# The values of Portuguese International Cooperation for Development

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### Abstract

International Cooperation for Development has taken on specific importance in scientific research. Many studies can now be found. Generally speaking, these analyses have attempted not only to explain the historical/institutional and strategic development but also to provide the basis for deliberations on a long line of ideas, values and practices which have now been mapped out, with a focus also on the results in terms of partner countries. Portuguese Cooperation is no exception and, in a general way, all the published material where this cooperation is seen in context refers directly or indirectly to the overall values that govern its activities. There are, however, no studies that identify the individual values that serve as a point of reference for the work of those involved in Cooperation in terms of its practices for choosing, managing and assessing projects. In this article we aim to turn the spotlight on the values considered to be the guiding principles underpinning the actions of the individuals involved in Portuguese Cooperation.

**Keywords:** Portuguese Cooperation; general values; individual values.

## 1. Introduction

International Cooperation for Development has taken on an important role on the international scene, and this has been reflected not just in the international agenda but also in scientific research. In terms of the international agenda, the documents detailing the decisions that form the basis of the policy of Cooperation give a clear indication of the importance of this, while in the scientific community, the considerations and the articles and work or research published on these strategies, policies and results at a global level show that Development has ceased to be a topic debated only by the political elites and by governments. It has come to include the active participation of civil society in general and of academia in particular.

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Where the Portuguese scientific community is concerned, there has been an ever increasing number of publications. However, and in spite of the range and quality of the themes analysed, the individual values of the players concerned with Cooperation continue to be put to one side. Mention is made of the overall values underlying Portuguese Cooperation, but there is no consideration of the guiding principles behind individual and collective action of those actively involved in Cooperation or thinking of getting involved.

Given this, there is a gap to be filled, and this idea led to the creation of a list of these individual values.

In order to see what values were involved, we planned and drew up a questionnaire based on Schwartz's Theory of Human Values, using the model that he developed with Tamayo (1993), along with the method used by Ronald Inglehart, applied to Portugal. We took as a point of reference the Code of Conduct drawn up by what was the IPAD, and is now Camões-ICL. We also drew on the CONCORD Code of Conduct.

## 2. Schwartz's Theory of Human Values

Schwartz's Theory of Human Values has proved to be a landmark, given its theoretical coherence and the various tools that have been developed in the study of individual values (The SVS[3] and the PVQ[4]).

Schwartz defines values as *«desirable, trans-situational goals, varying in importance, that serve as guiding principles in people's lives».* He believes that «*values are derived from universal requirements of the human condition, pre-existing the individual*» and are formed by needs [biological, social (which are those that relate to the regulation of the «*interpersonal interactions*» themselves), and socio-institutional (inherent not only to survival, but also to the well being of groups of individuals)] (Ferri et al., n.d., pp. [3]-[4]).

Considering that they «*are a motivational construct that transcends specific actions and situations*», Schwartz asserts that they themselves can be ordered in terms of their importance in relation to the others (as cited in Bilsky, 2009, p. 16) and, because of their diversity, they should be grouped by specific categories which can be distinguished from the others by their motivational content.

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[3] Based on Rokeach's theoretical model, more specifically with the Rokeach Value Survey (RVS) used as a tool. The SVS also completes the RVS in the «*sectors presented below*», given that Schwartz «*developed a more differentiated response to assess specific human values*» (Bilsky, 2009, p. 18).

[4] The specific feature of this tool is that the main task of the participant is to make a comparison with other individuals of the same gender (Bilsky, 2009).

To reach this point, he developed a methodology where these motivational types can be ordered in a list of 10: power («*social status, control or dominance over people and resources*»), achievement («*personal success through demonstrating competence according to social standards*»), hedonism («*pleasure and sensuous gratification for oneself*»), stimulation («*excitement, novelty and challenge in life*»), self-direction («*independent thought and action; choosing, creating, exploring*»), universalism («*understanding, appreciation, tolerance, and protection for the welfare of all people and for nature*»), benevolence («*preserving and enhancing the welfare of those with whom one is in frequent personal contact*»), tradition («*respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self*»), conformity («*restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations and norms*») and security («*safety, harmony, and stability of society, of relationships and of self*») (Bilsky, 2009, p. 16).

These motivational types are grouped into 2 bipolar dimensions: opening to change *vs.* conservation; and self-transcendence *vs.* self-enhancement. There is a wide range of values associated to these motivational types, among them freedom, independence, courage, curiosity … (Annex 1).

## 3. Portuguese Cooperation

Following the 25 April 1974 revolution in Portugal, the country's Cooperation policy became decentralised, both in organic terms and in the definition of its strategy. This remained so until 1999. Its institutional framework dates from the 1970s but an effective Cooperation programme only began to emerge in 1985, when the post of Secretary of State for Foreign Affairs and Cooperation was created. This was only materially consolidated in 1999, when there were the first strategic guidelines that came with approval in the Council of Ministers (RCM no. 43/99, of 18 May, Portuguese Cooperation on the threshold of the 21st century). The second strategic document emerged in 2005 with the RCM no. 196/2005, of 22 December, A Strategic Vision for Portuguese Cooperation. In this year, was a clear continuation of the others, arises *the* Strategic concept of Portuguese Cooperation 2014-2020 (RCM no. 17/2014, of 7 March).

Should be noted that until Strategic concept arise, the Strategic vision has remained in force in spite of the structural change that stemmed from the 2012 decision to bring together in the Ministry of Foreign Affairs the functions of Cooperation, the dissemination of the Portuguese language and economic diplomacy.

These documents set out the policy of Portuguese Cooperation as part of its foreign policy: to take an approach focused above all on peace, the spirit of solidarity between peoples, the setting up and consolidation of a democratic political regime in every country, whatever its culture, religion or ethnic origins.

It gives pride of place to respect for human rights, to promotion of the Portuguese language and protecting the environment (Sangreman, 2009). These points of reference are in fact the general values which govern the activities under the aegis of Portuguese Cooperation.

It is important to highlight the fact that 2 features of Portuguese Cooperation have been constant since the 1974 revolution:

(1) The relationship with PALOPs, with assistance geared to helping in all those sectors that are essential for economic and social development. This position has recently been extended to include East Timor. It should be emphasised that these two geographical areas are the dominant points in the policy of Cooperation, and this means that other countries appearing on related statistics merely reflect the opening of credit lines for companies (Morocco) or military and policing missions (the Balkans, Afghanistan and so on);
(2) The decentralised structure, which has helped towards an increase in the number of players and the wide range of organisations involved (NGOs, town and city councils, ministries, universities, polytechnics, courts, foundations, cooperatives, churches, hospitals …).

RCM no. 43/99, of 18 may, sets out the aims: to bring together different areas (the political and economic and the cultural); the dynamics of forming an international community based on the whole range of relationships between countries where Portuguese is the official language; and getting closer again to other regions and peoples.

Over the years, a series of tools has been developed with Cooperation in mind, among them the indicative Cooperation programmes, the integrated Cooperation programmes, the technical Cooperation delegations and funding institutions such as the APAD or the SOFID.

In terms of structure, the Portuguese Cooperation system has been modified at some points, but nothing substantial, for instance in 2002 and 2003, when APAD was closed down and there was a return to a model having one institute coordinating Cooperation (IPAD), with a return also to the administrative culture of a General Directorate of Public Administration; and when there was a merger between IPAD and the Camões Institut, a public institute fostering the expansion of the Portuguese language across the world, with a new Camões merging (Camões-ICL) early in 2012 (Decree Law no. 21/2012, of 30 January).

## 4. The values of Portuguese Cooperation as seen by those who work in the field

During our research, we found that in general the literature with specific reference to Portuguese Cooperation and particularly to its system identifies very clearly the so-called general values of Cooperation which we have already referred to.

Moreover, in terms of the values expressed by IPAD and taken up by Camões-ICL, the Code of Conduct lists a set of values founded on some solid principles which have also been adopted. These include «*equality, impartiality, non-partisanship, transparency, integrity and the careful allocation of scarce public resources*». The values in reference are: «*excellence based on rigour, quality, efficiency and effectiveness*»; «*truth, integrity and transparency*»; «*equal treatment, impartiality, a non-partisan approach and justice*»; «*quality and productivity in work done, equal treatment for people and opportunities and non-discrimination*» (IPAD, 2010, p. 4).

It is also clear from this document that there is zero tolerance of any practice associated with fraudulent practices. These include corruption, bribery and other infractions such as using IPAD resources «*for personal purposes, for one's own benefit or that of third parties, as well as using information or facts that you find out through the exercise of your functions for your own benefit or that of third parties*». This is also true for those who for or with you (IPAD, 2010, p. 7).

As already mentioned, we have seen that the literature in general that refers to Portuguese Cooperation and its system notes that the general values of cooperation are in line with those set out in fundamental State documents, specifically those dealing with strategy in 1999, in 2005 and in 2014, along with the EU Code of Conduct to which Portugal subscribed in 2007 (IPAD, 2011).

This position can be summed up in the IPAD (2011, p. 420) statement: «*The policy of Cooperation for Development as part of foreign policy is governed by the general principles that underlie the intervention of the Portuguese State in foreign affairs, centred on values such as working towards peace, showing solidarity, fostering democracy and he rule of law, defence of human rights and basic liberties, defence of and assertion in the portuguese language, conservation of the environment and equal opportunities for all*».

To sum up, and as we have already briefly mentioned, Portuguese Cooperation is without doubt a priority of Portuguese foreign policy, where the core values are solidarity, respect for human rights and good democratic governance. It is a policy that follows the basic principles of equality, impartiality, non-partisanship, transparency, integrity and the careful allocation of scarce public resources.

In terms of NGDOs, the Portuguese platform is in line with the CONCORD Code of Conduct, which refers to 3 important principles:

- «Respect for the dignity of the people concerned;
- Belief in the equality of all people»;
- Acceptance of the need to promote fairness, solidarity and justice» (CONCORD, 2006, p. [1]).

Over and beyond this Code, Portuguese NGDOs subscribe to the European NGDO Charter, where the values set down as being those that these organisations hold are:

- Social justice, fairness and respect for human rights;
- Participation of the people for whom they are working;
- Involvement of civil society in Cooperation for Development;
- Service for partners from the south – the NDGOs will not serve their own interest, but rather those of their partners.

A survey was carried out in Portugal in 2009, involving 23 NGDOs on the subject of decentralised Cooperation. It was carried out by the Portuguese NGDO Development Platform, and gave 22 items from which to choose up to 8 principles. The salient points in the responses were: empowerment of local organisations, alignment, participation, procedures carried out on site, and transparency. According to Garcia (2009), in the same survey was sought to obtain directions for the preparation of an Ethical Code of Conduct, and was obtained 5 points (chosen by 61% to 74% of the respondents): refusal to contemplate any form of influence peddling or favours; respect for the principles of equality of opportunity; social and environmental responsibility; a guarantee to provide information to all partners and public information on the activities of the organisations concerned.

As for standards in international Cooperation, Sangreman (2009, p. 38) states that a range of authors share the opinion that «*standards make up the preferences of those who are in the "field"* [of International Cooperation for Development] *whether it be individuals or those who represent a collective identity*».

The most up-to-date set of standards that can be found in the literature on International Cooperation for Development are, according to the author cited above (2009, pp. 39-40): justice, fairness, democracy, responsibility, transparency, openness, freedom, peace, security, stability in each State, respect for human rights, the rule of law, equality of gender, policies developed on the basis of a market economy and the general wish to «*create fair and democratic societies*».

For the research in hand, we have seen on the one hand that there is no literature identifying the values considered by the people employed or the volunteers in cooperation as guiding principles for individual or collective action in this field. Faced with such a situation, we developed and applied a questionnaire[5] to those involved in Portuguese Cooperation. The questionnaire was based on Schwartz' theory of human values and the model for the questionnaire was developed by the Schwartz with Tamayo (1993), and the method was set out by Ronald Inglehart[6] applied to Portugal (available in World Values Survey). The IPAD Ethical Code and the CONCORD Code of Conduct were also used.

We took as a given the Schwartz hypothesis that values are to be found on a continuous qualitative scale. Of the 61 values identified in Schwartz's theory, the research team chose 23. These, in our opinion, give the respondents some leeway in the area of Portuguese Cooperation. The questionnaire was available during 4 weeks (from 20 January to 20 February 2013), at an *on-line* platform – *SurveyMonkey*.

The target group did not form a specific set, so the questionnaire was sent to all the contacts on the government's platform to bring together the different players concerned – those at the Forum of Development Cooperation at the CEsA, and at the CEA.[7] It was also publicised *on-line* by the Centres and by the Portuguese NGDO Platform. The estimated total of recipients was 2,500. It should be noted that this methodology meant that there was no control over the dissemination that the potential respondents themselves chose to make.

Responses came from 422 people, mainly women, Portuguese by nationality and with university level academic qualifications.

| Education | Portuguese | Portuguese and another | Another | Total |
|-----------|-----------|------------------------|---------|-------|
| **Primary** | 2 | 1 | 0 | 3 |
| **Secondary** | 17 | 0 | 2 | 19 |
| **Higher** | 376 | 4 | 14 | 394 |
| **Total** | 395 | 5 | 16 | 416 |

**Table 1 – Responses on education and nationality**

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[5] See Annex 2.

[6] He is the coordinator of one of the world's most important pieces of research in this field: WVR. This is a global network made up of researchers and social scientists who study the changes in values that are seen and their impact in social and political life (como citado em World Values Research, n.d., p. 2).

[7] The last 2 were complementary files, though the main one came from the Forum, since it provided all the contacts, both the public and the private players.

| Education | Masculine | Feminine | Total |
|-----------|-----------|----------|-------|
| **Primary** | 0 | 3 | 3 |
| **Secondary** | 9 | 10 | 19 |
| **Higher** | 182 | 217 | 399 |
| **Total** | 191 | 230 | 421 |

**Table 2 – Responses on education and gender**

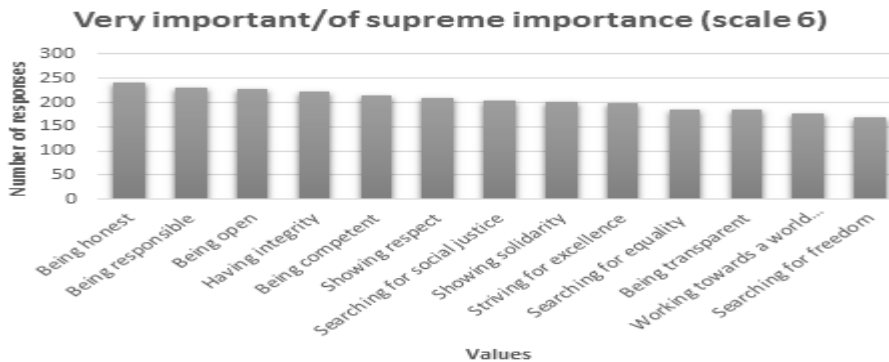| Age groups | Masculine | Feminine | Total |
|------------|-----------|----------|-------|
| **Up to 25** | 14 | 46 | 60 |
| **Between 26 and 35** | 38 | 63 | 101 |
| **Between 36 and 50** | 52 | 75 | 127 |
| **Between 51 and 65** | 53 | 32 | 85 |
| **Over 65** | 35 | 14 | 49 |
| **Total** | 192 | 230 | 422 |

**Table 3 – Age groups by gender**



**Figure 1 - Values and numbers of responses (very important/ of supreme importance - scale 6)**

The information on these Tables from 2 to 3 gives us the possibility of different readings. From these we would like highlight the following from an assessment of the absolute figures in the esponses, taking into account the thirteen values that stand out the most clearly[8] as having special importance – scale 6 (showing solidarity, being responsible, being open, being honest, being competent, being transparent, having integrity, showing respect, searching for social justice, striving for excellence, searching for freedom, searching for equality and working towards a world at peace):

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[8] When there are two responses with the same number, they are put in the same place in the order. They are indicated with an asterisk (*).

(1)  If we take the scores of all the respondents (Annex 3), we have a pattern composed of being honest, being responsible, being open, being competent, showing solidarity, transparent, having integrity, showing respect, and searching for social justice, striving for excellence, searching for freedom, searching for equality and working towards a world at peace.

(2)  If we just take the scores of men, we have a pattern made up of being honest, being open, being responsible, being competent, showing solidarity, being transparent, and striving for excellence, searching for social justice, having integrity and showing respect.

(3)  If we just take the scores of women, we have a pattern made up of having integrity, being honest, being responsible, showing respect, being open, being creative, searching for social justice and working a world at peace, being competent, showing solidarity, searching for equality, searching for freedom, being transparent and being independent.

(4)  If we take respondents who were 20 years old or more in 1974[9] we have a pattern made up of the values: searching for a world at peace, being honest, being responsible, having integrity, being open, being competent, striving for excellence, showing solidarity, being in search of social justice, showing respect.

(5)  For those under 20 in 1974, the pattern is composed of being honest, being open, being responsible, having integrity, showing respect, being competent, searching for social justice, showing solidarity, striving for excellence, searching for equality and being transparent.

If we look at the findings in relative terms, that is, by taking the responses very important (scale 5) and of supreme importance (scale 6) together in relation to the total number of respondents for each criterion, we have:

(1)  If we take the scores of all the respondents, we have a pattern composed of showing solidarity, being responsible, being open, being honest, being competent, being transparent, having integrity, being in search of social justice, striving for excellence, being in search of freedom, being in search of equality, working towards a world at peace, being transparent.

(2)  If we just take the scores of men, we have a pattern made up of solidarity, being responsible, being honest, being open, being competent, having integrity, striving for excellence, searching for social justice, searching for freedom and being transparent.

(3)  If we just take the scores of women, we have a pattern made up of showing solidarity, being responsible, being in search of social justice (*), having integrity

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[9] The year of the revolution which saw the end of the totalitarian regime of the time and led to independence for what were then the colonies.

(*), being competent, being honest, showing respect, being in search of freedom, being in search of equality and being transparent.

(4) If we take respondents who were 20 years old or more in 1974, we have a pattern made up of showing solidarity, being honest, being responsible, being open, being competent, having integrity, being creative, searching for social justice, being transparent and being in search of freedom.

(5) For those under 20 in 1974, the pattern is composed of showing solidarity, being responsible, being open, being competent, being honest, having integrity, being in search of social justice, and working towards a world at peace, striving for excellence and searching for freedom.

We therefore have a pattern that does not vary much between men and women, nor between the generations. In the first case some variation can be seen in terms of importance, but only because men include striving for excellence and transparency in the top ten, while women replace showing respect and searching for equality, with transparency appearing in eleventh place.

The difference in terms of generations is a little bigger, with older people including the values of being creative and transparency and younger people replacing these by striving for excellence and working towards a world at peace.
We believe that these data also show a relatively weak position on he value scale from respondents choosing transparency, independence or environmental concerns, which these days come up in all international documents and debates.[10]

## 5. Conclusions

Now that this work has been done, we are in a position to identify these values in a general way. In fact, and considering all the responses to the questionnaire, we can consider the following to be values of supreme importance (scale 6): showing solidarity, being responsible, being open, being honest, being competent, being transparent, having integrity, showing respect, searching for social justice, striving for excellence, searching for freedom, searching for equality and working towards a world at peace.

Identifying these values gives real added value, since it allows us to understand a whole set of motivations that characterise those who undertaken Cooperation activities in the field. In addition, this is a real innovation, since the only values identified to date were those that emanated from the minds of governmental leaders, inspired to a greater or lesser extent by EU and DAC/OECD documents.

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[10] Of the 422 only 54 answered the question on what their profession was, so an asessment of this issue is not significant.

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## Annex 1: Complete list of values proposed by Schwartz and their definitions

| Motivational type | Values and definition |
|---|---|
| Self-Direction | **Curiosity** (interested in everything, explorer), **Creativity** (being unique, imaginative), ***Liberty*** (liberty of action and thought), **Choice/Self-determination** (choosing own goals), ***Independent*** (self-sufficient, self-confident), ***Self-respect*** (belief in one's own value) |
| Stimulation | **Daring** (in search of adventure, risk), **Varied Life** (full of challenges, novelties and changes), ***Exciting Life*** (stimulating experiences) |
| Hedonism | ***Pleasure*** (satisfaction of desires), **Life of Pleasure** (love of eating, sex, leisure, etc.) |
| Achievement | **Successful** (reaching objectives), ***Competent*** (competent, effective, efficient), **Ambitious** (hard-working, with aspirations), **influential** (with impact on people and events), **intelligent** (logical, rational), <u>**clever**</u> (getting round problems to reach desired goal) |
| Power | **Social power** (control over others, dominance), **authority** (the right to lead or command), **wealth** (material possessions, money), **preserving a public image** (protecting reputation), <u>**vanity**</u> (concern and care with appearance), ***social recognition*** (respect, approval from others) |
| Security | ***Clean*** (well-groomed, tidy), ***national security*** (protection of own Nation against enemies), **reciprocation of values** (avoid being in debt to anyone), **social order** (social stability), ***family security*** (security for loved-ones), **sense of belonging/sense of being part of something** (sense that others care about one), **healthy** (not being sick physically or mentally) |
| Conformity | ***Obedient*** (doing one's duty, honouring one's obligations), **respect for parents and elders** (showing respect, being honourable), **politeness** (courteous, well-mannered), **self-discipline** (self-control, resistance against temptations) |
| Tradition | **Aware of one's limits/acceptance of one's life** (accepting the circumstances of one's life), **devout** (dedicated to religious faith and belief), **humble** (modest, unassuming), **respectful of tradition** (preservation of long-standing customs), **moderate** (avoids extremes in feelings and actions), **privacy** (the right to a personal space) |
| Benevolence | ***Supportive/helpful*** (working for the welfare of others), ***honest*** (sincere, authentic), ***forgiving/indulgent*** (forgiving others), **loyal** (faithful to friends and in-groups), ***responsible*** (trustworthy, reliable), <u>**work**</u> (a worthwhile way og making a livivng), **spiritual life** (emphasis on spiritual and non-material issues), ***true friendship*** (close and supportive friends), ***mature love*** (deep emotional and spiritual intimacy), **seeing a meaning in life** (a purpose in life) |
| Universalism | **Protector of the environment** (preserver of nature), **unity with nature** (integration with nature), ***a beautiful world*** (beauty in nature and the arts), **open minded** (tolerant of different ideas and beliefs), **social justice** (correction of injustice, support for those who are weaker), ***Wisdom*** (a mature understanding of life), ***equality*** (equal opportunities for all), ***a world at peace*** (free of war and conflict), <u>**dreamer**</u> (always maintaining an optimstic view of the future), ***inner harmony*** (at peace with oneself) |
| | **Notes:**   The values in bold and underlined were added at the time of the study by Tamayo and Schwartz in Brazil (due to its highly specific culture). The main aim of the Brazil study was «*to verify the motivational structure of values with Brazilian examples*») (2004, p. 57).<br>Values in bold and italics are from the Rokeach scale of values (Menezes, Costa & Campos, pp. 67-68). |

**Source:** Pires (2004, p. 58); Menezes, Costa & Campos (1989, pp. 67-68).

## Annex 2: Questionnaire relating to values in Portuguese Cooperation

We would like to request your help for a scientific research project: Projeto Clusters da Cooperação Portuguesa: https:// http://pascal.iseg.utl.pt/~cesa/index.php/menuinvestigacao/projectos-em-curso/140 coordinated by Carlos Sangreman and part of a doctoral thesis by Raquel Faria (in profgess) entitled "The public policies of Portuguese Cooperation (1998 to 2012): an attempt at modelling" at the University of Coimbra.

Please fill in the questionnaire as per the instructions given. Please do not leave any question unanswered. There are no correct/incorrect answers.

We are particularly interested in your personal opinion. The quality of this research depends on the sincerity of your answers.

### Instructions

In this questionnair, you should assk yourself "What, in my opinion, are the values that govern individual and collective action in Portuguese Cooperation?"

Your task is to assess how important each value is for you as a main guideline for Portuguese Cooperation. The following scale should be used for this purpose:

As a main guideline for Portuguese Cooperation, this value is
not important // important // very important
0   1   2   3   4   5   6

0 – It means that this value is not at all important. It is not relevant as a guiding principle of the Portuguese Cooperation.

3 - It means that the value is important.

6 – It means that this value is very important. The higher the number, the higher the importance of value.

**ADDITIONAL INFORMATION:**          (Please answer all the questions)

1. Sex: Masculine ( )          Feminine ( )                    2. Age: ___

3. Nationality(ies) : Portuguese ☐     Other ☐     Which ?_____

4. Education:  Primary ( )  Junior ( )    Secondary ( )     Higher ( )

5. What is your profession? 6. What kind of entity in Cooperation are you working in?
   ☐                ☐                    ☐                       ☐

7. What countries have you been to, not as a tourist:                         ☐

Angola          Brazil          CapeVerde          Guiné Bissau          Mozambique

Sao Tome and Principe          Timor          European countries

Other countries          Which ones ?_____

## List of values

Before you start, read the values all through and assess their importance, bearing in mind the scale referred to already

Not at all important     Very important
0 -------1-----------2----------3------------4-----------5---------6
1) **Being open** (tolerant of different ideas and beliefs)
2) **Being affectionate** (regarding affection as important in personal relations)
3) **Being competent** (competent, effective, efficient)
4) **Having confidence** (being optimistic regarding people and institutions)
5) **Being courageous** (being capable of handling risky situations)
6) **Being creative** (being imaginative towards innovation)
7) **Always keeping one's dignity** (concern to "save face" for others)
8) **Striving for excellence** (rigour, quality, effectiveness, efficiency)
9) **Being honest** (sincere, authentic)
10) **Being humble** (modest, not pushy)
11) **Searching for equality** (aiming for equal opportunities for all)
12) **Being independent** (in relation to governments, economic groups and political parties)
13) **Being intelligent** (being logical, rational)
14) **Having integrity** (not tolerating behaviour that is illegal or on the fringe of being so)
15) **Searching for social justice** (correction of injustice, care for the downtrodden)
16) **Searching for freedom** (freedom of action, thought, association and expression)
17) **Being moderate** (avoiding extreme sentiments, positions and actions)
18) **Being a protector of the environment** (preserving nature)
19) **Showing respect** (belief in one's own value and that of others)
20) **Being responsible** (being trustworthy, reliable)
21) **Showing solidarity** (looking out for the welfare of others and oneself)
22) **Being transparent** (in behaviour, ideas and decisions)
23) **Working towards a world at peace** (free of wars and conflicts)

## Annex 3: Treatment of some of the data obtained through the questionnaire used

| Value | Not at all important/ Without importance (0) | Not at all important /Not very important (1) | Important /Quite important (2) | Important /Rather important (3) | Important (4) | Very important (5) | Very importan/ Of supreme importance (6) | Not mentioned |
|---|---|---|---|---|---|---|---|---|
| Being open | 0 | 3 | 8 | 17 | 40 | 89 | 228 | 38 |
| Being honest | 2 | 5 | 7 | 18 | 36 | 69 | 241 | 45 |
| Being responsible | 0 | 1 | 6 | 14 | 37 | 87 | 230 | 48 |
| Having integrity | 0 | 8 | 8 | 20 | 39 | 78 | 222 | 48 |
| Being competent | 3 | 2 | 5 | 17 | 44 | 100 | 215 | 37 |
| Showing respect | 0 | 1 | 6 | 18 | 44 | 0 | 210 | 144 |
| Searching for social justice | 2 | 3 | 6 | 27 | 42 | 89 | 205 | 51 |
| Showing solidarity | 1 | 2 | 5 | 17 | 8 | 102 | 201 | 87 |
| Striving for excellence | 2 | 5 | 10 | 21 | 50 | 91 | 198 | 46 |
| Searching for equality | 4 | 8 | 10 | 25 | 47 | 94 | 186 | 49 |
| Being transparente | 3 | 8 | 7 | 23 | 50 | 97 | 186 | 49 |
| Working towards a world at peace | 5 | 8 | 8 | 34 | 40 | 98 | 177 | 53 |
| Searching for freedom | 2 | 8 | 7 | 28 | 43 | 114 | 170 | 51 |
| Being independen | 5 | 8 | 17 | 35 | 61 | 81 | 166 | 50 |
| Maintaining dignity | 5 | 7 | 10 | 39 | 57 | 96 | 162 | 47 |
| Being creative | 1 | 5 | 10 | 24 | 73 | 111 | 161 | 38 |
| Being humble | 9 | 15 | 21 | 38 | 48 | 106 | 138 | 48 |
| Being a protector of the environment | 5 | 15 | 10 | 43 | 68 | 102 | 127 | 52 |
| Having confidence | 4 | 7 | 13 | 44 | 89 | 136 | 91 | 39 |
| Being inteligente | 1 | 6 | 9 | 47 | 94 | 119 | 98 | 49 |
| Being moderate | 3 | 14 | 16 | 47 | 66 | 115 | 110 | 52 |
| Being courageous | 8 | 17 | 20 | 41 | 91 | 109 | 98 | 39 |
| Being affectionate | 4 | 15 | 36 | 67 | 86 | 105 | 70 | 40 |