

Human Values and Training University: The Profile of Commerce Students International



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ABSTRACT: The national and global reality is complex; the problems linked to economic development and social are marked by constant crises and profound changes (globalization, demography, technological revolution, persistent social hiatuses that impact the governance of nations) that modify the structure of society, and the relationships established between its members transforming their customs and consequently their values. The accentuated pluralism, the weakness of beliefs, ethical emotivism, moral relativism and immanentism in our culture are predominant factors that explain the permanent crisis of values in which we live.

Shared values are key to success, the main initiatives of any organization how permanence and its growth can crumble when there is a lack of cultural alignment and strategic in relation to the transcendent Good and human goods. In this sense, the lack of unity in the direction, management and educational actions in an organic manner has as its causes the diversity of cognitive representations of those who collaborate in an institution that is the product of environments, experiences and education received in a global context of postmodernity that perverts moral behavior (MacIntyre A.1987), generating different motivations that stimulate their behavior, as well as the diversity of needs and goals that move them. On the other hand, the lack of unity in goals has the consequences of persistence in the collaborators of diverse assessments about the institutional mission and vision, thereby favoring the prevalence of diverse interests, the dispersion of efforts and the variation of results. The shortage or loss of objective references to identify the goods that favor human growth has strengthened an emotivist culture in society.

KEYWORDS: Human Values, University Education, Level of Religiosity, Motivation Intrinsic.

Objective.- Identify the axiological profile and analyze the hierarchy of human values that characterizes students of International Trade (ECI), as well as determining whether the variables Sex, Cycle School and Level of religiosity are factors associated with human values.

Method.- An empirical investigation of an explanatory and transversal nature was carried out; in which 137 students from a bachelor's degree in international trade from a university in west of the country participated.

Instrument.- To obtain the data, the PVQ-RR (Portrait Values Questionnaire) of Schwartz et al. (2012). The Personal Values Profile is a scale that consists of 57 phrases that describe, and project characteristics of people and the participant must answer in six response options the extent to which you see yourself recognized in each of them. Each sentence is a value of the author's taxonomy. Then the values can be grouped into ten motivational types basic and these in four dimensions which are namely: Self-transcendence, Self-promotion, Openness to Change and Conservatism. To verify the confidence level of the instrument, a pilot test was carried out with 29 people and a Cronbach's alpha of 0.92 was obtained.

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Conclusions.- (1) ECIs recognize and appreciate the human values presented to them. The contents motivational motivations that guide them primarily are the goods related to Hedonism, this is having a good time, enjoying the pleasures of life and taking advantage of opportunities to have fun, which is compatible with MacIntyre's (2004) emotivist vision. They also estimate goods related to Benevolence, that is, caring for close people, helping the people they care about, taking care of the needs of their loved ones, being a friend and reliable family member. As well as the goods linked to Self-Direction and Achievement. The vision of the world global is permeating the consciousness of the ECI by virtue of the hierarchy of values that the characterizes.

(2) ECI feel better projected by the values of the Self-transcendence dimension, which implies that they feel motivated to preserve and promote the good of others, followed by of Conservation referring to preserving and protecting the status quo.

(3) ECIs lean very slightly towards the values in which they are direct beneficiaries (Approach Personal) than those in which a collective good predominates (Social Approach).

(4) The ECI values prioritize anxiety-free growth, that is, those values that they express hedonism, stimulation, self-direction, benevolence and universalism.

This suggests that ECI are oriented towards values that promote their self-realization and personal development. However, values are also projected, although to a lesser extent, that they seek to avoid risky situations.

(5) Intrinsic Motivation predominates in the values of the ECI, that is, motivations related to with stimulation, self-direction, benevolence and universalism. This suggests that the students find more gratification in achieving their own goals and in their growth personal than in external approval or recognition.

(6) The hierarchy of values of the ECI is very similar in the level of progress of the students in their vocational training. This suggests that ECIs maintain consistency in their values throughout their academic training. This consistency may indicate that the student values are well ingrained, and that higher education does not modify these values over time.

(7) In relation to higher order values: Self-transcendence, Self-promotion, Openness to change and Conservatism. The Level of Religiosity of the students is a factor associated with value of Self-transcendence and Conservatism, so the alternative hypothesis (H1) is approved, that is, the greater the religiosity, the more students appreciate Self-transcendence and Conservatism. On the other hand, the School Cycle variable is a factor associated with Openness to change so H1 is approved. In the rest of the cases, the null hypothesis (Ho) is approved. It is notorious that the fact of being a man, or a woman does not affect people's values.

(8) The Level of Religiosity is a factor associated with the Social Approach, which is why the alternative hypothesis (H1). In the other cases, the null hypothesis (Ho) is approved for the variables Sex and School Cycle. For the Personal Approach, the null hypothesis (Ho) is approved for the variables Sex, School Year and Level of Religiosity.

(9) In relation to anxiety-free growth, the variables School Cycle and Level of Religiosity are associated factors of Growth, so (H1) is approved. Besides, also the Level of Religiosity is a factor associated with growth, which is why it is approved also (H1). For the variables Sex and School Year, Ho is approved.

(10) The variables School Year and Level of Religiosity are factors associated with Motivation Intrinsic, which is why (H1) is approved for these variables and Ho for the variable Sex. The variable level of Religiosity is a factor associated with Extrinsic Motivation, so H1 is approved and for the variables Sex and School Year, Ho is approved.

Intervention proposals.- The proposed interventions are listed below:

(1) Consider three conditions for students to grow: Strengthen the sense and purpose of the degree in International Commerce identifying the cardinal values that they guide the practice of professionals in this area; encourage the commitment of students with this purpose and strengthen the establishment of links that generate a conducive environment for its achievement. In education it is essential that the actors in the processes of teaching learning share a common language in terms of meanings.

This intervention in academic management favors professional identity, the sense of belonging, integration and academic commitment. On the other hand, it fosters the need for develop virtues and explicit congruence with the values of the institution.

(2) Incorporate the cardinal values of the degree in the curricular design, specifically in the conceptualization of the career as an element of unity that guides the processes of teaching-learning during the delivery of subject programs. In Annex 1 the cardinal values and their application in International Trade are described.

(3) Periodically evaluate students' perceptions regarding the level of achievement of the cardinal values of the degree in International Commerce. Annex 2 provides a scale for its evaluation and the criteria for its interpretation.

(4) Use the cardinal values in the promotion of the degree, in vocational guidance and professional. Especially in teaching, for example through academic projects focused on the analysis of both global and national value chains, in analysis of new markets, as well as those that compare products and brands, this will allow us to identify the differences between the beneficiaries.

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(5) Use the hierarchy of values that characterizes students to guide the processes of teaching-learning in the subjects and assertively lead them towards achievement of the transcendent purposes of professional practice. This is a way of life through which people fulfill themselves vocationally and find their well-being and good living in the service to others.

I. INTRODUCTION

The national and global reality is complex; problems linked to economic and social development are marked by constant crises and profound changes (globalization, demography, revolution technological, persistent social hiatuses that impact the governance of nations) that modify the structure of society, and the relationships established between its members, transforming their customs and consequently their values. The accentuated pluralism, the weakness of beliefs, the ethical emotivism, moral relativism and immanentism in our culture are predominant factors that explain the permanent crisis of values in which we live.

Differences in values between cultures and communities are a major source of problems global peace and social coexistence. Values such as self-transcendence, universalism and benevolence they are essential for peace, but when they are not shared or prioritized equally, conflict arises. The lack of universalism can lead to discrimination, lack of benevolence can generate selfish behaviors, and excessive prioritization of safety can lead to exclusion or militarization.

At a global level, understand the intricate relationship between cultural diversity and conflict resolution it is essential to achieve harmonious coexistence and social cohesion. Cultural and social values affect conflict resolution by shaping perspectives, communication styles, and approaches to peacebuilding, which influences the effectiveness of efforts in multicultural societies (Jason, L.A. 2023). Micro-level cultural values influence support for protests and repression, impacting political orientations and emotions, thus affecting conflict resolution and efforts of peacebuilding at the macro level (Akkus, B.; Postmes, T.; Stoebe, K. & Baray G. 2020)]. In these circumstances, modernity has led to the fragmentation of traditions and the loss of a framework coherent morality.

The resolution of these problems requires society and intermediate organizations such as three-component educational institutions to promote human development and flourishing: One shared purpose, a commitment to the goods and values that make it possible and the establishment of links between the educational community that prioritize internal goods, reflection, freedom and practice of the virtues.

In a personal sense, the absence of values and future goals in university students can bring serious consequences both in your personal and professional life. Various studies (Hatch, M.R. et al. 2022; Hernández G. 2020) demonstrate that many young people prioritize interpersonal relationships and kindness over future planning and goal setting. This lack of future-oriented values can push them to make riskier decisions and hinder the development of ethical practices in the academic and professional field. In many cases the sympathy and convenience are the benchmark of social interaction.

According to the results of the Human Values Scale (SVH) by Shalom Schwartz et al., (2012), the values of university students cover significant aspects. Research shows that university students prioritize values such as universalism, security, benevolence and self-direction, underlining its importance in shaping their perspectives and behaviors (Urure et al., 2016). Sánchez (2019, 2021) found that the values of conformity, tradition, benevolence, universalism and security are significant for university students. Furthermore, an investigation on personal value systems among university students identified three distinct subgroups based on hierarchy of their values, reflecting different individual types of personal value systems (Jiménez-Bandala et al., 2019). Likewise, studies have shown that university students present variable levels of personal subjective attitude toward values, highly valuing "benevolence" and placing less emphasis on "hedonism" (Maslova et al., 2020). Abella et al., (2017) in their study found that adolescents prefer hedonism and values related to transcendence and openness to change, while the values of personal promotion and conservation are less preferred. Significant differences were also observed according to sex in the importance of benevolence, universalism, conformity and security. These results differ from those obtained in adults and can help develop educational strategies to increase student motivation and reduce school failure.

When values are shared, they encourage care and concern for others, contributing significantly to the processes of human formation. These results highlight the varied and complex value systems that exist among people, illuminating the factors that affect their attitudes and behaviors.

There is a consensus that education is a means for the development and flourishing of people and social improvement. Higher education institutions have a key function to the development and construction of better living conditions, through the professionals who form as established in its institutional mission and vision, as well as in the graduation profiles that include a set of values, explicit or not, as part of the competencies, the achievement of which guides the itinerary academic of the different study plans.

People's value profiles are important predictors of behaviors, interests and attitudes, for example, of students' academic performance. In this regard, it must be considered that values are found at the top of the personality system, as the construct that

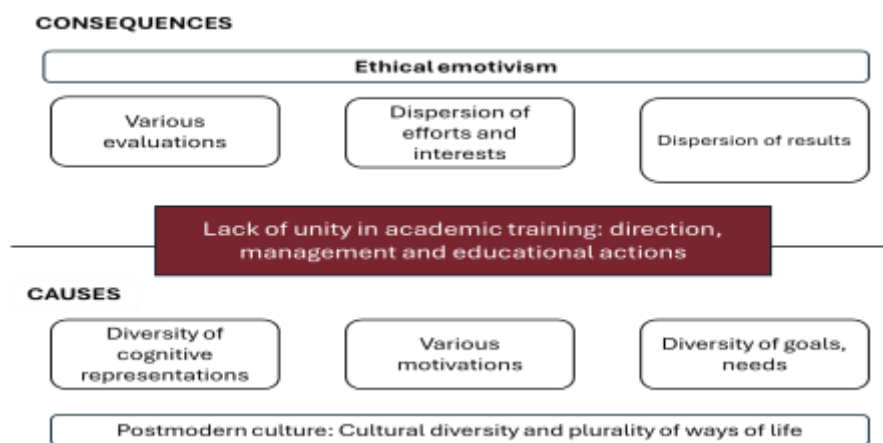
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guides all people's actions in this sense, personal values are higher order motivational guides, and they can explain lower-level actions and behaviors. At the cultural level, however, values are studied as dependent variables, resulting from educational, political, social or economic (Castro-Solano, A. & Nader, M. 2006).

The values represent the responses that people and educational institutions must give to four universal requirements: a) The identification of the transcendent Good to give meaning to life (b) the needs of individuals in their condition as biological beings, (c) the coordination of actions social and (d) the proper functioning and survival of groups.

Shared values are key to success, the main initiatives of any organization as permanence and growth can crumble when cultural and strategic alignment is lacking in relation to the transcendent Good and human goods. In this sense, the lack of unity in the leadership, management and educational actions in an organic manner are caused by the diversity of representations cognitive abilities of those who collaborate in an institution as a result of environments, experiences and education received in a global context of postmodernity that perverts moral behavior (MacIntyre A. 1987) generating different motivations that stimulate their behavior, as well as the diversity of needs and goals that move them. On the other hand, the lack of unity has the consequences of persistence among collaborators of diverse assessments about the institutional mission and vision thereby favoring the prevalence of diverse interests, the dispersion of efforts and the variation of results. The scarcity or loss of objective references to identify the goods that favor the human growth has strengthened an emotivist culture in society (See figure 1)

Figure 1



Source: Own elaboration

In this circumstance, the challenge of higher education institutions in general and particularly in the academic training programs they offer is to give a meaning, a purpose, a purpose that transcends the community; promote the commitment of its members based on appreciating the assets and values that make the purpose possible and strengthen community ties in an environment in which the reflection, responsible freedom and the common good are references for human flourishing, for the behavior in decision-making and daily work. It is often easier said than do it.

To achieve this, the unity of the academic community in the sense of human and educational formation is crucial of its flourishing, define the values of the university and specific professional training in specific behaviors, which involves designing behavioral interventions that direct the autonomy and motivation in the right way to achieve better results in the members of the educational community. This involves intervening in the workplace and teaching spaces learning to improve the results in the educational programs offered and in the achievement of the institutional mission and vision.

To contribute to the solution of the problem and with the purpose of contributing to training professional and the achievement of the expected learning in university graduates, the present study it is aimed at analyzing the values of the ECI, identifying the profile and hierarchy of human values that the characterizes and determine if the variables Sex, School Year and Level of Religiosity are associated factors to the human values of the ECI.

The reasons that justify the importance of this research are related to the usefulness of the know the values of students to:

Vocational selection and guidance. Understanding students' personal values can be useful in the selection of academic programs and careers. By identifying the values that are important for a student, educational institutions can provide guidance and advice most effective vocational programs to help students choose paths that align with their motivations and aspirations.

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Curriculum and pedagogical design. Personal values influence the motivation and commitment of students with their education. Institutions can adapt curricular design and strategies pedagogical to incorporate themes and approaches that reflect the values of the students. This can increase students' relevance and interest in learning.

The educational climate and environment. Higher education institutions can create an environment that promote and reflect certain values. For example, if the values of equality and justice are important in the student community, policies and programs can be implemented that encourage innovation, collaboration and equity.

Student participation and commitment. Self-transcendence values, such as benevolence and universalism, can influence students' interest in community service and participation in extracurricular activities that have a positive impact on society. Institutions can encourage these activities and provide opportunities for students to contribute to the community.

The development of skills and competencies. The values of self-direction and achievement may be related with the search for personal and professional development. Institutions can offer programs and resources that help students develop skills, competencies and abilities that are aligned with your values and life goals.

Ethics and responsibility. The values of self-transcendence and universalism can be related to promoting social responsibility and ethics in higher education. Institutions can foster awareness of social and environmental issues and encourage students to consider how their decisions and actions affect the world around them.

In summary, knowledge of the human values that prevail in students can reflect the way in which higher education institutions design programs, services and environments that consider the personal values of the students. By doing so, institutions can create experiences more relevant, meaningful and enriching educational activities.

Human values in university students are crucial due to their influence on attitudes and behaviors. These values, such as honesty, responsibility and a vocation for service, are

They learn from society, family and educational institutions. The universities, through their educational and curricular experiences, play an essential role in the promotion and training of these values, underlining the importance of individuals developing a solid training (Ramirez, K.G. et al, 2020).

Schwartz, S.H. & Bilsky, W. (1987); Schwartz (1992, 1994); Schwartz, S.H. & Sagie, G. (2000); Schwartz et al, (2001) verified a structure of ten values, in more than 60 countries, giving empirical support to the classification of human values. These values are: 1) *Power*: refers to the interest in achieving social power, authority, wealth. 2) *Achievement*: refers to the search for personal success, putting at stake competencies that are socially acceptable. 3) *Hedonism*: pleasure and gratification matter personal, to be able to enjoy life. 4) *Stimulation*: novelty and challenges matter. 5) *Self-direction*: refers to the interest in being able to think independently, having freedom of action and exploration, being able to be creative. 6) *Universalism*: tolerance and social justice, environmental protection, matter. 7) *Benevolence*: it is important to preserve and intensify the well-being of people, honesty and the absence of rancor. 8) *Tradition*: they are interested in respect and commitment to traditional customs and culture, such as so also with the religious. 9) *Conformity*: social norms are valued, and errors are avoided behaviors that may hurt or bother others, elders are respected. 10) *Security*: They are interested in social and personal security, harmony and stability.

Schwartz (1992, 1994, 2001) proposes a model in which he states that values are desirable goals, cross-situational, variable in their degree of importance and that guide the life and behaviors of a individual or an institution. In a study carried out in more than 40 countries, Schwartz (2001) found that there were ten values that underlay all the cultures studied. They are all grouped into two bipolarities (dimensions) that contrast, on the one hand, the transcendence of personal interests in function of the groups (Self-transcendence) and, at the other extreme, those people who prioritize their own interests (Self-promotion), while, on the other hand, some people appreciate security and order (Conservation) and on the contrary, others value the independence of actions and thoughts (Openness to change). In turn, all these polarities define interests. The interests are more related to social and cultural aspects (more general). Collectivist interests can be defined (the values that predominate in a society have to do with attending to the interests of the community whole), individualistic (those aspects that have to do with development and success are valued personal) or mixed.

The ten basic values identified by Schwartz are grouped into four categories: 1) Openness to Change, in which the values of Self-transcendence and Self-direction are found. 2) Conservation: Tradition and Accordance. 3) Self-transcendence: Benevolence and Universalism and 4) Self-promotion: Achievement, Power, Hedonism, security.

Schwartz (1992, 1994, 2001) conceives values as cognitive structures closely linked to the affection because when values are activated, they become impregnated with feelings. These refer to objectives (Be) desirable, which motivate action; they transcend specific actions and situations, for example, the obedience is a value that can be relevant at work. They serve as norms or criteria, by virtue that people decide what is good and what is bad based on the importance they attribute to the different values. They are ordered by relative importance. Cultures and individuals can be characterized by their value systems.

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The ten basic values are organized in a two-dimensional circular structure, whose postulates main aspects of his theory are: (See Figure 2)

There are universal values. Schwartz maintains that there is a set of basic values that are shared by all human cultures, although their relative importance may vary. **They are knowable and desirable because they are in the beings that exist, in the relationships between them according to their nature and purpose, as well as in compatible cultural constructions.**

Values are hierarchical. Values do not have equal importance for people. Schwartz proposes a hierarchy of values in which higher values guide and give meaning to lower values.

Values form a circular structure. They are organized in a two-dimensional circular structure. This means that nearby values on the circle are related to each other, while values opposites represent polarities.

Figure 2



Source: Schwartz, 2001

Values are in tension. Opposite values in the circle generate tensions and conflicts in the decisions and actions of people. These tensions can be productive as they guide balance and the choice between values.

Values have predictable motivations and consequences. Each value is associated with certain basic motivations and expected results in people's lives. For example, the values of openness to change are related to the search for new experiences, while values conservation are associated with security and tradition.

Values can change in people. Throughout life and in response to social changes and culturally, people can experience changes in the importance they give to certain values. The values can be influenced by personal experiences and cultural contexts.

In conclusion, considering Schwartz (1992, 1994, 2001), values are cognitive representations of universal needs, grouping these into biological, social needs and those that seek to satisfy institutional social demands in favor of the survival and well-being of the group, each value expresses a motivational objective. That is, values represent the responses that people and groups must meet three universal requirements: (a) the needs of individuals in their condition as beings biological, (b) the coordination of social actions and (c) the correct functioning and survival of the groups.

For Machado A. (2020), the formal characteristics that Schwartz attributes to values and verify that these do not conflict with the neo-Aristotelian approach that affects human goods.

They are: i) They are concepts or beliefs, inextricably linked to affects; ii) refer to desirable objectives, which motivate action; iii) transcend specific situations; iv) select or evaluate behavior and events; and v) are ordered by relative importance. However, the contribution Schwartz's fundamental to the theory of values is the identification of the substantive content of universal human values and consequently the structure of concrete relationships that exist between them.

In this context Machado A. (2020) proposes neo-Aristotelianism as the best alternative to substantiate Schwartz's theory, allowing a relevant interpretation in the use of the results of the application of the (SVS). For this purpose, he turns to the philosopher Alasdair MacIntyre (?) in his book: Ethics in the conflicts of modernity: On desire, practical reasoning and narrative, for go deeper and demonstrate your position.

Machado A. (2020) specifies six basic characteristics of the neo-Aristotelian approach, these are. i) It good is what objectively complies with our nature, ii) the good of each person is not identified necessarily with what she prefers, iii) we must learn and identify and pursue the ends that are object of desires, iv) interpersonal relationships are constitutive of the being of this person and the goods individuals are obtained through obtaining common goods. With this perspective, the wishes of the virtuous person are directed towards what is best in the circumstances in which they find themselves.

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Having virtues means that that person's desires have been educated and transformed to that degree.

An essential characteristic is that the person himself must learn to correctly identify, in the level of practice, the goals that he must pursue as the object of his desires, which requires learning to ask the right questions and transform your desires so that they are directed correctly.

Human flourishing, understood as the full realization of human potential, is the capital reference for educational institutions. This is not simply about individual happiness or well-being, but of living a virtuous and meaningful life within a community (family, doctors, accountants, community, union, municipality, nation). Human flourishing is closely linked to tradition, understood as a set of shared practices, values and beliefs that give meaning to life. The tradition provides a framework for individuals to develop their character and pursue the common good (MacIntyre 2004, 2016). In this regard we can identify three conditions for the growth of the learner: i) Meaning of their training based on the transcendent good and the goods humans, ii) personal commitment to the transcendent good and well-being of the community and iii) establishment of links in the educational community based on reflection and freedom attributes essentially human. Unfortunately, language and moral judgments are in a state of disorder. We have, in effect, moral simulations, we continue to use many of the expressions-clue. But we have lost – largely, if not entirely – our understanding, both theoretical and practical, moral.

For MacIntyre (2004), moral emotivism is: the doctrine according to which value judgments, and more specifically moral judgments, are nothing more than expressions of preferences, expressions of attitudes or feelings, to the extent that these have a moral or evaluative character.

With this panorama we can conclude that the complexity of the current reality, marked by crisis economic and social, globalization and profound changes, transforms the customs and values of the society. The crisis of values and accentuated pluralism generate global, community and social conflicts personal growth. underscoring the importance of values such as self-transcendence and benevolence for peace, coexistence and the flourishing of people. Educational institutions have a role crucial in the formation of these values, which requires a shared transcendent purpose, commitment to strong community values and ties. Knowing students' values helps design more effective and relevant educational programs, promoting human development and cohesion social.

II. METHOD

An empirical investigation of an explanatory and transversal nature was carried out; in which 137 participated students of the degree in international trade from a university in the west of the country.

To obtain the data, the PVQ-RR (Portrait Values Questionnaire) by Schwartz et al. was used. (2012).

The Personal Values Profile is a scale that consists of 57 phrases that describe, and project characteristics of the people and the participant must answer in six response options the extent to which he sees himself recognized in each of them. Each phrase is a value of the author's taxonomy.

This instrument adds the value of the Image. Then the values can be grouped into ten types of basic motivations and these in four dimensions, namely: Self-transcendence, Self-promotion, Openness to Change and Conservatism. To verify the confidence level of the instrument was pilot tested with 29 people and a Cronbach's alpha of 0.92 was obtained.

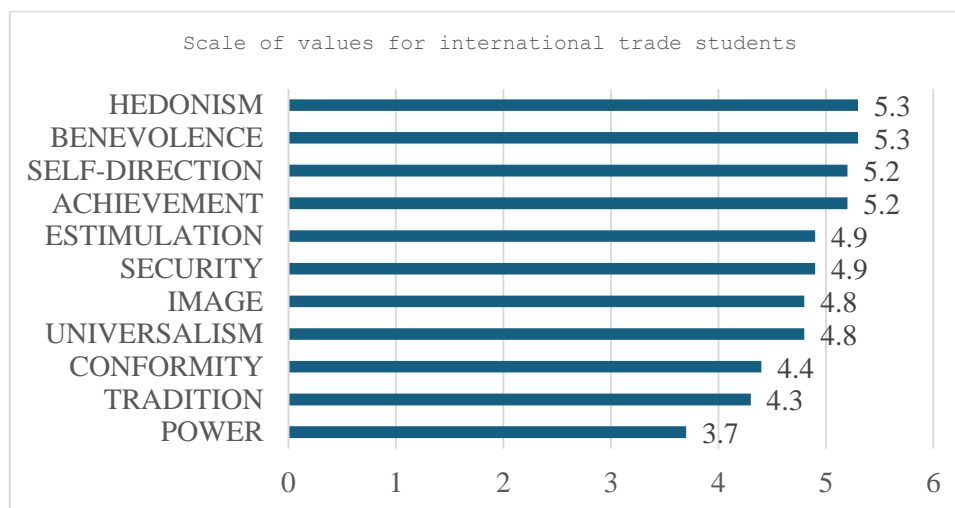
The hypotheses that guided the data analysis at an inferential level were the following: Ho: They do not exist differences in the values of the ICI in relation to the variables Sex, School Year and Level of Religiosity with a confidence level of 95% and H1: There are differences in the values of the ICIs in relation to the variables Sex, School Year and Level of Religiosity with a confidence level of 95%.

III. RESULTS

a) From descriptive analysis Figure 3 shows the scale of human values of international commerce students. The data reveal that the values with the highest scores are Hedonism, Benevolence, Self-direction and Achievement. In contrast, the values with the lowest scores were Power, Tradition, Conformity and Universalism.

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Figure 3



Source: Own elaboration.

In table 1 the human values of the ICIs and their corresponding indicators; these last they refer to the content of the values and the type of motivation that guides the students.

For example, the value with the highest score was Hedonism, so the content that motivates to students is related to having a good time, enjoying the pleasures of life and taking advantage of the opportunities to have fun. In contrast, the ECI assigned the lowest score to Power, that is, he is less interested in leadership, money, being rich and owning expensive things.

Table 1: Human values of ECI and their content or type of motivation

HUMAN VALUES and AVERAGE INDICATORS	AVERAGE	Ds
SELF-DIRECTION. It is important to him or her:	5.2	072
1.- develop for yourself the way of seeing things:	4.9	1.02
23.- develop your own opinions	5.2	0.99
39.- come to understand things for yourself.	5.5	0.81
16.- make your own decisions about your life.	5.3	0.90
30.- plan your activities independently.	4.9	1.13
56.- be free to choose for yourself what you do.	5.5	0.89
STIMULATION. It is important to him or her:	4.9	0.88
10.- Always look for different things to do.	4.8	1.15
28.- take risks that make life exciting.	4.8	1.16
43.- have all kinds of new experiences.	5.0	1.13
HEDONISM, It is important for him or her:	5.3	0.72
3.- have a good time.	5.4	0.84
36.- enjoy the pleasures of life.	5.5	0.81
46.- take advantage of every opportunity to have fun.	5.0	1.13
ACHIEVEMENTS. It is important for him or her	5.2	0.80
17.- have ambitions in life.	5.4	0.92
32.- be very successful.	5.5	0.93
48.- that people recognize what they achieve.	4.6	1.19
POWER. It is important to him or her:	3.7	0.97
6.- that people do what he says they should do.	3.4	1.43
29.- have the power to make people do what he wants.	3.5	1.58
41.- be the one who tells others what to do.	3.6	1.51
12.- have the power that money can give.	4.3	1.35
20.- be rich.	4.6	1.30

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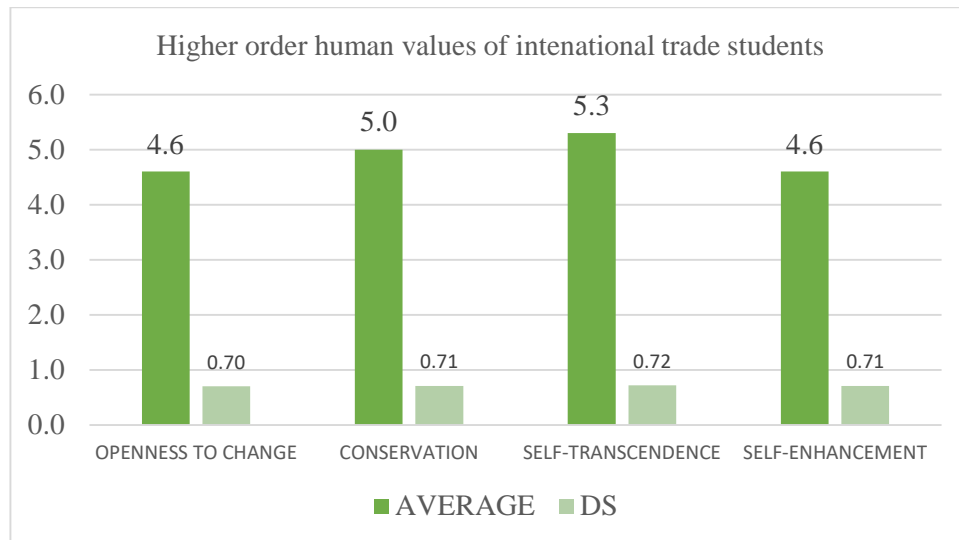
44.- own expensive things that show your wealth.	3.0	1.41
IMAGE. It is important to him or her:	4.8	0.99
9.- let no one embarrass him.	4.8	1.20
24.- protect your public image.	4.9	1.16
49.- never be humiliated.	4.8	1.34
SECURITY. It is important to him or her:	4.9	0.84
13.- avoid getting sick and protect your health.	5.0	1.09
26.- be personally safe and protected.	5.2	1.10
53.- avoid anything dangerous.	4.5	1.27
2.- that your country is stable and safe.	4.9	1.12
35.- have a strong government that can defend its citizens.	4.8	1.24
50.- that your country protects itself from all threats.	4.7	1.31
TRADITION. It is important to him or her:	4.3	0.91
18.- maintain traditional values and ways of thinking.	4.3	1.63
33.- follow the customs of your family or your religion.	4.0	1.48
40.- respect the traditional customs of your culture.	4.8	1.22
7.- never think that you deserve more than others.	3.6	1.60
38.- be humble.	5.4	0.85
54.- be satisfied with what you have, and I couldn't ask for more.	3.9	1.45
ACCORDANCE. It is important to him or her:	4.4	0.86
15.- do not transgress the rules or regulations.	4.7	1.13
31.- follow the rules even when no one is watching.	4.6	1.27
42.- obey all laws.	4.5	1.12
4.- avoid upsetting other people.	4.1	1.42
22.- never bother anyone.	4.4	1.23
51.- never make other people angry.	4.0	1.39
ACCORDANCE. It is important to him or her:	4.4	0.86
15.- do not transgress the rules or regulations.	4.7	1.13
31.- follow the rules even when no one is watching.	4.6	1.27
42.- obey all laws.	4.5	1.12
4.- avoid upsetting other people.	4.1	1.42
22.- never bother anyone.	4.4	1.23
51.- never make other people angry.	4.0	1.39
UNIVERSALISM. It is important to him or her:	4.8	0.81
8.- take care of nature.	5.0	1.09
21.- participate in activities to defend nature.	4.1	1.33
5.- that weak and vulnerable people in society is protected.	4.7	1.13
45.- protect the natural environment from destruction or pollution.	4.7	1.30
37.- that all people in the world have equality of opportunities in life.	5.1	1.17
52.- that everyone is treated fairly. Even people who don't know	5.2	1.04
14.- be tolerant of all types of people and groups.	4.6	1.20
34.- listen to and understand people who are different from him.	5.0	1.00
57.- accept people even when they disagree with them they.	4.6	1.29
BENEVOLENCE. It is important to him or her:	5.3	0.72
11.- take care of the people who are close to him.	5.5	0.94
25.- Help people you appreciate.	5.5	0.80
47.- take care of all the needs of your loved ones.	4.5	1.31
19.- that the people he knows have complete confidence in him.	5.2	0.94
27.- be a reliable friend who can be trusted.	5.6	0.79
55.- that all his friends and family can trust him completely.	5.4	0.92

Source: own elaboration.

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Higher order human values are presented in Figure 4. The data reveal that the ECI values are ordered as follows: Self-transcendence, Conservation, Self-promotion and Openness to Change.

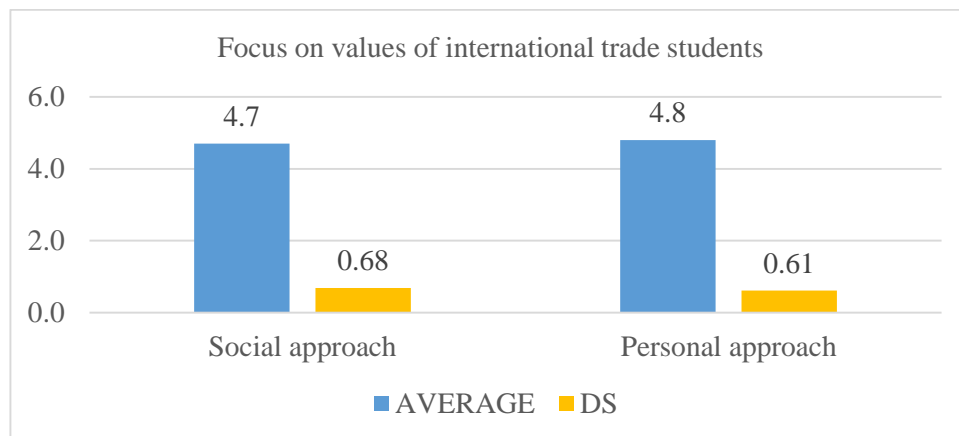
Figure 4



Source: Own elaboration

Figure 5 presents the human values of the ECI in relation to the personal and social approach. The data indicate a mean of 4.8 and a standard deviation of 0.61 in the personal approach, which suggests a more accentuated valuation of individual achievement. Students with this focus they focus on their own personal achievements and goals. On the other hand, the social approach presents an average of 4.7 with a standard deviation of 0.67, indicating an inclination towards social welfare. Students who take this approach they prioritize the collective over the individual.

Figure 5

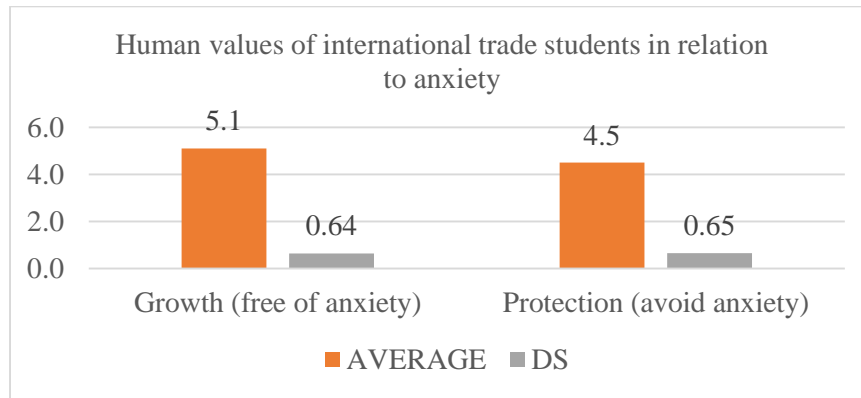


Source: Own elaboration

Figure 6 shows the human values associated with ways of coping with anxiety: growth (free from anxiety) and protection (avoiding anxiety). The data reveals an average of 5.1, with a standard deviation of 0.64 in the growth values, which suggests that the students have motivations that tend to reduce anxiety. In contrast to an average of 4.5 and a standard deviation of 0.65 are the values associated with protection (avoid anxiety), this describes those students who aim to cope with anxiety due to uncertainty in the social and physical world.

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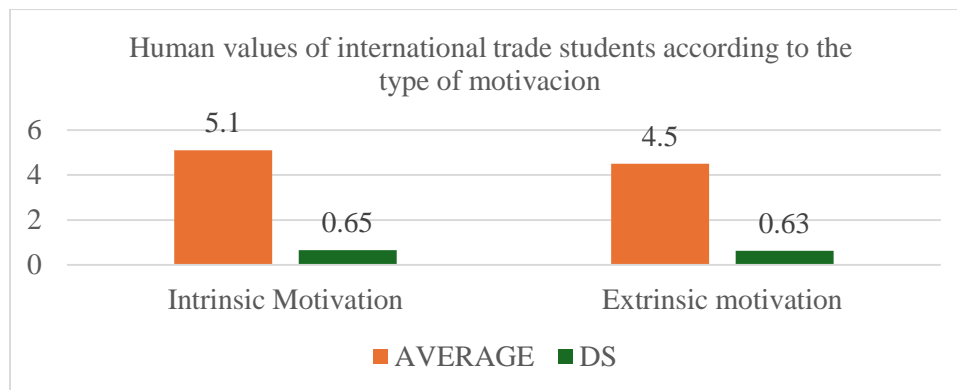
Figure 6



Source: Own elaboration

Figure 7 presents the type of motivation to which the ECI values are oriented. The highest scores correspond to Intrinsic Motivation with an average of 5.1 and a standard deviation of 0.65 in contrast, Extrinsic Motivation obtained an average of 4.5 and a standard deviation of 0.63

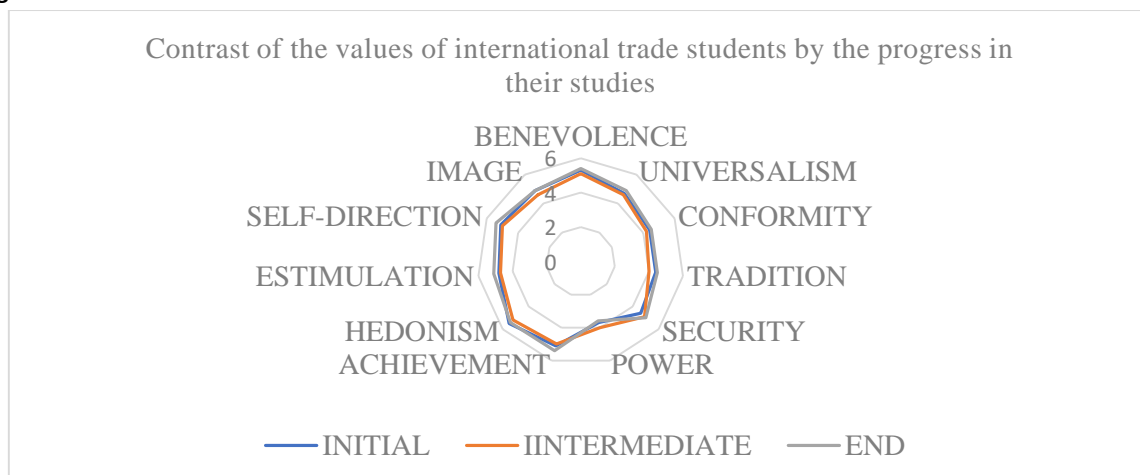
Figure 7



Source: Own elaboration

Figure 8 contrasts the human values of the ECI according to the progress in their studies, that is, the who are at the beginning of their career, those who are in an intermediate semester and those who are at the end of the race. In the visual contrast of the scores, no notable differences are perceived.

Figure 8



Source: Own elaboration

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b) About the factors associated with the constructs:

For factors associated with the higher human values of Self-transcendence, Self-promotion, Openness to Change and ICI conservatism. First, a Multifactor ANOVA to determine whether the study variables: Sex, School Year and Level of Religiosity have a statistically significant effect on the values.

To then proceed to calculate a simple ANOVA and identify within the variables-factors, there are statistical differences in the segments that compose them.

Table 2 of the multifactorial ANOVA breaks down the variability of the Self-transcendence values, Self-promotion, Openness to Change and Conservatism. Since you have selected the Type III sum of squares (default), the contribution of each value is measured by removing the effects of the other factors. P-values evaluate the statistical significance of each of these factors. When a P-value is less than 0.05, this indicates that the factor has an effect statistically significant, with a confidence level of 95.0%.

In the case of the Self-Transcendence Value, the Level of Religiosity variable shows an effect statistically significant over the other factors. In the Self-promotion value none of the study variables have a statistically significant relationship. In the Aperture value to Change the variable School Cycle has a significant statistical relationship and in the Value Conservatism the variable Level of Religiosity has a significant relationship.

Table 2 :Multifactor Variance Analysis for HIGHER VALUES

For SELF-TRANSCENDIENCE -Sum of Squares Type III					
<i>Source</i>	<i>Sum of squares</i>	<i>df</i>	<i>Mean square</i>	<i>F-Ratio</i>	<i>P-Value</i>
MAIN EFFECTS					
A: Sex	1.52904	1	1.52904	3.44	0.0659
B: SCHOOL CYCLE	2.52824	2	1.26412	2.84	0.0619
C: RELIGIOSITY LEVEL	5.79345	4	1.44836	3.26	0.0139
WASTE	57.3428	129	0.444518		
TOTAL (CORRECTED)	68.6206	136			
SELF-PROMOTION - Sum of Squares Type III					
<i>Source</i>	<i>Sum of Squares</i>	<i>df</i>	<i>Mean square</i>	<i>F-Ratio</i>	<i>P-Value</i>
MAIN EFFECTS					
A: Sex	0.126556	1	0.126556	0.26	0.6092
B: SCHOOL CYCLE	0.194288	2	0.097144	0.20	0.8177
C: RELIGIOSITY LEVEL	4.65519	4	1.1638	2.42	0.0521
WASTE	62.1648	129	0.481898		
TOTAL (CORRECTED)	67.0528	136			
For OPENNESS TO CHANGE - Sum of Squares Type III					
<i>Source</i>	<i>Sum of squares</i>	<i>df</i>	<i>Mean square</i>	<i>F-Ratio</i>	<i>P-Value</i>
MAIN EFFECTS					
A: Sex	0.219015	1	0.219015	0.55	0.4599
B: SCHOOL CYCLE	3.75592	2	1.87796	4.71	0.0106
C: RELIGIOSITY LEVEL	2.88568	4	0.72142	1.81	0.1308
WASTE	51.4201	129	0.398606		
TOTAL (CORRECTED)	58.1626	136			
For CONSERVATISM - Sum of Squares Type III					
<i>Source</i>	<i>Sum of squares</i>	<i>df</i>	<i>Mean square</i>	<i>F-Ratio</i>	<i>P-Value</i>
MAIN EFFECTS					
A: Sex	1.15012	1	1.15012	2.59	0.1100
B: SCHOOL CYCLE	1.78553	2	0.892766	2.01	0.1381
C: RELIGIOSITY LEVEL	7.19949	4	1.79987	4.05	0.0040
WASTE	57.2732	129	0.443978		

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TOTAL (CORRECTED) 68.9673 136

Note: All F-ratios are based on the mean square of the residual error

Source: Own elaboration

To identify the differences within the variables, that is, the subgroups that Table 3 shows the results of the simple ANOVA and the test of Multiple Ranges for the three dimensions in which a factor associated with the which were: Self-transcendence, Openness to Change and Conservatism.

In this regard, it is pertinent to note that the P-Value of the simple ANOVA confirms that the variables Level of Religiosity and School Year have a significant relationship with the Value superior Self-transcendence. By comparing the subgroups of the variable, we identify significant differences between Highly Religious - Non-religious, Non-religious - Little religious, Non-religious – Religious and Religious – Moderately religious.

Table 3: Simple ANOVA for SELF-TRANSCENDENCE by NIV-RELIGIOSITY

Source	Sum of squares	df	Mean square	F-Ratio	P-Value
Between groups	6.63099	4	1.65775	3.53	0.0090
Intra groups	61.9896	132	0.469618		
Total (Corr.)	68.6206	136			

Multiple Range Tests for P-SELF-TRANSCENDENCE by NIV-RELIGIOSITY

Method: 95.0 percent LSD			
Level	Cases	Average	Homogeneous groups
Not religious	12	4.50833	X
Moderate religious	48	4.84792	XX
Little religious	37	4.99459	XX
Religious	35	5.21714	X
Highly religious	5	5.46	XX
Contrast	Sig.	Difference	+/- Limits
Highly religious - Not religious	*	0.951667	0.721556
Highly religious - Little religious		0.465405	0.645892
Highly religious – Religious		0.242857	0.648085
Highly religious – Moderate religious		0.612083	0.637021
Not religious – Little religious	*	-0.486261	0.450327
Not religious – Religious	*	-0.70881	0.453467
Not religious – Moderate religious		-0.339583	0.437508
Little religious – Religious		-0.222548	0.319634
Little religious – Moderate religious		0.146678	0.296558
Religious – Moderate religious	*	0.369226	0.301305

* indicates a significant difference

Source: Own elaboration

In Table 4, in the last column at the top, the P-Value of 0.0197 confirms that the School Year is a factor associated with Openness to Change. At the bottom of the table identify with an asterisk the significant differences that exist between the students who are at the end of the race and those at the beginning, as well as those at the half of his professional training.

Table 4: Simple ANOVA for OPENNESS TO CHANGE by SCHOOL CYCLE

Source	Sum of squares	Df	Mean square	F-Ratio	P-Ratio
Between groups	3.31248	2	1.65624	4.05	0.0197
Intra groups	54.8502	134	0.409329		
Total (Corr.)	58.1626	136			

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Multiple Range Tests for AP-CHANGE by SCHOOL CYCLE

Method: 95.0 percent LSD

<i>SCHOOL CYCLE</i>	<i>Cases</i>	<i>Average</i>	<i>Homogeneous groups</i>
INTERMEDIA	33	4.98788	X
INITIAL	52	5.07885	X
END	52	5.35577	X
<i>Contrast</i>	<i>Sig.</i>	<i>Difference</i>	<i>+/- Limits</i>
END – INITIAL	*	0.276923	0.248164
END – INTERMEDIATE	*	0.36789	0.281628
INITIAL – INTERMEDIATE		0.0909674	0.281628

* indicates a significant difference

Source: Own elaboration

In table 5, the P Value of 0.0018 confirms that the Level of Religiosity has a relationship significant with Conservatism. On the other hand, the Multiple Range test identifies significant differences between Highly Religious and Non-religious students, between the Highly Religious and the Moderately Religious, between the Non-religious and the Little religious, between the Non-religious and the Religious, between the Non-religious and the Religious moderates, and between the Religious and the Religious moderates.

Table 5: Simple ANOVA for CONSERVATISM by LEVEL of RELIGIOSITY

<i>Source</i>	<i>Sum of squares</i>	<i>Df</i>	<i>Mean square</i>	<i>F-Ratio</i>	<i>P-Value</i>
Between groups	8.36397	4	2.09099	4.55	0.0018
Intra groups	60.6033	132	0.459116		
Total (Corr.)	68.9673	136			

Multiple Range Tests for CONSERVATISM by LEVEL-RELIGIOSITY

Method: 95.0 percent LSD

<i>Level</i>	<i>Cases</i>	<i>Average</i>	<i>Homogeneous groups</i>
Not religious	12	4.025	X
Moderate religious	48	4.46042	X
Little religious	37	4.56486	XX
Religious	35	4.82286	X
Highly religious	5	5.2	X
<i>Contrast</i>	<i>Sig.</i>	<i>Difference</i>	<i>+/- Limits</i>
Highly religious - Not religious	*	1.175	0.713442
Highly religious – Little religious		0.635135	0.638629
Highly religious – Religious		0.377143	0.640798
Highly religious – Moderate religious	*	0.739583	0.629858
Not religious - Little religious	*	-0.539865	0.445263
Not religious – Religious	*	-0.797857	0.448368
Not religious – Moderate religious	*	-0.435417	0.432588
Little religious – Religious		-0.257992	0.31604
Little religious – Moderate religious		0.104448	0.293223
Religious – Moderate religious	*	0.36244	0.297916

* indicates a significant difference

Source: Own elaboration

- 1) For the factors associated with the Social and Personal approach of the ECI. In table 6 it is present the results of the multifactorial ANOVA; In this regard, it is identified that only in the values of the Socially oriented ECI, the variable Level of religiosity has a relationship significant with this approach as it has a P-Value of 0.0013.

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Table 6: Multifactor Variance Analysis

For SOCIAL APPROACH - Sum of Squares Type III					
Source	Sum of squares	df	Mean square	F-Ratio	P-Value
MAIN EFFECTS					
A: Sex	1.18419	1	1.18419	3.02	0.0845
B: SCHOOL CYCLE	2.14352	2	1.07176	2.74	0.0686
C: RELIGIOSITY LEVEL	7.41639	4	1.8541	4.73	0.0013
WASTE	50.5272	129	0.391684		
TOTAL (CORRECTED)	62.9432	136			
For PERSONAL FOCUS - Sum of Squares Type II					
Source	Sum of squares	df	Mean square	F-Ratio	P-Value
MAIN EFFECTS					
A: Sex	0.339911	1	0.339911	0.91	0.3418
B: SHOOOL CYCLE	1.25815	2	0.629075	1.68	0.1896
C: RELIGIOSITY LEVEL	3.1429	4	0.785724	2.10	0.0840
WASTE	48.1731	129	0.373435		
TOTAL (CORRECTED)	52.8914	136			

Note: All F-ratios are based on the mean square of the residual error

Source: Own elaboration

The results of the simple ANOVA in table 7 confirm that the Level of religiosity has a statistically significant relationship with the values of the ECI in the Social Approach since the P Value was 0.0006. On the other hand, the results of the Multiple Range Test identify significant differences between Highly Religious and Non-Religious students religious, between the Highly religious and Moderately religious; between the non-religious and the Not very religious, between the Non-religious and the – Religious, between the Non-religious and the Religious moderate and between the Religious and moderate Religious.

Table 7: Simple ANOVA for SOCIAL APPROACH by NIV-RELIGIOSITY

Source	Sum of squares	Df	Mean square	F-Ratio	P-Values
Between groups	8.61706	4	2.15426	5.23	0.0006
Intra groups	54.3262	132	0.411562		
Total (Corr.)	62.9432	136			

Multiple Range Tests for ENF-SOCIAL by NIV-RELIGIOSIDAD

Method: 95.0 percent LSD

Level	Cases	Average	Homogeneous groups
Not religious	12	4.15833	X
Moderate religious	48	4.62083	X
Little religious	37	4.72432	XX
Religious	35	4.99714	X
Highly religious	5	5.3	X
Contrast	Sig.	Difference	+/- Limits
Highly religious - Not religious	*	1.14167	0.675484
Highly religious - Little religious		0.575676	0.604651
Highly religious – Religious		0.302857	0.606705
Highly religious – Moderate religious	*	0.679167	0.596346
Not religious - Little religious	*	-0.565991	0.421573
Not religious – Religious	*	-0.83881	0.424513
Not religious – Moderate religious	*	-0.4625	0.409572

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Little religious – Religious		-0.272819	0.299225
Little religious – Moderate religious		0.103491	0.277622
Religious – Moderate religious	*	0.37631	0.282066

* indicates a significant difference

Source: Own elaboration

2) For the factors associated with the values of the ECI in relation to Free Growth of Anxiety or Protection: Table 8 identifies that two variables that are related significantly with Growth, the School Year with a P Value of 0.0232 and the Level of Religiosity with a P-Value of 0.0292. On the other hand, the Level of Religiosity of the students are significantly related to the Protection construct with a P Value of 0.0180

Table 8: Multifactor Variance Analysis

For GROWTH – Type III Sum of Squares					
Source	Sum of squares	df	Mean square	F-Ratio	P-Value
MAIN EFFECTS					
A: Sex	0.857111	1	0.857111	2.32	0.1302
B: SCHOOL CYCLE	2.86601	2	1.43301	3.88	0.0232
C: RELIGIOSITY LEVEL	4.11984	4	1.02996	2.79	0.0292
WASTE	47.6759	129	0.369581		
TOTAL (CORRECTED)	56.135	136			
For PROTECTION - Sum of Squares Type III					
Source	Sum of squares	df	Mean square	F-Ratio	P-Value
MAIN EFFECTS					
A: Sex	0.438849	1	0.438849	1.11	0.2932
B: SCHOOL CYCLE	0.849118	2	0.424559	1.08	0.3434
C: RELIGIOSITY LEVEL	4.87515	4	1.21879	3.09	0.0180
WASTE	50.8167	129	0.393928		
TOTAL (CORRECTED)	57.3718	136			

Note: All F-ratios are based on the mean square of the residual error

Source: Own elaboration

The results of the simple ANOVA presented in Table 9 confirm a relationship significant between Growth and the School Year variables with a P Value of 0.0372 and the Level of Religiosity with a P-Value of 0.0333.

On the other hand, the results of the Multiple Range Test for the School Cycle Variable and Growth indicate significant differences between students who are at the end of the race and those who are in the middle. Regarding the variable Level of Religiosity, significant differences between Highly Religious and Non-Religious students, between Non-religious and the Little Religious, between the Non-religious and the Religious and between the Religious and the moderate religious.

Table 9: Simple ANOVA

For GROWTH per SCHOOL CYCLE					
Source	Sum of squares	Df	Mean square	F-Ratio	P-Value
Between groups	2.69061	2	1.34531	3.37	0.0372
Intra groupo	53.4444	134	0.398839		
Total (Corr.)	56.135	136			

Multiple Range Tests for GROWTH by SCHOOL CYCLE

Method: 95.0 percent LSD

SCHOOL CYCLE	Cases	Average	Homogeneous groups
INTERMEDIATE	33	4.9	X

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INITIAL	52	5.00385	XX
END	52	5.24038	X
<i>Contrast</i>	<i>Sig.</i>	<i>Difference</i>	<i>+/- Limits</i>
END – INITIAL		0.236538	0.244963
END – INTERMEDIATE	*	0.340385	0.277996
INITIAL – INTERMEDIATE		0.103846	0.277996

Para CRECIMIENTO por NIVEL DE RELIGIOSIDAD					
Source	Sum of squares	Df	Mean square	Razón-F	Valor-P
Between groups	4.24791	4	1.06198	2.70	0.0333
Intra groups	51.8871	132	0.393084		
Total (Corr.)	56.135	136			

Multiple Range Tests for GROWTH by NIV-RELIGIOSITY

Method: 95.0 percent LSD

Level	Cases	Average	Homogeneous groups
Not religious	12	4.69167	X
Moderate religious	48	4.94583	XX
Little religious	37	5.13243	XX
Religious	35	5.25714	X
Highly religious	5	5.36	XX
<i>Contrast</i>	<i>Sig.</i>	<i>Difference</i>	<i>+/- Limits</i>
Highly religious - Not religious	*	0.668333	0.660147
Highly religious - Little religious		0.227568	0.590922
Highly religious – Religious		0.102857	0.592929
Highly religious – Moderate religious		0.414167	0.582806
Not religious - Little religious	*	-0.440766	0.412001
Not religious – Religious	*	-0.565476	0.414874
Not religious – Moderate religious		-0.254167	0.400273
Little religious – Religious		-0.12471	0.292431
Little religious – Moderate religious		0.186599	0.271319
Religious – Moderate religious	*	0.31131	0.275661

* indicates a significant difference

Source: Own elaboration

The results of the simple ANOVA on Protection and the variable Level of Religiosity that were presented in table 10 confirm the significant relationship between these. On the other hand, the Multiple Range Tests indicate that there are significant differences between the Highly religious and Non-religious students, between Non-religious and Religious and between the Religious and the moderate Religious.

Table 10: Simple ANOVA and Multiple Range Tests

For PROTECTION by RELIGIOSITY LEVEL					
Source	Sum of squares	df	Mean square	F-Ratio	P-Value
Between groups	5.08843	4	1.27211	3.21	0.0149
Intra groups	52.2834	132	0.396086		
Total (Corr.)	57.3718	136			

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Multiple Range Tests for PROTECTION by NIV-RELIGIOSITY

Method: 95.0 percent LSD

Level	Cases	Average	Homogeneous groups
Not religious	12	4.13333	X
Moderate religious	48	4.30417	XX
Little religious	37	4.52162	XXX
Religious	35	4.68571	X
Highly religious	5	4.84	XX

Contrast	Sig.	Difference	+/- Limits
Highly religious - Not religious	*	0.706667	0.662663
Highly religious - Little religious		0.318378	0.593175
Highly religious – Religious		0.154286	0.595189
Highly religious – Moderate religious		0.535833	0.585027
Not religious - Little religious		-0.388288	0.413571
Not religious – Religious	*	-0.552381	0.416455
Not religious – Moderate religious		-0.170833	0.401798
Little religious – Religious		-0.164093	0.293545
Little religious – Moderate religious		0.217455	0.272353
Religious – Moderate religious	*	0.381548	0.276712

* indicates a significant difference

Source: Own elaboration

3) For the factors associated with the values of the ECI in relation to Intrinsic Motivation and Extrinsic. Table 11 identifies that the School Cycle variables with a P Value of 0.0281 and the Level of Religiosity with a P Value of 0.0320 have a significant relationship with the values of the ECI oriented to Intrinsic Motivation. In relation to Motivation Extrinsic, the variable Level of Religiosity has a significant relationship with this type of motivation as indicated by P-Value of 0.0125

Table 11: Multifactor Variance Analysis

For INTRINSIC MOTIVATION - Sum of Squares Type III					
Source	Sum of squares	df	Mean square	F-Ratio	P-Value
MAIN EFFECTS					
A: Sex	0.838447	1	0.838447	2.23	0.1382
B: SCHOOL CYCLE	2.76679	2	1.38339	3.67	0.0281
C: RELIGIOSITY LEVEL	4.11116	4	1.02779	2.73	0.0320
WASTE	48.5906	129	0.376672		
TOTAL (CORRECTED)	57.0994	136			
Analysis of Variance for EXTRINSIC MOTIVATION - Type III Sum of Squares					
Source	Sum of squares	df	Mean square	F-Ratio	P-Value
MAIN EFFECTS					
A: Sex	0.43367	1	0.43367	1.16	0.2836
B: SCHOOL CYCLE	0.944874	2	0.472437	1.26	0.2862
C: RELIGIOSITY LEVEL	4.97657	4	1.24414	3.33	0.0125
WASTE	48.2474	129	0.374011		
TOTAL (CORRECTED)	55.0194	136			

Note: All F-ratios are based on the mean square of the residual error

Source: Own elaboration

The results of the simple ANOVA presented in table 12 confirm that the variables School Cycle with a P-Value of 0.0408 and the Level of Religiosity with a P-Value of 0.0296 have a significant relationship with the values of the ECI oriented to Motivation Intrinsic.

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On the other hand, the results of the Multiple Range Tests refer to differences significant in the School Cycle variable among students who are at the end of their career and those who are at an intermediate level. In relation to the variable Level of Religiosity of students, significant differences were found between the Highly religious and the non-religious, between the non-religious and the slightly religious, between the non-religious and the Religious and between the Religious and the Moderate Religious.

Table 12: Simple ANOVA and Multiple Range Test

For INTRINSIC MOTIVATION per SCHOOL CYCLE					
<i>Source</i>	<i>Sum of squares</i>	<i>Df</i>	<i>Mean square</i>	<i>F-Ratio</i>	<i>P-Value</i>
Between groups	2.66257	2	1.33128	3.28	0.0408
Intra groups	54.4368	134	0.406245		
Total (Corr.)	57.0994	136			

Multiple Range Tests for INTRINSIC MOTIVATION by SCHOOL CYCLE

Method: 95.0 percent LSD

<i>SCHOOL CYCLE</i>	<i>Cases</i>	<i>Average</i>	<i>Homogeneous groups</i>
INTERMEDIATE	33	4.88485	X
INITIAL	52	4.99231	XX
END	52	5.225	X

<i>Contrast</i>	<i>Sig.</i>	<i>Difference</i>	<i>+/- Limits</i>
END – INITIAL		0.232692	0.247227
END – INTERMEDIATE	*	0.340152	0.280565
INITIAL – INTERMEDIATE		0.107459	0.280565

For INTRINSIC MOTIVATION by NIV-RELIGIOSITY

<i>Source</i>	<i>Sum of squares</i>	<i>Df</i>	<i>Mean square</i>	<i>F-Ratio</i>	<i>P-Value</i>
Between groups	4.43018	4	1.10755	2.78	0.0296
Intra groups	52.6692	132	0.399009		
Total (Corr.)	57.0994	136			

Multiple Range Tests for MOT-INTRINSECA by RELIGIOSITY LEVEL

Method: 95.0 percent LSD

<i>Level</i>	<i>Cases</i>	<i>Average</i>	<i>Homogeneous groups</i>
Not religious	12	4.65	X
Moderate religious	48	4.94792	XX
Little religious	37	5.1027	XX
Religious	35	5.23714	X
Highly religious	5	5.42	XX

<i>Contrast</i>	<i>Sig.</i>	<i>Difference</i>	<i>+/- Limits</i>
Highly religious - Not religious	*	0.77	0.665103
Highly religious - Little religious		0.317297	0.595359
Highly religious – Religious		0.182857	0.597381
Highly religious – Moderate religious		0.472083	0.587182
Not religious - Little religious	*	-0.452703	0.415094
Not religious – Religious	*	-0.587143	0.417989
Not religious – Moderate religious		-0.297917	0.403278

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Little religious – Religious		-0.13444	0.294626
Little religious – Moderate religious		0.154786	0.273356
Religious – Moderate religious	*	0.289226	0.277731

* indicates a significant difference

Source: Own elaboration

Table 13 in relation to Extrinsic Motivation confirms that the Variable Level of Religiosity with a P Value of 0.0103 has a significant relationship with this type of motivation. Within the variable Level of Religiosity, differences are found between the Highly religious students and the Non-religious, between the Non-religious and the Little religious, between the Non-religious and the Religious and between the Religious – the Religious moderate.

Table 13: SIMPLE ANOVA and MULTI-RANGE TEST

ANOVA para MOTIVACIÓN EXTRINSECA por NIVEL DERELIGIOSIDAD					
Source	Sum of squares	df	Mean square	F-Ratio	P-Value
Between groups	5.20047	4	1.30012	3.44	0.0103
Intra groups	49.8189	132	0.377416		
Total (Corr.)	55.0194	136			

Multiple Range Tests for EXTRINSIC MOTIVATION by LEVEL OF RELIGIOSITY

Method: 95.0 percent LSD

Level	Cases	Average	Homogeneous groups
Not religious	12	4.19167	X
Moderate religious	48	4.3875	XX
Little religious	37	4.60811	XX
Religious	35	4.76286	X
Highly religious	5	4.92	XX

Contrast	Sig.	Difference	+/- Limits
Highly religious - Not religious	*	0.728333	0.646857
Highly religious – Little religious		0.311892	0.579026
Highly religious – Religious		0.157143	0.580992
Highly religious – Moderate religious		0.5325	0.571073
Not religious - Little religious	*	-0.416441	0.403706
Not religious – Religious	*	-0.57119	0.406521
Not religious – Moderate religious		-0.195833	0.392214
Little religious – Religious		-0.154749	0.286543
Little religious – Moderate religious		0.220608	0.265856
Religious – Moderate religious	*	0.375357	0.270112

* indicates a significant difference

Source: Own elaboration

IV. CONCLUSIONS

(1) ECIs recognize and appreciate the human values presented to them. The contents motivational motivations that guide them primarily are the goods related to Hedonism, this is having a good time, enjoying the pleasures of life and taking advantage of opportunities to have fun, which is compatible with MacIntyre's (2004) emotivist vision. They also estimate the goods related to Benevolence, that is, taking care of close people, helping the people they care about, taking care of the needs of their loved ones, being a friend and family member reliable; This is consistent with the results of Hatch, M.R. Et al (2022) and Hernández G. (2020).

As well as the goods linked to Self-Direction and Achievement. The global worldview is permeating the consciousness of the ECI by virtue of the hierarchy of values that characterizes them.

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(2) ECI feel better projected by the values of the Self-transcendence dimension, which implies that they are motivated to preserve and promote the good of others, followed by Conservation refers to preserving and protecting the *status quo*.

(3) ECIs lean very slightly towards the values in which they are direct beneficiaries (Approach Personal) than those in which a collective good predominates (Social Approach).

(4) The ECI values prioritize anxiety-free growth, that is, those values that they express hedonism, stimulation, self-direction, benevolence and universalism. This suggests that ECI are oriented towards values that promote their self-realization and development staff. However, values are also projected, although to a lesser extent, that seek to avoid risk situations.

(5) Intrinsic Motivation predominates in the values of the ECI, that is, motivations related to with stimulation, self-direction, benevolence and universalism. This suggests that the students find more gratification in achieving their own goals and in their growth personal than in external approval or recognition.

(6) The hierarchy of values of the ECI is very similar in the level of progress of the students in their vocational training. This suggests that ECIs maintain consistency in their values. personal throughout their academic training. This consistency may indicate that the values of students are well ingrained, and that higher education does not modify these values over time.

(7) In relation to higher order values: Self-transcendence, Self-promotion, Openness to change and Conservatism. The Level of Religiosity of the students is a factor associated with value of Self-transcendence and Conservatism, so the alternative hypothesis (H1) is approved, it is that is, the greater the religiosity, the more the students appreciate Self-transcendence and Conservatism. On the other hand, the School Cycle variable is a factor associated with Openness to change so H1 is approved. In the rest of the cases, the null hypothesis (Ho) is approved. Is it is well known that the fact of being a man, or a woman does not affect people's values.

(8) The Level of Religiosity is a factor associated with the Social Approach, so the hypothesis is approved alternates (H1). In the other cases, the null hypothesis (Ho) is approved for the variables Sex and Cycle School. For the Personal Approach, the null hypothesis (Ho) is approved for the variables Sex, Cycle School and Level of Religiosity.

(9) In relation to anxiety-free growth, the variables School Cycle and Level of Religiosity they are associated factors of Growth, so (H1) is approved. On the other hand, also the Level of Religiosity is a factor associated with growth, so (H1) is also approved. For the variables Sex and School Year, Ho is approved.

(10) The variables School Year and Level of Religiosity are factors associated with Intrinsic Motivation Therefore, (H1) is approved for these variables and Ho for the variable Sex. The variable Level of Religiosity is a factor associated with Extrinsic Motivation, which is why H1 is approved and for variables Sex and School Year is approved Ho.

The conclusions reflect that International Trade (ECI) students mainly value hedonism and benevolence, aligning with MacIntyre's emotivist vision and the principles of self-direction and achievement according to Schwartz. The ECI show a strong inclination towards self-transcendence and conservation, prioritizing values that promote collective well-being and preservation of the status quo. Values that promote personal growth and self-actualization, which indicates deep-rooted intrinsic motivation. Although the level of religiosity influences self-transcendence and conservatism, and the school year influences openness to change, ECI values are consistent throughout their professional training, without sex having a significant impact.

V. INTERVENTION PROPOSALS

(1) Consider three conditions for students to grow: Strengthen the meaning and purpose of degree in International Commerce identifying the cardinal values that guide the practice of professionals in this area; encourage student commitment to this purpose and strengthen the establishment of links that generate a favorable environment for their achievement. In education it is essential that the actors in the teaching-learning processes share a common language regarding meanings. This intervention in the management academics favor professional identity, a sense of belonging, integration and academic commitment. On the other hand, it fosters the need to develop the virtues and explicit congruence with the values of the institution.

(2) Incorporate the cardinal values of the degree in the curricular design, specifically in the conceptualization of the career as an element of unity that guides the teaching processes learning during the delivery of subject programs. Annex 1 describes the cardinal values and their application in International Trade.

(3) Periodically evaluate students' perceptions regarding the level of achievement of the cardinal values of the degree in International Commerce. Annex 2 provides a scale for its evaluation and the criteria for its interpretation.

(4) Use the cardinal values in the promotion of the degree, in vocational guidance and professional. Especially in teaching, for example through academic projects focused on the analysis of both global and national value chains, in analysis of new markets, as well as those that compare products and brands, this will allow identify differences between beneficiaries.

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(5) Use the cardinal values in the promotion of the degree, in vocational guidance and professional, and particularly in teaching through academic projects that result key to their appropriation.

(6) Use the hierarchy of values that characterizes students to guide the processes of teaching-learning in the subjects and leading them assertively towards the achievement of the goals transcendent of professional practice. This is a way of life through which people they fulfill themselves vocationally and find their well-being and good living in service to others.

ACKNOWLEDGMENT

The support of the Dean Mtro is appreciated. Ángel Israel Muñoz Hernández, to Mtra. Maria Guadalupe Átala Sosa, Director of the International Trade Program and Mtro. Edgar Marque, director of the Academic Department for carrying out this research.

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Annex 1

Schwartz HUMAN VALUES PROFIL

Instructions						
Below are brief descriptions of different people. Please read each description and think about how much that person resembles you. Mark an X in the box on the right that indicates to what extent the person in the description resembles you.						
Attributes of the person	How much does this person resemble you?					
	Not at all like me (1)	Not like me (2)	A little like me (3)	Moderately like me (4)	Like me (5)	Very like me (6)
1. It is important for him to develop his own way of seeing things.						
2. It is important for him that his country is stable and safe.						
3. It is important for him to have a good time.						
4. It is important for him to avoid upsetting other people.						
5. It is important for him that the weak and vulnerable in society are protected.						
6. It is important for him that people do what he says they should do.						
7. It is important for him to never think he deserves more than others.						
8. It is important for him to take care of nature.						
9. It is important for him that no one embarrasses him.						
10. It is important for him to always look for different things to do.						
11. It is important for him to take care of the people who are close to him.						
12. It is important for him to have the power that money can give.						

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13. It is important for him to avoid getting sick and protect his health.						
14. It is important for him to be tolerant of all types of people and groups.						
15. It is important for him to not transgress the rules or regulations.						
16. It is important for him to make his own decisions about his life.						
17. It is important for him to have ambitions in life.						
18. It is important for him to maintain traditional values and ways of thinking.						
19. It is important for him that the people he knows have complete confidence in him.						
20. It is important for him to be rich.						
21. It is important for him to participate in activities to defend nature.						
22. It is important for him to never bother anyone.						
23. It is important for him to develop his own opinions.						
24. It is important for him to protect his public image.						
25. It is important for him to help the people he appreciates.						
26. It is important for him to be personally safe and protected.						
27. It is important for him to be a reliable and trustworthy friend.						
28. It is important for him to take risks that make life exciting.						
29. It is important for him to have the power to make people do what he wants.						
30. It is important for him to plan his activities independently.						
31. It is important for him to comply with the rules even when no one is watching him.						
32. It is important for him to be very successful.						
33. It is important for him to follow the customs of his family or religion.						
34. It is important for him to listen to and understand people who are different from him.						
35. It is important for him to have a strong government that can defend its citizens.						
36. It is important for him to enjoy the pleasures of life.						
37. It is important for him that all people in the world have equal opportunities in life.						
38. It is important for him to be humble.						

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39. It is important for him to come to understand things for himself.						
40. It is important for him to respect the traditional customs of his culture.						
41. It is important for him to be the one who tells others what to do.						
42. It is important for him to obey all laws.						
43. It is important for him to have all kinds of new experiences.						
44. It is important for him to possess expensive things that show his wealth.						
45. It is important for him to protect the natural environment from destruction or contamination.						
46. It is important for him to take advantage of every opportunity to have fun.						
47. It is important for him to take care of all the needs of his loved ones.						
48. It is important for him that people recognize what he achieves.						
49. It is important for him to never be humiliated.						
50. It is important for him that his country protects itself from all threats.						
51. It is important for him to never make other people angry.						
52. It is important for him that everyone is treated fairly, even people he doesn't know.						
53. It is important for him to avoid anything dangerous.						
54. It is important for him to be satisfied with what he has and not ask for more.						
55. It is important for him that all his friends and family can completely trust him.						
56. It is important for him to be free to choose for himself what he does.						
57. It is important for him to accept people even when he disagrees with them.						
Source: Schwartz (2012)						

Annex 2

Values for the practice of professionals in International Trade

Within the framework of the institutional philosophy and the values that postulate TRUTH, BEAUTY, UNITY AND GOODNESS. The values presented below synthesize universal values and the practice of virtues, placing particular emphasis on integrity and moral purpose in the professional sphere.

The four cardinal values of International Trade professionals are:

1. Universalism (Related to the values Goodness and Beauty). This value focuses on the understanding, appreciation, collaboration, responsibility, and protection of the well-being of all people and nature.

- **Application.** - International trade professionals must promote business practices equitable and sustainable that benefit all parties involved and respect the environment atmosphere. This includes adhering to international standards of human rights and fair labor standards.

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2. Integrity (Related to the value of Unity and the Virtue of Justice). Integrity implies act ethically and honestly, maintaining coherence between actions and principles morals.

- **Application.** - Professionals must conduct transactions and negotiations fairly and transparent, ensuring that all parties comply with established agreements and avoid corrupt or deceptive practices. Integrity fosters trust and reputation in the international market.

3. Responsibility (Related to Truth and Virtue of Prudence). Responsibility involves the ability to make informed decisions and consider long-term consequences of the actions.

- **Application.** - Professionals should carefully evaluate the risks and benefits of their business decisions, considering not only economic gains but also the social and environmental impact. Responsibility also includes compliance with laws and international regulations.

4. Innovation (Related to Self-Direction and Stimulation Values). Innovation refers the ability to introduce new ideas, products and methods to improve efficiency and competitiveness.

- **Application.** - Professionals must constantly look for ways to innovate and improve their business practices, adapting to changes in the global market and taking advantage of new technologies and opportunities. This includes encouraging creativity and initiative in solving of problems and the exploration of new markets.

These core values not only guide the actions and decisions of trading professionals internationally but also reflect a commitment to ethics and social responsibility, essential elements for a sustainable and equitable business practice in the global context.

Source: Adapted from UAG, S. Schwartz (2012) and A. MacIntyre (2016)

Annex 3

Values Guiding the Practices of International Trade Professionals

	(1)	(2)	(3)	(4)	(5)	(6)
Universalism: Bond and Beauty						
1. I strive to promote trade practices that are fair and equitable for all parties involved.						
2. I consider it important to respect and protect the environment in all my business decisions.						
3. I ensure that my business actions do not violate the human rights of any person.						
Integrity: Unity and Justice	(1)	(2)	(3)	(4)	(5)	(6)
4. I conduct all my transactions and negotiations fairly and transparently.						
5. I avoid any kind of corrupt or deceptive practice in my work.						
6. I maintain high ethical standards in all my professional interactions.						
Responsibility: Truth and Prudence	(1)	(2)	(3)	(4)	(5)	(6)
7. I carefully evaluate the risks and benefits of my business decisions.						
8. I consider the social and environmental impact of my business decisions.						
9. I comply with all international laws and regulations in my business activities.						
Innovation: Self-direction and Stimulation	(1)	(2)	(3)	(4)	(5)	(6)
10. I constantly seek ways to innovate and improve my business practices.						
11. I adapt quickly to changes in the global market.						
12. I take advantage of new technologies and opportunities to improve my company's competitiveness.						

Interpretation of the Scale:

- Totally disagree (1): The respondent does not adopt the value reflected in the statement at all.
- Disagree (2): The respondent adopts the value reflected in the statement to a lesser extent.
- Somewhat disagree (3): The respondent adopts the value reflected in the statement to a limited degree.
- Somewhat agree (4): The respondent adopts the value reflected in the statement to a moderate degree.
- Agree (5): The respondent adopts the value reflected in the statement to a great extent.
- Totally agree (6): The respondent fully adopts the value reflected in the statement.

This scale can be used in surveys to assess how international trade professionals perceive and apply these values in their daily practice. The aggregated score for each value can provide a clear view of the respondents' ethical and professional orientation in relation to the proposed values.

Source: Adapted from UAG, S. Schwartz (2012) and A. MacIntyre (2016)



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