Values of College Students in Iran and the United States Who Admire Celebrities

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North American Journal of Psychology, Winter Garden, FL, USA

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Abstract
This study had two goals. The first goal was to compare scores on the Celebrity Attitude Scale (CAS) and values of college students in Iran and the United States on how they differ in their admiration for their favorite celebrities. The second goal was to examine additional psychometric data on the Twenty Item Values Inventory

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We administered the TWIVI, the CAS, and demographic items to 200 students at a university in Iran, and 199 students at one university and two colleges in the United States. The results revealed that Iranian students scored about the same as American students on the CAS, and both samples scored higher per item on Celebrity Attitude Scale Entertainment-Social, the entertainment or social subscale as compared with the two more problematic subscales of the CAS. Stepwise multiple regressions showed that Hedonism and Power predicted total CAS scores for Americans and Tradition and Stimulation predicted total CAS scores for Iranians. We found that the TWIVI performed reasonably well given its brevity. That is, predictions stemming from Schwartz’s values theory were generally confirmed in both samples by data obtained from the TWIVI.

Keywords

celebrity, values, worship, Iran, USA

Introduction

Values encompass that which is desirable; they are important standards that determine future attitudes and behaviors and they justify previous actions (Bardi & Schwartz, 2003; Schuster, Pinkowski, & Fischer, 2019). They are considered to be more stable and resistant to change than attitudes (Braithwaite & Scott, 1991; Schuster et al., 2019). Values are important personality constructs, and the study of them has been historically well established (Allport, Vernon, & Lindzey, 1960; Braithwaite & Scott, 1991). Preliminary research findings give support to the relationship between some values and celebrity attitudes (Aruguete, Huynh, Colliison, McCutcheon, & Piotrowski, 2019; Britt, 2015; Green, Griffith, Aruguete, Edman, & McCutcheon, 2014; Maltby, McCutcheon, & Lowinger, 2011; McCutcheon, Lowinger, Wong, & Jenkins, 2014; McCutcheon, Maltby, Houran, & Ashe, 2004; Price, Lowinger, Jenkins, & McCutcheon, 2014; Reeves, Baker, & Truluck, 2012). There is an association between celebrity worship as a pathological behavior and values (e.g., Ashe, Maltby, & McCutcheon, 2005; Bond, 2018; Brown & Tiggemann, 2016; Giles, 2002; Maltby, Giles, Barber, & McCutcheon, 2005; Maltby, Houran, Lange, Ashe, & McCutcheon, 2002; Maltby, Houran, & McCutcheon, 2003; McCutcheon, Ashe, Houran, & Maltby, 2003; McCutcheon, Lange, & Houran, 2002; Reeves et al., 2012; Stever, 2011; Turner, 2010). However, this association needs clarification, and it is one of the main objectives of this study. In line with this objective, the comparison between the values of college students in Iran and the United States who admire celebrities may shed light on cultural bases of value preferences and celebrity attitudes.

The measurement of values has owed much to the work of Gordon Allport (Allport et al., 1960) and Milton Rokeach (1967, 1973). More recently, a theory
and scales developed by Schwartz have attracted much attention among values researchers (Bilsky & Schwartz, 1994; Schwartz, 2003). The theory has been called “one of the best theoretically founded and empirically validated models of values” (Schuster et al., 2019, p. 43). Schwartz developed a theory of the structure of 10 human values that he showed were nearly universal across 27 countries. However, Iran was not included in the study. Using confirmatory factor analysis, he demonstrated a pattern of relationships among these values (Schwartz & Boehnke, 2004). Furthermore, the 10 values are organized into a circumplex theoretical structure grouped into four overarching dimensions. The Conservation dimension encompasses Conformity, Tradition, and Security. Opposite Conservation in the circle is the Openness-to-Change dimension, consisting of Hedonism, Stimulation, and Self-Direction, values that occasionally conflict with those of the Conservation dimension. For example, Conformity is positively related to Tradition and Security but negatively related to Hedonism (Lindeman & Verkasalo, 2005; Schwartz, 2012). The Self-Enhancement dimension consists of Achievement and Power. Across the circle from the Self-Enhancement values are the Self-transcendence values of Universalism and Benevolence. Benevolence is about preserving and enhancing the welfare of one’s own in-group. There is an emphasis on the voluntary concern for others’ well-being within the family and other primary groups (Schwartz, 2012). Universalism is similar to benevolence in that it extends the concern for the welfare of others to all people and to nature. On the other hand, it sometimes contrasts with benevolence because some benevolent persons fail to appreciate the need for treating all people and the environment with concern and respect (Schwartz, 2012). Achievement and Power correlate positively with each other but negatively with Benevolence. Schwartz’s model also correlates as expected with other variables. For example, Sandy, Gosling, Schwartz, and Koelkebeck (2016) found a positive relationship between Conformity and religiosity, and Schwartz found that Hedonism correlates negatively (but weakly) with religiosity (Schwartz, 2012).

One of the scales developed to encourage researchers to integrate the measures of values into their studies was the 40-item Portrait Values Questionnaire (PVQ; Schwartz, 2003). This scale has been found to have adequate psychometric properties (Sandy et al., 2016; Schwartz, 2012). Because of its length and the need for a shorter measure, a brief instrument was developed to recapture the 10 values measured by the PVQ. Rigorous psychometric procedures based on separate derivation (N = 38,049) and evaluation (N = 29,143) samples yielded a 20-item measure called the Twenty Item Values Inventory (TWIVI), which proved to be successful at capturing the patterns and magnitude of correlations associated with the original PVQ (Sandy et al., 2016). This instrument should be useful to researchers who would like to incorporate a values scale into their research but do not have the space or time to administer a longer measure. As far as can be determined from literature searches and contact with one of
the authors (S. Gosling, personal communication, April 15, 2019), the TWIVI,
as a recently developed instrument, has not been used in research. Therefore,
one of the goals of the present research is to gather additional data about the
TWIVI that will provide more information about the psychometric qualities of
the scale. Specifically, validation of the TWIVI will be assessed by determining
whether TWIVI scores correlate with each other in ways that are consistent with
Schwartz’s theory of values.

The Celebrity Attitude Scale (CAS) asks respondents to choose their favorite
celebrity, identify why that celebrity is famous, and respond to 23 items designed
to measure the strength of the parasocial bond (Maltby & McCutcheon, 2001;
McCutcheon et al., 2004). There is very little research stemming from the CAS
that seems relevant to the 10 values measured by the TWIVI. However, there is
evidence that persons who are materialistic and tend to buy compulsively also
tend to show excessive admiration for their favorite celebrities in American
samples (Aruguete et al., 2019; Green et al., 2014; Reeves et al., 2012). There
are also several studies showing that most Americans who admire celebrities do
so primarily for entertainment value (Aruguete et al., 2019; Britt, 2015;
McCutcheon et al., 2004, 2014; Price et al., 2014). These findings suggest that
Americans would place a high value on Hedonism.

Maltby et al. (2011) found that scores on the entertainment or social subscale
of the CAS were positively related to the excitement seeking facet from the “Big
Five” personality scale. Reeves et al. (2012) found a significant relationship
between CAS scores and a measure of boredom. Martin, McCutcheon, and
Cayanus (2015) found a significant relationship between CAS scores and watch-
ing television in order to pass time and to be aroused. Ashe and McCutcheon
(2001) found marginally significant relationships between CAS scores and meas-
ures of shyness and loneliness, suggesting that celebrity admiration might help
to relieve the boredom of being shy and lonely. Collectively, these results suggest
that Stimulation will be positively related to CAS scores.

Iran is dominated by Islamic laws and religion. Islamic philosophy teaches
that humans are mainly created for a life after death, so the present life should
be lived not for pleasure but as preparation for the next life (Alimorad, 2016).
The consumption of alcohol, which is frequently associated with Hedonism, is
strictly forbidden by Islamic teaching (Stacey, 2009). According to Lewis and
Churchill (2009), Islamic law and religion lean heavily on Tradition.
Furthermore, young women do model clothing in Iran, but they are conserva-
tively attired since modesty is an important Islamic value (Çakmak, 2016). This
suggests that few of any models would be chosen as favorite celebrities in Iran.

On the other hand, Iran is in transition from an older, more religious, and
conservative society to a younger one that is decidedly less religious and less con-
servative (Abdollahyan, 2004; Moidfar, 2003). For example, a recent study among
Iranian women found that younger women and women who spend more time on
social media were less interested in wearing a veil (Young, Shakiba, Kvok, &
Montazeri, 2014). Because the present sample of Iranians is youthful, it is unclear how they will score collectively on some of the measures used in this study.

Understanding the association of values with interest in celebrities and celebrity worship could be important in several aspects. Relationship with celebrities can be considered on a spectrum starting with normal interest on one side ending with pathological worship on the other (e.g., Kurzman et al., 2007; McCutcheon et al., 2003). Pathological worship has a serious impact on the development and perpetuation of psychopathology in individual (e.g., personality disorders, negative mood, compulsive buying, criminality, and delusional relationships), societal (social anomaly, social violence, social crimes, authoritarian behaviors, and the costs of health-care services), and international (e.g., international crimes and international terrorism) levels. Findings concerning the relationship between values and religiosity (e.g., Sandy et al., 2016; Schwartz, 2012) lend an even greater importance to the study of values–worship relationships, especially in religious countries such as Iran. Investigating the relationship between values and worship is particularly important as it can be used in developing celebrity worship management strategies. Moreover, comparing the values and celebrity worship in the two countries with two different cultures may serve to improve understanding the cultural bases of both values and celebrity worship. Findings of the present research may further have an additional contribution to the existing literature on both normal celebrity interest and pathological celebrity worship.

Based on the review of the literature, the following hypotheses are proposed. The first three compare American and Iranian college students on parts of the CAS. Hypotheses 4 and 5 examine the relationships between selected portions of the TWIVI and selected portions of the CAS. The remaining hypotheses evaluate the extent to which the TWIVI yields data from both samples that are consistent with the theory (Schwartz’s) on which the TWIVI is based.

**Hypotheses**

Hypothesis 1: Participants in both countries will score higher per item on CAS ES than they will on the other two CAS subscales.

Hypothesis 2: Participants from the United States will score higher on CAS ES than participants from Iran.

Hypothesis 3: Iranian participants will choose more favorite celebrities from the “religion” and fewer from the “modeling” categories than American participants.

Hypothesis 4: There will be a positive relationship between TWIVI scores on Hedonism and scores on CAS ES for both American and Iranian participants.
Hypothesis 5: There will be a positive relationship between TWIVI scores on Stimulation and scores on CAS ES for both American and Iranian participants.

Hypothesis 6: Conformity will correlate positively with Security and Tradition on TWIVI scores.

Hypothesis 7: Achievement will correlate positively with Power on TWIVI scores.

Hypothesis 8: Stimulation will correlate positively with Self-Direction.

Hypothesis 9: Universalism will correlate positively with Benevolence.

Hypothesis 10: Achievement will correlate negatively with Benevolence.

Hypothesis 11: Hedonism will correlate negatively with Conformity.

Method

Participants

The authors obtained permission from the institutional review boards of the colleges and universities located in the United States. The participants consisted of college students from Elon University \((n = 56)\), Cosumnes River College \((n = 67)\), and HACC: Central Pennsylvania’s Community College \((n = 76)\) in the United States, and 200 students from the University of Guilan in Iran. The American participants had a mean age of 20.5 \((SD = 3.99)\); 76.2% were females, 96.3% were single, 3.7 were married, and 0% were divorced. For the participants from the United States, 53.9% were Caucasian, 9.3% were Hispanic, 8.8% were African American, 15.5% were Asian American, 3.6% biracial, and the remaining 8.8 could not be classified. The Iranian participants had a mean age of 22.06 \((SD = 3.18)\); 40.4% were females, 93.3% were single, 6.7 were married, and 0% were divorced. As a result of incomplete responses, seven Iranian and six American participants were not included in the analyses.

Measures

The TWIVI is composed of short verbal portraits of individuals. It is the task of the respondent to rate on a scale from 1 (“not at all like me”) to 6 (“very much like me”) how similar or dissimilar they are to the person being portrayed. There is no reverse scoring. There are 10 values measured with two items for each
For example, the Conformity value is scored by taking the average of scores on “S/he believes s/he should always show respect to his/her parents and to older people. It is important to him/her to be obedient,” and “It is important to him/her to always behave properly. S/he wants to avoid doing anything people would say is wrong.” The other nine values are Tradition, Benevolence, Universalism, Self-Direction, Stimulation, Hedonism, Achievement, Power, and Security (Sandy et al., 2016). Sandy et al. (2016) found a mean of the 10 test–retest reliability coefficients of .67 with a two-week interval, and a mean score of the alphas for the 10 values to be .71. The mean score of the Cronbach alphas for the 10 values in this study was .63 for the American sample. The mean score of the Cronbach alphas for the 10 values in this study was .62 for the Iranian sample.

Validity was established by correlating scores on some of the values with measures that would be predicted to correlate with those same values. For example, conformity correlated positively with religiosity, power correlated positively with extraversion, and tradition correlated positively with conservatism, as expected (Sandy et al., 2016).

The CAS consists of 23 items and has been shown to have good psychometric properties over the course of several studies (Griffith, Aruguete, Edman, Green, & McCutcheon, 2013; Maltby et al., 2002; Maltby & McCutcheon, 2001; McCutcheon et al., 2002; Wong, Goodboy, Murtagh, Hackney, & McCutcheon, 2010; Zsila, McCutcheon, & Demetrovics, 2018). Respondents are asked to choose their favorite celebrity and select from among 14 categories why that celebrity is famous (i.e., acting, author, artist, medicine, modeling, music, news, politics, religion, royalty, radio or TV talk show, science, sports, other). The response format for the CAS is a five-point scale with anchor points being “strongly agree” equal to 5 and “strongly disagree” equal to 1. The scale measures three aspects of celebrity worship that were identified through factor analysis (McCutcheon et al., 2004). The first of the three subscales addresses Entertainment-Social (ES; 10 items). A sample item is “My friends and I like to discuss what my favorite celebrity has done.” The Intense-Personal (IP; 9 items) is more problematic (Maltby et al., 2003) and reveals persons who have an intense and unhealthy attraction. A sample item is: “I have frequent thoughts about my favorite celebrity, even when I don’t want to.” The third level is Borderline Pathological (BP; four items). A sample item reads: “I often feel compelled to learn the habits of my favorite celebrity.” Across several studies, total scale Cronbach alphas ranged from .84 to .94 (McCutcheon et al., 2004). In this study, Cronbach alphas were .83, .86, and .65 for ES, IP, and BP, respectively, for the American sample. In this study, Cronbach alphas were .88, .86, and .76 for ES, IP, and BP, respectively, for the Iranian sample. Total Cronbach alphas for the CAS in this study were .93 for the Iranian sample and .92 for the American sample.
Procedure

The CAS along with a few demographic items and the TWIVI were administered to all participants in both countries in classrooms or other quiet places at their respective colleges or universities. Both ways of ordering the measures were administered to the participants at all testing sites. The purpose of this was to minimize the possibility of a systematic order effect. Iranian participants filled out versions that had first been translated into Farsi and then back translated to English in order to ensure similar meaning for each item. We compared the values scores between Iran and the United States, and we also correlated the relationship between scores on each of the 10 values and scores on the CAS for both countries.

To test hypothesis 2, we compared the two groups on CAS ES using an analysis of variance (ANOVA). Finally, we computed two separate multiple regressions, one for each sample, regressing CAS total on the predictors that correlated significantly with CAS total.

Results

Table 1 shows the means and standard deviations for the measures we used and reveals comparisons between Iranian and American college students.

<table>
<thead>
<tr>
<th></th>
<th>Iran</th>
<th>United States</th>
<th>p</th>
<th>(\eta^2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Power</td>
<td>3.62 (1.27)</td>
<td>3.35 (1.19)</td>
<td>.030</td>
<td>.012</td>
</tr>
<tr>
<td>2. Achievement</td>
<td>4.45 (1.19)</td>
<td>4.39 (1.08)</td>
<td>.638</td>
<td>.001</td>
</tr>
<tr>
<td>3. Hedonism</td>
<td>3.88 (1.28)</td>
<td>4.72 (0.98)</td>
<td>&lt;.001</td>
<td>.120</td>
</tr>
<tr>
<td>4. Stimulation</td>
<td>3.84 (1.17)</td>
<td>4.20 (1.00)</td>
<td>.001</td>
<td>.027</td>
</tr>
<tr>
<td>5. Self-direction</td>
<td>4.01 (1.17)</td>
<td>4.55 (0.99)</td>
<td>&lt;.001</td>
<td>.058</td>
</tr>
<tr>
<td>6. Universalism</td>
<td>4.43 (1.17)</td>
<td>4.98 (0.88)</td>
<td>&lt;.001</td>
<td>.065</td>
</tr>
<tr>
<td>7. Benevolence</td>
<td>4.42 (1.03)</td>
<td>5.01 (0.88)</td>
<td>&lt;.001</td>
<td>.087</td>
</tr>
<tr>
<td>8. Tradition</td>
<td>3.12 (1.40)</td>
<td>3.04 (1.27)</td>
<td>.529</td>
<td>.001</td>
</tr>
<tr>
<td>9. Conformity</td>
<td>3.84 (1.20)</td>
<td>4.34 (1.15)</td>
<td>&lt;.001</td>
<td>.044</td>
</tr>
<tr>
<td>10. Security</td>
<td>4.34 (1.17)</td>
<td>3.96 (1.07)</td>
<td>.001</td>
<td>.028</td>
</tr>
<tr>
<td>CAS ES</td>
<td>28.76 (8.29)</td>
<td>30.03 (7.11)</td>
<td>.109</td>
<td>.007</td>
</tr>
<tr>
<td>CAS IP</td>
<td>19.45 (7.48)</td>
<td>18.75 (6.61)</td>
<td>.330</td>
<td>.002</td>
</tr>
<tr>
<td>CAS BP</td>
<td>7.79 (3.46)</td>
<td>9.00 (3.13)</td>
<td>&lt;.001</td>
<td>.033</td>
</tr>
<tr>
<td>CAS Total</td>
<td>56.01 (17.52)</td>
<td>57.74 (15.05)</td>
<td>.300</td>
<td>.033</td>
</tr>
</tbody>
</table>

Note. CAS: Celebrity Attitude Scale; CAS IP: Celebrity Attitude Scale Intense-Personal; CAS BP: Celebrity Attitude Scale Borderline Pathological; CAS ES: Celebrity Attitude Scale Entertainment-Social; TWIVI: Twenty Item Values Inventory; SD: standard deviation.

*p values are based on nondirectional tests.
Our first hypothesis was that participants in both countries will score higher per item on CAS ES than they will on the other two CAS subscales. To test hypothesis 1, we compared mean scores per item on the three subscales of the CAS separately for Iranian and American participants. We found that for the Iranian sample, the means were 2.88 ($SD = .83$), 2.16 ($SD = .83$), and 1.95 ($SD = .87$), respectively. A one-way ANOVA showed a significant effect of subscale, $F(2, 384) = 218.77, p < .001, \eta^2 = .533$. Contrast analyses revealed both CAS BP [$F(1,192) = 306.35, p < .001$] and CAS IP [$F(1,192) = 331.61, p < .001$] to be significantly lower than CAS ES. For the American sample, the means were 3.00 ($SD = .72$), 2.08 ($SD = .74$), and 2.25 ($SD = .78$), respectively. A one-way ANOVA showed a significant effect of subscale, $F(2,376) = 250.70, p < .001, \eta^2 = .571$. Contrast analyses revealed both CAS BP [$F(1,188) = 325.96, p < .001$] and CAS IP [$F(1,188) = 458.54, p < .001$] to be significantly lower than CAS ES. The second hypothesis was that participants from the United States will score higher on CAS ES than participants from Iran. Results showed that the difference was in the predicted direction but fell short of statistical significance, $F(1,384) = 2.59, p = .109, \eta^2 = .007$. The third hypothesis was that Iranians will choose more favorite celebrities from the “religion” category and fewer from the “modeling” category than Americans will. To test hypothesis 3, we computed $\chi^2$ to compare the frequencies with which both samples selected religious figures and models as favorite celebrities. We found that 11.4% of the Iranians chose favorite celebrities from the religious category compared with 2.1% of the Americans, $\chi^2(1) = 13.62, p < .001$. Iranians chose favorite celebrities from the modeling category 9.8% of the time compared with 4.1% of the Americans, $\chi^2(1) = 4.82, p = .028$.

Our fourth hypothesis was that there will be a positive relationship between TWIVI scores on Hedonism and scores on CAS ES for both Americans and Iranians. To test hypotheses 4 and 5, we computed the correlation between CAS ES scores and scores on Hedonism and Stimulation. Hypothesis 4 was confirmed for the American sample, but there was no relationship between the two for the Iranians (see Table 2). Our fifth hypothesis was that of a positive relationship between TWIVI scores on Stimulation and scores on CAS ES for both Americans and Iranians. This hypothesis was confirmed in both samples (see Table 2).

For hypotheses 6 through 11, several correlations were examined in an attempt to determine whether the results were consistent with existing research and Schwartz’s theory of values. Hypothesis 6 was that Conformity will correlate positively with Security and Tradition on TWIVI scores. Table 3 shows that Conformity correlated positively [$r(191) = .314, p < .001$] with Security and positively [$r(191) = .421, p < .001$] with Tradition for the American sample. Table 3 shows that Conformity correlated positively [$r(191) = .390, p < .001$] with Security and positively [$r(191) = .481, p < .001$] with Tradition for the Iranian sample. Hypothesis 7 was that Achievement will correlate positively with Power.
on TWIVI scores. We found that Achievement correlated positively with Power for the American sample \( r(191) = .524, p < .001 \) and for the Iranian sample \( r(191) = .474, p < .001 \). Hypothesis 8 holds that Stimulation will correlate positively with Self-Direction. As indicated in Table 3, we found that Stimulation correlated positively with Self-Direction in the American sample \( r(190) = .558, p < .001 \) and in the Iranian sample \( r(191) = .698, p < .001 \). Hypothesis 9 stated that Universalism will correlate positively with Benevolence. We found that Universalism correlated positively with Benevolence \( r(190) = .551, p < .001 \) in the American sample and in the Iranian sample \( r(191) = .572, p < .001 \). Hypothesis 10 was that Achievement will correlate negatively with Benevolence. That hypothesis was disconfirmed. Achievement and Benevolence were not significantly correlated \( r(190) = .113, p = .060 \) in the American sample but were positively correlated \( r(191) = .320, p < .001 \) in the Iranian sample. Finally, Hypothesis 11 posits that Hedonism will correlate negatively with Conformity. That hypothesis was also disconfirmed. Table 3 shows that Hedonism correlated positively \( r(191) = .192, p = .004 \) with Conformity in the American sample but was not significantly correlated \( r(191) = .030, p = .340 \) in the Iranian sample.

To determine and compare the best predictive models for both the American and Iranian samples, separate stepwise multiple regressions were computed. For each regression, the 10 TWIVI scores served as predictors and CAS Total scores served as the criterion. For both samples, statistical assumptions related to multicollinearity, outliers, normality of regression residuals, homoscedasticity, and linear relationship between the predictors and criterion variable were
Table 3. Correlation Coefficients Between all 10 TWIVI Scores and CAS Total for Students in Iran and the United States.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Power</td>
<td>–</td>
<td>.474**</td>
<td>.400**</td>
<td>.351**</td>
<td>.275**</td>
<td>.244**</td>
<td>.213**</td>
<td>.091</td>
<td>.166*</td>
<td>.384**</td>
</tr>
<tr>
<td>2.</td>
<td>Achievement</td>
<td>.524**</td>
<td>–</td>
<td>.493**</td>
<td>.493**</td>
<td>.446**</td>
<td>.386**</td>
<td>.320**</td>
<td>.016</td>
<td>.358**</td>
<td>.571**</td>
</tr>
<tr>
<td>3.</td>
<td>Hedonism</td>
<td>.171**</td>
<td>.295**</td>
<td>–</td>
<td>.530**</td>
<td>.393**</td>
<td>.271**</td>
<td>.234**</td>
<td>–.144</td>
<td>.030</td>
<td>.326**</td>
</tr>
<tr>
<td>4.</td>
<td>Stimulation</td>
<td>.291**</td>
<td>.339**</td>
<td>.548**</td>
<td>–</td>
<td>.698**</td>
<td>.517**</td>
<td>.356**</td>
<td>–.017</td>
<td>.065</td>
<td>.418**</td>
</tr>
<tr>
<td>5.</td>
<td>Self-Direction</td>
<td>.239**</td>
<td>.179**</td>
<td>.358**</td>
<td>.558**</td>
<td>–</td>
<td>.550**</td>
<td>.362**</td>
<td>.025</td>
<td>.185**</td>
<td>.468**</td>
</tr>
<tr>
<td>6.</td>
<td>Universalism</td>
<td>.056</td>
<td>.086</td>
<td>.271**</td>
<td>.234**</td>
<td>.491**</td>
<td>–</td>
<td>.572**</td>
<td>.152*</td>
<td>.259**</td>
<td>.491**</td>
</tr>
<tr>
<td>7.</td>
<td>Benevolence</td>
<td>.054</td>
<td>.113</td>
<td>.313**</td>
<td>.293**</td>
<td>.439**</td>
<td>.551**</td>
<td>–</td>
<td>.390**</td>
<td>.416**</td>
<td>.386**</td>
</tr>
<tr>
<td>8.</td>
<td>Tradition</td>
<td>.183**</td>
<td>.179**</td>
<td>.032</td>
<td>.054</td>
<td>.088</td>
<td>.009</td>
<td>.112</td>
<td>–</td>
<td>.481**</td>
<td>.149*</td>
</tr>
<tr>
<td>9.</td>
<td>Conformity</td>
<td>.120*</td>
<td>.350**</td>
<td>.192**</td>
<td>.041</td>
<td>.115</td>
<td>.293**</td>
<td>.339**</td>
<td>.421**</td>
<td>–</td>
<td>.390**</td>
</tr>
<tr>
<td>10.</td>
<td>Security</td>
<td>.416**</td>
<td>.318**</td>
<td>.288**</td>
<td>.272**</td>
<td>.373**</td>
<td>.255**</td>
<td>.274**</td>
<td>.139*</td>
<td>.314**</td>
<td>–</td>
</tr>
<tr>
<td>11.</td>
<td>CAS Total</td>
<td>.198**</td>
<td>.111</td>
<td>.194**</td>
<td>.101</td>
<td>.121*</td>
<td>.053</td>
<td>.084</td>
<td>.163*</td>
<td>.160*</td>
<td>.158*</td>
</tr>
</tbody>
</table>

Note. Scores on upper right are for Iran and scores on lower left are for United States; values are based on directional tests. CAS: Celebrity Attitude Scale; TWIVI: Twenty Item Values Inventory.

*p < .05. **p < .01.
assessed and fell within acceptable limits. It should be noted however that for the Iranian sample, the pattern of data related to homoscedasticity and linear relationship deviated slightly from ideal.

As shown in Table 4, results of the stepwise regression for the Iranian sample showed that Tradition, Security, and Stimulation together predicted CAS Total scores \( R^2 = .199 \). Whereas results of the stepwise regression for the American sample showed that Power and Hedonism together predicted CAS Total scores \( R^2 = .062 \). No other predictor variables for either sample reached the criteria for inclusion, leaving much of the variance for both models unexplained.

**Discussion**

One of our goals was to compare American college students with a comparable Iranian sample on attitudes toward one’s favorite celebrity. Almost all of the previous studies using the CAS, including those with non-American samples, have found that participants score higher per item on the ES subscale than the other two subscales (e.g., McCutcheon et al., 2004; Vega et al., 2013). This result, which we found for both samples, is consistent with the Absorption or Addiction Model (McCutcheon et al., 2002). This model suggests there are three levels of celebrity worship: ES Value, IP, and BP. As found in previous research, most celebrity admirers become attached to their favorite celebrities because of their entertainment and social value, and rarely advance to the more pathological addictive levels (Aruguete et al., 2019; Britt, 2015). The finding that young Iranians score much the same way, in a culture that is somewhat different from other CAS samples, suggests that the absorption–addiction model has something approaching universal applicability.

Because Islam discourages Hedonism, we reasoned that Americans would score higher on the CAS ES than Iranians. Americans did score slightly higher, but the difference was nonsignificant. Perhaps, part of the reason for the lack of significance stemmed from the fact that these Iranians were part of a youthful generation that is becoming more “Westernized” (Abdollahyan, 2004;

<table>
<thead>
<tr>
<th>University location</th>
<th>Model (step)</th>
<th>Variable added</th>
<th>Multiple $R^2$</th>
<th>df</th>
<th>F</th>
<th>p</th>
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<tr>
<td>Iran</td>
<td>1</td>
<td>Tradition</td>
<td>.137</td>
<td>1, 191</td>
<td>30.29</td>
<td>.001</td>
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<td></td>
<td>2</td>
<td>Security</td>
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<td>25.41</td>
<td>.001</td>
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<td></td>
<td>3</td>
<td>Stimulation</td>
<td>.233</td>
<td>3, 189</td>
<td>19.13</td>
<td>.001</td>
</tr>
<tr>
<td>United States</td>
<td>1</td>
<td>Power</td>
<td>.039</td>
<td>1, 185</td>
<td>7.58</td>
<td>.006</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Hedonism</td>
<td>.062</td>
<td>2, 184</td>
<td>6.10</td>
<td>.003</td>
</tr>
</tbody>
</table>

Note. CAS: Celebrity Attitude Scale.

$^a$Criteria for variable entry set to $p = .05$.  


Azadarmaki, 2003; Moidfar, 2003). As described earlier, younger Iranian women and those more connected on social media were less likely to adhere to the tradition of wearing a veil (Young et al., 2014). Nevertheless, they were still more likely to choose religious figures as favorite celebrities than their American counterparts. It seems likely that some Iranians greatly respected prominent religious persons but not necessarily for their ability to entertain. In fact, Hedonism was significantly related to CAS ES in the American sample but not the Iranian one. Although Stimulation has never been directly studied in relation to celebrity admiration, Maltby et al. (2011) found that scores on the ES subscale of the CAS were positively related to the excitement seeking facet from the “Big Five” personality scale. Furthermore, Reeves et al. (2012) found a significant relationship between CAS scores and a measure of boredom. Martin et al. (2015) found a significant relationship between CAS scores and watching television in order to be aroused. Ashe and McCutcheon (2001) found marginally significant relationships between CAS scores and measures of shyness and loneliness, suggesting that celebrity admiration might help to relieve the boredom of being shy and lonely. These results led the authors of this study to believe that Stimulation would be positively related to CAS scores, and results from this study confirmed this in the Iranian sample, but fell short of significance in the American sample.

We are uncertain why hypothesis 10, that achievement and benevolence would be negatively related, failed to reach significance in the American sample and were positively related in the Iranian sample. According to Schwartz (2012), these values are directly opposed, so perhaps it is time to reevaluate that part of his theory.

Results of the stepwise multiple regression for the American sample showed that Power and Hedonism together predicted CAS Total scores. This makes sense inasmuch as both are part of a self-enhancement set of values as described by Schwartz (2012). Furthermore, previous research has shown positive relationships between the CAS and measures of materialism (Griffith et al., 2013; Reeves et al., 2012). Greenwood, McCutcheon, Colliison, and Wong (2018) discovered that a substantial percentage of persons who scored high on the CAS also reported a desire to become celebrities themselves. Many celebrities, especially the ones famous for music, acting, and sports, have a powerful influence on their fans and have the additional power that money can purchase.

Results of the stepwise multiple regression for the Iranian sample showed that Tradition, Security, and Stimulation together predicted CAS Total scores. This result poses something of an enigma for Schwartz’s theory of values, inasmuch as the Tradition and Stimulation values are opposites. Tradition is part of the Conservatism set of values, while Stimulation is part of the Openness-to-Change set of values. Perhaps, some youthful Iranians chose favorite celebrities that are associated with traditional values; yet, these same celebrities managed to be exciting and stimulating at the same time. Perhaps,
it is symbolic of the conflict in values between generations in Iran (see Danesh, Zakeri Nasrabadi, & Abdollahi, 2014).

A lesser goal of the current research was to provide additional evidence for the validity of the TWIVI. Six hypotheses were tested in an effort to determine how well scores on the TWIVI derived from the two samples were consistent with several well-established parts of Schwartz’s (2003) human values theory. Our results confirmed four of the six for both American and Iranian samples, and the resultant correlation coefficients ranged from a low of .314 to a high of .698. Of the two that were disconfirmed (hypotheses 11 and 12) results showed that the four correlation coefficients were fairly close to .00. Indeed, two of them (one American and one Iranian) were nonsignificant. From this, we conclude that the TWIVI, given its brevity, does a reasonably good job of measuring the 10 values described in Schwartz’s theory. Furthermore, the version translated into Farsi appears to be valid in parts of the world where that language is common.

As an aside, we felt an obligation to call attention to some of the values about which we offered no hypotheses. Table 1 shows a comparison of the strengths of the 10 values, as they relate within and between samples. We note that both Tradition and Power values are relatively low in the two samples. On the other hand, Achievement was relatively high in both the Iranian and the American samples. We believe this makes sense, in that higher education prepares one to achieve goals in both United States and Iran that would be difficult or impossible to achieve without it. We also note that Benevolence and Universalism are relatively important values to Iranian students and apparently even more so to the American students. Given the current animosity between government leaders of the two countries that finding provides a spark of hope that future relations between the two countries will be marked with a spirit of kindness and willingness to respect the rights of all human beings.

The present research is not without limitations. We recognize that our samples are small in relation to the populations of both countries. It is not clear whether our samples are truly representative of college students in either country. Future research comparing Iranian and American samples should make a greater effort to ensure comparability, and it would be useful to compare sex differences as they relate to values. Despite careful attempts to translate English language scales into Farsi, we recognize that some meanings will be distorted. For example, does “modeling” have the same meaning in Iran, where women are discouraged from appearing in scanty clothing, as it does in the United States, where models often appear almost naked? Our study asked participants to self-report, which leaves open the possibility that some of them were not entirely truthful, perhaps erring on the side of trying to “fake good.” The CAS has been shown to be relatively free from social desirability bias (McCutcheon et al., 2004). Similarly, although the TWIVI as a relatively new instrument has not been directly tested for the influence of social desirability, social desirability has
been reported to lack consistent correlation with the importance individuals attribute to values (Schwartz, Verkasalo, Antonovsky, & Sagiv, 1997). Currently, there is much disagreement between older Iranians and younger ones regarding values, with older Iranians tending to be more conservative and more religious than younger ones, so the present results may not generalize to older or more religious Iranians. Perhaps that helps to explain why the youthful Iranians in the present sample actually valued Conformity even less than the Americans did. In any event, we recommend that future research on this topic take into account whether Iranians agree or disagree with the present regime and whether they are religious or not, as these variables are likely to influence the results of future research.

The results of this study suggest there are cultural differences in attitudes toward celebrities and values. For example, Iranian students were more likely to admire a religious figure and celebrity attitudes were only associated with stimulation among Iranians. However, it is important to note that there were several cultural similarities. Both groups reported higher scores on the Entertainment subscale than on the more pathological Borderline subscale and demonstrated similar patterns of association between various values such as Achievement, Power or Tradition, and Security. Also, although a higher percentage of Iranians selected religious celebrities, the vast majority, nearly 90%, chose secular celebrities. These findings fail to support the American media’s common portrayal of the impact of extreme religious views on Iranian’s attitudes, especially since the Iranian students valued Conformity less than the American students. The study also supports the usefulness of the TWIVI in multicultural samples.

Declaration of Conflicting Interests
The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding
The author(s) disclosed receipt of the following financial support for the research, authorship, and/or publication of this article: This study was supported by the University of Tehran (grant 5106003/1/80; to M. A. B. and R. S.).

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