VALIDATION OF THE 40 AND 21 ITEMS VERSIONS OF THE PORTRAIT VALUES QUESTIONNAIRE IN ARGENTINA

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Several studies have measured basic human values across countries using the Portrait Values Questionnaire (PVQ-21 and PVQ-40). However, there are few current validations that use Multidimensional Scaling (MDS) and Confirmatory Factor Analysis (CFA) with a magnifying glass strategy, and almost none in the Latin American context. The objective of this study is to validate both PVQ versions by assessing the configurational verification (MDS) and the confirmatory structure of higher values of Schwartz's model (CFA). The validation analysis of PVQ-40 and PVQ-21 confirm the circular motivational continuum structure of values with some differences. However, PVQ-21 shows better fit indexes in terms of MDS and CFA analyses than PVQ-40. The changes in the motivational continuum circle are explained from the perspective of cultural patterns and historical events in the Argentinean context.

Key words: Argentina, Schwartz, validation, values

The last decades have produced an impressive amount and variety of empirical research on value orientations. However, Schwartz's (1992) Theory of Human Values has become the most recognized and widely used theory of values. His first version of this theory was conceptualized in 1987 based on Rockeach Value Scale. Since then, many changes in this conceptualization have been described, in Schwartz's (2011) own words, as going from more abstract (Schwartz Values Survey, SVS) to less abstract measures in his instruments (Portrait Values Questionnaire, PVQ).

In every society, values are crucial for smooth social functioning. Cognitively speaking, they represent three universal human requirements which all individuals and societies must fulfill: needs of individuals as biological organisms, requisites for coordinated social interaction, and survival and welfare needs of groups. Through a process of socialization, people learn to represent these requirements as conscious goals and values, to adopt culturally shared terms to communicate them, and to attach a different degree of importance to them (Schwartz & Bilsky, 1990).

To address these needs, Schwartz and Bilsky (1987) proposed a theory of a universal psychological structure of human values, in which human values are conceptualized in terms of five facets:

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1. Values are beliefs inevitably linked to affect. They are connected with feelings.
2. Values refer to desirable goals that motivate action.
3. Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.
4. Values serve as standards or criteria. Values guide the selection or evaluation of actions, policies, people, and events. Values are difficult to recognize in everyday decisions. Generally, people are aware of them when actions or judgments produce conflict between different values.
5. Values are ordered by importance relative to one another. People have a value system organized by their own priorities which represent them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes.

Considering all these features, Schwartz (1994) defines values as "desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity" (p. 21). However, these features do not distinguish among values. To develop a model of values, Schwartz (1994) identifies ten broad values with different motivational goals, recognized in different cultures (Schwartz, 2001), which are considered universal because they are grounded in one or more of the three universal requirements of human existence (Schwartz, 2012):

1. **Self-Direction.**   Independent thought and action; choosing, creating, exploring.
2. **Stimulation.**   Excitement, novelty, and challenge in life.
3. **Hedonism.**   Pleasure and sensuous gratification for oneself.
4. **Achievement.**   Personal success through demonstrating competence according to social standards.
5. **Power.**   Social status and prestige, control or dominance over people and resources.
6. **Security.**   Safety, harmony, and stability of society, of relationships, and of self.
7. **Conformity.**   Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. **Tradition.**   Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self with.
9. **Benevolence.**   Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. **Universalism.**   Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

The theory establishes a circular structure framework for relating the system of ten values (See Fig. 1). Figure 1 shows the total pattern of relations of conflict and congruity among values postulated by the theory. The circular figure of the values represents a motivational continuum. The closer the values lie, the more similar their underlying motivations are; in contrast, the farther apart the values, the less similar their motivations.

This motivational structure of values can be summarized by means of two orthogonal
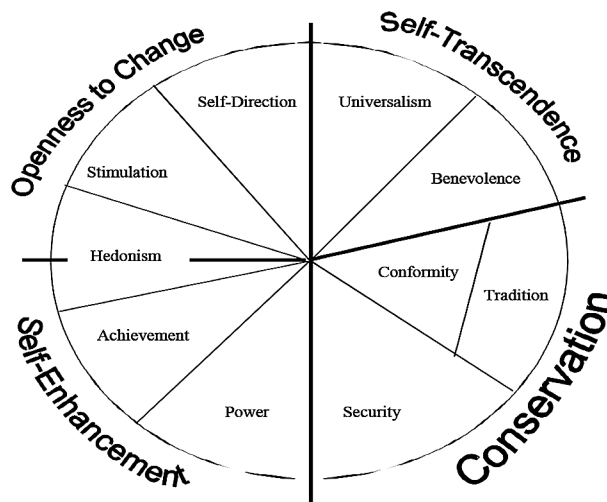
Fig. 1. Theoretical model of relations among ten motivational types of values (Schwartz, 2012).

dimensions. Self-enhancement vs. self-transcendence dimensions: Power and achievement values, which emphasize pursuit of self-interests, oppose universalism and benevolence values, which underline concern for the welfare of others. Openness to change vs. conservation dimensions: Self-direction, hedonism and stimulation values, which emphasize independent action, thought and feeling and readiness for new experience, oppose security, conformity and tradition values, which underline self-restriction, order and resistance to change (Schwartz, 2012). Schwartz (2012) specifies the shared motivational emphases of adjacent values:

1. Power and achievement: Social superiority and esteem.
2. Achievement and hedonism: Self-centered satisfaction.
3. Hedonism and stimulation: A desire for affectively pleasant arousal.
4. Stimulation and self-direction: Intrinsic interest in novelty and mastery.
5. Self-direction and universalism: Reliance upon one's own judgment and comfort with the diversity of existence.
6. Universalism and benevolence: Enhancement of others and transcendence of selfish interests.
7. Benevolence and tradition: Devotion to one's in-group.
8. Benevolence and conformity: Normative behavior that promotes close relationships.
9. Conformity and tradition: Subordination of self in favor of socially imposed expectations.
10. Tradition and security: Preserving existing social arrangements that give certainty to life.
11. Conformity and security: Protection of order and harmony in relations.
12. Security and power: Avoiding or overcoming threats by controlling relationships and resources.

This model has been used and validated in many countries in the last 20 years (Schwartz, 2003). Schwartz (2011) indicates two approaches, configurational verification with the Multidimensional Scaling analysis (MDS) and confirmatory factor analysis (CFA), for testing the model. Schwartz (2011) sustains that MDS is more appropriate for assessing the motivational continuum. It can simultaneously display relations among all of the value items in a two-dimensional space (Cieciuch & Schwarz, 2012). MDS shows: (a) the relations between values in terms of similarity and opposition; (b) the adjacent and compatible values that share the same motivations as well as opposing values which express conflicting motivations (i.e., social relation with others or personal interest); and (c) the hierarchical organization reflected from broad to specific categories (Cieciuch, Schwarz, & Vecchione, 2013).

Bilsky, Janik, and Schwartz (2011) recommend calculating a theory-based MDS approach for the configurational verification. Central to this approach is a starting configuration that assigns every variable (i.e., every value item) its place within the hypothesized structure of values. This analysis is also called "weak confirmatory" MDS because it tests the underlying theory of the model (see Borg & Groenen, 2005).

Once the configuration structure is corroborated, Schwartz (2011) suggests calculating a kind of CFA called "magnifying glass strategy", which allows each part of the circle to be examined more precisely, instead of a CFA model as a whole circle. As Cieciuch and Schwartz (2012) pointed out, the latter procedure is more complex and introduces a source of misspecifications in motives-values relations. Items from positive adjacent values are likely to be substantially positively correlated and items from values in opposing positions in the circle might well correlate negatively.

At least two approaches lead to the CFA magnifying glass strategy. One of them tests a separate model for each pair of adjacent values in the circle (see Knoppen & Saris, 2009), while the other creates a separate model for each higher order value (Cieciuch & Schwartz, 2012).

None of the studies conducted in Argentina, which used exploratory factor analysis, confirmed the original structure (Castro Solano & Nader, 2006; Fernández, Ongarato, Saavedra, & Casullo, 2005; Imhoff & Brussino, 2013). Therefore, the main objective of this study is to validate Schwartz's value model using a theory-based MDS approach and CFA Magnifying Glass Strategy to test PVQ 40 and 21 items versions.

METHOD

Participants

The sample was intentional. It was composed of university students and general population from different provinces of Argentina (e.g., Córdoba, Salta, Buenos Aires, Río Negro, among others). To carry on CFA for PVQ-40 and PVQ-21 two samples were designed.

Portrait Values Questionnaire 40 item version: The sample consisted of 1614 Argentinean participants (60.5% women) with a mean age of 23.74 years (SD = 5.72, Min = 18, Max = 69). The information was collected gradually throughout different years as follows: 2005 (44.6%), 2006 (16.4%), 2008 (12.3%), 2010 (2%), 2011(12.8%), 2012(5.5%) and 2013(6.3%).

Portrait Values Questionnaire 21 item version: The sample consisted of 2422 Argentinean participants

(66.3% women) with a mean age of 28.28 years (*SD* = 10.20, *Min* = 17, *Max* = 70). The information was also collected in different years: 2009 (30.6%), 2010 (25.4%), 2011(17.2%), 2012(3.8%), 2013(22.3%) and 2014 (0.07%).

Instrument

        A self-administered questionnaire with the 21 and 40 items version of PVQ was applied in several local studies as from 2005, in combination with other scales such as Psychological and Social Well-being, Authoritarianism, Social Dominance, among others, framed within different research projects. In this study, only PVQ data are analyzed. Both versions of the instrument were applied in Spanish.

        The PVQ has two versions. The only difference between them is the number of items: 40 items (Schwartz et al., 2001) or 21 items (Schwartz, 2003). Each item describes a person's goals, aspirations, or desires. Each value is measured by between three and six items, depending on its conceptual breadth. Items contain two statements describing a person: One statement expresses how important a particular value is for a person (e.g., "Having a good time is very important to him"). The second one describes the person's striving or desire for that value (e.g., "He really wants to enjoy life"). For each item, respondents answer, "How much like you is this person?" on a scale from 1 (not like me at all) to 6 (very much like me). Translation of the PVQ-40 and PVQ-21 followed a process of back-translation and modification until a version that optimally captured the nuances of each item was obtained. Appendix 1 shows both scales.

Procedure

        Different versions of Schwartz's PVQ scale (21 and 40 items) was applied for ten years by the research team within the framework of different projects. Data was collected from two complementary approaches, a paper and a digital version, to obtain a heterogeneous sample. To apply the paper version, institutions and people were invited to participate voluntarily. Several participants from different projects contacted public institutions (e.g., Ministry of Labor and University) and private ones (e.g., Universities, firms and commercial shops) to collect the information.

        For the digital version, Survey Monkey program was used to share the questionnaire on the Internet. Researchers contacted colleagues from different province of Argentina and gave them the link to invite participants to complete the survey. Also, the snowball technique was used to rich a bigger and diverse sample.

        Participants gave their informed consent after learning that their collaboration was anonymous, voluntary, and that information would be used only for academic purpose. For data analysis, the statistical package SPSS version 21 and AMOS.18 were used.

Data Analysis

        MDS is one of several techniques that aim to reveal the structure of the data set by plotting points in few dimensions. It is based on a correlation matrix; the inter-correlation among each two items serves as a measure of similarity. Two items supposed to have a similar meaning should correlate positively; two items supposed to have an opposing meaning should correlate negatively. The more similar two items are, the smaller the distance between the respective points should be; the more dissimilar two items, the larger the distance (Real Deus, 2001).

        Based on previous work (Bilsky et al., 2011; Bilsky & Janik, 2010; Cieciuch & Schwarz, 2012), a two-dimensional ordinal MDS analysis was run as a confirmatory technique. This approach specifies a starting configuration that assigns every item to its place in the theorized circular structure of values. The ten values are represented in nine sectors, one of these is divided into inner (conformity) and outer (tradition) subsector. Each of the nine sectors covers an angle of 40 degrees to calculate theory-based coordinates for the items that index each value. The coordinates are determined trigonometrically by referring to the unit circle and summarizing them in the design matrix. To calculate the MDS analyses, the raw value scores were used (Schwarz, 2002)

        CFA is a statistical technique used to verify the factor structure of a set of observed variables. CFA allows researchers to test a model by relating the observed variables and their underlying latent constructs (García-Jiménez, Gil-Flores, & Rodríguez-Gómez, 2000).

        CFA magnifying glass strategy: To confirm PVQ versions, four models were conducted to analyze each higher order value: Self-Enhancement, Self-Transcendence, Openness to Change, and Conservation (Cieciuch

& Scwartz, 2012).The CFA of this study was conducted using AMOS.18. Following previous articles (Cieciuch & Davidov, 2012; Cieciuch & Schwartz, 2012; Cieciuch et al., 2013; Cieciuch, Davidov, Vecchione, Beierlein, & Schwartz, 2014), four different global fit indexes were considered: The root mean square error of approximation (RMSEA), Probability of Close Fit (Pclose), Comparative Fit Index (CFI), and Standardized Root Mean Square Residual (SRMR).

RESULTS

Theory-Based Multidimensional Scaling of PVQ-40 and PVQ-21

Fig. 2 and 3 present a two-dimensional projection of the MDS space with the theory-based starting configuration suggested by Cieciuch and Schwarz (2012), Bilsky et al. (2011) and Bilsky and Janik (2010). The PVQ-40 Stress-1 index of 0.10 indicates that the projection represents the acceptable underlying covariance matrix (Galbraith, Moustaki, Bartholomew, & Steele, 2002), while PVQ-21 shows a better index, which is considered good (Stress-1 index = 0.07). These results are similar to those of previous research findings (e.g., Bilsky et al., 2011; Bilsky & Janik, 2010; Cieciuch & Schwartz, 2012; Cieciuch et al., 2013).

PVQ-40

The result of the MDS shows an acceptable fit. The two orthogonal dimensions (i.e., Self-Enhancement vs. Self-Transcendence and Openness to change vs. Conservation) are properly located in the MDS analysis. However, it is difficult to recognize the circular motivational model. On the one hand, the Self-Transcendence and Openness to Change dimensions are too close and, in several points, they are juxtaposed (right side of Fig. 2); and an extreme situation of this case is the disappearance of hedonism, which is split into two values: self-direction and stimulation. Besides, Conservation dimension is near Self-Transcendence and Openness to Change dimensions (right side of Fig. 2). On the other hand, in each hierarchical dimension, many of the values are misplaced. As can be seen in the whole circle, the Self-Enhancement dimension is the one which presents the best structure with only one displaced value.

Fig. 2 shows another motivational circle due to the position of some values. In the case of Self-Enhancement, achievement is next to stimulation instead of hedonism. Concerning the dimension Openness to Change, hedonism disappears as an individual value. Besides, self-direction is contiguous to benevolence rather than to universalism. Relative to the Conservation dimension, conformity and tradition are bordering with universalism instead of benevolence. Regarding the Self-Transcendence dimension, both values are adjacent but, as pointed out above, their neighboring values are not the expected ones.

PVQ-21

The results of MDS indicate that the model has a good fit with some differences that appear in the circular motivational model values. As Fig. 3 shows, the two orthogonal dimensions (i.e., Self-enhancement vs. Self-transcendence and Openness to change vs.
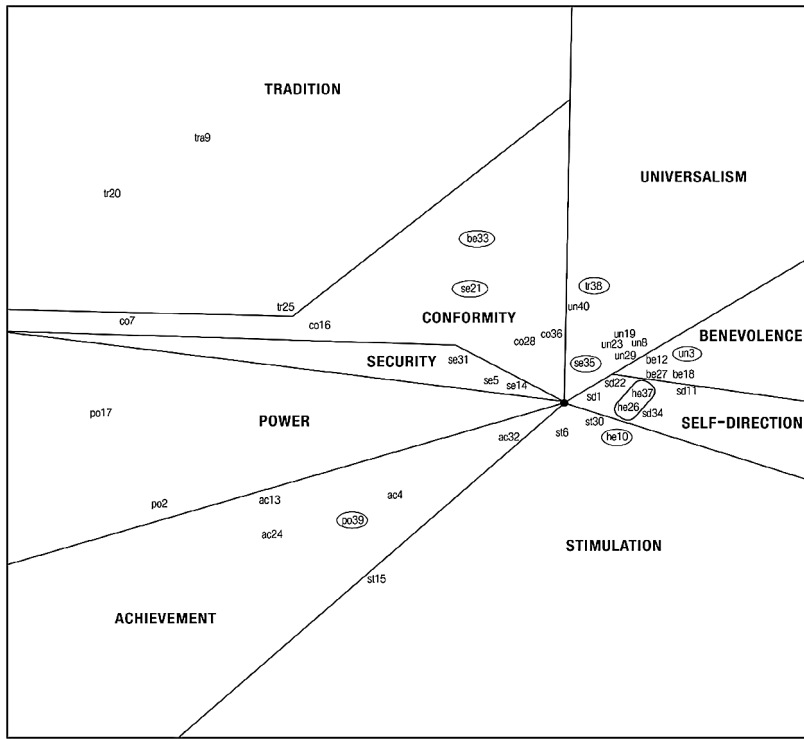
Fig. 2.   MDS analysis of PVQ-40
Note: The circled items indicate that they are misplaced in that value.

Conservation) exhibit an accurate location in the MDS analysis. However, in each bipolar dimension, values are not placed as expected; hence the shared motivation of adjacent values is not fulfilled.

As regards the Self-Transcendence dimension, benevolence and universalism values are mixed in one value, with differences disappearing between them. In the case of the Openness to Change dimension, stimulation and hedonism values are inverted. Considering the Conservation dimension, conformity and tradition exchange their positions with security. In the Self-Enhancement dimension, both values are adjacent but, as pointed out above, their neighboring values are not the expected ones; power is next to conformity and tradition, and achievement is close to stimulation.

Magnifying Glass Confirmatory Factor Analysis

As Cieciuch and Schwartz (2012) recommended, after MDS with acceptable Stress-1 indexes is obtained, a specific kind of CFA called "Magnifying Glass Strategy" must be carried out. Both MDS had acceptable fits, similar to those of other samples, so the CFA for the four higher-order values was calculated.

As shown in Table 1, dimensions of the PVQ-21 present better global fit indexes than those of the PVQ-40. In the PVQ-40 analysis, Conservation and Self-Transcendence
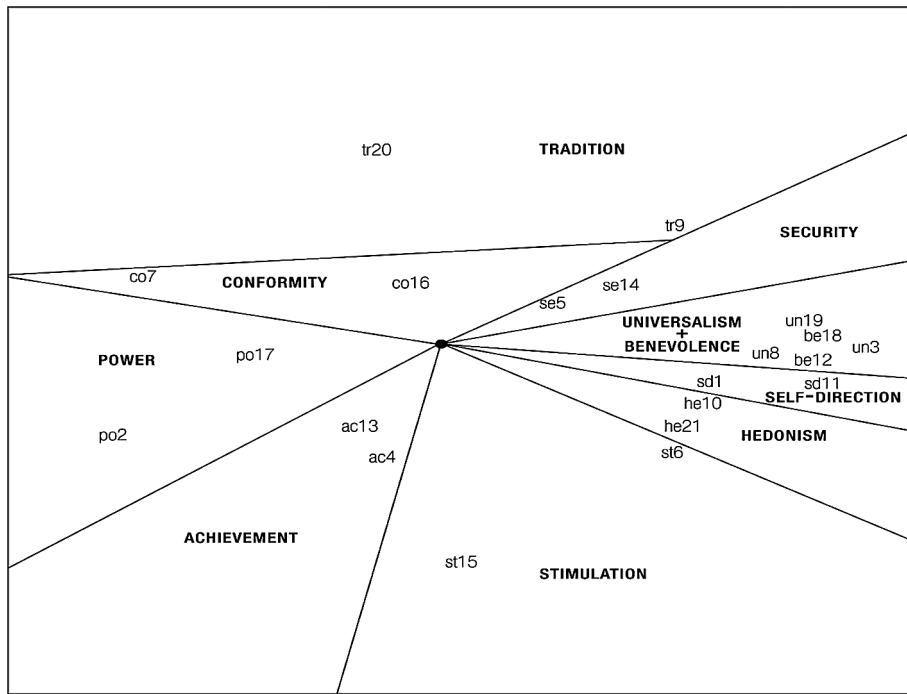
Fig. 3. MDS analysis of PVQ-21
Note: The circled items indicate that they are misplaced in that value.

Table 1. Fit indexes of CFA analysis of PVQ

Higher-order values	PVQ-40					PVQ-21				
	χ^2/DF	CFI	RMSEA	SRMR	PCLOSE	χ^2/DF	CFI	RMSEA	SRMR	PCLOSE
Conservation	9.93	.85	.07	.05	<.001	3.75	.99	.03	.02	.96
Self-Transcendence	17.84	.85	.10	.07	<.001	.70	1	<.001	.01	1
Openness to Change	7.86	.93	.07	.04	<.001	30.98	.93	.11	.04	<.001
Self-Enhancement	11.65	.96	.08	.04	<.001	.581	1	<.001	.001	.96

Note = χ^2/df = Chi-square/Degree Freedom, CFI = comparative fit index; RMSEA = root mean square error of approximation; SRMR = standardized root mean square residual; PCLOSE = probability of close fit.

dimensions exhibit a poor fit, while Self-Enhancementand Openness to change dimensions have an acceptable fit. As can be seen in Fig. 4, the Conservation dimension presents collinearity between conformity and tradition values.

In the PVQ-21 analysis, all the dimensions show an acceptable fit, with Self-Transcendence and Self-Enhancement having a better fit. However, Fig. 5 shows collinearity between benevolence and universalism, and between achievement and power values.
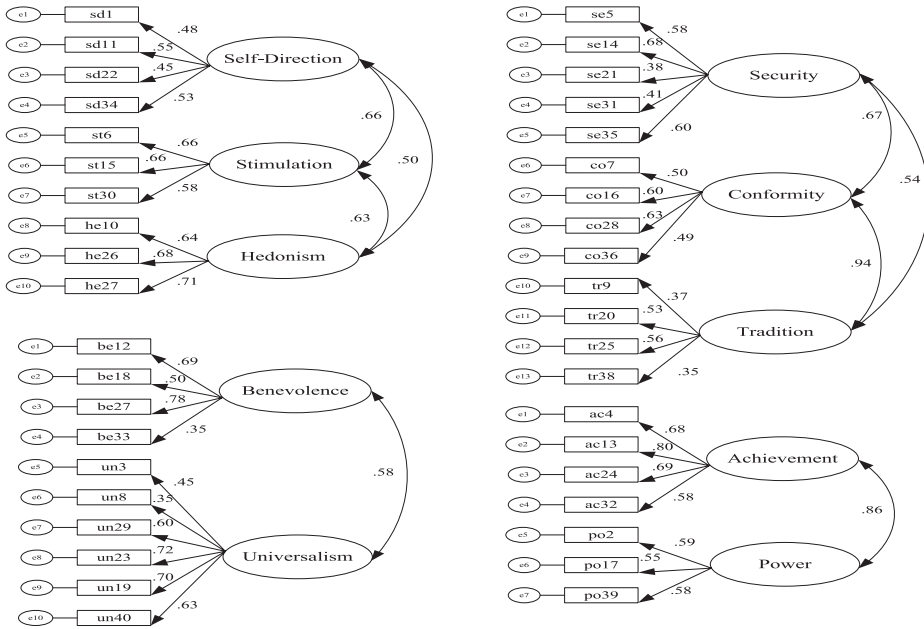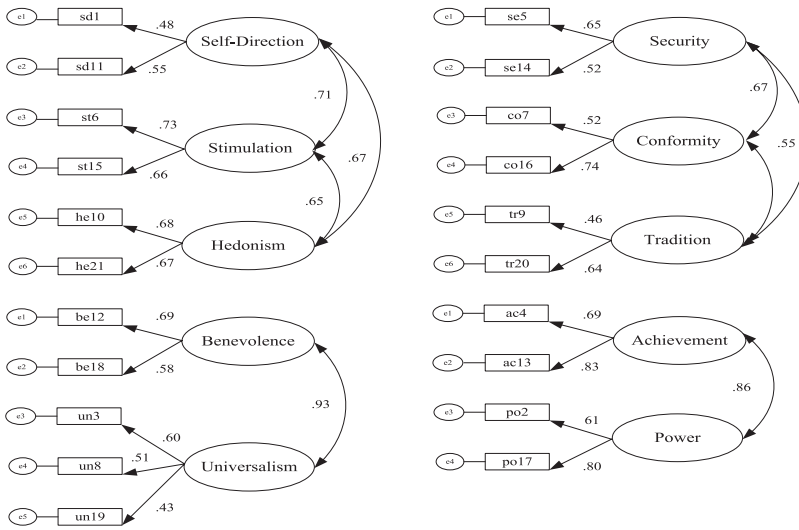
Fig. 4.   PVQ-40 Magnifying Glass CFA

Fig. 5.   PVQ-21 Magnifying Glass CFA

DISCUSSION

The validation analysis of PVQ-40 and PVQ-21 confirms the circular motivational continuum structure of values with some differences (Schwartz, 1994). As indicated in many previous studies, the two dimensions - Self-Enhancement versus Self-Transcendence and Openness to Change versus Conservation - are present, though there are changes in some of the higher values (Bilsky et al., 2011; Bilsky & Janik, 2010; Cieciuch & Schwartz, 2012; Cieciuch et al., 2013; Davidov, Schmidt, & Schwartz, 2008; Koivula & Verkasalo, 2006; Vecchione, Casconi, & Barbaranelli, 2009). However, PVQ-21questionnaire shows better fit indexes in terms of MDS and CFA analyses than PVQ-40 questionnaire.

Concerning the structure of the motivational value circle, both versions of the PVQ questionnaire have some similar problems in three of the four higher values.

As to Openness to Change in PVQ-40, hedonism is divided into two values; however, the three items are clearly positioned between stimulation and self-direction. In PVQ-21, hedonism appears as an independent value but between the two values mentioned above. Although previous findings do not support these PVQ-40 results, there is evidence in several samples (Czech Republic, Estonia, Greece and Latvia) of the mixing of hedonism and stimulation in one value (Blisky et al., 2011). The PVQ-21 results are similar to those South African Black, Ugandan (Schwartz et al., 2001) and Finnish (Koivula & Verkasalo, 2006) studies. This new position of hedonism maintains the shared motivation with stimulation, but creates a new connection with self-direction. This current relationship frames the search for independence thoughts and actions with a pleasure motivation. Hence, instead of being associated with an external judgment of success (achievement value), self-indulgence is connected with an internal motivation to pursue new ideas, be creative and have a desire to be independent. In other words, the intrinsic motivation to do things and be true to oneself is associated with the search for pleasure and sensuous self-gratification.

In the Argentinean context, characterized by institutional and political weakness and frequent economic crises, individuals make short term decisions aimed at enjoying the present time. Following Inglehart (1998), Argentina can be characterized by post-materialistic motivation values within a materialistic framework. The uncertainty about the future, for example, leads people to spend money on a trip rather than save it to buy a house. This is understood in a country where currency devaluation is normal - not the exception but the norm.

Concerning the mixing of stimulation and achievement values, economic and institutional instability also forces individuals to constantly adapt to changes, thus reinforcing the need to be creative, original and to have a proactive approach to success.

As regards Self-Transcendence, benevolence and universalism exchange positions or join in the same category, in line with several studies (Bilsky et al., 2011; Cieciuch & Schwartz, 2012; Koivula & Verkasalo, 2006; Schwartz et al., 2001). Blisky et al. (2011) have found that the structure of Self-Transcendence is different in 26.76% of the three rounds of the European Social Survey. Three patterns were obtained: universalism is peripheral to benevolence (15 times), universalism is mixed with benevolence (three

times), and universalism exchanges places with benevolence (once). According to the authors, the peripheral location was attributed to the greater abstractness of universalism compared with benevolence. While the former value concerns the welfare of the society in general, the latter refers to the welfare of close others. However, the other mislocations were not explained.

In this research, universalism and benevolence are differentiated in the PVQ-40 version, but not in the PVQ-21 version. As mentioned in the Introduction Section, value functions are to coordinate social interaction and guarantee the survival and welfare needs of groups. The short version of PVQ was collected right after 2008 when an international and national economic crisis occurred; as a result, the participants focused on the welfare of the people closer to them rather than on the welfare of the society as a whole.

Regarding the Conservation dimension, the closeness of security to Self-Transcendence values is not a unique finding. It is in agreement with results from South African Blacks (Schwartz et al., 2001), Finnish (Koivula & Verkasalo, 2006) and Israel's Jewish samples (Prince-Gibson & Schwartz, 1998). Schwartz et al. (2001) and Koivula and Verkasalo (2006) have pondered that security might be a value especially prone to be affected by economic or social crises. Security next to Self-Transcendence values might be an important feature of some cultural subgroups or a temporal product of powerful changes in society. In the case of South African Blacks, participants had an historical struggle against the apartheid regime; hence in this situation security could be associated with the pursuit of justice and equality. In relation to Finnish steel workers, Koivula and Verkasalo (2006) explained a similar shift, which could be temporal as a result of historical events. Finland's economy had a deep crisis in the 1990s with the worst depression since the Second World War and 18% unemployment in 1994. This situation surely affected the value structure, probably the most severely among the working population.

In line with these arguments, the changes in the position of the security value between both PVQ versions found in this study could also be interpreted within the framework of an economic and social national crisis. In 2008 the country's economy reached the limit of its production capacity, resulting in an inflation process and fiscal deficit that have continued to increase until today.

Blisky et al. (2011) indicate that the circular model fits somewhat less well in less developed societies. Moreover, the contrast between protection and growth values is sharper in more developed societies. The reason for this contrast is that culture and organization of experience in these societies confront people with fewer opportunities and demands to make choices independently among alternatives. This may also reflect greater opportunities and demands to make choices in more developed societies, specifically between maintaining the status quo and innovating.

In addition, the motivational continuum circle changes in relation to cultural patterns and historical situations. Value movements are not surprising because they fulfill the needs of coordinated social interaction constantly in negotiation, oriented to group survival and welfare.

The present study is the first one to validate Schwartz's values model using a theory-based MDS approach and CFA Magnifying Glass Strategy to test the two versions of PVQ

in a Latin American context. Findings could contribute to explaining regional value profiles based on a common language, history and institutional processes. Regrettably, the study has some limitations, such as the non-representativeness sample and its heterogeneity. Future studies must take into account specific social groups and institutions for a better understanding of stability and change of the motivational continuum values.

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Appendix 1

A continuación describimos brevemente a algunas personas. Por favor, lea cada descripción y piense **en qué medida se parece o no usted cada una de esas personas**. Ponga una "X" en la casilla de la derecha que indique cuánto se parece a usted la persona descripta.

1	2	3	4	5		6	
No se parece nada a mí	No se parece a mí	Se parece poco a mí	Se parece algo a mí	Se parece a mí		Se parece mucho a mí	

1	Le parece importante tener ideas nuevas y ser creativo /a. Le gusta hacer las cosas de manera propia y original.	1	2	3	4	5	6
2	Considera importante ser rico/a. Quiere tener mucho dinero y poder comprar cosas caras.	1	2	3	4	5	6
3	Piensa que es importante que a todas las personas del mundo se les trate con igualdad. Cree que todos deberían tener las mismas oportunidades en la vida.	1	2	3	4	5	6
4	Le parece muy importante mostrar sus habilidades. Quiere que la gente lo/la admire por lo que hace.	1	2	3	4	5	6
5	Le importa vivir en lugares seguros. Evita cualquier cosa que pudiera poner en peligro su seguridad.	1	2	3	4	5	6
6	Piensa que es importante hacer muchas cosas diferentes en la vida. Siempre busca experimentar cosas nuevas.	1	2	3	4	5	6
7	Cree que las personas deben hacer lo que se les dice. Opina que la gente debe seguir las reglas todo el tiempo, aún cuando nadie las esté observando.	1	2	3	4	5	6
8	Le parece importante escuchar a las personas que son distintas. Incluso cuando está en desacuerdo con ellas intenta poder entenderlas.	1	2	3	4	5	6
9	Piensa que es importante no pedir más de lo que se tiene. Cree que las personas deben estar satisfechas con lo que tienen.	1	2	3	4	5	6
10	Busca cualquier oportunidad para divertirse porque considera importante hacer cosas que le resulten placenteras.	1	2	3	4	5	6
11	Considera que es importante tomar sus propias decisiones acerca de lo que hace. Le gusta tener la libertad de planear y elegir por si mismo/a sus actividades.	1	2	3	4	5	6
12	Cree que es muy importante ayudar a la gente que lo/la rodea. Se preocupa por su bienestar.	1	2	3	4	5	6
13	Considera importante ser una persona muy exitosa e impresionar a la gente.	1	2	3	4	5	6
14	Cree que es muy importante la seguridad de su país. Piensa que el Estado debe mantenerse alerta ante las amenazas internas y externas.	1	2	3	4	5	6
15	Le gusta arriesgarse. Anda siempre en busca de aventuras.	1	2	3	4	5	6
16	Considera importante comportarse siempre correctamente. Procura evitar hacer cualquier cosa que la gente juzgue incorrecta.	1	2	3	4	5	6

17	Cree que es importante ordenar y decir a los demás lo que tienen que hacer. Desea que las personas hagan lo que se les dice.	1	2	3	4	5	6
18	Considera importante ser leal a sus amigos. Se entrega totalmente a las personas cercanas.	1	2	3	4	5	6
19	Cree firmemente que las personas deben proteger la naturaleza, siendo importante el cuidado del medio ambiente.	1	2	3	4	5	6
20	Piensa que las creencias religiosas son importantes. Trata firmemente de hacer lo que su religión le manda.	1	2	3	4	5	6
21	Le importa que las cosas estén en orden y limpias. No le gusta para nada que las cosas estén hechas un lío.	1	2	3	4	5	6
22	Cree que es importante interesarse en las cosas. Le gusta ser curioso/a y tratar de entenderlas.	1	2	3	4	5	6
23	Cree que todos los habitantes de la Tierra deberían vivir en armonía. Le parece importante promover la paz entre todos los grupos del mundo.	1	2	3	4	5	6
24	Piensa que es importante ser ambicioso/a y desea mostrar lo capaz que es.	1	2	3	4	5	6
25	Cree que es mejor hacer las cosas de forma tradicional. Le parece importante conservar las costumbres que ha aprendido.	1	2	3	4	5	6
26	Le parece importante disfrutar de los placeres de la vida. Le agrada "darse los gustos".	1	2	3	4	5	6
27	Considera importante atender a las necesidades de los demás. Trata de apoyar a quienes conoce.	1	2	3	4	5	6
28	Cree que debe respetar siempre a sus padres y a las personas mayores. Considera que es importante ser obediente.	1	2	3	4	5	6
29	Desea que todos sean tratados con justicia, incluso las personas a las que no conoce. Considera que es importante proteger a los más débiles.	1	2	3	4	5	6
30	Le gustan las sorpresas. Tener una vida llena de emociones es importante.	1	2	3	4	5	6
31	Tiene mucho cuidado de no enfermarse. Piensa que es muy importante mantenerse sano/a.	1	2	3	4	5	6
32	Cree que es importante progresar en la vida y se esfuerza en ser mejor que otros.	1	2	3	4	5	6
33	Considera que es importante perdonar a la gente que le ha hecho daño. Trata de ver lo bueno en ellos y no guardarles rencor.	1	2	3	4	5	6
34	Piensa que es importante ser independiente. Le gusta arreglárselas solo/a.	1	2	3	4	5	6
35	Cree que es importante que haya un gobierno estable. Le preocupa que se mantenga el orden social.	1	2	3	4	5	6
36	Le parece importante siempre ser amable con todo el mundo. Trata de nunca molestar o irritar a los demás.	1	2	3	4	5	6
37	Desea mucho disfrutar de la vida. Cree que pasarla bien es muy importante.	1	2	3	4	5	6

38	Considera importante ser humilde y modesto/a. Trata de no llamar la atención.	1	2	3	4	5	6
39	Siempre quiere ser quien toma las decisiones. Le gusta ser líder.	1	2	3	4	5	6
40	Piensa que es importante adaptarse a la naturaleza e integrarse en ella. Cree que la gente no debería alterar el medio ambiente.	1	2	3	4	5	6

A continuación describimos brevemente a algunas personas. Por favor, **lea cada descripción e indique hasta qué punto se parecen a usted**. Redondee el número de la columna de la derecha que mejor lo refleje considerando la escala que se muestra abajo:

1	2	3	4	5	6
No se parece nada a mí	No se parece a mí	Se parece poco a mí	Se parece algo a mí	Se parece a mí	Se parece mucho a mí

1	Tener ideas nuevas y ser creativo/a es importante para él/ella. Le gusta hacer las cosas de manera propia y original.	1	2	3	4	5	6
2	Para él/ella es importante ser rico/a. Quiere tener mucho dinero y cosas de valor.	1	2	3	4	5	6
3	Piensa que es importante que a todos los individuos del mundo se les trate con igualdad. Cree que todos deberían tener las mismas oportunidades en la vida.	1	2	3	4	5	6
4	Para él/ella es muy importante mostrar sus habilidades. Quiere que la gente lo/la admire por lo que hace.	1	2	3	4	5	6
5	Le importa vivir en lugares seguros. Evita cualquier cosa que pudiera poner en peligro su seguridad.	1	2	3	4	5	6
6	Le gustan las sorpresas y siempre busca experimentar cosas nuevas. Piensa que es importante hacer muchas cosas diferentes en la vida.	1	2	3	4	5	6
7	Cree que las personas deben hacer lo que se les dice. Opina que la gente debe seguir las reglas todo el tiempo, aún cuando nadie las esté observando.	1	2	3	4	5	6
8	Le parece importante escuchar a las personas que son distintas a él/ella. Incluso cuando está en desacuerdo con ellas, todavía desea entenderlas.	1	2	3	4	5	6
9	Para él/ella es importante ser humilde y modesto. Trata de no llamar la atención.	1	2	3	4	5	6
10	Es muy importante para él/ella pasarla bien, darse los gustos.	1	2	3	4	5	6
11	Es importante para él/ella tomar sus propias decisiones acerca de lo que hace. Le gusta tener la libertad y no depender de los demás.	1	2	3	4	5	6

12	Es muy importante para él/ella ayudar a la gente que lo/a rodea. Se preocupa por su bienestar.	1	2	3	4	5	6
13	Para él/ella es importante ser una persona muy exitosa. Espera que la gente reconozca sus logros.	1	2	3	4	5	6
14	Es importante para él/ella que el gobierno le/a proteja contra todos los peligros. Quiere que el Estado sea fuerte para que defienda a sus ciudadanos.	1	2	3	4	5	6
15	Anda siempre en busca de aventuras y le gusta arriesgarse. Tener una vida llena de emociones es importante para él/ella.	1	2	3	4	5	6
16	Es importante para él/ella comportarse siempre correctamente. Procura evitar hacer cualquier cosa que otros juzguen incorrecto.	1	2	3	4	5	6
17	Para él/ella es importante ser respetado por la gente. Desea que las personas hagan lo que les dice.	1	2	3	4	5	6
18	Es importante para él/ella ser leal.	1	2	3	4	5	6
19	Cree firmemente que las personas deben proteger la Naturaleza. Le es importante cuidar el medio ambiente.	1	2	3	4	5	6
20	Las tradiciones son importantes para él/ella. Procura seguir las costumbres de su religión o de su familia.	1	2	3	4	5	6
21	Busca cualquier oportunidad para divertirse. Para él/ella es importante hacer cosa que le resulten placenteras.	1	2	3	4	5	6