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THE IMPORTANCE OF RELIGION IN THE FORMATION OF CULTURAL KNOWLEDGE AND VALUES

In this article, we investigate the crossing point of religion and social values for maintainability. In any case, the degree to which they are deciphered into cultural demeanors and behavior changes agreeing to set. Contend that whereas there is much potential back for human values for maintainability inside devout conventions, it is fundamental that religion is seen as a complex, multi-dimensional regulation wonder. Subsequently, investigation of the relationship between religion and social values must account for the set of accounts, hones. Utilizing this focal point, we appear how devout viewpoints can contribute to operationalizing speculations of systemic alter for maintainability. At long last, we lay out key standards for assist maintainability inquire about looking for to progress information on the relationship between religion and cultural values. The comes about bolster a dissociative continuum which incorporates not as it was related separation, but moreover wholeness related to concepts of extended awareness. Within the process of social investigation, ready to recognize particular components of a specific culture, patterns that incorporate the potential of the devout character. The controls the issue of social personality in terms of its specifics.

Key words: culture, value, identification, factor, cultural research.

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Мәдени білім мен құндылықтарды қалыптастырудағы діннің маңызы

Бұл мақалада дін мәдениеттің және қоғамның барлық салаларын қамтитын және қалыптастыратын кең ауқымды институт ретінде беріледі. Автор діннің мәдени бірегейліктің қалыптасуына, әлемдік өркениет кеңістігінде мәдениетінің дамуына шешуші әсер етуге қабілетті екенін алға тартады. Дін негізінен мәдениеттің жалғасу факторы ретінде мәдениеттің қалыптасу үдерісінде беріледі және осы тұрғыдан мәдениетте құндылыққа ие болады. Діни дәстүрлер шеңберінде тұрақтылықты қамтамасыз ету үшін адамзаттық құндылықтарды қолдау мүмкіндігі зор болғанымен, діннің күрделі, көп өлшемді институционалдық құбылыстар ретінде берілуі өте маңызды. Демек, дін мен мәдениет құндылықтарының арақатынасында тәжірибелер контекстін талдау керек. Осы тұрғыдан алғанда, діни көзқарастардың тұрақтылық үшін жүйелік өзгерістер теориясын жеделдетуге қалай ықпал ете алатындығын береміз. Мақалада дін мен мәдениет құндылықтарының арақатынасы туралы білімді жетілдіруге бағытталған тұрақтылықты зерттеудің негізгі қағидалары беріледі. Нәтижелер диссоциативті континуумды қолдайды, ол тек диссоциацияны ғана емес, сонымен қатар кеңейтілген сана ұғымдарына қатысты тұтастықты да қамтиды. Мәдени зерттеулер барысында белгілі мәдениеттің нақты компоненттерін, мәдени бірегейліктің әлеуетін қамтитын тенденциялар анықталады. Мәдени бірегейлік мәселесін оның ерекшелігі тұрғысынан реттейді.

Түйін сөздер: мәдениет, құндылық, идентификация, фактор, мәдени зерттеу.

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Значение религии в формировании культурных знаний и ценностей

В этой статье религия представлена как широкий институт, который охватывает и формирует все области культуры и общества. Автор утверждает, что религия имеет решающее влияние на формирование культурной идентичности, развитие культуры в пространстве мировой цивилизации. Религия в основном представлена в процессе формирования культуры как фактор культурной преемственности и в этом смысле имеет ценность в культуре. Хотя

существует большой потенциал для поддержки человеческих ценностей для обеспечения стабильности религиозных традиций, важно, чтобы религия была представлена как сложное, многомерное институциональное явление. Следовательно, необходимо проанализировать контекст переживаний во взаимосвязи религиозных и культурных ценностей. В этом контексте мы представляем, как религиозные взгляды могут ускорить теорию системных изменений для обеспечения стабильности. Приведены основные принципы исследования устойчивости, направленные на улучшение знаний о взаимосвязи между ценностями религии и культуры. Результаты подтверждают диссоциативный континуум, который включает не только диссоциацию, но и целостность по отношению к концепциям расширенного сознания. Культурные исследования выявляют тенденции, которые включают определенные компоненты определенной культуры, потенциал культурной самобытности. Регулирует вопрос культурной идентичности с точки зрения ее специфики.

Ключевые слова: культура, ценность, идентификация, фактор, культурологическое исследование.

Introduction

Religion is one of the foremost unmistakable and wide-reaching social educate, touching and forming essentially each circle of culture and society. Concurring to the Seat Investigate Middle, around 84% of the world's populace are partnered with a religion (Seat Investigate Middle, 2017). Given this ubiquity and social impact of religion, we contend that commentary on cultural values and maintainability got to consider the put of religion carefully.

Concurring to Haluza-DeLay who characterized religion broadly as counting «beliefs, worldviews, hones, and educate that cross borders, time and scale from the level of people all the way to transnational and transhistorical movements» (Haluza-DeLay, 2014:261). He is too famous that the Western concept of comparing religion with a wellestablished set of convictions does not reflect numerous Eastern or conventional devout frameworks, which regularly emphasize collective hones as much as cognitive convictions and may not have set up institutionalized lessons. Researchers have embraced a well-grounded and imbued approach to the consideration of values, based on the suspicion that person communities are born and express values in special ways, which blocks the plausibility of making significant conclusions around the all-inclusiveness of values.

In stark differentiate, early work on values grounded in brain research looked for to uncover all-inclusive structures of human values which can empower comparisons over societies and settings (Schwartz, 1992:65). Values have to be recognized as profoundly held predecessors to natural behaviors (Strict, 2000:424). Nearby this, human values at distinctive scales and levels of accumulation have progressively ended up a point of investigation within the setting of natural administration and supportability science (Ives, 2014:72), with much of this writing concerned with values for biological

systems and nature connections (Cooper, 2016:229). The concept of social values is picking up expanding consideration inside supportability science.

Martin (2016) contended that «we require principal shifts in values that guarantee move from a growth-centered society to one recognizing bio-physical limits and centered on human well-being and biodiversity conservation». A few researchers have addressed the utilize or veracity of approach intercessions to accelerate moves in values (Manfredo, 2017:780), opening up a talk about the subject (Ives, 2017). To advance this line of inquiry, Kendal and Raymond (2019) display a conceptual system for how values for maintainability may move inside society. In this setting, we fight that any dialog of esteem move ought to consider the part of religion given its impact on values and worldviews that are pertinent to natural supportability (Rolston, 2006:307). Our overarching contention here is approximately esteem investigate, in specific, that more exertion ought to be made to associated with religion, both for down to business reasons, for case, since such interaction can move forward the existing set of approaches to social values, and for all-encompassing reasons, for case, existing intelligent with individuals or communities at the level of values cannot avoid such an omnipresent sociocultural include. With this approach, it is judicious to work with a wide definition of religion to supply the foremost expository outline conceivable. Be that as it may, there's an imperative caveat to be made from the beginning. Though a few ponders show broadly positive patterns on social values over diverse religions, in hone, engagements with religion as a vector for values think about will likely be most successful when they are conducted inside particularized settings, i.e., either with a particular devout convention or at a particular scale.

In this way, our article analyzes how religion hypothetically meets with the values of culture and

does not consider the complex relevant and scalar flow that complicates such talk.

Justification of the choice of articles and objectives

The point of the consideration is the religion is the elemental premise of social distinguishing proof as a prepare, the distinguishing proof of its potential for analyzing the issues of helpful investigation. To substantiate social encounter as a parametric marker of social personality and in an efficient portrayal of devout instruments that actualize social concepts when presenting a devout identity within the setting of a particular occasion.

Achieving this goal involves solving the following tasks:

- clarification of the substance of the concepts of «social esteem» and distinguishing proof of their part in research;

- substantiation of the procedural social personality as a combination of personalities of a distinctive arrange in helpful studies;

- uncovering hypothetical and methodological viewpoints of the method of social distinguishing proof in helpful studies;

- recognizing the conditions and conceivable outcomes for building hypothetical models of social distinguishing proof to characterize the state and advancement patterns of cutting edge social information. The question of investigation is social distinguishing proof as a process.

The article gives an explanatory depiction of the issue of interaction between social and devout wonders within the handle of building socially recognizable pieces of proof. The inquire centers on the social parameter, which acts as a framework administrator within the joint adjustment of cognitive models, devout representations, and communication styles in agreement with the necessities of social distinguishing proof.

In the logical investigation, the concepts of «value» and «recognizable proof» are isolated: the recognizable proof is the method of accomplishing personality, distinguishing proof, personality is the result of recognizable proof, the combination of order, definition, schematization, modeling of the forms of understanding circumstances with acknowledgment, that's, with a choice for oneself.

Scientific research methodology

The methodological premise of the article is common logical standards of cognition and, overall,

the guideline of culture, i.e. the consideration of any culture wonder in its advancement, the particular culture conditionality. This article too employments the strategy of actualization, that's, evaluating the esteem of logical information for display and future time. Coherent investigation incorporates the consider of single wonders and occasions, advancement inside a certain period, and the move from investigation to the amalgamation of the hypothetical union of accumulated information. Within the work there were utilized strategies of classification, chronological and issue, ordinarily in near interaction, synchronous and diachronic, and numerous others.

This article investigates the crossing point of religion and social values to guarantee maintainability. To begin with, consider this relationship within the shape in which it has been examined in existing considers. Recognized a number of ponders that have appeared that numerous religions are broadly related to self-transcendent values. Furthermore, we contend that, in spite of the truth that there are numerous potential supporters of the soundness of human values in devout conventions, it is vital that religion be considered as a complex, multilevel, and multidimensional regulation wonder. Hence, the examination of the relationship between religion and cultural values ought to take into consideration the setting of accounts, stories, and hones.

Thus, the article investigates how religion hypothetically and essentially crosses with the science of social values, sometimes recently considering the complex relevant and scalar flow that complicates such a talk.

What I propose is that the anthropological approach ought to be focussed on examining the boundaries between societies. Examining the boundaries between societies makes a difference to distinguish those components that constitute social personality, whether they are morals, religion or aesthetics, or a combination of a few sorts.

In a few cases, societies might meet where the primordial understanding of society decides a social group's understanding of its character. At that point, it is almost impossible that there will be alter as to how such a bunch gets its claim personality.

It gets to be clear that an unused center in examining religion ought to moreover be to look at how social bunches relegate meaning to behavior. This preparation is relevantly decided. Religion ought to incorporate considering activity and meaning and perceiving the criteria pertinent to each social community how to decide to be cruel. Meaning is decided by values. Considering religion involves examining fundamental values in societies.

Main part

The term «value» can imply a extend of distinctive implications and translations. Values can similarly allude to wide basic standards in life, critical highlights inside a scene, or moneyrelated figures relegated to products or administrations. In investigating the crossing point of religion with social values, we center our request on supernatural or ‘held’ values. Kluckhohn (1961) to begin with theorized that all-inclusive values could be organized along different continua, and this was refined by a run of researchers, most noticeably by Schwartz. Most vital were two continua: from self-transcendence to self-enhancement and from openness to altering to the convention. Researchers have found the most grounded back for pro-environmental behavior and states of mind inside the self-transcendence measurement of human values (Groot, 2007:354). How at that point does religion cross with these values? The primary ponders in English to investigate the relationship of religion with particularly natural states of mind was conducted by Hand and Van Liere (1984), who created a straightforward and presently exceedingly utilized instrument (Hawcroft, 2010:158), the «New Natural Paradigm» to test for natural esteem orientations. They found that this «special connection» was in fact connected with a self-perceived most profound sense of being, and was related with self-transcendence values. With religiosity appearing to be contrarily related to self-enhancement values such as gratification, achievement, and control, one may be enticed to think that religion may be an unsurprising inspiration for natural supportability. Whereas this may hold within the cases we have highlighted over, in hone the relationship between religiosity and natural demeanors and behaviors is complex and relationships between devout personality and pro-environmental values can be powerless. Without a doubt, a few researchers contend that the intervening impact of ideology and economic status could be a distant more grounded indicator than religiosity per se, and this shifts hugely over societies. Devout communities can moreover serve as the site for very significant contradictions over values, and modern consider within the field of religion has demonstrated that contrasts in values may exist indeed between people inside the same devout community (Woodhead, 2016). Our point here isn’t to propose that all religions are in a general sense the same, or that they can be refined to a common set of values.

On the other hand, in any case, the nearness of differing qualities and interesting cases does not

block the pertinence of religion to values inquire about. In case of anything, this commends assist, more granular inquire about, so that generalizations may be contextualized enough. The state of inquiring about in this range remains beginning and immature, and typically indeed more intensely the case with respect to Eastern religions (Gifford, 2014:141). Additionally, religions may not continuously work as a perfect or unsurprising arrangement lever for alter. In fact, Narayanan (2001:206) cautions against exaggerating devout values as affecting behavior. In any case, emphasizing the down-to-earth measurement of our contention highlighted over these symmetries appear to praise religion as an imperative circle for assist engagement on the level of values. Religion is far as well omnipresent a social marvel to disregard.

Results

The social code may be a complex organized integrator framework of encapsulated images of essential values, their interconnection and noteworthiness, cleaned and created within the handle of the centuries-old chronicled improvement of the individuals as beliefs, convictions, and inspirations of human behavior and action. In its arrangement, advancement, and genuine exemplification within the activities of individuals, their social bunches, and communities, devout axiology plays a vital part. It could be a particular philosophical and philosophical tenet of the substance, structure, capacities, and part of values within the life of an individual and society. As we have as of now indicated over, whereas religion certainly can be seen as a prolific source of social values that adjust with supportability, essentially comparing religion with certain sets of values does not satisfactorily capture the more complex transaction of devout conviction, having a place, and natural values.

Any genuine thought of the crossing point between values for supportability must not essentially constrain religion into existing esteem systems, in spite of the observational connections portrayed within the past segment. According to an investigation by Hedlund-de Witt (2012) worldviews are comprised of associate Alia axiology, human studies, and societal vision. Understanding values separated from these other measurements are, in this manner, a shallow perusing of society. Another key calculates that must be considered in looking to get it the part of devout values in supportability is the way that devout personality and having a place works at numerous scales, from people to bunches to worldwide

bodies, and values across these scales don't continuously adjust. The scale has been broadly examined inside the environment and supportability areas.

For illustration, Van Riper (2017) depicted how outside variables and inner forms relate to one another to educate how individuals are advantaged from nature. For ease of clarification, we conceptualize devout values as displayed over three scales: the person scale, the community scale, and the formal regulation scale. These three levels are associated with each other and are penetrable to the social setting in which they are implanted. The community scale will speak to the lessons and viewpoints of particular churches, sanctuaries, or devout communities. The person scale is the values held by person individuals of these communities, which can be exceptionally assorted and at times come into strife with the values declared on other scales.

The point that needs to create is that these scales are related in a complex way, with values being solidified and after that arranged over scales. In another subjective ponder of devout organizations, discovered that devout development organizations were more likely to collaborate and construct organizations together with other bunches that shared their devout connection or philosophical outline.

It is incomprehensible to find a all around agreed-upon definition of supportability and as such researchers and specialists have created definitions to fit particular purposes. In this vague setting, we may appreciate a extend of ways that religion doesn't continuously sit comfortably with 'sustainability as a concept. Not as it were may devout communities emphasize specific measurements of supportability emphasizing human wellbeing over judgment for occurrence devout points of view may too challenge supportability as a regulating objective. The concept of the common great examined by Christie (2019) inside educating as an elective optimistic objective to supportability may be a great case. Beneath a few definitions of «sustainability,» natural researchers might accept that conservation of «status quo» is the objective, but as a few rebuilding scientists have contended more as of late, disturbance and oddity may be a essential component of solid natural frameworks.

Thus, great hone for maintainability goes past adjusting messages and activities with values. While, on the one hand, reductive or refined portrayals of all-inclusive values inside a religion can be valuable for schematically depicting their relationship to a subset of all-inclusive values, there are other ways that religion can challenge such attempts. Although values are formed by culture and setting

at diverse levels, they can take numerous diverse shapes of individual expression. As depicted prior, religion incorporates a wide run of components: conventions, convictions, hones, and education, and these components can be utilized in numerous ways. Numerous social orders contradict the concept of «religion» and instep accept that otherworldly convictions and hones are basically expressions of their worldview.

Values can be inserted, molded, and strengthened through socialization as confidence communities of people take an interest in hones and shape characters and social bonds (Kidwell, 2018). Devout communities may, subsequently, be prime cases of settings where social practice-based understandings of behavior (Push, 2010) meet with value-driven hypotheses (Strict, 2000:424). The significance of hones in devout settings must not be made light of, for, as Reckwitz (2002) highlighted hones carry their subjects and subjects carry their hones. However, there's likely to be a common strengthening of behaviors and values. In this way, religion may be an effective relevant and organizational impact on social values for sustainability.

Discussion

The social values of the individuals, on the opposite, from time immemorial have had the most grounded otherworldly substance and depended on the encounter of life within the community. That's why one of the constituents, essential highlights of the national character are collectivity, warmth and neighborliness, conciliarity. Their fundamental signs, in turn, are seen in an uninvolved craving to assist relatives and companions, trustfulness, passionate openness, liberality, and otherworldly solidarity. At last, the classification of social values can be made concurring to the sort of their having a place to mainstream and devout culture. As you know, the concepts of «mainstream» and «devout» have continuously been contradicted each other. A mainstream sort of culture is ordinarily caught on as a culture in which «the sacrosanct does not have the properties of an extraordinary principle». The common culture is based on a levelheaded, mainstream rule, a guideline free from devout doctrines. It is in-born within the maintaining of flexibility, mobility, and individual rights of each person individual, the riches of diverse, now and then drastically diverse belief systems. In common culture, a person's individual conclusion, his individual self-expression, his claim evaluation of certain substances of the reality he encounters are of specific esteem. This sort of

culture is maximally dialogical, universal, and differing in nature (Agapova, 2018:1). Consideration of the tasteful methodology of the social shape of human subjectivity appears the argumentative solidarity of the outright starting of human presence and the relative starting of social life, which are kept in adjust by the social guideline.

The obsession of the social solidarity of the outright and the relative contributes to the changeability of the history of culture, the differences of its refractions in person historicity. Subjective adjustment of being by awareness communicates as an assortment of conceivable outcomes of imagination and self-creation, the conceivable outcomes of differing qualities, and multi fluctuation. The method of the cognizant verifiable development of social reality finds distinctive expression within the tasteful methodology of duplicating the all-inclusiveness of a fundamentally subject. As an institution, religion combines convictions, traditions, and structures and influences an awfully huge extent of the world's populace. As such, it has huge potential for altering maintainability. The science of maintainability centers on frameworks examination, which has been spurred by the realization that enormous systemic change is vital to address the up-and-coming danger of wild climate alter and natural collapse.

This requires more caution though, particularly in connection to changing values from inside the organization, as well as spreading values. We accept that religion does have a huge capacity to impact alter in society since its exercises envelop both profound and shallow focuses of influence. Later work by Bomberg and Hague (2018) highlights the conceivable part of religion as a social «resource» that may well be utilized for social adjustment within the middle of social orders reacting to natural alter, or towards endeavors to mobilize moderation endeavors on a broader level. We agree, in this manner, that more noteworthy investigation is fundamental on how such change can take put. How might religion shape social values for supportability?

We concur with Everard (2016) that «society advances not through top-down authority, but instep through the dynamic formalization of values communicated, shared and directed, at that point solidified by societal processes». Religion is one such key handle that can empower the development and dispersal of values over numerous cultural scales. As we have famous over, over the wide assortment of worldwide devout conventions, a few observational considers have recognized esteem symmetries that rise above person contrasts over diverse conventions (Saroglou, 2004:734).

In any case, these symmetries regularly show up most completely inside homogenous social orders. Moreover, the way that values are communicated remains arched by nearby social standards and hones. This implies that whereas we are able to theorize consistency in self-transcendence, the genuine ways in which it can be communicated can shift significantly in numerous settings and indeed in more pluralistic social orders. It is vital to pay attention to the social setting and conceivable contrasts within the expression of values, and religion could be a key way to track a few of these issues related to changing nearby values. In differentiating to esteeming symmetry in numerous religions, there can too be profound contrasts in sees and hones inside the same religious tradition. Investigate is required to dive more profound into the shallow talk displayed on both sides to see on the off chance that these contrasts of conclusion are the result of essential contrasts in values or are established in numerous expressions of comparable sets of values.

As the potential for religion to be an effective vehicle for advancing supportability is progressively realized (Hitzhusen, 2013:368), there's a hazard that researchers and specialists will see devout communities as just instrumental to advancing standardizing maintainability motivation. As we have as of now said, it is fundamental that maintainability researchers start to begin with understanding the complexities of religious settings instead of basically analyzing religion through the focal point of scholarly esteem hypothesis. We recommend that deliberative strategies of esteem elicitation (Kenter, 2014) may be valuable in looking to bring together supportability researchers and individuals of confidence. Such strategies can offer assistance to discover common ground and uncover truly where struggle and arrangement lie between religion and values that are congruous with maintainability results.

Conclusion

Thus, in all religions, the essential structure comprises of general last values portrayed within the proposed structure of worldview. The remaining values, which are positioned in an unexpected way in each of the devout conventions, don't, in the guideline, have an invariant semantic and standardizing burden, but have distinctive mystical esteem. In differentiation to the mainstream framework, the values of the shaft of the devout worldview are arranged to the supreme methodology of all values.

One of the most gatekeepers, overseers, and wholesalers of these values and at the same time the foremost vital social instrument of their transmission from era to era, from one authentic age to another and effectively forming the values of the introduction and state of mind. As a result of these highlights of the movement of devout affiliations and organizations within the formation and improvement of the cultural code, in its genuine encapsulation within the day by exercises of people, within the conduct of social bunches and communities and society.

Although there are persistent tendencies in relation to values, promoted by the main religious traditions, and certain values acting within the framework of the theories of universal human values, the belief in the values of religion, the religion itself.

In order to move forward in the study of the intersection of human values and religions, we propose to understand religion as a multifaceted embodied institution that has a substantial cultural value.

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