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Schwartz's Universal Values and Meaning in Life: How Values are linked to Meaning in Life

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RESUMEN

La Logoterapia es una escuela psicológica que propone como su núcleo teórico la búsqueda y descubrimiento de sentido en la vida. Una de sus asunciones principales se refiere a la trascendencia: el sentido en la vida se alcanza al trascender, al entregarse a una persona o causa fuera del "yo". Este estudio se diseñó con el objetivo de evaluar dicho postulado y así, establecer una validez o refutarlo. Para esto, se utilizó la teoría de Valores Universales de Shalom Schwartz, que presenta una categoría específica de valores de auto-trascendencia que definen un concepto similar a la trascendencia entendida desde la Logoterapia. De este modo, a través de un estudio cuantitativo correlacional, se busca encontrar la correlación existente entre la presencia y búsqueda de sentido en la vida (medido por el Meaning in Life Questionnaire) y los valores de auto-trascendencia de Schwartz (medidos por el Portrait Values Questionnaire).

Palabras clave: Logoterapia, sentido en la vida, valores, trascendencia

ABSTRACT

Logotherapy is a psychological school that proposes as its theoretical nucleus the search for meaning in life and its discovering. One of its main assumptions refers to transcendence: the meaning in life is reached by transcending, by surrendering to a person or cause outside the "self". This study was designed with the objective of evaluating this postulate and thus, establishing its validity or refuting it. For this, the theory of Universal Values of Shalom Schwartz was used, which presents a specific category of self-transcendence values that define a similar concept of transcendence as understood by Logotherapy. In this way, through a correlational quantitative study, it is sought to find the existing correlation between the presence and search for meaning in life (measured by the Meaning in Life Questionnaire) and Schwartz self-transcendence values (measured by the Portrait Values Questionnaire).

Key words: Logotherapy, meaning in life, values, transcendence.

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INTRODUCTION

Background

A brief review of the origins of this work

Viktor Frankl was an Austrian neurologist and psychiatrist whose experiences and interests pushed him towards the founding of the Third School of Viennese Psychology named Logotherapy which has as its core postulate that the human, as a spiritual being, is motivated by a will to meaning that inspires people to discover a meaning in life (Lewis, 2011). Frankl´s Logotherapy proposes that meaning in life is a master motive and a primary force in the life of human beings (Frankl, 1962).

Since Viktor Frankl developed Logotherapy which focused on the search of meaning in life as a functional aspect in the clinical application of psychotherapy, there has been a significant amount of research empirically supporting the benefits of pursuing and constructing a life in meaning in patients with diverse clinical symptoms and psychological issues. For example, Glaw, Kable, Hazelton and Inder (2017) found that "failure to address meaningless or the existential crisis can lead to psychopathologies such as depression, anxiety, addiction, aggression, hopelessness, apathy, lower levels of well-being, physical illness, and suicide." Similarly, Krause (2009) found a strong relationship between meaning in life and mortality of the elderly: "older people with a strong sense of meaning in life are less likely to die over the study follow-up period than those who do not have a strong sense of meaning". Consistently, it was demonstrated that meaning in life plays a protective role for a variety of health risk behaviors of adolescents in Romania (Brassai, Piko, & Steger, 2011).

These and other studies show the importance and applicability of meaning in life on practical clinical psychology. Unfortunately, there have been few studies regarding the correlations of meaning in life and universal values; there is little research data pertaining to the correlation of individuals´ values and meaning in life. The importance of this thesis is based on the hypothesis that people with predominant self-transcendent values (according to the Schwartz universal basic values theory) have a greater sense of life meaning; in this way, self-transcendence can be a protective factor and a promoter of mental health through meaning.

Problem

There is a large amount of literature that argues that values are a main topic in discovering and developing a meaning in life. According to this postulate, it happens because a value is a main principle and motivation toward something important for each person; therefore, it is possible to think that values give an important direction and are like radars working in order to lead and pull individuals to a meaningful direction (Luoma, Hayes, & Walser, 2017). For example, Schwartz explains that a value is a general goal that serve as a guiding principle in the life of a person or group, and that a value must be grounded in one or more of the three universal requirements of human existence: biological needs, requisites of social interaction, and survival and welfare of groups (Schwartz, 2016); given this, it is possible to think that, if a value is based in a universal human requirement and is a guiding principle of life, it will be inherent related to the meaning in life of human beings. This short review of literature provides a general understanding of why values can be intrinsically related to meaning; nevertheless, empirical research is lacking regarding universal values and corresponding perceived meaning.

One of the principal assumptions of Logotherapy is that the *supreme meaning in life* is a transcendental construct. This means that supreme meaning is best developed when a person reaches the transcendence of the self. In other words, an individual develops the highest level of meaning in life only when he or she gets out of his or herself and is aware, focused, and surrenders to what happens beyond his or her personal world. If we relate this assumption to Schwartz values, we would further assume that transcendental focused values are more likely to promote higher levels of meaning in life than personal focused or self-enhancement values, which are dedicated to promote a self-growth rather than a transcendental growth. These assumptions have coherence with the thoughts of Frankl about the meaning in life, but, once again, it has not been empirically proven. Some Logotherapists have been helping clients find meaning in life via self-transcendence without having an empirically supported baseline. Even more, it is possible that the principal assumption of Logotherapy regarding self-transcendence is erroneous; however, it cannot be assured until empirical data support or reject the correlation between meaning and self-transcendence values.

Besides the lack of empirical evidence of Logotherapy and values, it is also important to highlight the fact that there has not been adequate research regarding Logotherapy and values in Latin-America. This work is to address the lack of empirical data pertaining to the main assumption of Logotherapy, and also to open a significant focus on Logotherapy and universal values in Latin-America.

Hypotheses of investigation

1. *People who have self-transcending values according to Schwartz's basic and universal values (Schwartz, 2016) show a higher score in MLQ (meaning in life questionnaire), than people with self-enhancement values.*

Because the "optimum" meaning in life is considered to be a transcendental construct (something that happens beyond the self); it is hypothesized that people with predominant self-transcendent values score higher than people with self-enhancement values in the presence of life meaning and the search for meaning dimensions of the MLQ. This is based on the notion that individuals with transcendent values have more concern for the welfare of others when compared to those with a self-enhancement values, and this concern leads to a more meaningful life. Similarly, people with social values have a greater meaning in life even when they are not pursuing it per se.

2. *People with self-enhancement values score lower than people with self-transcending values in both dimensions of meaning in life as measured in the MLQ.*

People with predominant self-enhancement values are individuals that instead of pursuing the welfare of society and others, look for their own welfare, growth and development. Besides the assumption of Logotherapy, it also can be thought that this group of people is always looking for factors that promote a better and more valued life for them in areas of pleasure, power, and happiness instead of meaning. For that reason, it is hypothesized that this group of individuals score lower than self-transcendent focus values individuals in both scales of the MLQ: the Search of Meaning and actual Presence of Meaning in life.

Purpose of the study

The main purpose of this work is to empirically analyze the principal assumption of Logotherapy; this means that this study pretends to give prelusive conclusions about whether or not it is valid the postulate that states that the strongest perceived meaning in life is reached by transcending the self. A fundamental goal of this research is to give

scientific data about how universal values correlate to meaning in life and which of these values correlate to the strongest perceived meaning in life. This study will contribute to the clinical field of psychology because it is meant to develop empirical data related to the application of Logotherapy.

Meaning of the study

This research is meant as an important contribution to the field of Logotherapy because it is focused on the relationship of universal values and meaning in life. It will reveal what values within select groups of people are the ones that promote the most strongly perceived meaning in life and if self-transcendence is the most fruitful means to achieve this meaning. It is the first study that correlates the type of universal values and the developing of meaning in life and is also the first research of this type done in Latin America as far as we can ascertain.

The next chapter will describe a general revision of literature that conceptualizes both the main aspects of Logotherapy and the Schwartz´s theory of values.

LITERATURE REVIEW

Literary sources

The information presented in the next chapter was compiled from two types of sources: scientific articles and books. For the most part, the articles presented contribute to a review of the Schwartz Theory of Values presented in this study; these were provided and recommended by the thesis director, which were obtained from scientific journals of psychological and social research, validated websites, and personal libraries. The books reviewed for this work focus on describing the bases of Viktor Frankl's theory and explain the mechanisms of anthropological understanding of Existential Analysis and the clinical application of Logotherapy.

Format of literature review

The review of the literature presented below is organized by topics. In the first place, general aspects of the theory developed by Viktor Frankl are detailed: Logotherapy and Existential Analysis. Second, the Human Universal Values Theory of Shalom Schwartz is explained. Finally, there is a brief review of the Acceptance and Commitment Therapy, which has linked values with meaning in life in a psychotherapeutic application and is explained in the context of a general rationale for the study outlined in this work.

Logotherapy and existential analysis

Viktor Frankl was born in Vienna on March 26, 1905. Accompanied by a natural interest in the study of biological, human and medical sciences, and nourished by the wisdom of various influential thinkers such as Freud, Adler, Kierkegaard, Schopenhauer, Marx, Scheler, among others, Frankl developed a philosophical-existential approach to understanding the human being (Luna, 2015). In addition to his passion and knowledge, various significant experiences led him to establish the "meaning in life" as a key point

in his understanding of the human being, which, according to his ideas, is possible to find even in the worst conditions of life situations (Frankl, 1984).

In 1942, he and his family were imprisoned by the official secret police of the National Socialist German Workers' Party (Nazi Party); his brother, parents and wife died at the hands of the Nazis, and he witnessed and experienced some of the most sadistic and inhuman tortures possible. Frankl explains that his experience in the concentration camps of Türkhein, Kaufering, Theresienstad and Auschwitz was what led him to develop the basic postulates of Logotherapy and to establish an anthropological philosophy that allowed him to develop this theory based on meaning in life (Frankl, 1984). Luna (2015) explains that Frankl's experience in the concentration camps allowed him to see in his own flesh that human beings have the ability to find a meaning in any circumstance of life, even in those most absurd and painful moments.

After his liberation and the end of the war, in 1946 Frankl published the first edition of his book Man's Search for Meaning that constitutes the first approach to his Logotherapy and Existential Analysis. Logotherapy is the third Viennese School of Psychology, after Freudian psychoanalysis (first school) and Adlerian individual psychology (second school) and it is established that, in contrast to Freud's pleasure drive and Adler's will to power, the "will to meaning" is the fundamental motivation in human life.

In the first place, it is necessary to establish that Logotherapy and Existential Analysis are two sides of the same theory; while the Franklian Existential Analysis is the philosophical and anthropological foundation of a theory of the human being, Logotherapy represents the practical-clinical application of it. In Frankl´s theory, the "logos" or meaning is proposed as the theoretical nucleus; it is suggested the meaning as

something that the human being seeks always against the circumstances of life, death, love and pain (Luna, 2015).

The human being is understood by Frankl as a "spirit that has mind and body" (Frankl, cited in Lewis, 2011, p.1); in this way, Logotherapy postulates that the human being constitutes an anthropological unity that is energized in an ontological multiplicity. The human person must be understood holistically as a unit, but also as a multiplicity as it has three different aspects or levels: the biological level or soma, the psychological level or the psyche and the spiritual or noetic level (Luna, 2015).

It is the spiritual level that Frankl believed differentiates the human being from the rest of animals; in this aspect, people have the will and capacity to give meaning to all the events of life. This is the level that possesses absolute freedom in contrast to the biological and psychological levels. It is argued that the greatest and last of human freedoms occurs at the noetic level, because while the human biology is conditioned by physical laws and the human mind is conditioned by psychological and social laws, the spirit, even in the extreme conditioned situations, will always have the option and responsibility to find a meaning and, in doing so, the human being, as a decisive being, will be able to decide on his *attitude* in the face of adversity.

According to this theory, the noetic aspect has a "*spiritual unconscious*" that has a dynamic energy (noodynamics) created by the tension between what "it is" and what "it should or could be". For Logotherapy, this tension is necessary for human health and prevents of falling into existential frustration (Luna, 2015). Frankl uses the term "religio" to refer to unconscious religiosity, which, to be understood, can be compared to the libido of the Freudian sexual unconscious. Unconscious religiosity is defined as "a latent relation to transcendence" (Frankl, 1984, p. 60), and, instead of being an impulse (push), it is a "pull" that pulls the human being "from a place where a transpersonal awareness

can perceive the potentials of the human person" (Lewis, 2011, p. 6). When people disobey and frustrate their will to meaning of the noetic aspect, an "*existential vacuum*" is established, which is understood as the lack of recognition of meaning and purpose in life. Frankl argued that the existential vacuum is the norm, rather than the exception, in today's society, and the ways in which it manifests is in boredom, apathy, and in the "noogenic neurosis", recognized as a psychological condition characterized by symptoms stemming from moral and spiritual conflicts and derives from the fear of responsibility and escape from freedom (Lewis, 2011).

In this way, we reach the "*transcendental*" characteristic of the human being, basic in Existential Analysis and Logotherapy. Frankl states that the human being is defined when he or she is in tension towards the world; to be a human person means to turn towards something that is beyond himself, something that is different from him/herself; towards something or someone: a meaning to be fulfilled or a person to find (Luna, 2015). Only to the extent people transcends in this way are they self-actualized. This is commonly achieved by serving a thing or in loving a person (Frankl, 1978). The human being must be someone who tends towards the other person, not towards individualism, and it is in transcendence where the meaning is found.

According to this theory, the spiritual unconscious has a transcendent aspect that is the promoter of conscience: conscience implies the existence of a transpersonal agent, because "Conscience is fully understandable only against the background of a trans-human dimension. To explain man's being free, the existential quality of human reality would do; however, to explain his being responsible, the transcendent quality of conscience must be considered "(Frankl, 1984, p. 61). The human being is an eminently relational being, the "I" is always created in relation to the "you" and the "he", and this distinction points to the formation of a human conscience that, in Existential Analysis, is

considered as the "organ of meaning", which, as a function of the human noetic aspect, has the ability to remain free and give meaning to reality: "the purpose of the conscience is to inform the human person of the one, right thing required by any unique situation"(Frankl, cited in Lewis, 2011, p. 7). In this way, by possessing a conscience derived from spiritual transcendence, human "responsibility" is established, as it is intrinsically linked to the freedom of the spirit. The Logotherapy postulates that, once established the noetic freedom, the human being is responsible to respond for the meaning of the events, to act appropriately and, if it is not possible to act, to respond attitudinally according to the meaning found.

The ability to respond attitudinally even to the most limiting events of life, replies to human noetic freedom and, to explain it, Frankl proposes a "*triad of meaning*" that constitute three types of values: *creative values*, which represent daily activities as work, fun activities, etc.; *experiential values*, which are related to beauty, love, religiosity, and art; and *attitudinal values*, which are those that allow reaching the maximum degree of meaning when are empowered in unavoidable suffering situations such as imminent death, death of a loved one, etc. In every human event, there is always the possibility of deciding the attitude with which one will respond.

Within the human spiritual aspect, three phenomenological presumptions are distinguished. The first is *freedom of the will*. As previously explained, for Logotherapy, the human person has a broad freedom in terms of its noetic aspect since the response to events is always based on the decision. Frankl divides fluid boundaries between the "area of freedom" and the "area of fate"; there are situations in which the area of freedom is much smaller than the area of fate; however, freedom is never reduced to an absolute zero. Second, the "*will to meaning*" is described-- according to the Existential Analysis as the primary force of human action. For Logotherapy, the will to meaning is a priori

condition: the human being always has the need to find meaning, a need that can be conscious or unconscious (Luna, 2015). At this point, it is emphasized that the will to meaning takes the previously described values as mechanisms of action since these represent three areas in which the person can search and give meaning to the specific situations that he/she lives; nevertheless, it is important to understand that humans are dependent on the realization of creative and experiential values, whereas they are free in the realization of attitudinal values (Luna, 2015), for the reasons that have been exposed. In the third place, freedom and the will to meaning, result in the "*meaning in life*", defined as a characteristic demand of the environment. Frankl emphasizes that "it is not the human person who asks the meaning of life, but, rather, life that asks something of the human person" (Frankl, cited in Lewis, 2011, p. 10). Logotherapy postulates that life has meaning in all situations and under any circumstance-- meaning in life is an unconditional construct; therefore, the responsibility of the human being is to discover it, understand it, and act on it. For the meaning in life, Frankl established an important distinction; Frankl emphasized that the meaning of life (or ultimate meaning) is different from the meaning in life (or meaning of the moment). On the one hand, the meaning of life belongs to the area of faith: it is believed to exist, but it is accepted that it is largely unknowable and indecipherable. On the other hand, meaning in life is knowable, must be discerned, through the exercise of conscience. Each combination of person and situation is unique, and therefore, the demand for meaning and the meaning found is unique in each scenario (Lewis, 2011).

Another relevant issue within Logotherapy is human *suffering*. Frankl believes that the human person is not born with the capacity for suffering, on the contrary, he must acquire it: he must learn to suffer. The ability to suffer is necessary and leads to maturity: to suffer means to act and grow, but also to mature (Luna, 2015). In this way, it is

understood that through suffering it is intended that human beings achieve interior freedom, despite external dependence (Luna, 2015). Suffering, when it is authentic and inevitable, constitutes an ethical dignity of biological, psychic and spiritual importance; it is necessary to suffer, it favors the tolerance to frustration and, thus, allows to reach a deep and transcendent meaning, understanding that many times acting on meaning is difficult, annoying and may cause suffering. There is a bidirectional relationship between suffering and meaning; suffering is more tolerable when it is given a meaning and when it is understood transcendentally and spiritually; likewise, the meaning is deeper, latent and transcendent when it is found in adverse situations that cause spiritual pain. Logotherapy, like other psychotherapeutic schools, tries to promote well-being and positive experiences; however, it considers that, in different situations, pain is inevitable and necessary: not all psychic problems or all the pain can be eliminated therapeutically. Some must be supported, and the more it is known why (one suffers), the better it can be stood (Luna, 2015). Thus, the duty of the logotherapist is to accompany the client in pain, to promote tolerance to frustration for the present and future situations, and to facilitate the search for meaning.

Frankl used to criticize the current situation of society because, according to his ideas, a generalized tendency to a total search of pleasure has spread, there is a compulsive pursuit of happiness that prevents the development of inner growth, and there has been made an attempt to ignore the maturational function of suffering. Happiness is exploited and rewarded, but suffering is avoided and, in certain cases, punished. Today's society is systematized in terms of production of superficial interests, but profound and existential aspects have been forgotten: attitudinal noetic values have been relegated.

Regarding the clinical application of Existential Analysis, two types of Logotherapy stand out: specific and non-specific. "*Specific Logotherapy* works with

difficulties of existential crisis, existential emptiness, lack of meaning in life and absurd or painful situations", which in general are considered to be the result of the noogenic neurosis (Luna, 2015). The main method of Specific Logotherapy is Socratic dialogue, focused on the development of meaning in life. *Non-specific Logotherapy* is useful in more clinical problems related to anxiety such as obsessions, obsessive-compulsive disorder, phobias and sexual problems (Luna, 2015). There are two techniques that are applied to treat these cases; on the one hand, *paradoxical intention is used*, in which the patient is asked to intensely desire to happen what causes the anxiety, thus, paradoxically, causing the opposite result of what it would be expected. On the other hand, "*dereflection*", based on the ability of self-transcendence, promotes that the client focuses on the transcendent phenomenon of meaning that is linked to the annoying situation, instead of focusing on the symptom or the problem.

In general, Logotherapy proposes, as one of its main assumptions, that the transcendental aspect of human being leads to actualization and to the finding of a deep and authentic meaning in life. Only by leaving oneself and reaching outside the limits of the "I", one can find a spiritual meaning and, it is at this point that freedom, responsibility, tolerance to pain and meaning in life are attained.

Theory of universal basic values of Shalom Schwartz

Shalom Schwartz is a psycho-social researcher widely recognized for developing the Theory of Universal Basic Individual Human Values. He has been researching and nurturing his theory for more than 20 years, and that is why it is currently the most accepted and detailed theoretical framework for human values. In general terms, Schwartz defines values as "desired trans-situational goals, varying in importance, which serve as guiding principles in the life of a person or a group" (Schwartz, 2017, p. 3). In breaking down the construct "value", Schwartz's highlights six main *definitional*

characteristics: (1) values are intrinsically linked to affect, (2) values are goals that motivate action, (3) values are goals that transcend specific situations and are applied and activated in different areas of life, (4) serve as standards or guiding principles, (5) the values are ordered hierarchically according to their level of importance in an individual or a social entity and (6) the relative personal importance of values guide, in different intensity, the actions of people (Schwartz, 2010).

In the same way, implicitly, in the definition of values as goals, Schwartz (1994) highlights four *functional* characteristics of the values: (1) they are established according to the interests of a social entity, (2) they motivate the action by providing direction and emotional intensity, (3) they serve as standards to judge and justify actions and (4) they are acquired through socialization with the social dominant group and through the unique personal learning experiences of each individual.

Schwartz, in his theory, emphasizes that the established values exist for all social contexts and are universally relevant. It is deduced that the values are universal because they are established in the conscious form of goals that respond to the "*three universal requirements of human existence* with which all individuals and societies must cope: (1) needs of individuals as biological organisms, (2) requisites of coordinated social interactions and (3) requirements for the smooth functioning and survival of groups"(Schwartz, 1994, p. 21).

In addition, Schwartz (2017, p. 3) states that the values described in his theory must fulfill four polar dynamic functions: "they should (1) focus on attaining personal or social outcomes, (2) express openness to change or conservation of the status quo or, (3) serve self-interests or transcendence of self-interests in the service of others, and (4) promote growth and self-expansion or protect against anxiety and threat to self." Schwartz (2017) determined 19 categories of values, each of which must be located in a pole of the

four dynamic functions, must be based on one of the three universal requirements and must comply with the previously proposed characteristics.

Currently, Schwartz has published the Refined Theory of Basic Values (2017), which establishes 19 values (in contrast to the 10 values initially published in 1984) that are organized in a circular continuum, presented below, that, graphically, represent the closeness or similarity between each value.
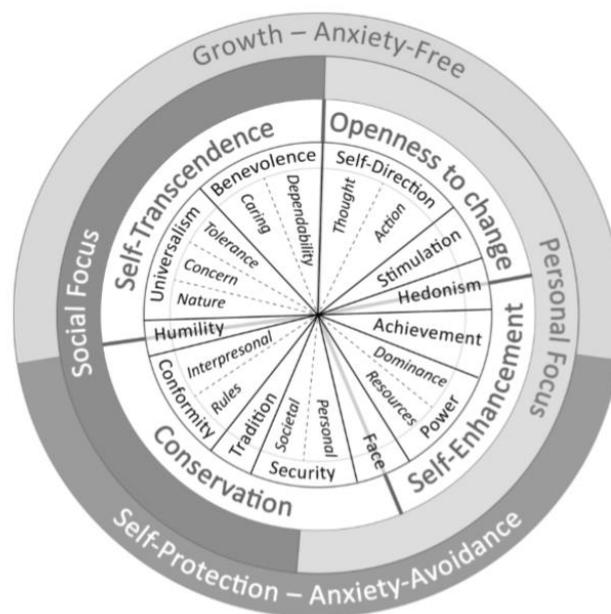
Figure 1. Circular motivational continuum of 19 values in the Refined Values Theory (Cieciuch, Schwartz, & Vecchione, 2013)

As can be seen in Figure 1, Schwartz proposes four categories of higher order values to organize the 19 basic values: self-transcendence, openness to change, self-enhancement and conservation; These 19 basic values are included in two major categorizations based on the value approach: personal approach or social approach. Finally, there are two classifications related to their relation with anxiety and avoidance: growth values (free of anxiety) and values of self-protection (avoidance of anxiety). The categorizations that are exposed by this theory are not exact; there may be a value or a category that fall into two major categories, this occurs due to the complexity of this

study, since the same value could be established to meet different objectives or could have different approaches. It is necessary to emphasize that the circular continuum of values, its categories and its organization were obtained from various studies of statistical analysis that yielded the pertinent data.

Here is a brief summary of the 19 values and their classification according to the four categories of higher order values, whose data was obtained from Schwartz (2006) and Schwartz (2017):

- Self-transcendence

    o (1) Humility: recognize one´s insignificance, within the broader universal scheme of people and things. Accept what one has without expecting anything else, be self-effacing instead of boastful.

    o Universalism

        ▪ (2) Nature: preservation of the natural environment.

        ▪ (3) Concern: commitment to equality, justice and protection of all people.

        ▪ (4) Tolerance: accept and understand the differences.

    o Benevolence

        ▪ (5) Caring: devotion to the promotion of well-being of members of the in-group.

        ▪ (6) Dependability: being a reliable member of the in-group.

- Openness to change

- o Self-direction

  - ▪ (7) Thought: freedom to cultivate ideas and own abilities. Creativity, curiosity and interest.

  - ▪ (8) Action: freedom to determine own actions. Choose own goals; independence and self-confidence.

  - o (9) Stimulation: excitement, novelty, and change.

  - o (10) Hedonism: pleasure and sensitive gratification.

- Self-enhancement

  - o Hedonism

  - o (11) Achievement: success according to social standards

  - o Power

    - ▪ (12) Dominance: experience power by controlling other people. Social power, exercise positions of power.

    - ▪ (13) Resources: experience power by having control over materials and social resources (e.g. money).

  - o (14) Face: it can be considered a value of power; however, it is placed in a separate category due to its defensive connotation, instead of motivating pro-activity, as purely powerful values do. It refers to maintaining the public image, being respected and avoiding humiliation.

- Conservation

- o Face

- o Security

  - ▪ (15) Personal: establish security in the immediate environment, avoid danger and feel protected and cared.

  - ▪ (16) Societal: security and stability in the wider society (social order, government).

- o (17) Tradition: maintaining and preserving cultural, religious and family traditions.

- o Conformity

  - ▪ (18) Rules: compliance with rules, laws and formal obligations. Avoid the negative reactions of others.

  - ▪ (19) Interpersonal: avoid bothering or harming other people and protect the self.

- o Humility

Values and Meaning in Life

In general, there are no significant empirical data that relate values to the meaning in life. In the same way, there have been no known studies that analyze the different types of values and relate them to the meaning. In the field of psychotherapy, Acceptance and Commitment Therapy (ACT) has the *values pillar* as one of its main axes; according to this clinical branch, values are significant chosen directions of life of the individuals. In this way, the ACT explains that individuals acquire meaning in life by following their

deep and authentic values. In clinical practice, ACT is the therapeutic approach that has shown the most involvement with respect to values; for this therapy, the objective for the values pillar is to establish significant values for the person and promote actions that point towards these values. The meaning in life (situational) in this case is acquired by a meaningful choice of *any kind* of value.

In contrast, Logotherapy proposes that the highest meaning in life is, in essence, transcendental; that is, the most fruitful areas of meaning are reached when the person has managed to reach beyond the limits of him/herself and has been able to surrender to something or someone. Thus, by linking Logotherapy with Schwartz's theory of Basic Values, it could be inferred that the values that most promulgate meaning in life are those that belong to the category of self-transcendence values. And, given the categorization and the transcendent approach, the larger category of social focus values, could also predict a greater meaning in life when comparing them with the values of personal approach, understanding that individuals that are social oriented have more outside focus that people who engage with personal growth/enhancement values. In this approach, it is established that not all values promote an authentic meaning in life, and it is only those values that promulgate the outside of oneself or transcendental focus, those that give the most fulfilling meaning.

These statements are logical deductions that result from the study of Logotherapy and universal values; however, there is no known empirical data or research to confirm these hypotheses. The transcendental quality of the meaning in life has not been scientifically supported and, therefore, it is not possible to establish the qualities of the values that promote it. Even more, it is possible that one of the basic assumptions of Logotherapy, human transcendence, is erroneous and that the meaning in life is attainable through self-approach processes; nevertheless, this postulate cannot be asserted.

Although Frankl´s thought has a philosophical basis sufficiently complex and broad enough to justify the veracity of its postulates, it is important to have the scientific support for the practical application of Logotherapy and, similarly, although it is logical to understand that values have the power to give meaning to life by being significant directions that guide actions, it is necessary to determine if all values fulfill this function equally or, as Frankl would say, only those which facilitate transcendence do so the best.

METHODOLOGY AND DESIGN OF THE RESEARCH

Design and justification of the selected methodology

The methodology that will be carried out for the present investigation is made using a quantitative model. This design has been chosen because the basic constructs on which the study is carried out (values and meaning in life) have been previously theorized, operationalized, and empirical measurement tools have been designed to assess them; these tools are useful to get quantitative data to obtain the results and conclusions for the investigation.

For the present research it is proposed to establish a statistical correlation between the different categories of Schwartz Values that participants show, on the one hand, and, both the Presence of Meaning and the Search for Meaning in life of the participants, on the other hand. The establishment of correlation will be carried out through the application and analysis of results of two validated questionnaires: the Meaning in Life Questionnaire (MLQ) and the revised Portrait Values Questionnaire (PVQ-RR).

The research hypotheses offered in the first chapter can be validated or falsified appropriately through the proposed design thanks to the existent design of validated questionnaires and to the correlational analysis of the data that the investigation yields.

Participants

The main inclusion criterion for the participants is age and education; it is established that all participants must be university students of the careers of theology (or philosophy/theology) and business students, who are between 18 and 30 years of age. Additionally, various relevant demographic data will be collected for possible future correlation studies, such as gender, culture, and socioeconomic level.

It was proposed to delimit the sample to the careers of theology/philosophy and business faculties to analyze and establish trends according to the different approaches of interests of the participants. Within the careers of theology/philosophy, it will be established as an exclusion criterion that the participants should be aspiring priests or nuns, in order to delimit more specifically the sample and propose more specific tendencies according to this variable. One hypothesis that can be established at this point, depending on the variable of interests of the participants is: aspiring priests and nuns who we estimate will present more self-transcendent values compared to business students, who we predict will exhibit, to a greater extent, values of self-enhancement.

It was defined that the sample will consist of 400 participants, of whom 200 will be students of business and 200 will be aspiring priests and nuns. Random classes of students will be selected.

Research tools

The measuring instruments that will be used for this research are two empirically validated questionnaires, each measuring one of the two main constructs of this research: meaning in life and values.

To measure the meaning in life presented by the participants, it will be used the Meaning in Life Questionnaire (MLQ); "A 10-item questionnaire designed to measure two dimensions of meaning in life: (1) Presence of Meaning, and (2) Search for Meaning" (Steger, Fraizer, Oishi, & Kaler, 2006). The Presence of Meaning dimension measures how much the participants feel that their lives have a meaning, while the Search for Meaning dimension evaluates how much the participants strive to find and understand their meaning in life. The questionnaire was developed in a 7-points Likert format, in which 1 is Absolutely True and 7 is Absolutely Untrue.

To measure the values according to Schwartz's theory, the revised Portrait Value Questionnaire (PVQ-RR) will be used. This is a 6-point Likert questionnaire, with 57 different items, 3 items for each value. The PVQ-RR assumes that all people have latent basic values and identifies them by describing everyday activities, through comparisons; "each item portrays a different person in terms of his or her goals or aspirations that point implicitly to a value. Respondents compare each person to themselves and indicate how similar the person is to them "(Schwartz, 2017, p.10).

Both tools have been researched and validated and will be provided by the director of the present work, who has the permits to use them.

Collection procedure and data analysis

The participants of the study will be recruited in the classes of the faculties of theology, philosophy and business. Teachers will be asked for permission to take about 20 minutes of class and carry out the procedure. First, Researchers will make a brief explanation of the study and the informed consent document will be passed out to each participant for signature. Once the participants sign the consent form, they will be given a form to collect the personal and demographic data along with the two previously mentioned questionnaires. Researchers will explain that the data collected will be completely anonymous; to identify the correspondence of the different forms and questionnaires, a personal code will be provided to each participant, which must be annotated on each document.

Once the data of the total sample has been obtained, a correlational statistical analysis will be carried out to establish the correlation coefficient between the categories of values (mainly the self-enhancement and self-transcendence categories) and the total results of the MLQ.

Ethical considerations

This research respects the ethical considerations established by standard 8 of the Ethics Code of the American Psychological Association (2002), which refers to the research and publications within the psychological field. In accordance with the provisions of standards 8.02 and 3.10 of the Ethics Code, an informed consent will be provided to each participant, which will detail the purpose of the investigation, the right and freedom to accept or withdraw, the possible consequences of participating, possible risks or benefits, the established confidentiality limits, and the investigators contact numbers. It will be explained that the data obtained is totally anonymous and that the information provided by the participants will be protected and will be available only to the researchers. As previously explained, the anonymity of the participants will be safeguarded by providing an individual code that will be useful to recognize and match the corresponding documents. When the investigation is finished, participants will be entitled to know the results.

EXPECTED RESULTS

According to the research hypothesis established in the introduction:

1. People who have self-transcending values according to Schwartz's basic and universal values (Schwartz 2016) show a higher score in MLQ (meaning in life questionnaire), than people with self-enhancement values; and

2. People with self-enhancement values score lower than people with self-transcending values in both dimensions of meaning in life as measured in the MLQ;

The results expected for the present study represent the confirmation of both hypotheses.

After the application of the Meaning in Life Questionnaire (MLQ) and the Portrait Value Questionnaire (PVQ-RR) to the participants, and once the pertinent correlational statistical analysis is carried out, it is assumed that, as regards the first hypothesis, the results may establish a positive correlation between the presence of values of self-transcendence (assessed by the PVQ-RR) and the total score of the MLQ. Complementarily, in relation to the second hypothesis, it is expected to find a negative correlation between the MLQ score and the presence of self-enhancement values.

In general, with the expected results presented, it can be assumed that transcendence is a factor that is positively linked to meaning in life. People who have greater ability to transcend are also those who tend to seek and present more meaning in their lives.

Since the MLQ contains the components of "Search for Meaning" and "Presence of Meaning", it is possible to assume certain differences in the expected results, depending on these two components. For example, it is possible that people who show predominantly self-transcendence values, also will show high scores in both components

of the MLQ; however, for those who show a predominance in self-enhancement values, can be expected to show low scores in the Presence of Meaning component, and, at the same time, moderate (and maybe high) scores in the Search for Meaning component. Frankl explains in his theory that the human being is characterized by having a will to meaning, an innate tendency to seek meaning in life; although in certain cases it is unconscious, all human beings possess it. In this way, all participants in the sample can be expected to present similar results in their search for meaning.

In addition to the validation of the hypothesis, this research intends to examine the relationship of interest/studies of the participants and their values according to Portrait Value Questionnaire (PVQ-RR). At this point, business students are expected to show higher scores for the self-enhancement values category, compared to aspiring priests and nuns, who are expected to show predominance in the values of self-transcendence. These results are predicted based on the expected characteristics of the populations and common sense; the priests, socially, are seen as people given to the service of the community and are assumed to be disinterested in material aspects, while business people, in many cases, are seen as people more focused on the realization of material aspects and their own growth.

DISCUSSION

Conclusions

The expected conclusions are that the hypotheses stated in the first chapter will be confirmed. A positive correlation between the meaning in life (established by the score of the MLQ), and the transcendence values (obtained by the tabulation of the PVQ-RR) is expected. Furthermore, a negative correlation between the meaning in life and the values of self-enhancement is expected. In addition, it is expected that this research will confirm a basic postulate of Logotherapy that authentic meaning is best achieved through to self-transcendence, i.e. to surrender "for the sake of another or for a cause one in which one believes" (Lewis, 2011, p. 10).

However, these expected results cannot give definitive conclusions about the postulate of Frankl due to the research methodology used and the need for replications of similar studies designed for evaluating important related topics which will be explained below.

In the previous chapter, it was established that different results of the MLQ are expected when comparing the business students with the aspirant students for priests or nuns. It is expected that religious students will obtain higher scores on the Presence of Meaning component of the MLQ compared to the business students. In this way, it should be possible to conclude that priest and nun students have more values of self-transcendence and, therefore, experience a greater presence of meaning in their lives than business students, since the latter tend to be more focused on self-realization. Conversely, a possible result to be obtained in the Search for Meaning component of the MLQ may yield similar results for both groups in the sample; in this way, it would be expected that

all aspiring priests and nuns and business students will present equivalence in their quest for meaning in life.

This research could represent an important step toward the empirical validation of the construct of *will to meaning*. In the Franklian theoretical system, it is understood that human beings, without exception, have as a basic motivation a will to meaning, stated as "the desire to understand the purpose of one's own life" (Lewis, 2011, p.10). Frankl established that the will to meaning is even more basic than the pleasure principle proposed by Freud; every human being experiences the *demand characteristic* of the environment, which demands the discovering of meaning in each unique situation (Lewis, 2011). Thus, if both groups of participants show similar results in the Search for Meaning component, it is assumed that both groups of participants have the basic desire and basic motivation to understand the meaning in their lives, which represents the will to meaning in the Franklian theory.

Limitations

Because of the research design, certain limitations must be taken into account to emphasize that the study is not decisive or conclusive regarding the validation of its hypotheses. These limitations present opportunities for future related research.

In the third chapter, it was indicated that the methodological basis for this work would be a quantitative-correlational model. This research investigates the relationship between the proposed variables (meaning in life and values) based on the correlation between these, but not based on their direct influence or causality. That is to say, it cannot be definitively concluded that the meaning in life is formed as a direct result of transcendence. The correlations that are expected can yield diverse explanations and conclusions, which are not limited only and specifically to hypotheses investigated in this

research. However, given the theoretical explanation and the hypotheses put forward, the conclusions of this study should be useful contributions toward the validation of the postulate of Frankl, but not conclusive.

The various uncontrollable variables that may be present such as family styles, nurturing, personal worldview, social relationships, among others, which can be linked to this regard, are limitations because they can, directly or indirectly, influence the correlations. These uncontrollable variables which may not be considered by the researchers could have repercussions on the findings, conclusions, and explanations about the correlations.

Another limitation found in relation to the conclusions is given when taking into account that no previous studies have been found that are dedicated to investigating the relationship of transcendence with meaning in life using internationally validated instruments; therefore, there is no possibility to compare or reaffirm results to draw more concrete conclusions. Because of this, research replications or similar studies are necessary to draw actual conclusions about the Franklian postulate.

Regarding the proposed measurement instruments, there is a limitation because of the validations. The Meaning in Life Questionnaire has been validated in diverse populations and contexts and appears the best instrument for this research; however, no validation report was found for the Ecuadorian population. This can be a limitation because of the possibility that the Ecuadorian population does not determine its meaning in life by the construct in which Steger and Frazier (2006) proposed for their questionnaire. Also, it is possible that means established as thresholds for the MLQ are different for the Ecuadorian population compared to other contexts. The nearest population in which it was found to be validated is a Latin American sample of youth and adults in Buenos Aires, Argentina (Góngora and Castro, 2011). Although there could be

differences between Argentina and Ecuador, we have reason to believe that the MLQ could be useful for research in Ecuador.

The Universal Values of Schwartz, measured values using the Portrait Values Questionnaire which was developed and evidenced by factor analysis developed in more than 600 countries (Schwartz, 2017). Theoretically, Schwartz's theory explains and analyzes values in a universal way; however, in a practical way, the PVQ-RR, being a psychometric tool, needs validation or adaptation to this research context. Similar to the MLQ, it was found that the PVQ-RR has been validated in a wide range of countries, and it was found that the closest Latin American context in which it was validated was in Argentina (Beramendi & Zubieta, 2017) and Mexico (Druet , Escalante, Cisneros, & Guerrero, 2017). Based on the same criteria established for the MLQ, it is explained that the limitation is not significant due to the large number of global validations and validations in similar contexts. Furthermore, given that Schwartz's theory was universally validated, it is assumed that the population of this research responds adequately to both the theory and the questionnaire.

Despite the above described validations, The MLQ has a significant theoretical constructional limitation. The questionnaire developed by Steger & Frazier (2006), is a questionnaire that evaluates meaning in life based on the assumption that the meaning in life is equivalent to purpose, connoting that meaning is a future-oriented construct. This assumption has been criticized based on the notion that meaning in life can be found with or without the need for a future purpose; meaning can come from a meaningful and fulfilling present, particularly meaningful activities and relationships in the present. The MLQ is designed to assess future-oriented aspects and proposes meaning in life as a synonym for purpose, which can be limiting if there are participants who, without needing to focus their meaning to the future, find meaning in the present.

Finally, there is a limitation with the population of participants and groups proposed for the investigation. As already explained, the populations of aspiring priests and nuns and business students were chosen to obtain more specific conclusions and make the appropriate comparisons. However, this could be a limitation because of the number of participants. In Quito, Ecuador the aspirants to be religious leaders are not very numerous, which forces to propose a limited sample of 200 aspiring priests and nuns and, on the other hand, the study's findings cannot be fully extended to individuals from other careers or with other interests. To reduce the negative effect of a small sample size, this research proposes to ensure the randomization of the population, in this way it can be guaranteed that the results are as legitimate as possible.

Recommendations for future studies

First, it is recommended to replicate studies that focus on the topic addressed in this thesis. On the one hand, it is possible to apply the same methodological design in more diverse and larger populations so that, in this way, the conclusions can be confirmed or, otherwise, new and more accurate conclusions can be developed. On the other hand, it is recommended to develop new investigations with different methodologies to the present one, which may evaluate the same or similar aspects to those presented in this thesis.

Among the limitations of the study, it was indicated that the correlational methodology can be a limitation if one considers that specific causality data cannot be obtained to conclude that transcendence gives rise to meaning. For this reason, it is recommended that, for future investigations, new and different methods be designed that may be more specific to assert that this hypothesis is correct.

Also, it is proposed that, for future studies, the possibility of manipulating and controlling more variables, such as the family styles, the nurturing, the personal

worldview, the social relationships of the participants, be taken into account, so that the results can be more specific and conclusive. The exclusion criteria proposed for this study are concrete; however, it is possible that new creative ways of more rigorously selecting the participant population and, in this way, establishing a more intimate relationship between the proposed variables, may be devised.

Another recommendation refers to the validation of the psychometric instruments used for this research in an Ecuadorian context. In this way, by validating both the MLQ and the PVQ-RR, greater confidence can be guaranteed in the results of the investigations within this topic.

In general, replications and realization of similar studies are encouraged within this research field. As previously mentioned, the conclusions of this study cannot be completely irrefutable, since it is the first study using validated instruments found in this regard. However, despite the indicated limitations, the importance of this research lies in the fact that this research represents the first known research attempt using validated instruments to address one of the main postulates of Frankl. This research could form the foundation for future researchers to continue validating or challenging Frankl's ideas for their practical application and psychological contributions.

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ANNEX A: INFORMED CONSENT FORM

Study Tittle: Schwartz's Universal Values and Meaning in Life: How Values are linked to Meaning in Life

Researchers: David Barragán and Dr. Gerald Finch

The following form will provide you with information about the experiment that will help you decide whether or not you wish to participate. If you agree to participate, be aware that you are free to withdraw at any point throughout research without any penalty.

This study tries to obtain information about the relation between the type of values that people have and their meaning in life. First, we will ask you for personal information and then you will have to complete two questionnaires. The first questionnaire, designed by Steger and Frazier (2006), is the Meaning in Life Questionnaire (MLQ); the second questionnaire, the Portrait Values Questionnaire (PVQ-RR), was developed based on the Schwartz theory of Universal Values.

If you have any concern about this topic, you are free to talk to the researchers and ask for more details. If you do not want to participate, inform the researchers and you will be released from participating. Researchers will provide you with a code that you must write down in each form to protect your confidentiality; all information you provide will remain confidential and will not be associated with your name. If for any reason during this study you do not feel comfortable, you are encouraged to leave the research and your information will be discarded. Your participation in this study will require approximately 15-20 minutes. When this study is complete you will be provided with the results of the research if you request them, and you will be free to ask any questions.

If you have any further questions concerning this study, please feel free to contact us through phone or email: DAVID BARRAGÁN at dbarragan@estud.edu.ec (0969053991) or DR. GERALD FINCH at gfinch@usfq.edu.ec

Please indicate with your signature on the space below that you understand your rights and agree to participate in the experiment.

_____

Signature of Participant

ANNEX B: PSYCHOMETRIC TOOLS

Meaning in Life Questionnaire

Por favor, dedique un momento a pensar lo que le hace sentir que su vida es importante y tiene un significado. Con esas ideas en mente, por favor, responda a las siguientes cuestiones tan sincera y exactamente como pueda. Y tenga en cuenta que se trata de cuestiones muy subjetivas, que no tienen una respuesta correcta o incorrecta. Responda utilizando la siguiente escala

Totalmente falso	Bastante falso	Mas bien falso	No sé. Ni verdadero ni falso	Mas bien verdadero	Bastante verdadero	Totalmente verdadero
1	2	3	4	5	6	7

1. Comprendo el significado de mi vida.
2. Busco algo que me haga sentir que mi vida tiene sentido.
3. Siempre estoy buscando el sentido de mi vida..
4. Mi vida tiene un significado muy claro.
5. Tengo algunas buenas intuiciones acerca de lo que le da sentido a mi vida.
6. He descubierto un significado de mi vida satisfactorio.
7. Estoy siempre buscando algo que haga que mi vida tenga sentido.
8. Estoy buscando un objetivo o misión en la vida.
9. Mi vida no tiene un propósito claro.
10. Estoy buscando el sentido de mi vida.

PVQ-RRHombre

A continuación describimos brevemente a distintas personas. Por favor, lea cada descripción y piense en qué medida esa persona se parece a usted o no. Marque con una X la casilla de la derecha que refleje en qué medida la persona descrita se parece a usted.

¿CUÁNTO SE PARECE ESA PERSONA A MÍ?

	No se parece absolutamente nada a mi	No se parece a mí	Un poco parecida a mí	Moderamente parecida a mí	Parecida a mí	Muy parecida a mí
1. Es importante para él desarrollar sus propios puntos de vista.	1	2	3	4	5	6
2. Es importante para él que su país sea estable y seguro.	1	2	3	4	5	6
3. Es importante para él pasarla bien.	1	2	3	4	5	6
4. Es importante para él evitar disgustar a otras personas.	1	2	3	4	5	6
5. Es importante para él que las personas débiles y vulnerables en la sociedad sean protegidas.	1	2	3	4	5	6
6. Es importante para él que la gente haga lo que él dice que debería hacerse.	1	2	3	4	5	6
7. Es importante para él nunca pensar que merece más que los demás.	1	2	3	4	5	6
8. Es importante para él cuidar la naturaleza.	1	2	3	4	5	6
9. Es importante para él que nadie lo avergüence.	1	2	3	4	5	6
10. Es importante para él buscar siempre diferentes cosas que hacer.	1	2	3	4	5	6
11. Es importante para él cuidar de las personas que son cercanas a él.	1	2	3	4	5	6
12. Es importante para él tener el poder que el dinero le puede dar.	1	2	3	4	5	6
13. Es importante para él proteger su salud.	1	2	3	4	5	6
14. Es importante para él ser tolerante con todo tipo de personas y grupos.	1	2	3	4	5	6
15. Es importante para él no transgredir las normas o regulaciones.	1	2	3	4	5	6
16. Es importante para él tomar sus propias decisiones sobre su vida.	1	2	3	4	5	6
17. Es importante para él tener ambiciones en la vida.	1	2	3	4	5	6
18. Es importante para él mantener los valores y formas de pensar tradicionales,	1	2	3	4	5	6
19. Es importante para él que las personas que conoce tengan plena confianza en él.	1	2	3	4	5	6
20. Es importante para él tener mucho dinero.	1	2	3	4	5	6
21. Es importante para él participar en actividades para defender la naturaleza.	1	2	3	4	5	6
22. Es importante para él no molestar nunca a nadie.	1	2	3	4	5	6

	No se parece absolutamente nada a mi	No se parece a mí	Un poco parecida a mí	Mode-ramente parecida a mí	Parecida a mí	Muy parecida a mí
23. Es importante para él desarrollar sus propias opiniones.	1	2	3	4	5	6
24. Es importante para él proteger su imagen pública.	1	2	3	4	5	6
25. Es importante para él ayudar a la gente que aprecia.	1	2	3	4	5	6
26. Es importante para él estar personalmente seguro y protegido.	1	2	3	4	5	6
27. Es importante para él ser un amigo fiable y en el que se puede confiar.	1	2	3	4	5	6
28. Es importante para él asumir riesgos que hacen la vida emocionante.	1	2	3	4	5	6
29. Es importante para él tener el poder para hacer que la gente haga lo que él quiera.	1	2	3	4	5	6
30. Es importante para él planificar sus actividades de forma independiente	1	2	3	4	5	6
31. Es importante para él cumplir las normas incluso cuando nadie lo está mirando.	1	2	3	4	5	6
32. Es importante para él tener mucho éxito.	1	2	3	4	5	6
33. Es importante para él seguir las costumbres de su familia o las de su religión.	1	2	3	4	5	6
34. Es importante para él escuchar y comprender a las personas que son diferentes a él.	1	2	3	4	5	6
35. Es importante para él tener un gobierno fuerte que pueda defender a sus ciudadanos.	1	2	3	4	5	6
36. Es importante para él disfrutar de los placeres de la vida.	1	2	3	4	5	6
37. Es importante para él que todas las personas del mundo tengan igualdad de oportunidades en la vida.	1	2	3	4	5	6
38. Es importante para él ser humilde.	1	2	3	4	5	6
39. Es importante para él llegar a comprender las cosas por sí mismo.	1	2	3	4	5	6
40. Es importante para él respetar las costumbres de su cultura.	1	2	3	4	5	6
41. Es importante para él ser el que dice a los demás qué hacer.	1	2	3	4	5	6
42. Es importante para él obedecer todas las leyes.	1	2	3	4	5	6
43. Es importante para él tener toda clase de nuevas experiencias.	1	2	3	4	5	6
44. Es importante para él poseer cosas caras que muestren su riqueza.	1	2	3	4	5	6
45. Es importante para él proteger el entorno natural de la destrucción o la contaminación.	1	2	3	4	5	6
46. Es importante para él aprovechar toda oportunidad para divertirse.	1	2	3	4	5	6
47. Es importante para él ocuparse de todas las necesidades de sus seres queridos.	1	2	3	4	5	6
48. Es importante para él que la gente reconozca lo que logra.	1	2	3	4	5	6

	No se parece absolutamente nada a mi	No se parece a mí	Un poco parecida a mí	Mode-ramente parecida a mí	Parecida a mí	Muy parecida a mí
49. Es importante para él nunca ser humillado.	1	2	3	4	5	6
50. Es importante para él que su país se proteja de toda amenaza.	1	2	3	4	5	6
51. Es importante para él nunca hacer enojar a otras personas.	1	2	3	4	5	6
52. Es importante para él que todos sean tratados justamente, incluso las personas que no conoce.	1	2	3	4	5	6
53. Es importante para él evitar cualquier cosa peligrosa.	1	2	3	4	5	6
54. Es importante para él estar satisfecho con lo que tiene y no pedir más.	1	2	3	4	5	6
55. Es importante para él que todos sus amigos (as), y familia puedan confiar en él completamente.	1	2	3	4	5	6
56. Es importante para él ser libre de elegir por sí mismo lo que hace.	1	2	3	4	5	6
57. Es importante para él aceptar a las personas incluso cuando está en desacuerdo con ellas.	1	2	3	4	5	6

PVQ-RRMujer

A continuación describimos brevemente a distintas personas. Por favor, lea cada descripción y piense en qué medida esa persona se parece a usted o no. Marque con una X la casilla de la derecha que refleje en qué medida la persona descrita se parece a usted.

¿CUÁNTO SE PARECE ESA PERSONA A MÍ?

	No se parece absolutamente nada a mi	No se parece a mí	Un poco parecida a mí	Mode-ramente parecida a mí	Parecida a mí	Muy parecida a mí
1. Es importante para ella desarrollar sus propios puntos de vista.	1	2	3	4	5	6
2. Es importante para ella que su país sea estable y seguro.	1	2	3	4	5	6
3. Es importante para ella pasarla bien.	1	2	3	4	5	6
4. Es importante para ella evitar disgustar a otras personas.	1	2	3	4	5	6
5. Es importante para ella que las personas débiles y vulnerables en la sociedad sean protegidas.	1	2	3	4	5	6
6. Es importante para ella que la gente haga lo que ella dice que debería hacerse.	1	2	3	4	5	6
7. Es importante para ella nunca pensar que merece más que los demás.	1	2	3	4	5	6
8. Es importante para ella cuidar la naturaleza.	1	2	3	4	5	6
9. Es importante para ella que nadie la avergüence.	1	2	3	4	5	6
10. Es importante para ella buscar siempre diferentes cosas que hacer.	1	2	3	4	5	6

	No se parece absolutamente nada a mi	No se parece a mí	Un poco parecida a mí	Mode- ramente parecida a mí	Parecida a mí	Muy parecida a mí
11. Es importante para ella cuidar de las personas que son cercanas a ella.	1	2	3	4	5	6
12. Es importante para ella tener el poder que el dinero puede dar.	1	2	3	4	5	6
13. Es importante para ella proteger su salud.	1	2	3	4	5	6
14. Es importante para ella ser tolerante con todo tipo de personas y grupos.	1	2	3	4	5	6
15. Es importante para ella no transgredir las normas o regulaciones.	1	2	3	4	5	6
16. Es importante para ella tomar sus propias decisiones sobre su vida.	1	2	3	4	5	6
17. Es importante para ella tener ambiciones en la vida.	1	2	3	4	5	6
18. Es importante para ella mantener los valores y formas de pensar tradicionales,	1	2	3	4	5	6
19. Es importante para ella que las personas que conoce tengan plena confianza en ella.	1	2	3	4	5	6
20. Es importante para ella tener mucho dinero.	1	2	3	4	5	6
21. Es importante para ella participar en actividades para defender la naturaleza.	1	2	3	4	5	6
22. Es importante para ella no molestar nunca a nadie.	1	2	3	4	5	6
23. Es importante para ella desarrollar sus propias opiniones.	1	2	3	4	5	6
24. Es importante para ella proteger su imagen pública.	1	2	3	4	5	6
25. Es importante para ella ayudar a la gente que aprecia.	1	2	3	4	5	6
26. Es importante para ella estar personalmente segura y protegida.	1	2	3	4	5	6
27. Es importante para ella ser una amiga fiable y en la que se puede confiar.	1	2	3	4	5	6
28. Es importante para ella asumir riesgos que hacen la vida emocionante.	1	2	3	4	5	6
29. Es importante para ella tener el poder para hacer que la gente haga lo que ella quiera.	1	2	3	4	5	6
30. Es importante para ella planificar sus actividades de forma independiente	1	2	3	4	5	6
31. Es importante para ella cumplir las normas incluso cuando nadie la esté mirando.	1	2	3	4	5	6
32. Es importante para ella tener mucho éxito.	1	2	3	4	5	6
33. Es importante para ella seguir las costumbres de su familia o las de su religión.	1	2	3	4	5	6
34. Es importante para ella escuchar y comprender a las personas que son diferentes a ella.	1	2	3	4	5	6
35. Es importante para ella tener un gobierno fuerte que pueda defender a sus ciudadanos.	1	2	3	4	5	6
36. Es importante para ella disfrutar de los placeres de la vida.	1	2	3	4	5	6

	No se parece absolutamente nada a mi	No se parece a mí	Un poco parecida a mí	Mode-ramente parecida a mí	Parecida a mí	Muy parecida a mí
37. Es importante para ella que todas las personas del mundo tengan igualdad de oportunidades en la vida.	1	2	3	4	5	6
38. Es importante para ella ser humilde.	1	2	3	4	5	6
39. Es importante para ella llegar a comprender las cosas por sí misma.	1	2	3	4	5	6
40. Es importante para ella respetar las costumbres de su cultura.	1	2	3	4	5	6
41. Es importante para ella ser la que dice a los demás qué hacer.	1	2	3	4	5	6
42. Es importante para ella obedecer todas las leyes.	1	2	3	4	5	6
43. Es importante para ella tener toda clase de nuevas experiencias.	1	2	3	4	5	6
44. Es importante para ella poseer cosas caras que muestren su riqueza.	1	2	3	4	5	6
45. Es importante para ella proteger el entorno natural de la destrucción o la contaminación.	1	2	3	4	5	6
46. Es importante para ella aprovechar toda oportunidad para divertirse.	1	2	3	4	5	6
47. Es importante para ella ocuparse de todas las necesidades de sus seres queridos.	1	2	3	4	5	6
48. Es importante para ella que la gente reconozca lo que logra.	1	2	3	4	5	6
49. Es importante para ella nunca ser humillada.	1	2	3	4	5	6
50. Es importante para ella que su país se proteja de toda amenaza.	1	2	3	4	5	6
51. Es importante para ella nunca hacer enojar a otras personas.	1	2	3	4	5	6
52. Es importante para ella que todos sean tratados justamente, incluso las personas que no conoce.	1	2	3	4	5	6
53. Es importante para ella evitar cualquier cosa peligrosa.	1	2	3	4	5	6
54. Es importante para ella estar satisfecha con lo que tiene y no pedir más.	1	2	3	4	5	6
55. Es importante para ella que todos sus amigos (as), y familia puedan confiar en ella completamente.	1	2	3	4	5	6
56. Es importante para ella ser libre de elegir por sí misma lo que hace.	1	2	3	4	5	6
57. Es importante para ella aceptar a las personas incluso cuando está en desacuerdo con ellas.	1	2	3	4	5	6

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