Supplementary Materials

SM1

Overview of Schwartz Human Values System

What we are interested in investigating here is how the relative importance of human values varies through the different configurations of gender inequality. Varied conceptions of values in past literature have given way to a growing consensus among psychologists to conceptualize values as individual attributes culturally socialized (e.g., Feather, 1975; Rohan, 2000; Rokeach, 1973; Schwartz, 1992) which embed desirable ideals, explicit or implicit, that distinguish an individual or characterize a group and direct action (Kluckhohn, 1951). Human values (Schwartz, 1992, 2006, 2007a), are commonly defined as trans-situational goals, varying in importance, that serve as guiding principles in the life of a person. They are beliefs linked to affects and refer to desirable objectives that motivate the action. Values also serve as models for assessing what is right and what is wrong and have the function of criteria for discriminating the fairness of the situation and appropriate results.

Schwartz (1992) identifies ten types of values that differ from one another by the type of objective or motivation they express (Table S1). These values are the following: universalism (which expresses tolerance, understanding, and protection for the welfare of all people and nature), benevolence (preservation and enhancement of the welfare of people with whom one is close), self-direction (choosing, creating, exploring, and independent thought and action), stimulation (excitement, novelty, and challenge in life), hedonism (pleasure, sensuous gratification), achievement (personal success through demonstrating competence according to social standards), power (social status and prestige, control or dominance over people and resources), security (safety, harmony, and stability of society, relationships, and self), tradition (respect, commitment and acceptance of traditional and religious customs and ideas), and conformity (restraint of actions, inclinations, and impulses likely to upset or harm others or violate social norms). These values are placed in a circular structure functional to characterize conceptual

affinities and divergences between values. Conflicting values are in opposing directions from the center and among them; conceptually close values are adjacent to one another in the circle (Figure S1). The structure was created by Schwartz (1992, 2006) through Guttman-Lingoes Smallest Space Analysis (SSA), a non-metric multidimensional scaling technique (MDS) for structural analysis of similarity data.
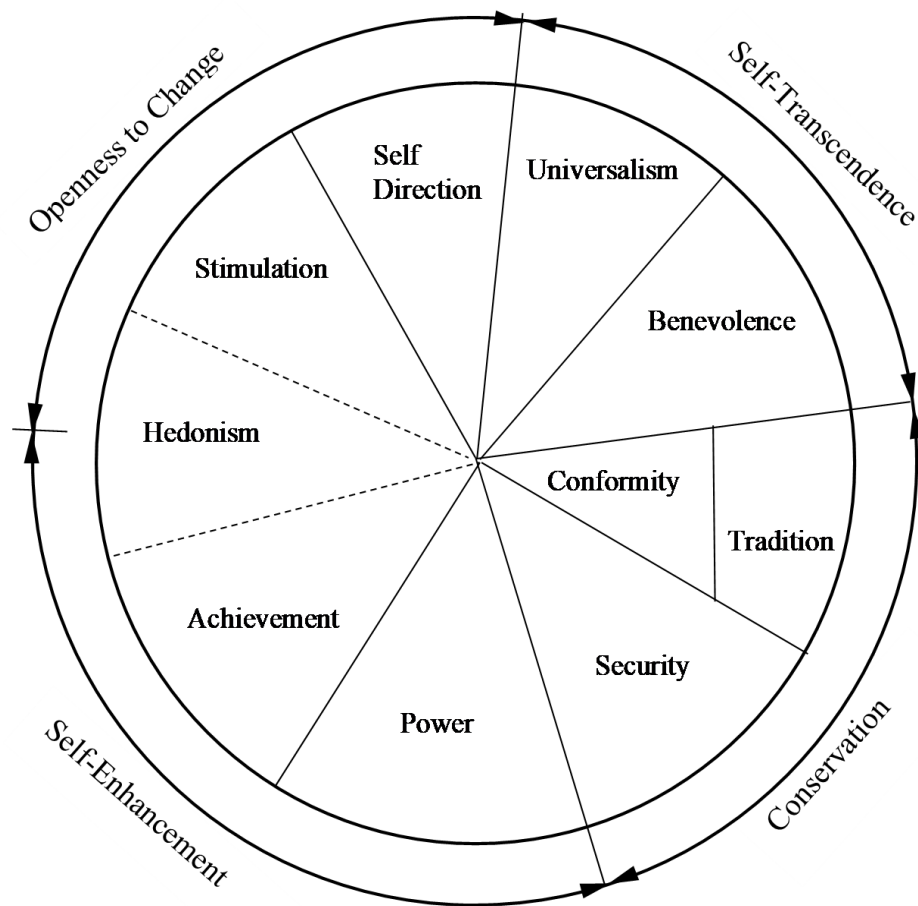
Table S1

Ten Human Values in the Schwartz (1992) Theory

Value	Motivational goal
Power	Social status and prestige, control or dominance over people and resources
Achievement	Personal success through demonstrating competence according to social standards
Hedonism	Pleasure, sensuous gratification
Stimulation	Excitement, novelty, and challenge in life
Self-Direction	Independent thought and action—choosing, creating, exploring
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and nature
Benevolence	Preservation and enhancement of the welfare of people with whom one is close
Tradition	Respect, commitment and acceptance of traditional and religious customs and ideas
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others or violate social norms
Security	Safety, harmony, and stability of society, relationships, and self

Figure S1

Circular Structure of Value Types From the Schwartz Value Survey

In the circular arrangement the values can be further grouped into four macro dimensions: (1) self-enhancement values (power, achievement) that encourage and legitimize pursuit of one's own interests;(2) self-transcendence values (universalism, benevolence) that emphasize concern for the welfare of others; (3) openness values (self-direction, stimulation) that welcome change and encourage pursuit of creativity; (4) conservation values (security, tradition, conformity) that emphasize maintaining the status quo and avoiding social and personal threat. Hedonism value share elements of openness and self-enhancement, but very often is included in the former category. The motivationally distinct objectives of these ten values has validated in over 70 countries groups (Schwartz, 1992, 2006; Schwartz & Boehnke, 2004). The circular structure of

values underlies motivational principles dynamically organized in relation to one another. The values close to each other are compatible (e.g., self-direction and stimulation) while the opposite ones are in conflict (e.g., universalism and power). The dynamic principles that organize the structure refer to identifiable sets of mutually compatible values. For instance, the values in the left wing of Figure S1 (power, achievement, hedonism, stimulation, self-direction) regulate the ways in which they express own interests and characteristics, while values in right wing (benevolence, universalism, tradition, conformism, security) regulate how one relates socially to others and influences their interests. Another dynamic principle that organizes the structure of relations between values is anxiety (Schwartz, 2007a). Pursuing a certain type of values serves to tackle anxiety due to uncertainty of the world. Anxiety in fact elicits values aimed at self-protection against potential threats by promoting tendencies to avoid conflict (conformism), maintenance of the current order (tradition, security) or active control of external accidents (power). The values of hedonism, stimulation, self-direction, universalism, and benevolence instead express motivations free from anxiety, which promote self-development and growth. Achievement is ubiquitous: meeting social standards can help control anxiety and at the same time affirm personal skills. Drawing the basis of values from anxiety can be useful for predicting and understanding the relationship of values with various attitudes and behaviors (Schwartz, 2007a, 2010).

The hierarchical architecture of the relationships between values (common to different cultures and, as such, defined as pan-cultural) provides a baseline with which to compare the priorities found in each country. We will propose a comparison which relates those values priorities with gender equality.

SM2

Table S2
Summarized Results

Human value	GEI	Work	Money	Knowledge	Time	Power	Health
Power (V2)	-		-			-	-
Power (V17)	-				-	-	
Achievement	-	-			-	-	-
Hedonism		+					
Stimulation					+		
Benevolence	+	+	+	+	+	+	+
Universalism	+	+	+		+	+	+
Self-direction (V1)	+	+	+	+	+	+	+
Self-directon (V11)		+			+		
Tradition (V9)						+	
Tradition (V20)	-	-	-	-	-	-	-
Conformity							
Security	-	-	-	-	-	-	-

Note. Cells with a plus sign (+) indicates a significant positive correlation (95% Credibility Intervals); Cells with a minus sign (-) indicates a significant negative correlation (95% Credibility Intervals). Blank cells indicate non-significant correlations (the 95% credible interval of coefficients did include zero).

References

Feather, N. T. (1975). *Values in education and society.* New York, NY, USA: Free Press.

Kluckhohn, C. (1951). Values and value-orientations in the theory of action: An exploration in definition and classification. In T. Parsons & E. Shils (Eds.), *Toward a general theory of action* (pp. 388-433). Cambridge, MA, USA: Harvard University Press.

Rohan, M. J. (2000). A rose by any name? The values construct. *Personality and Social Psychology Review, 4,* 255-277. https://doi.org/10.1207/S15327957PSPR0403_4

Rokeach, M. (1973). *The nature of human values.* New York, NY, USA: Free Press.

Schwartz, S. H. (1992). Universals in the content and structure of values: Theory and empirical tests in 20 countries. In M. Zanna (Ed.), *Advances in experimental social psychology* (Vol. 25, pp. 1–65). https://doi.org/10.1016/S0065-2601(08)60281-6

Schwartz, S. H. (2006). Basic human values: Theory, measurement, and applications. *Revue Française de Sociologie*, *47*(4), 929-968. https://doi.org/10.3917/rfs.474.0929

Schwartz, S. H. (2007a). Value orientations: Measurement, antecedents and consequences across nations. In R. Jowell, C. Roberts, R. Fitzgerald, & G. Eva (Eds.), *Measuring attitudes cross-nationally: Lessons from the European Social Survey* (pp. 161–193). https://doi.org/10.4135/9781849209458.n9

Schwartz, S. H. (2010). Basic values: How they motivate and inhibit prosocial behavior. In M. Mikulincer & P. R. Shaver (Eds.), *Prosocial motives, emotions, and behavior: The better angels of our nature* (pp. 221–241). https://doi.org/10.1037/12061-000

Schwartz, S. H., & Boehnke, K. (2004). Evaluating the structure of human values with confirmatory factor analysis. *Journal of Research in Personality*, *38*(3), 230-255. https://doi.org/10.1016/S0092-6566(03)00069-2