what can have a long-term negative effect on children (Kraus et.al. 2020, p. 32). Accordingly The National Development Plan of Latvia for 2021-2027 defines "strengthening the role of the family as a social institution, including by increasing social protection for parents, developing a family-friendly environment, honoring large families, strengthening the father's role in the family, educating young people and society on the importance of parenting skills, relationships, family and marriage, as well as ensuring the role of

intergenerational solidarity in the sustainable development of the country” as one of the directions of the Priority “Strong families, healthy and active population” (NDP2027).

The family plays a primary role in the formation and transmission of values as important elements of an individual's character, and their acquisition largely determines the life path of an individual. Just as family structures have changed over time and vary from culture to culture, so too have attitudes towards the family, its relationship to society and its relative value in the social order. Therefore from an analysis of societal attitudes, it is important to know where the family as a value fits in the overall value system of the individual, what value views prevail in families today and the support of society for traditional and non-traditional families.

This article analyses the place of the family as a value in an individual's value system and how these value views differ across age groups. The main research questions to be answered are: (1) are there differences between different generations in their views of the family and if so, what are they; (2) what values are transmitted in the family and instilled in children? The analysis of the problem is based on Latvian data from the fifth phase of the European Values Survey (EVS) in 2021.

2. MATERIALS AND METHODS

2.1. Theoretical Basis

Although values are generally considered to be a key determinant of an individual's future satisfaction with life, and the values prevailing in a society are the basis for establishing common standards of values and behaviour, different authors have different definitions of values. Values are deep-rooted beliefs, the function of which is to guide individuals in the world in which they live. Values regulate society and the relationships between individuals, they determine moral behaviour, they shape the understanding of the difference between right and wrong. In that sense, “values are not just reasons, but socially shared concepts that serve a communal function” (Smith 2013, p. 1011).

Values can be defined as “recognized representations of needs” that determine norms of behaviour, guide people towards desired goals, and form the basis for establishment of goals and assign value to situations and objects (Brown & Crace 1996, p. 211). Values include not only cognitive elements, but also a strong emotional component. The more strongly a value is rooted and has meaning in the value system, the more intensely it is experienced, taken seriously, evokes more emotions and mobilises more energy. Values form group bonds at an abstract level, give the community an identity that binds individuals to each other, especially at critical moments, while they reveal differences from other social groups with a different value system (Motoi 2017).

Can we talk about values as something innate or learned? Each successive generation inherits different cultural values from the previous ones and adopts the norms they have created for practising those values. Culture in this context can be defined as “the set of distinctive spiritual, material, intellectual and emotional features of society or a social group”, which “it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs” (UNESCO Universal Declaration on Cultural Diversity, 2001, preamble).

The formation and change of a person's values and beliefs is a lifelong process, starting in childhood. Schools and other educational institutions play an important role in the maintenance of values. The sociologist E. Durkheim stresses the latent role of education in the socialisation of people in the formation of a society. This ‘moral education’, as he called it, helps to build a more cohesive social fabric by bringing together people from different backgrounds, while also emphasising other latent roles of education, such as the transmission of core values and social control (Durkheim, E. 1925/1973; Ballantine & Spade 2008).

However, the family plays a primary and particularly important role in the transmission of values as important elements of an individual's character, where they are taught and learned from childhood, and their teaching largely determines an individual's life path. Parents have a mission to provide their children with a moral education as early as possible, which helps the individual to integrate more or

less successfully into society, bearing in mind also that values vary from one culture to another. For example, in some traditional societies, collectivism (valuing the needs of the group over the needs of the individual) may take precedence over individualism (Boudon 2001).

Family values are norms that derive from our experience of the family structure and that shape our understanding of the social construct we call family. Family structures have changed over time and vary from culture to culture, as have attitudes towards the family, its relationship to society and its relative value in the social order. The role and importance of values – particularly family, educational, professional or political values – in an individual's life has changed in recent decades (Mieriņa et al. 2021). However, family investments in values and cultural capital remain important as these enhance well-being by creating opportunities for individuals to express, develop, transform and transmit their cultural heritage to future generations.

According to Beck, the clash between love, family and individual freedom has become a fundamental feature of the family and, at the same time, a fundamental problem. Society today is a society of individuals and not of families, so the claim that the family is the basic unit of society loses its validity (Beck 1992). Schneewind, on the other hand, understands the concept of family as “a variant of intimate relational systems that can consist of intergenerational as well as intergenerational constellations (groups) of people”, where this definition also includes unmarried couples (Schneewind 1998, p. 26; cited from Kraus et. al. 2020).

Although there have been significant changes in family structure and behaviour in recent decades, Europeans place the highest value on the importance of family in people's lives and pass these values on to future generations (Panagiotopoulou et al. 2022). The transmission of values from one generation to the next means that the older generation passes on values that are important to them to the younger generation. Researchers have various views regarding their search for answers to the question on what constitutes a generation, and also in defining the criteria that characterise a generation. For example, Inglehart considers it to be a set of certain values (Inglehart 1977), while other authors attribute it to shared features of identity and self-awareness (Edmunds and Turner 2002) or tendencies to remember (Corning and Schuman 2015).

According to Mannheim, a generation is characterized by the fact that people of the same generation are born in the same historical and cultural context (Mannheim 1952/1925). In sociology, a generation can be seen as a demographic group that grows up, enters the labour market around the same time, and starts a family at the same time. In order to describe this process and compare different eras, demographers and sociologists prefer the more restrictive term 'cohort' instead of 'generation', meaning a nominal group of statistically separated peers. In a strict sense, a generation is associated with shared experiences, shared memories and a sense of self among other generations. It is characterised by its emergence and dissolution over a certain historical period and the development of a cultural identity through the active participation of its members (Edmunds and Turner 2002). Generational differences in attitudes towards family and family values can vary based on a range of factors such as cultural background, socioeconomic status, and individual experiences. Generations are formed because of experiences that shape each generation's unique character. However, there are some general trends and shifts that have been observed in different generations. It's important to note that these are broad generalizations, and individual attitudes may differ and individuals within each generation can have different attitudes and values based on their personal experiences and beliefs.

Factors such as gender, age, race, and ethnicity are important with regard to generation when analyzing the structure of society. Different historical experiences exist simultaneously in a society comprised of different generations. This also means differences in values, attitudes, and models of behavior. Generations provide for the reproduction of life, the transmission of social information and at the same time a certain stability when encountering potential changes.

The transmission of family values can be seen as a two-way process: the child's perception of the parents' values and, on the other hand, acceptance or rejection of values (Knafo & Schwartz 2009). Young people's value orientations should not be considered static, rather as dynamic and changing,

depending on many factors (Syrkin & Lesthaeghe 2004). Voluntarily adopted and internalised values allow young people to self-regulate their actions.

2.2. Data and methods

The analysis of Latvian citizens' values and attitudes is based on data from the European Values Study (EVS). The EVS is one of the most important international comparative studies in Europe, involving repeated cross-sectional surveys of people's core values, and is conducted across Europe every 8 to 10 years, including a survey of people's attitudes and opinions on key areas of life: family, work, religion, politics, welfare, environment, politics and society, religion and morality, national identity (EVS 2023). Latvia has participated in the European Values Survey since 1990. The analysis in this article is based on the European Values Survey Phase 5 (2018-2021), implemented in Latvia under the supervision of the Institute of Social and Political Studies at the Faculty of Social Sciences of University of Latvia (project leader Inta Mieriņa). The fieldwork in Latvia 2021 was carried out from May to September by the Institute of Sociological Studies. Sample size including valid questionnaires for analysis, $n = 1335$.

Descriptive statistical methods were used to analyse the quantitative data. A Chi-square test was used to assess the significance of differences in value judgements across socio-demographic groups. The principal components method was used in the factor analysis of values and characteristics to be developed in children, with the number of factors determined according to the criterion that the factors have characteristics >1.0 . To facilitate the substantive interpretation of the total factors, a variance-maximising (varimax) rotation method was used, factor values were calculated using a linear regression method, and factor interpretation was performed for those traits with factor loadings > 0.45 . In further analyses, according to the distribution of factor values across quartiles, ranks were calculated from 1 - the least expressed factor value to 4 - the most expressed factor value. In order to find out which values prevail in different groups in society when it comes to raising children, the following analysis examined the relationship between these traits and various socio-demographic characteristics, i.e. gender, age, education level, ethnicity, family status of respondents.

3. RESULTS

3.1. The family within the value system

The latest EVS data show that, although changes are taking place in the structure and attitudes towards the family, traditional values still dominate the scale of shared values in Latvian society (see Inglehart 2018), with the family firmly in first place. Almost all respondents (99%) consider family important, and compared to other values, family is significantly more likely to be given the highest value, i.e. it is 'very important' for 80% of respondents (Figure 1). Other values that are important to Latvians in general are leisure (93%) and work (90%).

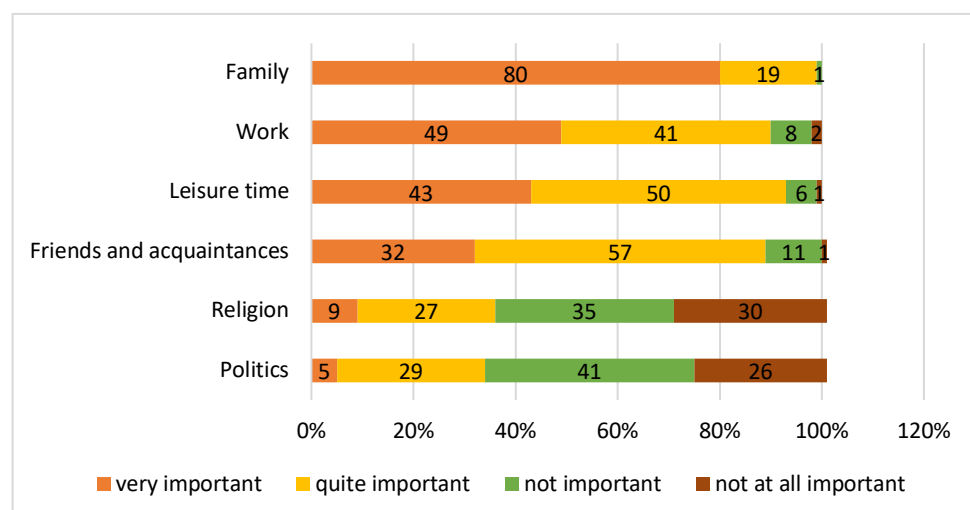


Fig. 1. Importance of different values in a person's life (%)

Source: authors' estimates based on EVS survey data, wave 5 in Latvia (n = 1335), 2021.

When looking at attitudes towards values in different population groups, we will only compare differences in the highest rating (i.e., differences in the answer 'very important'). The Chi-square test shows that there are significant differences in the importance of values between different socio-demographic groups. One of the most important differentiating factors is the age of the respondent. For the younger generation aged 29 and under, work, family, religion and politics are less important than for other age groups. However, in this age group, a much higher proportion of respondents value leisure time (54%) and friends (43%) than in others. Older generations (especially those aged 70+) value family (87%), religion (19%) and politics (12%) significantly more than other generations. By gender, the most significant differences are in attitudes towards family, $\chi^2(3, N = 1333) = 77.56, p < .001$, and politics, $\chi^2(3, N = 1318) = 11.543, p < .005$: women rate family significantly higher than men (88% of women and 68% of men rate family as 'very important'). Men are twice as likely as women to rate politics as very important. The importance of values such as work and family increases most significantly as education level increases, while the importance of religion decreases. By nationality, the main differences are in attitudes to work – Latvians attach much more importance to work in their lives than Russians or people of other nationalities, $\chi^2(6, N = 1314) = 24.014, p < .001$. Religion, on the other hand, is more important among people of other nationalities (not Latvians or Russians).

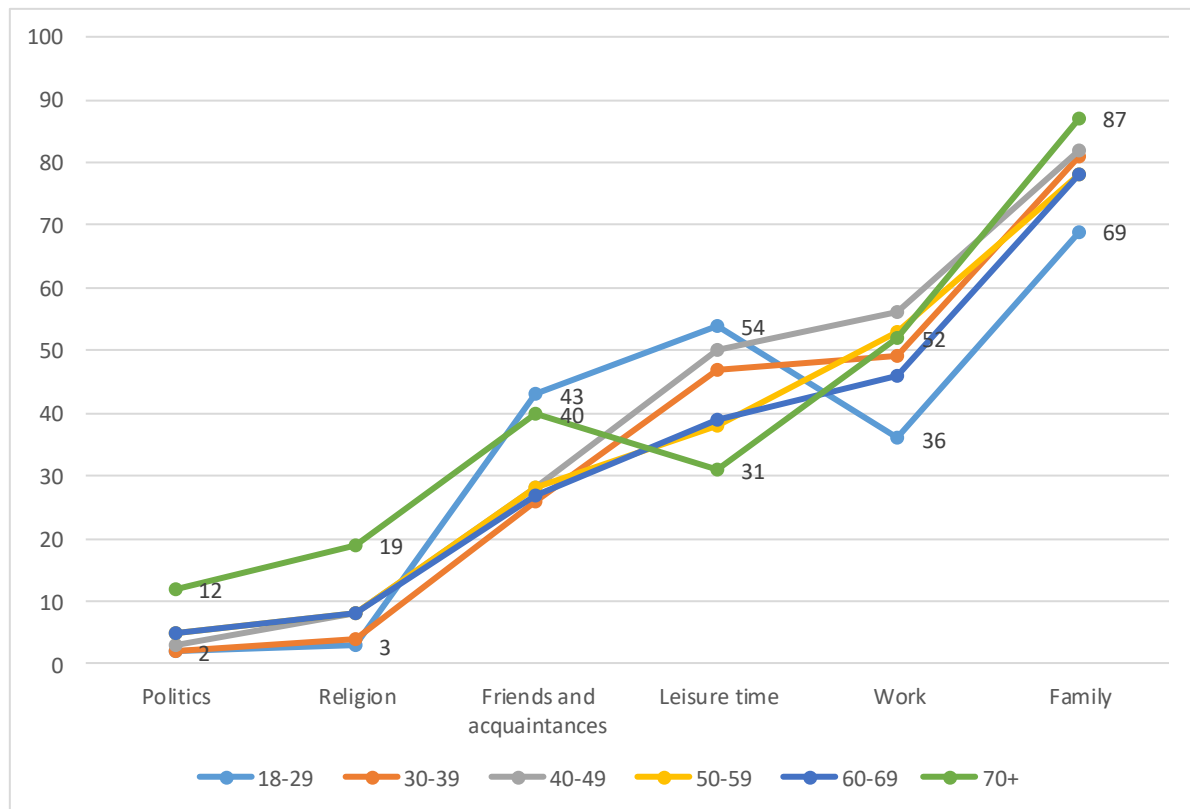


Fig. 2. Importance of different values in different age groups (%)

Source: authors' estimates based on EVS survey data, wave 5 in Latvia (n = 1335), 2021.

3.2. Attitudes towards marriage and preconditions for a successful marriage

In recent decades, attitudes towards the traditional marriage-based family model – marriage as the foundation of the family – have changed in many European countries and in the world as a whole. The unregistered or registered partnership family model is much more common and cohabitation-partnership has become the norm (Luijkx et al. 2022). The number of marriages in the EU-28 halved between 1964 and 2014, while the number of divorces doubled over the same period, rising from 0.8 to 1.9 per 1000 inhabitants (European Commission. Eurostat 2018). Between 2009 and 2021, the number of single-person households without children increased by 28.5% in EU countries (European Commission. Eurostat 2022). These figures can vary widely from country to country and are linked to societal values, including traditional family values and attitudes towards non-traditional family forms.

In Europe today, only a minority of families conform to the traditional family model, where the man is the breadwinner, the woman takes care of the family and there are several children in the family. Yet, as Halman has noted in his discussion of family values, Europeans are surprisingly conservative (Halman et al. 2005). The authors of the most recent publications based on EVS data point out that one in five Europeans (on average around 20%) agree that marriage is an outdated form of partnership. The 2020/21 survey shows that the views of the Latvian population are similar, with around a fifth (19%) agreeing that 'marriage is an outdated form of partnership' (Figure 3). Attitudes towards marriage vary considerably between generations, $\chi^2(5, N = 1269) = 23.395, p < .001$. Marriage is significantly more likely to be considered an outdated institution by the younger generation, but support for this view decreases proportionally with an increase in age. 28% of young people (under the age of 29) consider marriage to be an outdated institution, while in the 70+ age group only 11% agree. Compared to men, women are significantly less likely to support this view (13% vs. 26% respectively), $\chi^2(1, N = 1269) = 37.896, p < .001$.

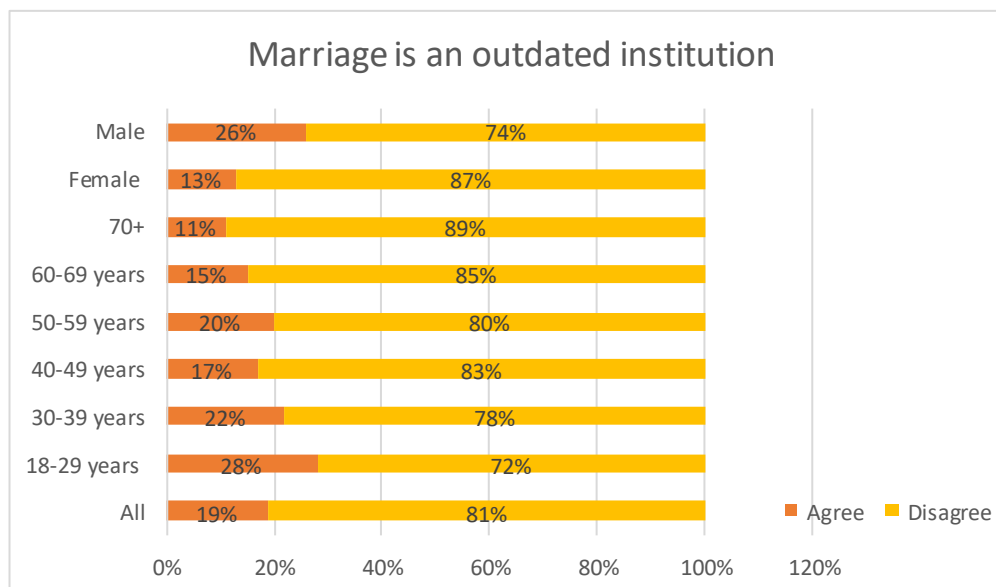


Fig. 3. Attitudes towards marriage as a form of partnership in different population groups (%)

Source: authors' estimates based on EVS survey data, wave 5 in Latvia (n = 1335), 2021.

Ideas about a successful marriage are based on an individual's values about the family. EVS respondents are asked to evaluate six criteria for a successful marriage: 'faithfulness', importance of 'children', economic situation, which includes 'an adequate income' and 'good housing', 'sharing household chores' between partners (male and female roles in household chores), and some private space or 'having some time for one's own friends and for personal hobbies/activities'.

Similarly to many European countries (Panagiotopoulou et al. 2022), mutual trust is the most highly valued criterion in marriage in Latvia, regardless of age group – 83% of respondents consider it very important and 17% – rather important. More than two thirds (67%) identify having children as a very important family value and a criterion for a successful marriage, 26% consider it rather important. However, the criterion of the importance of having children differs significantly between generations, $\chi^2(5, N = 1337) = 39.877, p < .001$. The younger generation is significantly less likely than older generations to consider children an important criterion for a successful marriage (48% in the 18-29 age group and 74% in the 70+ age group). Another criterion where there is a significant difference between generations is the time that each person can devote to themselves – their hobbies and friends – which is much more important for younger people (57%) than for older generations (38% aged 70+), $\chi^2(5, N = 1336) = 43.979, p < .001$. For all generations, economic security is an important criterion for a successful family: adequate income is very important for almost half (49%) and rather important for another 46%, while good housing is considered important in 42% of cases and very important for a successful marriage for more than half (53%) of respondents.

Although the egalitarian family model prevails in modern Europe, based on the equality of both partners in all aspects of family life, the division of domestic responsibilities, although generally important enough, is 'very important' for a relatively smaller proportion (~40%) of respondents. There are no significant differences between generations in the latter criteria.

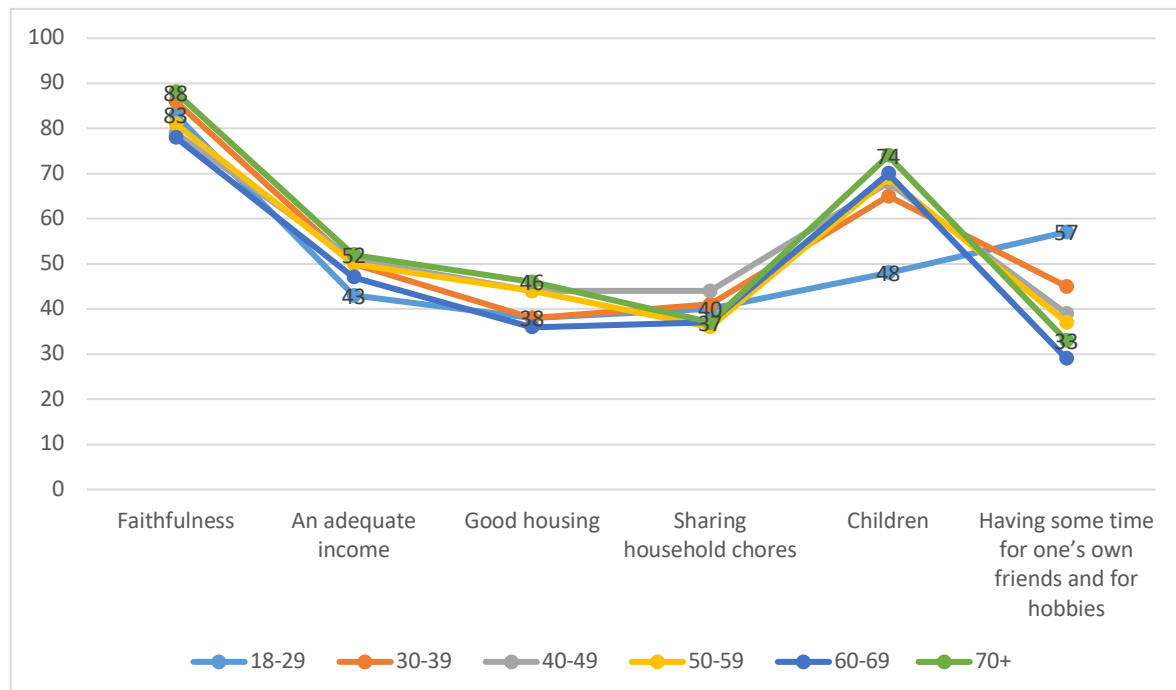


Fig. 4. Evaluation of the preconditions for a successful marriage or partnership (%)

Source: authors' estimates based on EVS survey data, wave 5 in Latvia (n = 1335), 2021.

Women consider trust, sharing of household chores and caring for children to be significantly more important than men as prerequisites for a successful marriage, $\chi^2(5, N = 1336) = 18.425, p < .001$. The attitude of traditionalists towards marriage (i.e. those who disagree that marriage is an outdated form of partnership) is significantly higher in importance than for those who do not agree with this view. Also their attitude towards fidelity, sharing of household chores and the importance of children in the family is significantly higher. The importance of children is significantly higher among those who are married or have experience of marriage. There are no significant differences in the other criteria.

3.3. Attitudes towards having and raising children

One of the most important functions of the family is to have and to raise children, regardless of one's attitudes towards them. Data from previous EVS rounds show that only about a third (35%) of Europeans agree with this statement. Nowadays, having children and the actual number of children is a matter of personal free choice. It is no longer an inevitability, an economic necessity, an old-age provision or an obligation to God, yet despite emancipation and individualisation, the majority of Europeans prefer a 'Married-with-children' lifestyle (Halman et al. 2005).

The EVS survey asks respondents 'is having children a duty towards society?'. According to the 2021 survey, a quarter (25%) of respondents in Latvian society agree with this view, of whom only 6% fully support it ('agree strongly'), while more than half (53%) of respondents do not consider having children to be a duty to society. Age is the most important factor influencing individuals' attitudes, $\chi^2(10, N = 1306) = 107.934, p < .001$. As age increases, the proportion of respondents who share this view increases: while only 14% of respondents aged under 29 support it, 44% of respondents aged 70+ generally support the obligation to have children. There are no significant differences by gender. Having children as a family responsibility is more often supported by respondents who are married and those who have marriage experience (e.g. widowers), $\chi^2(3, N = 1308) = 37.450, p < .001$, and by education level – by people with a lower level of education (no secondary education), $\chi^2(10, N = 1325) = 11.066, p < .01$.

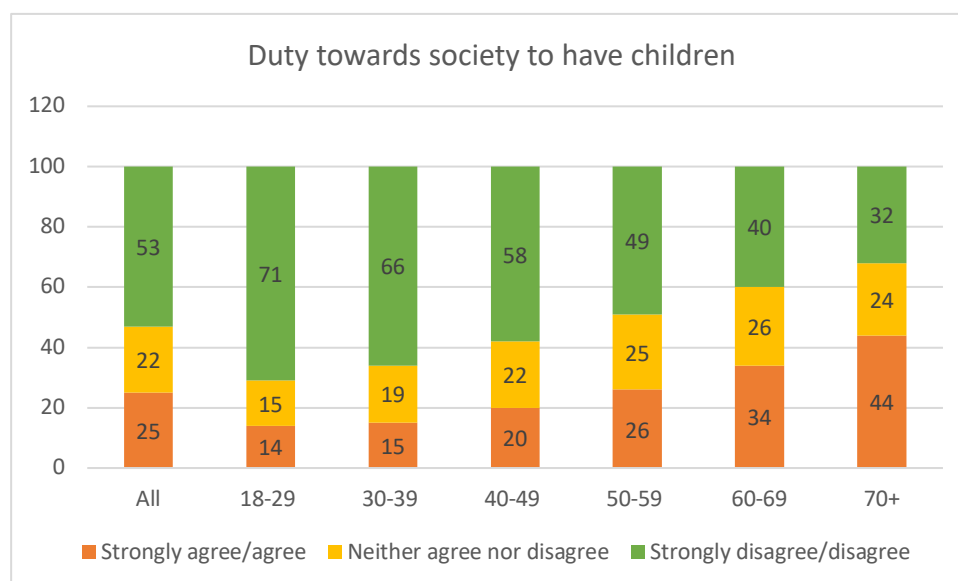


Fig. 5. Attitudes towards having children as a family responsibility (%)

Source: authors' estimates based on EVS survey data, wave 5 in Latvia (n = 1335), 2021.

3.4. Attitudes towards raising children in a non-traditional family

The debate regarding same-sex couples and the raising children in such families is currently at the forefront of public and political debate. The fact that attitudes based on traditional values prevail in Latvia is reflected in the fact that 66% disagree that 'homosexual couples are just as good as parents as other couples' (Figure 5). Overall, 17% agree that homosexual couples can raise children well, while the same proportion have no opinion. As might be expected, there are significant differences in attitudes between generations $\chi^2(10, N = 1224) = 155.673, p < .001$. The most tolerant on this issue are young people aged under 29 – 40% of whom believe that homosexual couples can parent just as well as any other couple. As age increases, the proportion of respondents who disagree increases proportionally. Respondents aged 50-59 are the most critical. In this age group, only 6% of respondents have a positive attitude towards homosexual people as good parents.

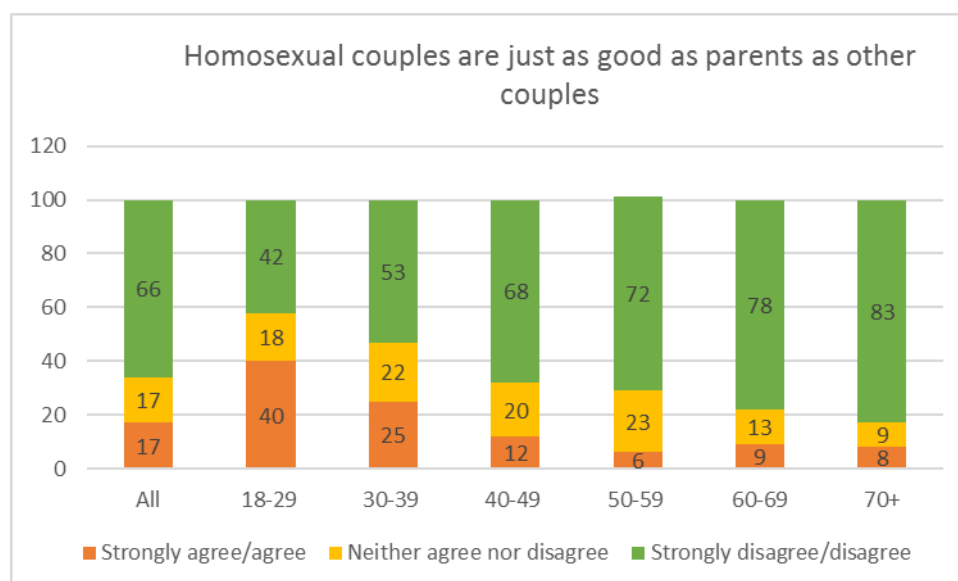


Fig. 6. The influence of age on attitudes towards raising children in a non-traditional family (%)

Source: authors' estimates based on EVS survey data, wave 5 in Latvia (n = 1335), 2021.

3.5. Character traits that are most important for a child to develop within the family

Although the formation and change of a person's values and beliefs is a lifelong process, the first ideas about basic values are instilled in children by their families during their upbringing, and the process of values formation and change continues at school and in society. The values that are transmitted to children in the family and the qualities that parents consider necessary to develop are directly dependent on the parents' own views on values. The EVS study asked respondents to select a maximum of five qualities from a list of 11 value-based qualities that they thought should be developed in the process of bringing up children in the family. The responses show that Latvian society values both traditional and self-expression values equally. The absolute majority of respondents identified 'feeling of responsibility' (85%), 'independence' and autonomy (75%) and 'hard work' (74%) as the most important qualities that families should pass on and develop in children (Figure 7). The next group of qualities are 'tolerance and respect for other people' and 'good manners'. Only then follow survival and self-expression values such as 'thrift, saving money and things' and 'determination, perseverance'.

Imagination and traditional values such as 'obedience' and 'unselfishness' are mentioned significantly less often. The least importance in our society is attached to 'religious faith'.

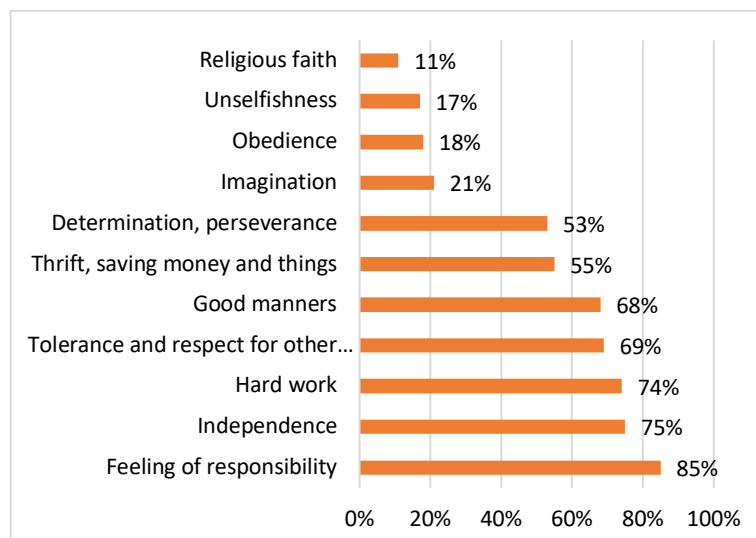


Fig. 7. Character traits that are most important for a child to develop within the family (%)

Source: authors' estimates based on EVS survey data, wave 5 in Latvia (n = 1335), 2021.

Factor analysis was used to reduce the original set of variables, which consists of the traits that children should develop. In the new variable, 4 factors or groups of values were extracted from the 11 traits (see Appendix). Using the quartile rank of the traits calculated on the basis of the values of the extracted factors, we will look at which values prevail in different population groups.

The first group of factors, which we can tentatively call the traditional dimension of values, includes qualities such as religiosity, unselfishness, obedience and the self-expressive quality of imagination. This set of qualities is statistically more likely to be considered important by respondents with a relatively low level of education, as well as by those who describe themselves as having a faith in God. There are no significant differences in the distribution of this set of values by socio-demographic characteristics.

The second factor includes the predominance of traditional and survival values – hard work and determination, perseverance. Attitudes to the importance of these qualities vary significantly between generations. Hard work and determination increase with age and this factor is predominant among the middle generation (40-49 years) as well as among the older generation, especially those aged 70+, while this set of beliefs is very uncharacteristic of the younger generation, especially in the 18-29 age group. Women, individuals with secondary and secondary vocational education, people of other nationalities (not Latvians or Russians), people who consider themselves religious, and individuals who have or have had a family and children are significantly more likely to perceive the importance of these traits being instilled in children.

The third factor is self-expression – independence, autonomy and a sense of responsibility, while traditional values, such as religiosity, are reversed with regard to this factor. This dimension of values dominates in the group of people with the highest level of education at a statistically significant level. It is slightly more prevalent among married respondents and those who consider themselves as non-believers, as well as among the older generation (70+) and among those who do not / have not had children.

Traditional and self-expressive values dominate in the fourth dimension, such as good manners and the self-expressive values of tolerance and respect for other people, with character traits such as frugality and thrift as negative values. The youngest generation, the under-29s, and conversely the 70+ age group predominantly express these values. These characteristics are significantly more important for women, for individuals with a higher level of education, and with regard to nationality – for Latvians.

4. CONCLUSIONS

The data show that although there is a diversity of family models in Europe and the understanding of the concept of family is expanding, the traditional perception of what constitutes a family dominates in the views of the Latvian population. 80% of respondents consider the institution of marriage to be timeless and modern enough, and only 20% perceive marriage as an outdated form of partnership. In the hierarchy of values, the family remains the most important value in the scale of core values (it is significantly more often rated as very important (80%); overall, family is important to 99% of the population). This suggests that the transmission of cultural values within the family from one generation to the next remains relevant. In response to the research question – ‘Do different generations have different views on family?’, the results of the data analysis show that the age of the individual, which also marks the membership of different generations, is the most important factor that influences the diversity of values and attitudes. Young people aged up to 29, who can be conditionally classified as Gen Z, are growing up in an era of increased technological connectivity and globalisation. They tend to have more diverse family structures and are more accepting of different family arrangements. Generation Z values open-mindedness, inclusivity, and individual expression. They are likely to prioritize personal growth, education, and pursuit of their passions. This generation is more likely than others to see marriage as an outdated form of relationship, but is more tolerant of the potential of homosexual couples to become good parents. As age increases, the proportion of traditionalists increases, both in attitudes to the family and in the understanding of family values, especially for Traditionalists/Silent Generation (born before 1946), who tend to prioritize family values and place a strong emphasis on commitment, loyalty, and duty. Baby Boomers (born between 1946 and 1964) who experienced significant social changes during their formative years, tend to value family but may have a more individualistic approach compared to previous generations. They often value self-fulfillment, personal growth, and work-life balance. This generation is much more likely to support the institution of marriage in general, the role of children in marriage, the view that having children is a duty to society, etc.

It should be mentioned that the second most important factor differentiating attitudes and perceptions of family values is the gender of the respondents – women are significantly more likely than men to have views of the family based on traditional values. On some issues, differences in values depend on the respondent's level of education, marital status and experience of family life, nationality and religion.

The role of the family in the transmission of values is most clearly illustrated by the set of qualities that parents consider as important values to teach their children. Regardless of age and generation, self-expression and traditional values – a sense of responsibility, independence and hard work – are among the most important qualities to develop in children. The younger and middle generations are more likely to stress the importance of independence and autonomy, determination and perseverance, and imagination, while the older generations (especially those aged 70+) place significantly more emphasis than other generations on instilling in children a love of hard work, good behaviour, and personal qualities such as religiosity and obedience, although the latter two qualities are generally considered important by a relatively small proportion of respondents.

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APPENDIX

Qualities which children can be encouraged to learn at home: factor scores

	Component			
	Traditional dimension of values	Predominance of traditional and survival values	Predominance of self-expression values	Predominance of traditional and self-expressive values
Good manners				0.484
Independence			0.612	
Hard work		0.697		
Feeling of responsibility			0.737	
Imagination	0.644			
Tolerance and respect for other people				0.654
Thrift, saving money and things				-0.653
Determination, perseverance		0.656		
Religious faith	0.485		-0.412	
Unselfishness	0.695			
Obedience	0.643			

Note: Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 6 iterations.