

[Special Contribution]

Methodological Examination of Schwartz's Value Research: Focusing on the Translation of Schwartz's Question Items into Japanese

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I. Introduction

Shalom H. Schwartz's value research currently is attracting attention from many scholars around the world primarily in the fields of psychology, social psychology, and sociology, and more broadly in the areas of cross-cultural research, theories of personality, and developmental psychology and sociology. The content of these scholars' work is focused on Schwartz's depiction of human values using the circular continuum configuration model. Schwartz's model is a structural model that shows the mutual relationships between the ten motivationally distinct types of basic human values: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. In this circular continuum, the values that are positioned in adjacent regions (the fan-shaped or wedge-shaped regions) have similar meaning. The values positioned in the regions on the opposite side of the circular continuum have the opposite meaning. This is Schwartz's basic structural model (Fig. 1) of human values (Schwartz, 1992).



Figure 1. Schwartz (1992) Value Model
(Adapted from Davidov et al. eds., 2011)

Here, I have chosen to use the term "basic" because, since its introduction, Schwartz's values model has not been concluded, rather it is still being developed by both Schwartz on his own as well as by Schwartz working together with his collaborators.

Still, while many researchers around the world have demonstrated great interest in the values model that Schwartz constructed using his circular continuum configuration, few have exhibited any interest in the intellectual process behind its creation. However, I think this interest in the processes behind things is the very starting point for the human intellectual activity that we call science. Specifically, we should start our discussion on how Schwartz's value model that has been configured in circular continuum is empirically reproduced using the data gathered based on the framework, conditions, and rules that Schwartz established.

Furthermore, there is a crucial issue that should be addressed here. That is the perspective of cross-cultural or cross-national comparison. Schwartz and his research collaborators grounded themselves in such a comparative perspective when he first presented his idea to construct this values model. Needless to say, this is due to nothing more than that the objectives of Schwartz's value research lay within the context of exploring basic human values. It is not possible to make generalizations regarding various aspects of people's values, and the structure thereof, if only researching a specific country or culture. Such generalizations become possible only after having carried out researches and studies on a variety of countries and cultures.

Cross-cultural or cross-national-comparative surveys are attempts to describe, analyze, and interpret the responses of people in certain cultures or countries to identical surveys using the same methods and conditions by carrying them out simultaneously in different cultures and countries. The important point here is to have identical surveys, using identical methods, conducted under identical conditions. Specifically, researchers must employ the same method for selecting survey subjects and the same method for carrying out the actual survey; the content, format, and wording of the questions and response categories must also be identical.

Thus, in order to attempt to reproduce Schwartz's value model, reexamining the framework, conditions, and rules established by Schwartz as presented above is an issue of extreme importance.

The present international collaborative research project was launched based on the foregoing interest in the methodological problems. The members on this project

include Professors Wolfgang Jagodzinski and Eldad Davidov, Assistant Professor Hermann Dülmer from the University of Cologne, Germany, and Associate Professor Carola Hommerich from Sophia University, Japan, and the author. We are proceeding with our collaborative research efforts while in regular communication with Professor Schwartz at the Hebrew University of Jerusalem, Israel. In this paper, I wish to report in as much detail as possible the process of reproducing Schwartz's value model as it has been examined through this collaborative research effort, as well as about the discussion on the various methodological issues involved.

II. The Process of Reproducing Schwartz's Values Model: Creating a Japanese Version of the Questionnaire

Viewed from a cross-national-comparative perspective, the crucial issue when attempting to reproduce Schwartz's value model is translating Schwartz's question items—specifically, the Portrait Values Questionnaire(PVQ) -RR57 items(31/10/2013) <Appendix 1>. To put it another way, the task is to create a Translated Language Questionnaire (TLQ) from the Source Language Questionnaire (SLQ). In this paper, I would like to detail a chronological record of the principal issues that came up as the work of creating the Japanese version of the questionnaire progressed.

1. In late June 2014, Manabe produced the first Japanese translation of the SLQ. The most important help for creating this translation was the “Annotated list of 57 PVQ-RR items (31/10/2013) <Appendix 2> prepared by Schwartz himself.

2. In early July 2014, Hommerich (then a researcher at the German Institute for Japanese Studies, Tokyo, Japan) prepared a back-translation of Manabe's Japanese version of the questionnaire.

3. The International Sociological Association's World Congress of Sociology was held July 13–19, 2014, in Yokohama, Japan. Manabe organized a session on the topic of “A Cross-National Comparison of Values,” centered on research collaborators (including Jagodzinski, Davidov, and Hommerich). Concurrently, Hiroshi Tarohmaru (Professor, Kyoto University, Japan) also hosted a seminar (July 12, 2014) on the topic of “The Frontiers of Value Research.” These two meetings served as extremely useful opportunities to discuss the theoretical framework of Schwartz's value model

and its methodology.

4. Taking advantage of this opportunity to meet face-to-face, Jagodzinski, Davidov, Hommerich, and Manabe held a meeting on July 15, 2014, to compare the Manabe translation and the Hommerich back-translation and discuss the two.

5. Based on our discussions, Manabe and Hommerich subsequently revised and corrected the translation and back-translation, respectively, and Hommerich compiled the results of the discussions up to that point.

6. Taking advantage of Jagodzinski's return visit to Japan, on September 16, 2014, Jagodzinski, Hommerich, and Manabe got together to reexamine the revised and corrected translation and back-translation, and to discuss the various issues that had arisen during the translation and back-translation process. Those issues will be covered in a later section.

7. On the occasion of the aforementioned World Congress of Sociology, Professor Tarohmaru displayed his interest in the topic of this joint research. Consequently, Professor Tarohmaru, along with Professor Toru Kikkawa of Osaka University, Japan, also participated in a seminar sponsored by the University of Cologne on the subject of values held December 8–9, 2014, at the Japan Foundation's Japanese Cultural Institute in Cologne, Germany.

8. As the foregoing suggests, some kind of research grant was essential to make further practical progress on a theoretical examination of Schwartz's value model, the creation of a Japanese version of the questionnaire for the PVQ-RR57 items, and the selection of external variables for an analysis of their relationship with Schwartz's theory of basic human values. Accordingly, in January, 2015, an application was submitted for funding from the Open Research Area for the Social Sciences ANR-DFG-ESRC-NOW program, but unfortunately the proposal was not accepted.

9. Davidov organized a symposium titled “Methodological Challenges and Generalizations of the Human Values Theory across Cultures” at the International Association for Cross-Cultural Psychology's International Congress of Psychology

held in Nagoya, Japan from July 31–August 3, 2016. Jagodzinski, Manabe, and Davidov each gave presentations as part of the symposium, and Schwartz also participated in the discussions. In this way, we—Jagodzinski, Davidov, and Manabe—reconfirmed the importance of international collaborative research based on Schwartz's value model.

10. After the foregoing developments, we received new information from Schwartz in May, 2017, regarding a Japanese version of PVQ-RR57 items. He informed us that Assistant Professor Shuntaro Ando of the University of Tokyo's Faculty of Medicine had created his own Japanese version of the TLQ. We immediately went about comparing in detail the Manabe-Hommerich version and the Ando version.

11. Subsequently, with the assistance of Manabe's colleague at Aoyama Gakuin University's School of Global Studies and Collaboration, Assistant Professor Gregory Khehrnejat (a native English speaker from the U.S. and also well versed in Japanese as a Japanese studies scholar), Manabe reexamined the Manabe-Hommerich version and settled on a final Japanese version of the TLQ <Appendix 3>.

The foregoing is the process that led up to creation of the Japanese version of Schwartz's values question items. We are confident that this Japanese version is the most fitting TLQ at the present time. Now, I would next like to focus on the issues that became clear during the process of translating the PVQ-RR57 question items.

III. Methodological Issues on Schwartz's Question Items and Their Translation

1. Can we say that the indirect method known as the Portrait Values Questionnaire guarantees greater reliability compared to the direct method generally used in questionnaire surveys? Specifically, we need to reexamine what the respective advantages and disadvantages are of direct methods such as “the 56 or 57-items Schwartz Values Survey”, and indirect methods such as “the Revised PVQ-RR57 questionnaire”.

2. Does gender difference become an important factor in a question like, “How much is the person like you?” In a question that asks whether another person's values resemble those of the person being asked, does the answer require that the

person questioned conceive of the hypothetical person as a “fellow man” or “fellow woman” ? While this particular author is male, saying something like, for example, “I resemble Mother Teresa” would not at all be odd in the context of how we look at, think about, and sense things. However, would that way of thinking be nothing more than the author's personal feeling? What answers to such problems will we be able to find in prior studies of survey researches?

3. When it comes to these questions about whether a resemblance exists or not, why do we ask “does that person resemble you?” rather than “do you think you resemble that person?” For this author, it feels more natural to ask “are you similar to that person?” rather than “is that person similar to you?” As the terms “self-observation” and “introspection” used in the fields of psychology and psychiatry suggest, is it perhaps because it is normal for people to understand their relationships with others based on how they see themselves? How did prior studies of survey researches answer questions regarding these sorts of problems?

4. If one repeatedly employs the method of examining the translation's wording through back-translation, the resulting translation turns into something that is “directly translated,” somewhat unnatural, Japanese rather than natural Japanese. This is because the directly translated, somewhat unnatural Japanese in the back-translation is closer to the SLQ. Further issues of the following sorts emerge from this. Might it not be the case that, for example, the methodology for cross-national-comparative surveys to date has become generalized through the “translation and back-translation” approach among languages with similar linguistic structures such as English, German, French, and the like? It goes without saying that addressing this issue will require a methodological reexamination of the translation and back-translation approach to questionnaires. This author sometimes doubts that the appropriateness of the translation and back-translation process has been thoroughly investigated for each specific language.

5. There are cases in which a text in English that has been written in the active voice can sound more natural when translated into the passive voice in Japanese. For example, if question item 9, “It is important to him/her that no one should ever shame him/her,” is literally translated into Japanese, the resulting sentence, 誰もか自分に

恥ずかしい思いをさせないことが重要である (*Dare mo ga jibun ni hazukashii omoi o sasenai koto ga jūyō de aru*), has an extremely insolent tone. On the other hand, translating that sentence into the passive voice results in: 誰からも恥ずかしい思いをさせられないことが重要である (*Dare kara mo hazukashii omoi o saserarenai koto ga jūyō de aru*)—Japanese that feels more natural. However, if we translate it this way, the back-translation will differ completely from the initial SLQ. Accordingly, if we are to place importance on the back-translation, it means that it would be more desirable to have directly translated, somewhat unnatural Japanese than to have natural Japanese. Have these problems been discussed thus far in regards to the methodology of cross-national-comparative surveys?

6. Translating texts that are linked with relative pronouns word-for-word into Japanese is difficult. The following question item can be presented as a specific example: “It is important to him/her to have the power that money can bring.” If we were to use this author's idea, a translation of this English text into natural Japanese would result in the following sentence: “It is important to him/her to have the power by means of money,” in Japanese: この人にとっては、お金によって力を持つことが重要である (*Kono hito ni totte wa, okane ni yotte chikara o motsu koto ga jūyō de aru*). However, it goes without saying that this Japanese translation would create problems in the back-translation. Thus, the problems that the translation and back-translation technique has present themselves once again.

7. Finally, this author wishes to present the problems raised with regard to Schwartz's rules for the translation and back-translation of question items. The thinking behind these rules is to create a mutually agreed-upon translation by repeatedly going through the process of sending the results of the translation and back-translation procedure to Schwartz, Schwartz appending comments, and then corrections being made to the texts in accordance with those comments. However, one cannot help but wonder whether or not these sorts of rules will function well as far as the issues rose above concerning the translation and back-translation procedure with respect to English and Japanese.

The discussion here is also connected to the proposal that survey question items be based on the “decentering approach” in cross-national-comparative surveys, an

approach that dates back to the 1970s. One aspect of this is the idea expressed by L. Werner and D. T. Campbell (1970). They presented the idea of a “decentered translation” as a new method for setting question items. Until that point, the standard approach treated the SLQ as model, standard, and center and then focused on how to bring the translation closer to the SLQ. In contrast, the new method they described entailed using both the SLQ and the TLQ while repeatedly performing the tasks of translation and back-translation until the “kernel” core meanings of both are in concordance.

In this author's view, if the aim is to establish Schwartz's value items as truly cross-cultural/cross-national measurement instruments, is it not inevitable that we will have to attempt such decentered translations?

While the issues regarding the translation of Schwartz's value question items remain, we would like to present the Japanese TLQ for the PVQ-RR57 items as the most fitting version at the present time, regardless of it not being in complete accordance with Schwartz's rules for the translation and back-translation procedure.

IV. Conclusion

The biggest issue in reproducing Schwartz's value model is the creation of Japanese TLQ value items. For this reason, in this paper, I have focused in particular on this phase of the process of reproducing Schwartz's value model. I have written in great detail about practical aspects of the process for our collaborative research group and about methodological discussions with respect to the problems that came up in that process.

Even though many issues remain, we have finally completed our Japanese TLQ. Needless to say, the next step for our collaborative research project will be to select external variables for moving forward on an analysis of their relationship with these value items, and creating a questionnaire that includes them both in its makeup. We plan to continue to present reports similar to this one on the progress of our collaborative research project, as work proceeds.

References

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<Appendix 1>

PVQ-RR Male (10/2013)

Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you.

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Mod- erately like me	Like me	Very much like me
1. It is important to him to form his views independently.	☐	☐	☐	☐	☐	☐
2. It is important to him that his country is secure and stable.	☐	☐	☐	☐	☐	☐
3. It is important to him to have a good time.	☐	☐	☐	☐	☐	☐
4. It is important to him to avoid upsetting other people.	☐	☐	☐	☐	☐	☐
5. It is important to him that the weak and vulnerable in society be protected.	☐	☐	☐	☐	☐	☐
6. It is important to him that people do what he says they should.	☐	☐	☐	☐	☐	☐
7. It is important to him never to think he deserves more than other people.	☐	☐	☐	☐	☐	☐
8. It is important to him to care for nature.	☐	☐	☐	☐	☐	☐
9. It is important to him that no one should ever shame him.	☐	☐	☐	☐	☐	☐
10. It is important to him always to look for different things to do.	☐	☐	☐	☐	☐	☐
11. It is important to him to take care of people he is close to.	☐	☐	☐	☐	☐	☐
12. It is important to him to have the power that money can bring.	☐	☐	☐	☐	☐	☐
13. It is very important to him to avoid disease and protect his health.	☐	☐	☐	☐	☐	☐
14. It is important to him to be tolerant toward all kinds of people and groups.	☐	☐	☐	☐	☐	☐
15. It is important to him never to violate rules or regulations.	☐	☐	☐	☐	☐	☐
16. It is important to him to make his own decisions about his life.	☐	☐	☐	☐	☐	☐
17. It is important to him to have ambitions in life.	☐	☐	☐	☐	☐	☐
18. It is important to him to maintain traditional values and ways of thinking.	☐	☐	☐	☐	☐	☐
19. It is important to him that people he knows have full confidence in him.	☐	☐	☐	☐	☐	☐
20. It is important to him to be wealthy.	☐	☐	☐	☐	☐	☐
21. It is important to him to take part in activities to defend nature.	☐	☐	☐	☐	☐	☐
22. It is important to him never to annoy anyone.	☐	☐	☐	☐	☐	☐
23. It is important to him to develop his own opinions.	☐	☐	☐	☐	☐	☐
24. It is important to him to protect his public image.	☐	☐	☐	☐	☐	☐
25. It is very important to him to help the people dear to him.	☐	☐	☐	☐	☐	☐
26. It is important to him to be personally safe and secure.	☐	☐	☐	☐	☐	☐
27. It is important to him to be a dependable and trustworthy friend.	☐	☐	☐	☐	☐	☐

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	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Mod- erately like me	Like me	Very much like me
28. It is important to him to take risks that make life exciting.	☐	☐	☐	☐	☐	☐
29. It is important to him to have the power to make people do what he wants.	☐	☐	☐	☐	☐	☐
30. It is important to him to plan his activities independently.	☐	☐	☐	☐	☐	☐
31. It is important to him to follow rules even when no-one is watching.	☐	☐	☐	☐	☐	☐
32. It is important to him to be very successful.	☐	☐	☐	☐	☐	☐
33. It is important to him to follow his family's customs or the customs of a religion.	☐	☐	☐	☐	☐	☐
34. It is important to him to listen to and understand people who are different from him.	☐	☐	☐	☐	☐	☐
35. It is important to him to have a strong state that can defend its citizens.	☐	☐	☐	☐	☐	☐
36. It is important to him to enjoy life's pleasures.	☐	☐	☐	☐	☐	☐
37. It is important to him that every person in the world has equal opportunities in life.	☐	☐	☐	☐	☐	☐
38. It is important to him to be humble.	☐	☐	☐	☐	☐	☐
39. It is important to him to figure things out himself.	☐	☐	☐	☐	☐	☐
40. It is important to him to honor the traditional practices of his culture.	☐	☐	☐	☐	☐	☐
41. It is important to him to be the one who tells others what to do.	☐	☐	☐	☐	☐	☐
42. It is important to him to obey all the laws.	☐	☐	☐	☐	☐	☐
43. It is important to him to have all sorts of new experiences.	☐	☐	☐	☐	☐	☐
44. It is important to him to own expensive things that show his wealth.	☐	☐	☐	☐	☐	☐
45. It is important to him to protect the natural environment from destruction or pollution.	☐	☐	☐	☐	☐	☐
46. It is important to him to take advantage of every opportunity to have fun.	☐	☐	☐	☐	☐	☐
47. It is important to him to concern himself with every need of his dear ones.	☐	☐	☐	☐	☐	☐
48. It is important to him that people recognize what he achieves.	☐	☐	☐	☐	☐	☐
49. It is important to him never to be humiliated.	☐	☐	☐	☐	☐	☐
50. It is important to him that his country protects itself against all threats.	☐	☐	☐	☐	☐	☐
51. It is important to him never to make other people angry.	☐	☐	☐	☐	☐	☐
52. It is important to him that everyone be treated justly, even people he doesn't know.	☐	☐	☐	☐	☐	☐
53. It is important to him to avoid anything dangerous.	☐	☐	☐	☐	☐	☐
54. It is important to him to be satisfied with what he has and not ask for more.	☐	☐	☐	☐	☐	☐
55. It is important to him that all his friends and family can rely on him completely.	☐	☐	☐	☐	☐	☐
56. It is important to him to be free to choose what he does by himself.	☐	☐	☐	☐	☐	☐
57. It is important to him to accept people even when he disagrees with them.	☐	☐	☐	☐	☐	☐

< Appendix 2 > Annotated list of 57 PVQ-RR items 31/10/2013

Below are the items for the PVQ-RR. To aid in translation, I have added comments to clarify meanings of some items. The items are numbered according to their location in the survey. Items in bold are changed from the previous version, the PVQ-R. All are phrased in male form. The female version changes all pronouns. There is a short definition of its motivational goal for each of the 19 value facets. The instructions remain the same.

Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you.

Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
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Self-Direction: Freedom of thought and action

Autonomy of Thought: Freedom to cultivate one's own ideas

- 1 It is important to him to **form** his views **independently**.
23 It is important to him to develop his own opinions.
39 It is important to him to figure things out **himself**.

Autonomy of Action: Freedom to determine one's own actions

- 16 It is important to him to make his own decisions about his life.
30 It is important to him to plan his activities independently.
56 It is important to him to be free to choose by himself what he does.

Stimulation: Excitement, novelty, and change

- 10 It is important to him always to look for different things to do.
28 It is important to him to take **risks** that make life exciting.
43 It is important to him to have all sorts of new experiences.

Hedonism: Pleasure or sensual gratification

- 3 It is important to him to have a **good time**.
36 It is important to him to enjoy life's pleasures.
46 It is important to him to **take advantage of** every opportunity to have fun

Achievement: Success according to social standards

- 17 It is important to him to have **ambitions** in life.
32 It is important to him to be very successful.
48 It is important to him that people **recognize** what he **achieves**.

Comment [SS1]: Use the verbs in your language that go most naturally with 'views' or 'viewpoints' for this item, and with 'opinions' in SDT23. Different verbs should be used in each of the 3 SDT items.

Comment [SS2]: The emphasis is on individual thinking in an autonomous way, not relying on others' views. It does not imply rejecting others, just thinking and reaching conclusions based on one's independent judgment. This also applies to the other 2 SDT items.

Comment [SS3]: On one's own. Figuring out means making sense of. It can refer to anything which requires thinking carefully, such as understanding a problem or idea, forming an opinion, creating something new, etc. It does not refer to acting independently but only to thinking independently.

Comment [SS4]: Do not use a word with a strong negative connotation.

Comment [SS5]: The emphasis in the hedonism items is pleasure, sensual gratification not excitement and arousal. This distinguishes hedonism from stimulation. The words used should suggest such pleasures as eating, sleeping, bathing, massages, dressing up, sunbathing, etc.

Comment [SS6]: This term should refer to activity that is pleasurable and fun rather than intellectual or aesthetic or very exciting. It is necessary to avoid 'exciting' in order for this to be hedonism and not stimulation.

Comment [SS7]: This means to use, not to ignore or let an opportunity go by.

Comment [SS8]: high aspirations for success, being a person who want to achieve things.

Comment [SS9]: Notice, see, pay attention to. This captures demonstrating success socially.

Comment [WU10]: His achievements, the results of his strivings, not the striving itself.

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Power: Control over resources and people

Dominance over people

- 6 It is important to him that people do whatever he says they should.
- 29 It is important to him to have the power to make people do what he wants.
- 41 It is important to him to be the one who tells others what to do.

Comment [SS11]: Being in a position that people will do whatever he says they should do.

Comment [SS12]: That is, to impose his will on others

Comment [SS13]: To be the person in charge in any group

Resources: Wealth and material resources

- 12 It is important to him to have the power that money can bring.
- 28 It is important to him to be wealthy.
- 44 It is important to him to own expensive things that show his wealth.

Comment [SS14]: The ability to control things and get one's way through having money. Can be reversed in translation to read: 'Having the power that money can bring is important to him/her'

Face: Maintaining public image

- 9 It is important to him that no one should ever shame him.
- 24 It is important to him to protect his public image.
- 49 It is important to him never to be humiliated.

Comment [SS15]: put him to shame, publicly question his morality or competence

Comment [SS16]: Public image refers to a person's reputation, the way others see us.

Comment [SS17]: made to appear immoral or incompetent

Security: Safety, stability and order

Societal: Security in the wider society

- 2 It is important to him that his country is secure and stable.
- 35 It is important to him that the state is strong and can defend its citizens.
- 50 It is important to him that his country protects itself against all threats.

Comment [SS18]: The country with which one identifies as a resident or citizen

Personal: Security of self and one's immediate environment

- 13 It is very important to him to avoid disease and protect his health.
- 26 It is important to him to be personally safe and secure.
- 53 It is important to him to avoid anything dangerous.

Comment [SS19]: Be sure to put disease first. If possible. Use words that imply that the person feels threatened—hence 'protect' health, not 'preserve' health

Comment [SS20]: Keep away from all dangers and threats. There should not imply avoiding acting dangerously oneself. The person avoids external dangers.

Tradition: Maintaining and preserving cultural, family and/or religious traditions

- 18 It is important to him to maintain traditional values and ways of thinking.
- 33 It is important to him to follow his family's customs or the customs of a religion.
- 40 It is important to him to honor the traditional practices of his culture.

Comment [SS21]: Make sure that this 'or' is clear so the item can apply to a person who values family customs but not religious customs.

Comment [SS22]: To value the practices highly, to hold them in high regard, to respect and revere them. This is about valuing the practices but not necessarily about behaving in any particular way. The person may or may not behave according to these practices.

Conformity: Avoidance of violating informal or formal social expectations

Rules: Compliance with rules, laws and formal obligations

- 15 It is important to him never to violate rules or regulations.
- 31 It is important to him to follow rules even when no-one is watching.
- 42 It is important to him to obey all the laws.

Comment [SS23]: formal rules regarding how things should be done according to some authority or organization

Comment [SS24]: The items use three different words for what should be avoided. The three words have quite similar meanings. Try to find 3 different words in translating. In each item, use the word which is colloquially most appropriate. All 3 mean to distress or perturb mentally or emotionally and the antonyms calm, sooth, delight, apply to all of them. Annoy is slightly weaker than the others. Upset has more of a connotation of agitating and troubling. Some other synonyms that might help in finding different translations are: bother, exasperate, irk, vex, disquiet, unsettle.

Interpersonal: Avoidance of upsetting or harming others

- 4 It is important to him to avoid upsetting other people.
- 22 It is important to him never to annoy anyone.
- 51 It is important to him never to make other people angry.

Humility: Recognizing one's insignificance in the larger scheme of things

- 7 It is important to him never to think he deserves more than other people.
38 It is important to him to be humble.
54 It is important to him to be satisfied with what he has and not ask for more.

Comment [SS25]: Humble people do not want to think that they deserve more status, prestige, fame, or praise, than other people do, because they do not view themselves as more important or better than others or as more morally worthy.

Comment [SS26]: Not desire much either in the sense of goods or the sense of admiration and recognition. If you cannot convey both senses with one word but can with two, use two. If you must choose, the second sense is more central.

Benevolence: Promoting the welfare of one's in-groups

Dependability: Trustworthy and reliable

- 19 It is important to him that people he knows have full confidence in him.
27 It is important to him to be a dependable and trustworthy friend.
55 It is important to him that all his friends and family can rely on him completely.

Caring: Devotion to the needs of the in-group

- 11 It is important to him to take care of people he is close to.
25 It is very important to him to help the people dear to him.
47 It is important to him to concern himself with every need of his dear ones.

Comment [SS27]: Paying attention to and helping with

Universalism: understanding, appreciation, tolerance, and protection for the welfare of all people and for nature

Concern: Equality, justice and protection for the weak in society

- 5 It is important to him that the weak and vulnerable in society be protected.
37 It is important to him that every person in the world has equal opportunities in life.
52 It is important to him that everyone be treated justly, even people he doesn't know.

Comment [SS28]: The poor, sick, unemployed, discriminated against, etc.

Nature: Preservation of the natural environment

- 8 It is important to him to care for nature.
21 It is important to him to take part in activities to defend nature.
45 It is important to him to protect the natural environment from destruction or pollution.

Comment [WU29]: 'Care for' should imply actively trying to preserve nature, not merely thinking or worrying about environmental issues.

Tolerance: Acceptance and understanding of those who differ from oneself

- 14 It is important to him to be tolerant toward all kinds of people and groups.
34 It is important to him to listen to and understand people who are different from him.
57 It is important to him to accept people even when he disagrees with them.

Comment [SS30]: Willingly interact with, give them equal rights

<Appendix 3> A Final Japanese Version of PVQ-RR

PVQ-RR SLQ	Manabe/Hommerich TLQ
Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you.	ここでは、いろいろな人びとについて簡潔に描写しています。それぞれの文を読んで、そこに描かれた人が「自分と似ていると思うか」、それとも「自分とは似ていないと思うか」について考えてみてください。その上で、それぞれの程度を口の中に×印を書き込んでお答えください。
HOW MUCH LIKE YOU IS THIS PERSON?	この人は、どのくらいあなたに似ていますか。
- Not like me at all - Not like me - A little like me - Moderately like me - Like me - Very much like me	- まったく似ていない - ほとんど似ていない - あまり似ていない - 少し似ている - かなり似ている - とても似ている
1. It is important to him to form his views independently.	この人にとっては、自分の考えを、自分でまとめることが重要である。
2. It is important to him that his country is secure and stable.	この人にとっては、自分の国が安全で、安定していることが重要である。
3. It is important to him to have a good time.	この人にとっては、楽しい時間を過ごすことが重要である。
4. It is important to him to avoid upsetting other people.	この人にとっては、ほかの人の気を動転させないようにすることが重要である。
5. It is important to him that the weak and vulnerable in society be protected.	この人にとっては、社会のなかで、弱くてもろい立場にある人たちが守られることが重要である。
6. It is important to him that people do what he says they should.	この人にとっては、人びとはこうすべきだと、自分が言うことを、人びとがすることが重要である。
7. It is important to him never to think he deserves more than other people.	この人にとっては、自分がほかの人たちよりも、もっとよい扱いを受けるべきだとは決して考えないことが重要である。

8. It is important to him to care for nature.	この人にとっては、自然の世話をすることが重要である。
9. It is important to him that no one should ever shame him.	この人にとっては、誰もが、自分に恥ずかしい思いをさせないことが重要である。
10. It is important to him always to look for different things to do.	この人にとっては、いつも新しく何かすることを探し求めることが重要である。
11. It is important to him to take care of people he is close to.	この人にとっては、親しい人たちの面倒を見ることが重要である。
12. It is important to him to have the power that money can bring.	この人にとっては、お金がもたらすことのできる力を持つことが重要である。
13. It is very important to him to avoid disease and protect his health.	この人にとっては、病気を予防し、健康を守ることが非常に重要である。
14. It is important to him to be tolerant toward all kinds of people and groups.	この人にとっては、あらゆる人や集団に対して寛容であることが重要である。
15. It is important to him never to violate rules or regulations.	この人にとっては、ルールや規則には、決して違反しないことが重要である。
16. It is important to him to make his own decisions about his life.	この人にとっては、自分の人生は、自分自身で決めることが重要である。
17. It is important to him to have ambitions in life.	この人にとっては、人生に大きな望みを抱くことが重要である。
18. It is important to him to maintain traditional values and ways of thinking.	この人にとっては、伝統的な価値観や考え方を維持することが重要である。
19. It is important to him that people he knows have full confidence in him.	この人にとっては、知り合いが、自分に全幅の信頼を置くことが重要である。
20. It is important to him to be wealthy.	この人にとっては、自分が裕福であることが重要である。
21. It is important to him to take part in activities to defend nature.	この人にとっては、自然保護の活動に参加することが重要である。
22. It is important to him never to annoy	この人にとっては、決して人をいらだたせないこ

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anyone.	とが重要である。
23. It is important to him to develop his own opinions.	この人にとっては、自分の意見を作りあげることが重要である。
24. It is important to him to protect his public image.	この人にとっては、世の中の人びとの、自分に対する評判を守ることが重要である。
25. It is very important to him to help the people dear to him.	この人にとっては、自分の大切な人たちの手助けをすることが非常に重要である。
26. It is important to him to be personally safe and secure.	この人にとっては、自分が無事で、安全であることが重要である。
27. It is important to him to be a dependable and trustworthy friend.	この人にとっては、頼りになる、信頼できる友人であることが重要である。
28. It is important to him to take risks that make life exciting.	この人にとっては、人生をわくわくさせる冒険をすることが重要である。
29. It is important to him to have the power to make people do what he wants.	この人にとっては、自分が望んでいることを、ほかの人にさせる力を持つことが重要である。
30. It is important to him to plan his activities independently.	この人にとっては、自分の活動を、自分で計画することが重要である。
31. It is important to him to follow rules even when no-one is watching.	この人にとっては、たとえ誰も見ていないときでも、規則に従うことが重要である。
32. It is important to him to be very successful.	この人にとっては、万事うまくいっていることが重要である。
33. It is important to him to follow his family's customs or the customs of a religion.	この人にとっては、家族の慣習、あるいは宗教上の慣習に従うことが重要である。
34. It is important to him to listen to and understand people who are different from him.	この人にとっては、自分とは異なる人びとの言うことに耳を傾け、理解することが重要である。
35. It is important to him to have a strong state that can defend its citizens.	この人にとっては、自分の国が、国民を守ることができる強い国であることが重要である。
36. It is important to him to enjoy life's	この人にとっては、人生の喜びを味わうことが重

pleasures.	要である。
37. It is important to him that every person in the world has equal opportunities in life.	この人にとっては、世界のすべての人びとが、人生において平等な機会を持つことが重要である。
38. It is important to him to be humble.	この人にとっては、謙虚であることが重要である。
39. It is important to him to figure things out himself.	この人にとっては、ものごとを自分で考えぬくことが重要である。
40. It is important to him to honor the traditional practices of his culture.	この人にとっては、自分の文化の伝統的な慣行を尊重することが重要である。
41. It is important to him to be the one who tells others what to do.	この人にとっては、何をするかを、ほかの人に指示する人であることが重要である。
42. It is important to him to obey all the laws.	この人にとっては、法律をすべて守ることが重要である。
43. It is important to him to have all sorts of new experiences.	この人にとっては、さまざまな新しい経験をすることが重要である。
44. It is important to him to own expensive things that show his wealth.	この人にとっては、自分が裕福であることを示す高価なものを所有することが重要である。
45. It is important to him to protect the natural environment from destruction or pollution.	この人にとっては、自然環境を破壊や汚染から守ることが重要である。
46. It is important to him to take advantage of every opportunity to have fun.	この人にとっては、あらゆる機会を利用して、楽しむことが重要である。
47. It is important to him to concern himself with every need of his dear ones.	この人にとっては、自分の大切な人が必要としているあらゆることに気を配ることが重要である。
48. It is important to him that people recognize what he achieves.	この人にとっては、自分が達成したことを、人びとが認めることが重要である。
49. It is important to him never to be humiliated.	この人にとっては、決して恥をかかされないことが重要である。
50. It is important to him that his country protects itself against all threats.	この人にとっては、自分の国が、あらゆる脅威か

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	ら国を守ることが重要である。
51. It is important to him never to make other people angry.	この人にとっては、決して人を怒らせないことが重要である。
52. It is important to him that everyone be treated justly, even people he doesn't know.	この人にとっては、たとえ自分の知らない人であっても、すべての人が公正に扱われることが重要である。
53. It is important to him to avoid anything dangerous.	この人にとっては、いかなる危険も回避することが重要である。
54. It is important to him to be satisfied with what he has and not ask for more.	この人にとっては、自分がいま持っているもので満足し、それ以上を求めないことが重要である。
55. It is important to him that all his friends and family can rely on him completely.	この人にとっては、すべての友人や家族が自分を完全に頼ることができることが重要である。
56. It is important to him to be free to choose what he does by himself.	この人にとっては、自分がすることを自分で自由に選ぶことが重要である。
57. It is important to him to accept people even when he disagrees with them.	この人にとっては、たとえ自分と意見の違う人たちがいた場合でも、その人たちを受け入れることが重要である。