

Amending the Polish Adaptation of the Moral Foundations Questionnaire (MFQ-PL)

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Abstract

The current article aims at correcting some linguistic inconsistencies between the Polish and English versions of the 30-item Moral Foundations Questionnaire, and to develop a revised Polish translation more appropriate for cross-cultural comparison. Researchers who are not familiar with the Polish language and the English version of the Moral Foundations Questionnaire are likely to miss these inconsistencies between the English and Polish versions. These translation issues are of significant interest as the Moral Foundations Questionnaire has been utilized to compare human values across a wide range of cultures. In cross-cultural research, translational precision is important, as differences of meaning can lead researchers to draw illusory conclusions about differences between cultures. We offer a revised Polish translation of the 30-item Moral Foundations Questionnaire, which we believe more accurately represents the meaning and form of the English items. This new translation should facilitate more consistent comparisons of moral foundations between Polish and Non-Polish populations.

Keywords: Moral Foundations Questionnaire, Translation, English, Polish, Values, Cross-Cultural

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Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) undertook an important contribution to the field of moral psychology research with their translation of the Moral Foundations Questionnaire into Polish (MFQ-PL²), which can be found at <https://moralfoundations.org/questionnaires/>. While Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) describe several changes to the item content that are made for cultural reasons, some of these changes appear unnecessary, e.g., changing the title to *Kwestionariusz kodów moralnych* (Moral Codes Questionnaire) instead of using a term equivalent to the original English word ‘foundations.’ Using the title *Kwestionariusz fundamentów moralnych*, as we currently propose, retains the concept that the scale scores are measuring foundational components of morality. Other changes raise more significant concerns, such as MFQ-PL items that are no longer equivalent to their English counterparts. These translational differences appear to warrant attention by researchers and the public, as outcomes on the MFQ-PL have been compared to results from other countries, despite the fact that some items are no longer equivalent to the original. Such comparison can potentially cause linguistic differences to be interpreted as actual differences in moral foundations between cultures.

As Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) pointed out, moral foundations theory posits that “regardless of culture, the human mind is evolutionarily prepared for quick and easy assimilation of principles based on five moral foundations” (p. 491). After clearly laying out this argument for the universal nature of the foundations, they nonetheless justified the modification of items by proposing that the new versions were more understandable to Polish participants and more appropriate to Polish cultural and social realities. Additional justifications were given for these modifications because “four items were too ambiguous for the respondents, four correlated with each other inconsistently with theoretical predictions, and two had too low factor load” (p. 492). While these are valid concerns with any questionnaire, the changes made to the MFQ-PL based on these concerns reveal comparable problems. These modifications were made based on an early ‘experimental’ version of the questionnaire on which a factor analysis was conducted with 224 participants. This version of the MFQ-PL was not available in the article published by Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016). This version had to achieve a satisfactory conceptual level, especially since, according to the procedures described, at least three professionals worked on it. More importantly, however, the results of a factor analysis with data from only 224 participants does not justify significant translational modifications on a 30-item questionnaire to the point that the meaning of items is changed (see guidelines of the International Test Commission, 2017). It is also not clearly explained how the determination was made that some items were too

² Note. When MFQ is used in this article, it indicates a general reference to the questionnaire in English. In most cases, we have designated the specific version to which we are referring, e.g., MFQ-20 and MFQ-30 respectively designate the 20-item and 30-item English versions, MFQ-PL designates the Polish adaptation by Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016), and MFQ-PL-R designates the English-equivalent version we are proposing in this article.

ambiguous, the number of respondents that held this concern, or which particular items were considered too ambiguous. Further, the modified content of some items on the MFQ-PL appears even more ambiguous than the original items (see below).

To their credit, Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) explicitly stated that their Polish version was not a faithful translation of the original English version, but this information is not widely available, especially to non-Polish speakers who cannot read their article. The result is that individuals may use the translation, inaccurately expecting it to be equivalent, especially since it is available on the moral foundations website without a disclaimer. For example, Cantarero et al. (2021), who conducted a cross-cultural study, described finding translations of the questionnaire on this website, without addressing any concerns about the inequivalence of the MFQ-PL with other translations. Other recent studies, which included only Polish participants, likewise appear unaware of these translation concerns (Klimczak, 2019; Koszałkowska & Wróbel, 2019). In contrast, Iurino and Saucier (2020), who utilized the shortened MFQ-20 version, opted for a new Polish translation, rather than utilize the 20 items as translated in MFQ-PL.

The MFQ was originally designed to assess moral values through participants' ratings of relevance for abstract moral concepts, and a second section on moral judgments was added to allow the assessment of more discrete, contextualized behaviors and actions (Graham et al., 2011). If the generality and specificity of items are not equivalent, it is questionable whether the foundations are being measured in the same way. For example, Graham et al. (2011) stated that "To fill out the judgments subscale, participants need not directly consider or be aware of the basis for their moral judgments; they just need to decide whether they endorse or reject the action or event" (p. 371). Due to these translational differences, individuals taking the MFQ-PL are not always faced with the same actions or events, nor the same level of generality/specificity, as individuals in the English and other translations.

Harm/Care Foundation

The most concerning adaptation of MFQ-30 occurred with item #28, which in English reads: "It can never be right to kill a human being." The Polish translation ("Zabicie drugiego człowieka jest – w zdecydowanej większości przypadków – czymś moralnie złym") changes the word *never* to "in the vast majority of cases." This change could reasonably be expected to cause individuals in Poland to respond differently because the item has been *diluted* from "never" to the more ambiguous phrase "vast majority of cases," such that respondents are not left to face the phrase "it can never be right to kill a human being." The result of this MFQ-PL adaptation would likely be an increase in scores among people who believe that to kill another human being is permissible in some cases and possibly a decrease among those who believe killing is never permissible, as they may disagree with the statement on grounds that the item implies some cases

might be permissible. Regardless, this linguistic difference is not equivalent to the English and may impact overall scores on the Harm/Care foundation, to which this question belongs. Accuracy for the translation of this particular item is of additional importance, as it represents the ‘normative ideal’ for the Harm/Care foundation (Graham et al., 2009, p. 103).

In-group/Loyalty Foundation

While the translations of other items are less concerning, variations in multiple items belonging to other subscales may lead to significant differences in scores. This problem appears to be the case for English MFQ-30 items #14 and #30 belonging to the In-group/Loyalty subscale. Item #14 in English states: “Whether or not someone showed a lack of loyalty” and was changed in the Polish to include the phrase “to their group” (wobec swojej grupy). This difference changes the meaning of the phrase from loyalty in general to loyalty toward a one’s own specific group. One might expect this change to increase relevance scores, based on moral foundations theory, which posits that humans evolved to be ‘groupish’ and favor groups with which they are more intimately connected (Haidt, 2012). Item #30 in English states: “It is more important to be a team player than to express oneself.” While the English uses an informal idiomatic phrase “to be a team player,” the Polish takes a more formal approach to the translation: “Solidarność ze swoją grupą jest ważniejsza niż wierność własnym poglądom” (Solidarity with your own group is more important than staying true to your own views). In addition to differences in linguistic form, the use of the term ‘Solidarność’ has a profound historical significance in relation to the Polish Solidarity movement, which the English language does not carry, and which may lead to additional variation in scores amongst different age groups in Poland. It is unclear how differences in the responses to this item may impact scores on the In-group/Loyalty foundation on the MFQ-PL, but since the idiom “to be a team player” has an equivalent meaning in Polish (Być graczem zespołowym/ grać w zespole), there does not appear to be a compelling reason for avoiding this idiom. In addition, the English phrase “to express oneself” remains open in terms of what is being expressed (i.e., from self-expression via behavior and outward appearance to self-expression of thoughts and beliefs), whereas the Polish phrase “wierność własnym poglądom” used in the translation explicitly points to ideological beliefs. This change may also impact the obtained scores, as it seems to significantly change the concept captured by this item.

Authority/Respect Foundation

A similar pattern of multiple items being adapted was observed for the Authority/Respect foundation. Item #15 in the English states: “Whether or not

an action caused chaos or disorder” while the Polish reads: “czy czyjeś działania burzą ustalony porządek życia społecznego” (Whether someone’s actions destroy the established order of social life). Again, in this example, the more abstract English concept is modified to a more specific Polish that includes “the established order of social life” and the more extreme language of destroying this social order. One might expect MFQ-PL scores to be higher on this item, based on these differences. In the English, item #20 states: “Respect for authority is something all children need to learn” while the Polish emphasizes respect for both “władzy i autorytetów” (power and authority). It is unclear how this addition could impact the results of the MFQ-PL, but perhaps it may lead to a wider divide between individuals differing in concerns about the abuses of power. Regardless of the possible differences in participant response, the term “authority” has been modified here to include “power,” such that the meaning of the item is not equivalent to the English version.

Two additional items belonging to the Authority/Respect scale have minor changes, which nevertheless could impact results. Item #10 in the English states: “Whether or not someone conformed to the traditions of society” while the MFQ-PL translates it as “Czy ktoś postępował zgodnie z tradycją” (Whether or not someone followed tradition), removing the reference to social traditions specifically, thereby making this item more ambiguous. While this small omission also seems minor, it may lead respondents to imagine other types of traditions, such as religious or familial. An item more likely to lead to discrepancies is #26, which in English reads: “Men and women each have different roles to play in society” while the MFQ-PL translates it as: “Role kobiet i mężczyzn w społeczeństwie są i powinny być różne” (The roles of women and men in society are, and should be, different). By adding “and should be” to this item, Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) have increased the strength of a culturally sensitive moral judgment about the roles of men and women and turned the item into a double-barrel statement, thereby making it incomparable with the English. For example, individuals may think that men and women perform different social roles, without believing that the roles should be this way. In the English version, it seems reasonable to suspect that these individuals would be more likely to endorse the item, while in the MFQ-PL adaptation, they likely would not. Regardless, a significant incongruence can be recognized in the meaning of the items.

Fairness/Reciprocity Items

Three items belonging to the Fairness/Reciprocity domain also appear to have undergone unnecessary or insufficiently justified translational changes. Item #24 in English states: “Justice is the most important requirement for a society” but in Polish, it is translated as “Sprawiedliwe traktowanie obywateli jest podstawą dobrego społeczeństwa” (Treating citizens fairly/justly is the basis of a good society), thereby specifying fair treatment of citizens (presumably by a government), rather than justice or fairness as an abstract principle. Item #29

is more problematic, however, which in English states: “I think it’s morally wrong that rich children inherit a lot of money while poor children inherit nothing,” but in Polish, it is translated as “Uważam, że jest to moralnie złe, że dzieci bogatych mają znacząco lepszy start w życiu niż dzieci biednych ludzi.” In this translation, “inherit a lot of money” was changed to “have a better start in life,” which as a much broader phrase could be read to indicate a better childhood, rather than inheritance, typically received as an adult. Additionally, money is specifically mentioned in the English version, but is omitted in the Polish, such that one might imagine improved social conditions rather than financial benefit, notwithstanding the fact that these often co-occur. Regardless, participants are not consistently responding to the same action or event in the English version of this question as they are in the MFQ-PL. The last change to items in this foundation was for item #2. In English, it reads: “Whether or not some people were treated differently than others” and the MFQ-PL changes “some people were” to “anyone” (Czy ktoś był traktowany inaczej niż inni), a seemingly minor change. As with other changes, it is unclear how the translational differences in these three items may impact results.

Additional Modifications

Several other changes add to the inequivalence between the English and Polish versions of the MFQ-30. The authors of the MFQ-PL threw out two attention check items (#6 & #22) that are retained in the English version. The rationale for deletion is unclear, as the authors only say that the items were given up in the adaptation process, but it appears that the function of these items may have been misunderstood, as they are inaccurately referred to as “buffer” items (Jarmakowski-Kostrzanowski & Jarmakowska-Kostrzanowska, 2016). In other versions of the MFQ, the catch questions help to rule out individuals who are answering randomly or not paying attention to their responses, and the deletion of these items in the MFQ-PL likely leads to the retention of data that is considered unacceptable in the English and other translations. Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) reported that they only excluded three observations due to being incomplete, and additional exclusions would likely have been made with the inclusion of the attention check items.

Additional changes in the MFQ-PL include different instructions for completing the assessment, such as the addition of a statement about people taking various criteria into account when making moral decisions. Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) also utilized one of the items as an example question in the instructions of the MFQ-PL, which is not the case in the English version. For this example question, item #10 about the relevance of tradition (czy ktoś postępował zgodnie z tradycją) is taken and contextualized in a longer question (Przy ocenie czyjegoś zachowania jako dobre lub złe jak ważny jest dla Pani/Pana fakt, że **ktoś postępował zgodnie z tradycją?**), “When making a judgment about someone’s behavior as good or bad, how important is it

for you whether someone followed tradition?”. This question is followed by separate anchoring instructions for values considered important and unimportant, which again, are not present in the English. Additionally, the Polish scale for Part 1 (relevance), does not include specifiers for the lowest (0) and highest scores (5) that are present in English, namely: for (0) the English version includes the statement, “This consideration has nothing to do with my judgments of right and wrong,” which is omitted in Polish; and for (5), “This is one of the most important factors when I judge right and wrong” is omitted.

Development of the MFQ-PL-Revised

This article is not an attempt to develop an entirely new Polish translation of the MFQ-30, but to suggest revisions to the MFQ-PL, so as to make it more linguistically equivalent to the English version. One of our primary concerns, as previously stated, is cross-cultural comparison, which is made increasingly difficult by adaptations that may lead to differential responses between translations, such that differences in scores may be mistaken as cultural differences. Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) described 10 items (1/3 of the questionnaire) that were modified because they were considered questionable, but it was unclear from their article which items had been adapted and for what specific reasons. As inequivalences between the two versions would call into question the interpretation of cross-cultural comparisons, we decided to retranslate these items.

We compared the MFQ-PL to the original English version, revealing 10 discrepant items and the two missing attention check items, and carefully discussed more accurate translations for these 10 items that would convey both the meaning, tone, and figure of speech for each item. For example, the aforementioned shift from “team player” to “solidarity,” appears to change the tone, figure of speech, and perhaps even the meaning, whereas retaining the idiom “team player” does not. After completing this comparison process, a psychologist researcher fluent in both Polish and English, who was not involved in creating the revised translation, was asked to complete a back-translation. Although only 10 items were re-translated, the back-translation process covered the entire questionnaire, thus including the original translations of Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016). The back-translation for the current study was reviewed independently by a Polish language teacher, a psycholinguist, and a psychologist, and found equivalent in meaning, tone, and figure of speech with the English original. Data was collected and analyzed to determine whether the reliability and factor structure for each foundation are comparable between the MFQ-PL and the current revision (MFQ-PL-R). After data collection, one item was slightly modified in order to improve linguistic accuracy, that is, item (#30) “bycie graczem zespołowym jest ważniejsze od wyrażania siebie,” (lit. “being a team player is more important than expressing oneself”) was changed to “granie zespołowo jest ważniejsze od wyrażania siebie” (lit. “team playing is more important than expressing oneself”).

Results

Data Preparation and Sample Description

This study was approved by the ethics review boards of the University of Gdańsk and Angelo State University. A total of 531 Polish residents completed the MFQ-PL-R. A review of the data revealed that 59 individuals responded beyond the cut-off guidelines developed for the original English MFQ, with 54 participants indicating that “Whether or not someone was good at math” as a factor in moral decision-making was (3) somewhat relevant or higher, and five participants responding with (2) slightly disagree or lower to “It is better to do good than to do bad.” After deletion of this data according to the cut-off guidelines, data from a total of 472 participants were retained for the following analyses. This sample was comprised of 57.6% women, 37.7% men, 2.3% selected “other,” and 2.3% did not respond. Additionally, participants ($n = 462$) reported a mean age of 22.45 ($SD = 5.31$), ranging from 18 to 54 years old. Data will be made available upon reasonable request.

Internal Consistency

A series of Cronbach’s alpha analyses were conducted, revealing that the revised Polish translation offered in this article maintains similar internal consistency with the modified version developed by Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska. Nunnally (1978) suggested that for basic research purposes, .70 or higher will suffice as an indicator of modest reliability. DeVellis (2017) suggests additional indicators for scale development wherein below .60 is considered unacceptable; .60 to .65, is labeled undesirable; .65 to .70 is minimally acceptable; .70 to .80 are labeled respectable; and .80 to .90, very good.

For the current MFQ-PL-R study, alphas for the Authority/Respect (.73) and Purity/Sanctity (.77) foundations fell within the respectable range. Scores for Ingroup/Loyalty (.69) items revealed an alpha slightly lower in the minimally acceptable range. Alpha reliability for the items of the Fairness/Justice (.62) and Harm/Care (.57) foundations were lower, respectively falling into the undesirable and unacceptable range. See Table 1 for alpha scores. Comparisons with the MFQ-PL are made below in the discussion.

Confirmatory Factor Analysis

The structure of the MFQ-PL-R was also assessed by means of confirmatory factor analysis with maximum likelihood estimations in SPSS Amos v. 29. The two models highlighted by Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) were explored. The first model was non-hierarchical, utilizing five correlated latent variables representing the theorized MFQ-30 scales.

This model initially resulted in unacceptable model fit, and as such, modification indices were consulted to improve model fit. Adding seven theoretically-consistent within-foundation error correlations indicated by modification indices allowed us to improve the model, but these improvements only approached acceptable fit: chi-square goodness-of-fit, $\chi^2(387) = 1353.145$, CMIN/DF = 3.496, RMSEA = .073 [90% CI: .069, .077], AGFI = .794, GFI = .829, CFI = .766.

Table 1

Alpha Comparisons and Foundation Means

Foundation	MFQ-PL-R			MFQ-PL (trials 1 + 2)		
	α	<i>M</i>	<i>SD</i>	α	<i>M</i>	<i>SD</i>
Harm/Care	.57	3.76	.64	.67	4.05	.71
Ingroup/Loyalty	.69	2.77	.78	.71	2.85	.81
Fairness/Justice	.62	3.58	.60	.62	3.88	.66
Authority/Respect	.73	2.39	.85	.70	2.57	.91
Purity/Sanctity	.77	2.35	.99	.83	2.95	1.20

Table 2

MFQ-PL-R CFA Model Fit Indices

Model	χ^2	<i>df</i>	RMSEA	χ/df	AGFI	GFI	CFI	RMSEA (90% CI)
Correlated	1353.145	387	.073	3.496	.79	.83	.77	.069-.077
Hierarchical	1366.229	391	.073	3.494	.80	.83	.76	.069-.077

Note. RMSEA – Root Mean Square Error of Approximation; AGFI – Adjusted Goodness of Fit; GFI – Goodness of Fit; CI – Confidence Interval.

Table 3

MFQ-PL CFA Model Fit Indices. Jarmakowski-Kostrzanowski & Jarmakowska-Kostrzanowska (2016)

Model	χ^2	<i>df</i>	RMSEA	χ/df	AGFI	GFI	CFI	RMSEA (90% CI)
Correlated	1743.013	395	.062	4.41	.85	.87	Not provided	.059-.065
Hierarchical	1775.764	399	.062	4.45	.87	.85	Not provided	.059-.065

Note. RMSEA – Root Mean Square Error of Approximation; AGFI – Adjusted Goodness of Fit; GFI – Goodness of Fit; CI – Confidence Interval.

The second model involved a hierarchical model with two latent variables representing progressive and traditional foundation. The progressive foundation was mediated by variables representing the care and fairness scales, while the traditional foundation was mediated by variables representing the loyalty/ingroup, authority, and sanctity scales. This model initially resulted in an unacceptable fit, such that modification indices were consulted to add theoretically-consistent within-scale error correlations. The same seven theoretically-consistent within-foundation error correlations were indicated by modification indices of the hierarchical model and were added. Fit indicators demonstrated similar results for the hierarchical model as for the previous model: chi-square goodness-of-fit, $\chi^2(391) = 1366.229$, CMIN/DF = 3.494, RMSEA = .073 [90% CI: .069, .077], AGFI = .796, GFI = .828, CFI = .764.

Discussion

The current study highlights that modifications taken by Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) to adapt the English MFQ-30 for use with Polish-speaking participants may have led to slight improvements in reliability and validity. The internal consistency results of the harm/care and purity/sanctity scales were better in the MFQ-PL than in our more linguistically consistent translation, but this was not the case for the remaining three foundations. Likewise, CFA model fit was better for the MFQ-PL on most indices than it was for our translation. The question these findings pose, however, is whether the significant linguistic changes made to the English MFQ-30 by Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska are worth the slight improvements in reliability and validity. In our opinion, the changes do not appear necessary as we were able to achieve nearly comparable reliability and validity with a more faithful translation, thereby avoiding potentially serious problems that arise when using the MFQ-PL for cross-cultural research. One important limitation to note in this comparison of translations, is the demographic differences between the samples used by Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska and the current study, which varied considerably in terms of age (approximately 11 years) and slightly in terms of sex / gender (approximately 10% fewer females/women in the current study). Differences in consistency of moral perspectives among individuals belonging to different sex / gender or age groups may have influenced the outcomes of these studies.

The degree to which scores on the MFQ-PL vary from the English version due to linguistic modifications is unclear, but as detailed throughout this article, it is also unclear whether differences found in comparative studies using the MFQ-PL are based on discrepancies of translation or actual cultural differences. If moral foundations are universally grounded in human nature, as suggested by moral foundations theory, then scales should attempt to measure this universality rather than be adapted to an inequivalent cultural variation of these

Figure 1
MFQ-PL-R Correlated CFA Model

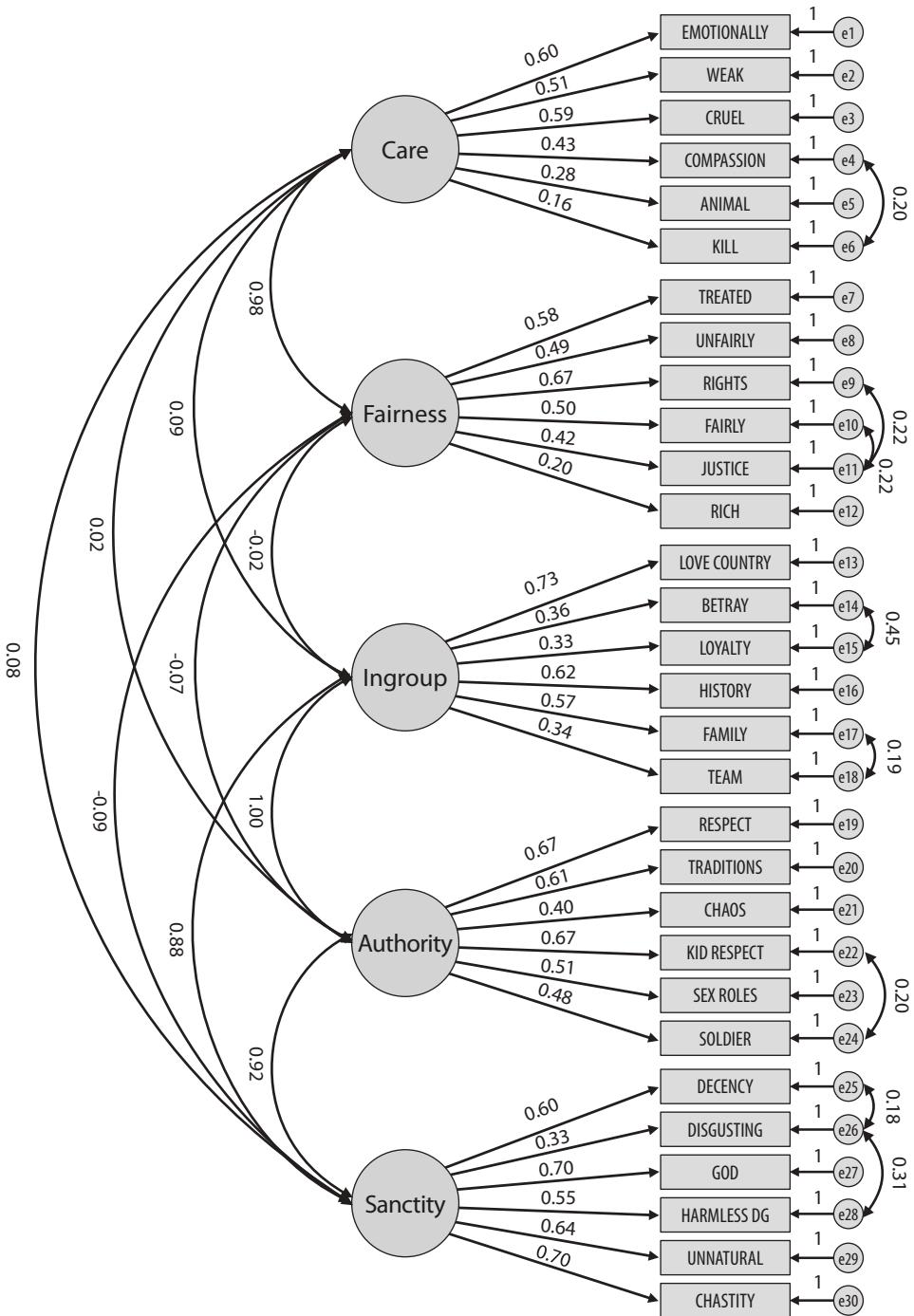
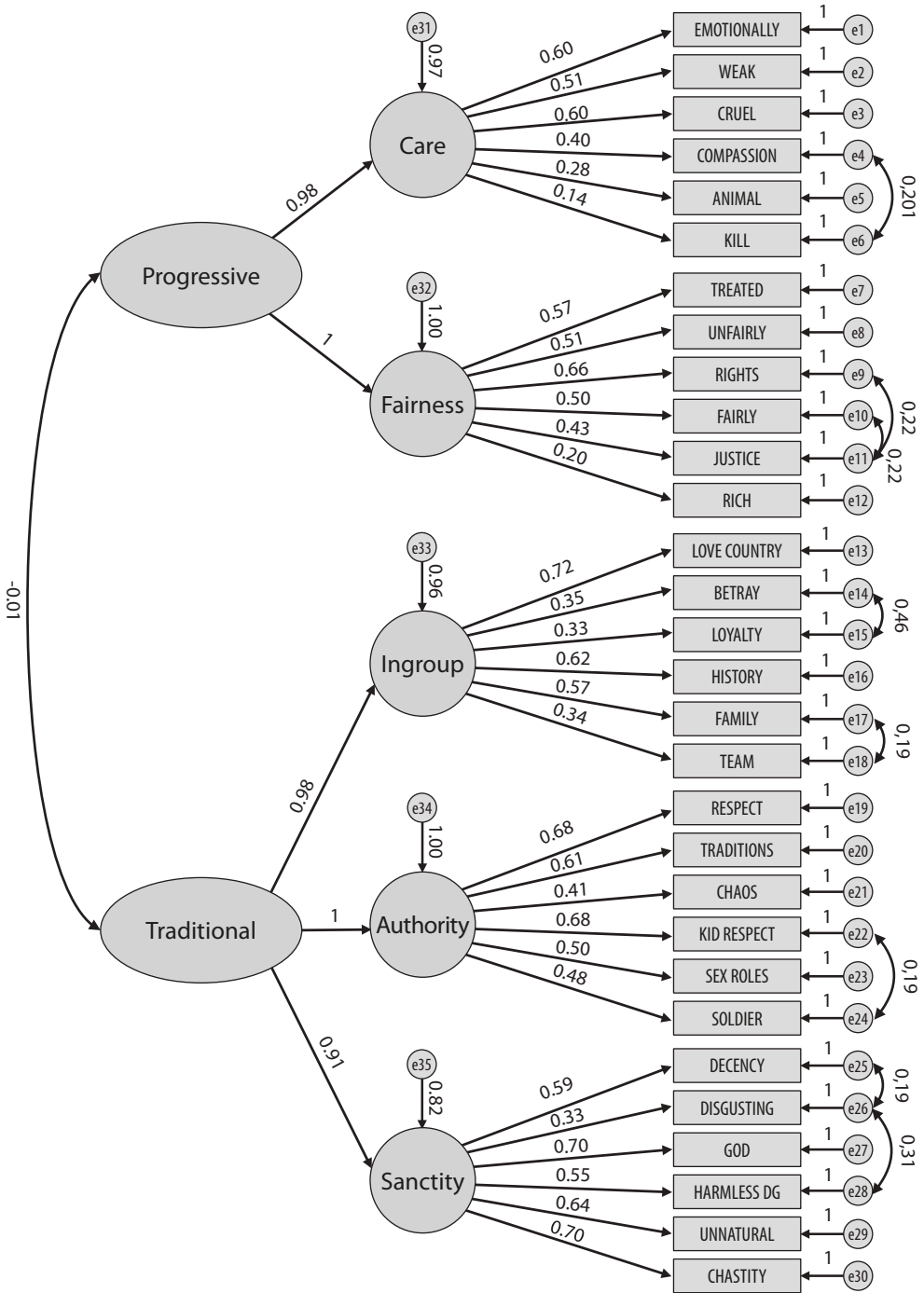


Figure 2

MFQ-PL-R Hierarchical CFA Model



foundations, especially when questionnaires may be used for cross-cultural comparisons. If cultural differences in the moral foundations justifies the modification of scales, as the Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) suggested, then it is unclear whether the moral foundations or cultural adaptations are being measured. Suggested translational changes and a back-translation are presented in appendices below.

It is important to note that difficulties with the congruence of scale items, which led Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) to modify the English MFQ-30 items, may have been an indication of problems with the original English items. Problems with model fit for English versions of the MFQ have been documented in other studies, with some studies suggesting more or less than five theoretical factors (Harper & Rhodes, 2021; Iurino & Saucier, 2020; Zakharin & Bates, 2021). Significant attempts are being made toward a remedy, including the construction of a new version of the questionnaire, the MFQ-2 (Atari et al., 2023; Zakharin & Bates, 2023). While the linguistic changes undertaken by Jarmakowski-Kostrzanowski and Jarmakowska-Kostrzanowska (2016) possibly improved the overall fit of the model, these changes do not appear sufficient. Rather, more significant changes, perhaps even theoretical changes, appear necessary. To this end, we suggest the use of the more linguistically-equivalent MFQ-PL-R presented in the current study, especially for cross-cultural research of moral foundations, until these issues are resolved.

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Annex

Appendix A: Suggested Translational Changes

Kwestionariusz kodów moralnych (MFQ-PL)

Tłumaczenie:

Jarmakowski-Kostrzanowski
i Jarmakowska-Kostrzanowska (2016)

Kwestionariusz fundamentów moralnych (MFQ-PL-R)

Rewizja tłumaczenia:

Agnieszka Fanslau i Leslie J. Kelley (2022)
Rewizje itemów MFQ-PL są wytłuszczone
(wersja przystosowana do badań online)

Część 1.

Ludzie, oceniając w życiu codziennym, czy dane zachowanie jest dobre, czy złe, biorą pod uwagę różne kryteria. W jakim stopniu poniższe kryteria są ważne dla Pani/Pana przy ocenie danego zachowania jako dobre lub złe? Prosimy odpowiedzieć zgodnie z poniższą skalą, zaznaczając krzyżyk przy odpowiedniej liczbie:

Część 1.

Ludzie, oceniając w życiu codziennym, czy dane zachowanie jest dobre, czy złe, biorą pod uwagę różne kryteria. W jakim stopniu poniższe kryteria są ważne dla Pani/Pana przy ocenie danego zachowania jako dobre lub złe? Proszę ocenić każde stwierdzenie przy użyciu tej skali:

**Kwestionariusz kodów moralnych
(MFQ-PL)**

Tłumaczenie:

**Jarmakowski-Kostrzanowski
i Jarmakowska-Kostrzanowska (2016)**

- 1 Zdecydowanie nieważne
2 Nieważne
3 Raczej nieważne
4 Raczej ważne
5 Ważne
6 Zdecydowanie ważne

Przykład:

Przy ocenie czyjś zachowania jako dobre lub złe jak ważny jest dla Pani/Pana:	1	2	3	4	5	6
fakt, czy ktoś postępował zgodnie z tradycją;						

Jeśli dla Pani/Pana postępowanie zgodnie z tradycją jest ważne, aby stwierdzić, że ktoś postąpił dobrze lub źle, należy postawić krzyżyk w kolumnie 4 (*raczej ważne*), 5 (*ważne*) lub 6 (*zdecydowanie ważne*) w zależności od tego, jak ważne dla Pani/Pana jest to kryterium.

Jeśli jednak to kryterium nie jest istotne dla Pani/Pana, przy ocenie danego zachowania należy postawić krzyżyk w kolumnie 1 (*zdecydowanie nieważne*), 2 (*nieważne*) lub 3 (*raczej nieważne*).

- czy ktoś ucierpiał emocjonalnie;
- czy ktoś był traktowany inaczej niż inni;
- czy czyjeś działania były przejawem miłości do ojczyzny;
- czy ktoś okazał brak szacunku dla władzy;
- czy ktoś pogwałcił zasady czystości i przyzwoitości;
- czy ktoś troszczył się o kogoś słabego lub bezbronnego;
- czy ktoś zachował się nieuczciwie;
- czy ktoś zrobił coś, aby zdradzić własną grupę;
- czy ktoś postępował zgodnie z tradycją;
- czy ktoś zrobił coś obrzydliwego;
- czy ktoś zachował się okrutnie;
- czy komuś odmówiono jego/jej praw;
- czy ktoś okazał brak lojalności wobec swojej grupy;
- czy czyjeś działania burzą ustalony porządek życia społecznego;
- czy ktoś postępował tak, aby nie obrazić Boga.

**Kwestionariusz fundamentów moralnych
(MFQ-PL-R)**

Rewizja tłumaczenia:

Agnieszka Fanslau i Leslie J. Kelley (2022)
Rewizje itemów MFQ-PL są wytłuszczone
(wersja przystosowana do badań online)

- [0] = zdecydowanie nieważne (Ta refleksja nie ma nic wspólnego z moimi osądami dobra i zła)
[1] = nieważne
[2] = raczej nieważne
[3] = raczej ważne
[4] = ważne
[5] = zdecydowanie ważne (To jeden z najważniejszych czynników, kiedy oceniam dobro i zło)

1. Czy ktoś ucierpiał emocjonalnie
2. **Czy niektórzy ludzie byli traktowani inaczej niż inni**
3. Czy czyjeś działania były przejawem miłości do ojczyzny
4. Czy ktoś okazał brak szacunku dla władzy
5. Czy ktoś pogwałcił zasady czystości i przyzwoitości
6. **Czy ktoś był dobry z matematyki**
7. Czy ktoś troszczył się o kogoś słabego lub bezbronnego
8. Czy ktoś zachował się nieuczciwie
9. Czy ktoś zrobił coś, aby zdradzić własną grupę
10. **Czy ktoś postępował zgodnie z tradycjami obowiązującymi w społeczeństwie**
11. Czy ktoś zrobił coś obrzydliwego
12. Czy ktoś zachował się okrutnie
13. Czy komuś odmówiono jego/jej praw
14. **Czy ktoś wykazał się brakiem lojalności**
15. **Czy działanie spowodowało chaos lub nieporządek**
16. Czy ktoś postępował tak, aby nie obrazić Boga

Kwestionariusz kodów moralnych (MFQ-PL)

Tłumaczenie:

Jarmakowski-Kostrzanowski
i Jarmakowska-Kostrzanowska (2016)

Część 2.

Prosimy o przeczytanie poniższych stwierdzeń i ustosunkowanie się do nich zgodnie z poniższą skalą, stawiając krzyżyk przy odpowiedniej liczbie.

- 1 Zdecydowanie się nie zgadzam.
- 2 Nie zgadzam się.
- 3 Raczej się nie zgadzam.
- 4 Raczej się zgadzam.
- 5 Zgadzam się.
- 6 Zdecydowanie się zgadzam.
16. Współczucie dla cierpiących jest najważniejszą cnotą człowieka.
17. Jeśli ustanawia się nowe prawo, to najważniejsze jest, aby wszyscy byli traktowani sprawiedliwie.
18. Jestem dumny z historii mojego kraju.
19. Szacunek dla władzy i autorytetów jest czymś, czego powinny nauczyć się wszystkie dzieci.
20. Nie należy robić rzeczy obrzydliwych, nawet jeśli nikomu nie dzieje się krzywda z tego powodu.

Item usunięty

21. Jedną z najgorszych rzeczy, jakie może zrobić człowiek, jest skrzywdzenie bezbronnego zwierzęcia.
22. Sprawiedliwe traktowanie obywateli jest podstawą dobrego społeczeństwa.
23. Należy być lojalnym w stosunku do członków rodziny, nawet gdy zrobili coś złego.
24. Role kobiet i mężczyzn w społeczeństwie są i powinny być różne.
25. Określiłbym/określiłabym pewne czyny jako złe ze względu na to, że są one niezgodne z naturą.
26. Zabicie drugiego człowieka jest – w zdecydowanej większości przypadków – czymś moralnie złym.
27. Uważam, że jest to moralnie złe, że dzieci bogatych ludzi mają znacząco lepszy start w życiu niż dzieci biednych ludzi.
28. Solidarność ze swoją grupą jest ważniejsza niż wierność własnym poglądom.
29. Gdybym był żołnierzem i nie zgadzałbym się z rozkazem przełożonego, to i tak bym go wykonał, ponieważ taki jest obowiązek żołnierza.
30. Czystość seksualna to ważna i cenna cnota człowieka.

Kwestionariusz fundamentów moralnych (MFQ-PL-R)

Rewizja tłumaczenia:

Agnieszka Fanslau i Leslie J. Kelley (2022)
Rewizje itemów MFQ-PL są wytłuszczone
(wersja przystosowana do badań online)

Część 2.

Prosimy o przeczytanie poniższych stwierdzeń i ustosunkowanie się do nich zgodnie z poniższą skalą:

- [0] Zdecydowanie się nie zgadzam
- [1] Nie zgadzam się
- [2] Raczej się nie zgadzam
- [3] Raczej się zgadzam
- [4] Zgadzam się
- [5] Zdecydowanie się zgadzam
17. Współczucie dla cierpiących jest najważniejszą cnotą człowieka.
18. Jeśli ustanawia się nowe prawo, to najważniejsze jest, aby wszyscy byli traktowani sprawiedliwie.
19. Jestem dumny z historii mojego kraju.
- 20. Szacunek dla autorytetów jest czymś, czego powinny nauczyć się wszystkie dzieci.**
21. Nie należy robić rzeczy obrzydliwych, nawet jeśli nikomu nie dzieje się krzywda z tego powodu.
- 22. Lepiej czynić dobro niż czynić zło.**
23. Jedną z najgorszych rzeczy, jakie może zrobić człowiek, jest skrzywdzenie bezbronnego zwierzęcia.
- 24. Najważniejszym warunkiem dla społeczeństwa jest sprawiedliwość.**
25. Należy być lojalnym w stosunku do członków rodziny, nawet gdy zrobili coś złego.
- 26. Mężczyźni i kobiety mają do odegrania różne role w społeczeństwie.**
27. Określiłbym/określiłabym pewne czyny jako złe ze względu na to, że są one niezgodne z naturą.
- 28. Zabicie drugiego człowieka nigdy nie jest czymś słusznym.**
- 29. Myślę, że to moralnie złe, że bogate dzieci dziedziczą dużo pieniędzy, podczas gdy biedne dzieci nie dziedziczą nic.**
- 30. Granie zespołowo jest ważniejsze od wyrażania siebie.**
31. Gdybym był żołnierzem i nie zgadzałbym się z rozkazem przełożonego, to i tak bym go wykonał, ponieważ taki jest obowiązek żołnierza.
32. Czystość seksualna to ważna i cenna cnota człowieka.

Appendix B: Original MFQ-30 and MFQ-PL-R Back-Translation

Moral Foundations Questionnaire by Jesse Graham, Jonathan Haidt, and Brian Nosek

Part 1.

When you decide whether something is right or wrong, to what extent are the following considerations relevant to your thinking? Please rate each statement using this scale:

[0] = not at all relevant (This consideration has nothing to do with my judgments of right and wrong)

[1] = not very relevant

[2] = slightly relevant

[3] = somewhat relevant

[4] = very relevant

[5] = extremely relevant (This is one of the most important factors when I judge right and wrong)

1. Whether or not someone suffered emotionally
2. Whether or not some people were treated differently than others
3. Whether or not someone's action showed love for his or her country
4. Whether or not someone showed a lack of respect for authority
5. Whether or not someone violated standards of purity and decency
6. Whether or not someone was good at math
7. Whether or not someone cared for someone weak or vulnerable
8. Whether or not someone acted unfairly
9. Whether or not someone did something to betray his or her group
10. Whether or not someone conformed to the traditions of society
11. Whether or not someone did something disgusting
12. Whether or not someone was cruel
13. Whether or not someone was denied his or her rights
14. Whether or not someone showed a lack of loyalty
15. Whether or not an action caused chaos or disorder
16. Whether or not someone acted in a way that God would approve of

Moral Fundamentals Questionnaire back-translation from the MFQ-PL-R by Piotr Kalowski

Part 1.

In everyday life, when people judge whether a given behavior is right or wrong, they take various criteria into account. How important for you are the criteria below for judging behaviors as right or wrong? Please rate each statement using this scale:

[0] = definitely not important (This consideration has nothing to do with my judgments of right or wrong)

[1] = not important

[2] = rather not important

[3] = rather important

[4] = important

[5] = definitely important (This is one of the most significant things I consider when I make judgments of right or wrong)

1. Whether someone suffered emotionally
2. Whether some people were treated differently than others
3. Whether someone acted out of love for their country
4. Whether someone showed a lack of respect for authority
5. Whether someone has violated rules of purity and propriety
6. Whether someone was good at math
7. Whether someone cared for someone weaker or powerless
8. Whether someone acted unfairly
9. Whether someone did something to betray their own group
10. Whether someone acted in accordance with social traditions
11. Whether someone has done something repulsive
12. Whether someone has acted cruelly
13. Whether someone was denied their rights
14. Whether someone has shown a lack of loyalty
15. Whether someone's behavior has caused chaos or disorder
16. Whether someone acted in such a way as to not offend God

Moral Foundations Questionnaire
by Jesse Graham, Jonathan Haidt,
and Brian Nosek

Part 2.

Please read the following sentences and indicate your agreement or disagreement:

- [0] = Strongly disagree
 [1] = Moderately disagree
 [2] = Slightly disagree
 [3] = Slightly agree
 [4] = Moderately agree
 [5] = Strongly agree
17. Compassion for those who are suffering is the most crucial virtue.
 18. When the government makes laws, the number one principle should be ensuring that everyone is treated fairly.
 19. I am proud of my country's history.
 20. Respect for authority is something all children need to learn.
 21. People should not do things that are disgusting, even if no one is harmed.
 22. It is better to do good than to do bad.
 23. One of the worst things a person could do is hurt a defenseless animal.
 24. Justice is the most important requirement for a society.
 25. People should be loyal to their family members, even when they have done something wrong.
 26. Men and women each have different roles to play in society.
 27. I would call some acts wrong on the grounds that they are unnatural.
 28. It can never be right to kill a human being.
 29. I think it's morally wrong that rich children inherit a lot of money while poor children inherit nothing.
 30. It is more important to be a team player than to express oneself.
 31. If I were a soldier and disagreed with my commanding officer's orders, I would obey anyway because that is my duty.
 32. Chastity is an important and valuable virtue.
-

Moral Fundamentals Questionnaire
back-translation from the MFQ-PL-R
by Piotr Kałowski

Part 2.

Please read the statements below and rate them using this scale

- [0] = Definitely disagree
 [1] = Disagree
 [2] = Rather disagree
 [3] = Rather agree
 [4] = Agree
 [5] = Definitely agree
17. Compassion for those who are suffering is the most important human virtue.
 18. When making new laws, it is the most important for everyone to be treated equally.
 19. I am proud of my country's history.
 20. Respect for authority should be taught to all children.
 21. Repulsive things should not be done, even if nobody is harmed.
 22. It is better to do good than evil.
 23. One of the worst things that a human being can do is to hurt a helpless animal.
 24. The most significant condition for society is justice.
 25. You should be loyal to your family members, even if they have done something bad.
 26. Men and women have different roles to play in society.
 27. I would describe some behaviors as bad because they are not in accordance with nature.
 28. Killing another person is never justified.
 29. I think it is morally evil that wealthy children inherit a lot of money while poor children do not inherit anything.
 30. Being a team player is more important than expressing yourself.
 31. If I were a soldier and I would disagree with my superior's order, I would still carry it out, because that is a soldier's duty.
 32. Sexual purity is an important and valuable human virtue.
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