

AXIOLOGIA, VALORES PESSOAIS E RACIONALIDADES ÉTICAS: UMA PROPOSTA DE INTEGRAÇÃO DE REFERENCIAIS TEÓRICOS

Axiology, personal values and ethical rationalities: a proposal for theoretical frameworks integration

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RESUMO

Ética e valores pessoais são duas importantes teorias que fundamentam estudos da administração que analisam comportamentos e processo de decisão. Contudo, a relação entre tais temas é incipiente e carece de maior escrutínio, sobretudo a partir de estudos empíricos. O presente estudo teve por objetivo verificar a existência de relações entre valores pessoais (Schwartz, 1992; Schwartz et al., 2012) e as racionalidades éticas deontológicas e teleológicas. Foi realizado um Survey com amostra de 453 brasileiros. À exceção do valor Tradição, coerente com as hipóteses postuladas, os resultados demonstram que todos os valores de orientação coletivista se relacionam positivamente com as racionalidades deontológicas, assim como todos os valores de orientação individualista se relacionam positivamente com as racionalidades teleológicas. A confirmação empírica da relação entre ética e valores pessoais atende aos aclames de autores sobre o tema e abre espaço para a extensão de análises de fenômenos sociais amparadas em tais teorias.

Palavras-Chave: Valores pessoais; Ética; Racionalidades éticas

ABSTRACT

Ethics and personal values are two important theories that underlie management studies that analyze behaviors and decision-making processes. However, the relationship between these two themes is incipient and calls for in-depth investigation, mainly empirical studies. The present study aims at verifying the existence of relationships between personal values (Schwartz, 1992; Schwartz et al., 2012) and the ethical deontological and teleological rationalities. A survey into this issue was conducted with a sample of 453 Brazilian respondents. Consistent with the postulated hypotheses, the results showed that all individualistic-oriented values are positively related to teleological rationalities, just as all collectivist-oriented values are affirmatively related to deontological rationalities, except for the Tradition value. Empirical confirmation of the relationship between ethics and personal values answer the author's claims on the topic and allows the extension of analyzes of social phenomena supported by such theories.

Key-words: Personal values; Ethics; Ethical rationalities

1 INTRODUÇÃO

Ethics and personal values are themes often discussed in the management science field (Hunt & Vitell, 2006; Vitell & Muncy, 2005; Reynolds & Gutman, 2001; Beauchamp et al., 2004; Sagiv & Schwartz 2017; Trevino & Nelson, 2016; Javalgi & La Toya, 2018; Petrick, 2018; Lacznik & Murphy, 2019; Arieli & Roccas, 2020). An analysis of the literature on the topic shows advanced and consolidated theories about both themes. Nevertheless, despite the vast array of studies that have suggested connections between ethics and personal values theories (Feather 1988; Musser & Orke 1992; Ostini & Ellerman, 1997; Muncyestman, 1998; Shaw and Newholm 2002; Lan et al., 2010; Papaoikonomou, 2013; Holtbrugge et al., 2015; Pohling et al., 2015; Manyiwa & Brennam, 2016; Diddi & Niehm, 2017), gaps remain to be investigated, especially as far as the complexity of theoretical frameworks and the absence of empirical studies on the topic are concerned.

Whereas the theory of personal values developed by Professor Shalom Schwartz (Schwartz, 1992; Schwartz et al., 2012) is perceived as the main contemporary reference to the subject (Bilsky, 2009; Parks-Leduc et al., 2015), the Hunt and Vitell models for ethics in Marketing (1986; 1993; 2006) emerges as one of the main references to the topic (DeConinck & Lewis, 1997; Murphy, 2010; Schlegelmilch & Oberseder, 2010). Among important contributions, the model presented by Hunt and Vitell (2006) proposes that ethical judgments derive from two sorts of rationalities: one is the Deontological, which relies on preset beliefs, values and norms to determine what is ethical, the other is the Teleological rationality, which considers the consequences of an act or behavior as a primary reference when making ethical judgments.

By considering studies that demonstrate how personal values influence not only ethical attitudes but also behaviors involving some ethical components (Papaoikonomou, 2013; Manyiwa & Brennam, 2016; Diddi & Niehm, 2017; Turk & Avcilar, 2018; Schaefer et al. 2018), the current study addresses the claim made by authors interested in understanding how personal values relate to other psychographic characteristics of an individual (Parks-Leduc et al. 2015). It also meets calls for new studies into ethical decisions,

mainly those related to the antecedents of the ethical judgments (Schlegelmilch & Oberseder, 2010).

As a result, considering the fact that no empirical studies, more specifically investigations into the relationship between personal values (Schwartz et al., 2012) and the ethical rationalities assimilated by individuals (Hunt & Vitell, 2006) were found, the current research aims at answering the following question: *what is the relationship between Deontological and Teleological rationalities and personal values?*

The current study is based on the literature addressing ethics and personal values within the scope of business management. However, considering that such theories transcend the boundaries of management sciences, this discussion is considered valid in all areas in human sciences regarding the interest in understanding the social phenomenon through a cognitive-social approach (Bandura 1986).

Apart from the introduction, this paper is structured in four other sections. First, the Theoretical Foundation, where the central aspects regarding ethics and personal value theories and the possible articulations between them are presented - this part is concluded by the study hypotheses. The second section describes the methodological aspects, including data gathering and analysis. Then, the results are presented and discussed in the third section. Finally, the fourth and last part brings the final considerations according to the results achieved during the research, exploring limitations, and suggesting possibilities for future research into the subject.

2 THEORETICAL FOUNDATION

2.1 Ethics

As Koçyiğit and Karadağ (2016) point out, there are numerous definitions for the term *ethics*. However, from a philosophical perspective, ethics is understood as being the study of moral values, rules and principles guiding the human behavior (Collins 2014). Considering that a reflection on ethics is a common practice in our society and markets are complex spaces that involve a series of interactions between agents, having their own interests and codes of conduct, most authors writing about business ethics consider that

companies, managers and consumers are constantly exposed to ethical dilemmas (Tan, 2002; Vitell, 2003; Zollo, Yon Rialti & Ciappei, 2018). By acknowledging individual autonomy and the reasons that legitimate human behavior, studies into ethics address the conflicting relationship between self-centeredness and altruism, as experienced by an individual. There are different models explaining how an individual evaluates an issue and behaves when facing ethical dilemmas (Burns & Kiecker, 1995; Schlegelmilch & Oberseder, 2010). However, in a business scope, the General Theory of Marketing Ethics (Hunt & Vitell, 1986; 2006) can be considered one of the main references to this subject (Deconinck & Lewis, 1997; Murphy, 2010; Schlegelmilch & Oberseder, 2010). According to Hunt and Vitell (1986; 2006), this model proves to be valuable not only in regard to theoretical advances, but also because it has paved new paths for empirical studies into the theme, besides allowing a descriptive approach.

The process of an ethical decision, as described by (Hunt & Vitell 1986; 1993; 2006) starts with the perception of an ethical dilemma. If an individual does not reckon that a certain behavior threatens his moral values or may have undesirable consequences to others, the decision he makes will not be an object of ethical reflection. By approaching the idea of *limited rationality* (Simon, 1972), the second step predicts that, once an ethical problem is recognized, an individual will identify the different alternatives or actions that can be taken to solve the problem. The following step involves ethical judgments based on deontological and teleological evaluations.

The deontological orientation brings to light the Ethics of Duty. Guided by pre-established principles, such as human values and laws, deontology ignores the consequences of actions and devotes itself to justice and moral ideals (Baker 2008). Javalgi and La Toya (2018) demonstrate that, from a deontological point of view, there are rules which determine whether an act is right or wrong, regardless of its consequences. Therefore, some acts may be wrong even though they might result in positive consequences for many people. According to Hunt and Vitell (1986) the deontological orientation can be expressed by the so-called Golden Rule: *Do unto others as you would have them do unto you.*

The teleological orientation, however, focuses on the evaluation of the human behavior based on its consequences (Baker, 2008; Javalgi & La Toya, 2018). Given its self-centered nature, the teleological thought implies that, as long as no one comes to any harm, it is natural and acceptable that people should prioritize their own interest. However, the utilitarian character of teleology emphasizes that the value of an act rises when it results in positive consequences to many people. According to Hunt and Vitell (1986), *ethical egoism* supports the premise that an individual ought to pursue what is good for oneself. An act is considered good when its consequences are better for the individual when compared to other alternatives. In contrast, the universalist character of utilitarianism supports the premise that an act is good only if its consequences are good for “everybody”. Burns and Kiecker (1995) points out that, from a teleological perspective, the greater the likelihood of positive consequences of an action, the more absolute is the assurance that it is the right thing to do. In regard to the context of an action, the teleological ethics can not be defined prior to the analysis of a specific situation. Therefore, the statement *the end justifies the means* is the faithful representation of the teleological thought

Being the “heart” of the H-V Model, the ethical judgment derives from the combination of deontological and teleological evaluations. Despite recognizing that ethical judgments can concentrate exclusively on a single perspective, the authors infer that it is unusual for individuals to completely ignore one or other orientation (Hunt & Vitell, 2006).

2.2 Personal Values

Personal values are elements recognized and studied by different fields of knowledge such as Philosophy (Bronowski 1956), Sociology (Parsons 1937), Psychology (Rokeach 1973) and Anthropology (Kluckhohn 1951). Supported by the social psychology approach, the current study retrieves the contributions of three important theorists and establishes a conceptualization for the term. Table 1 summarizes the “personal values” concepts according to Kluckhohn (1951), Rokeach (1973) and Schwartz (1994):

Table 1 Different concepts of Personal Values

Theorist	Value Definition
Kluckhohn (1951, p. 395)	"A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means, and ends of actions."
Rokeach (1973, p. 05)	"A value is an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence of the desirable."
Schwartz (1994, p.21)	"I define values as desirable trans-situational goals, varying in importance, which serve as guiding principles in the life of a person or another social entity"

Source: Elaborated by the authors

Considering that these concepts complement each other, it is noted that the five basic characteristics presented by Schwartz (1992) to define what values are, cover the essence of the three concepts proposed in Table 1. According to the author, "Values (1) are concepts or beliefs (2) pertain to desirable ends, states or behaviors (3) transcend specific situations, (4) guide the selection or evaluation of behaviors and events, and (5) are ordered according to relative importance" (Schwartz, 1992, p. 4). In addition, according to Schwartz (1992), values are motivational constructs that assume a conscious character and are capable of responding to three universal demands or tasks inherent in the human existence: "needs of individuals as biological organisms, requisites for coordinated social interaction, and requirements for the smooth functioning and survival of groups." (Schwartz, 1994, p.21)

The motivational approach in Schwartz's individual and social values (Schwartz, 1992; 1994) appears as the main contemporary reference to the subject (Bilsky, 2009; Parks-Leduc *et al.*, 2015). Although there are countless values having different meanings and conceptions, the seminal study by Schwartz (1992) used samples collected in twenty countries and suggested the existence of ten categories of human values, determined by the motivational aspects underlying each one of them. Nevertheless, the proposition of these categories is not the core of his theory. The main contribution of Schwartz's study lies in the relative perspective that these categories present in relation to each other. Therefore, the author considers that there is a dynamic relationship between personal values, resulting from their compatibilities and incompatibilities, which do not allow them to be treated as distinct qualitative categories. Each

one of the motivational types (personal value) was classified, according to its correlation with the others, accordingly, which gave rise to the *continuum* of the motivational types and the broader "second-order" categories. There are four second-order categories: Self-transcendence, Openness to Changes, Self-Enhancement and Conservation. Table 2 presents the ten categories of personal values proposed by the author, as well as their definitions, the second-order categories and the motivation sources, all in accordance with Schwartz (1994).

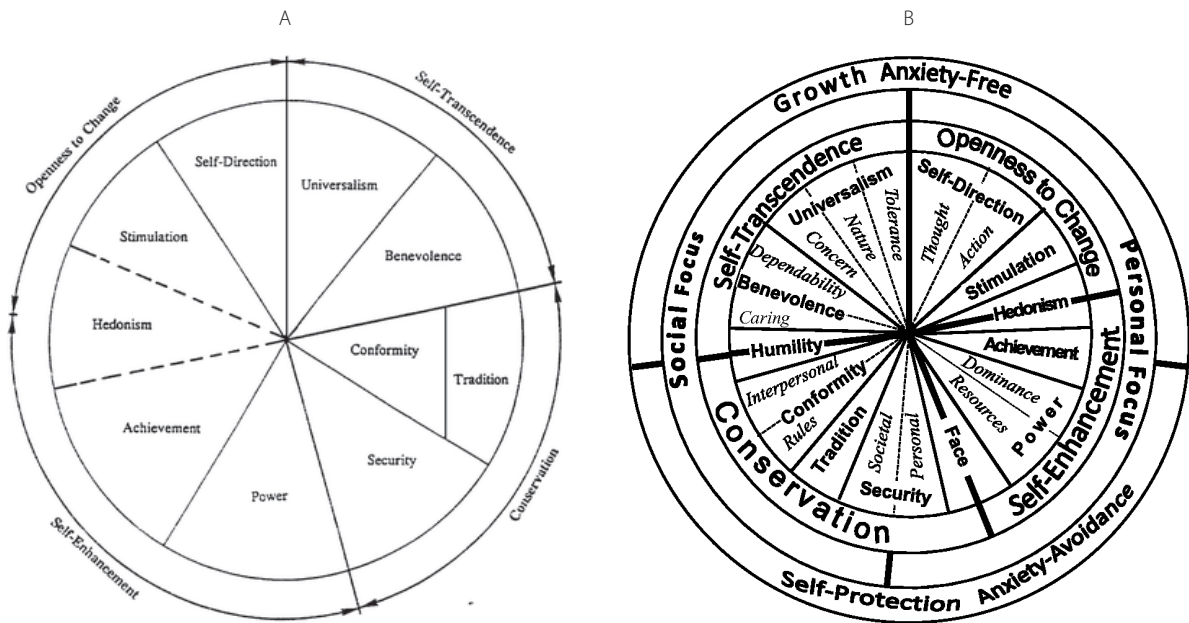
Two decades after the publication (Schwartz, 1992), the author and other collaborators presented a sophisticated version of the theory proposed (Schwartz *et al.*, 2012), which, instead of ten, it operationalized nineteen values and also added two large theoretical dimensions, whose bedrocks are the relationships amongst the second-order motivational types, which are a) Social Focus *versus* Personal Focus; b) Growth/Anxiety-free *versus* Self-Protection/Anxiety-Avoidance. Figure 1 shows the graphical representations of the motivational *continuum* proposed by the author in 1992 (Figure 1-A), and its refined version, updated in 2012 (Figure 1- B). The present study uses the theoretical framework proposed by Schwartz *et al.* (2012) when considering the Personal and Social Focus dimensions in the propositions. However, due to the data collection instrument applied (PVQ-40), the values individually assessed are limited to the ten values that compose the theoretical structure, as proposed by Schwartz (1992).

Table 2 Dimension and motivational types by Schwartz (1992; 1994)

Second order Dimensions	Motivational Type / Value	Definition	Source(s)
Self-Enhancement	Power	Social status and prestige, control or dominance over people and resources	Interaction Group
	Achievement	Personal success through demonstration of competence according to social standards	Interaction Group
Self-Enhancement and Openness to changes	Hedonism	Pleasure and awareness of personal gratification	Organism
Openness to change	Stimulation	Excitement, novelty, and challenge in life	Organism
	Self-Direction	Independent thought and action-choosing, creating, exploring	Organism Interaction
Self-Transcendence	Universalism	Understanding, appreciation, tolerance, welfare and nature protection.	Group Organism
	Benevolence	Preservation and enhancement of the well-being of people with whom one is in frequent personal contact.	Organism Interaction Group
Conservation	Tradition	Respect, commitment, and acceptance of traditions and ideas that a culture or religion presents	Group
	Conformity	Restraint on actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms	Interaction Group
	Security	Safety, harmony, and stability of society, relationships, and the self	Organism Interaction Group

Source: Adapted from Schwartz (1994)

Figure 1 Motivational type continuum by Schwartz (1992)/Schwartz et al. (2012)



Source: Schwartz (1994, p.24); Schwartz et al. (2012, p. 697)

2.3 Articulations between ethics and personal values

Both theories regarding ethics and personal values present the axiology and the concept that individuals have their own references, and these references are used as a starting point in the evaluation of possible choices. According to Ostini and Ellerman (1997, p. 691), “there are good theoretical reasons to expect moral judgments and human values to be closely related, although it seems true, surprisingly enough, there is not much research or theory integrating these aspects”. Feather (1988) states that personal values and ethical judgments tend to be inter related, due to the fact that both are learned throughout socialization and show the same dynamic tendency to change over time and different experiences faced by the human being. The authors addressing the field argue that ethical behaviors tend to be motivated by different values (Musser & Orke, 1992; Hunt & Vitell, 2006; Laczniak & Murphy, 2019). In this way, the analysis of the individuals’ value system could provide good insights into the motivational aspects related to ethical and unethical behaviours (Doran 2009).

One of the themes that appear when analyzing the relationship between personal values and ethics involves the Kohlberg’s stages of the moral development theory (Kohlberg 1984). Weber (1993) established theoretical links between these themes and stated that the stages of moral development serve as mediators between personal values and behaviors adopted by an individual in a situation involving an ethical dilemma. Thus, Ostini and Ellerman (1997) applied the Schwartz Scale (1992) to verify its relationship with the stages of moral development (Kohlberg 1984). The results showed an existence of weak correlations between personal values and the stages of moral judgment. Many expected correlations were not found, whereas some, unexpectedly, were significant. With a similar proposal, Lan *et al.* (2010) identified that the Universalism value positively relates to the Post Conventional stage from Kohlberg’s theory (Kohlberg 1984).

In a study about consumer engagement with socially responsible companies, Diddi and Niehm (2017) identified that the values of Universalism and Benevolence are important to foreshadow the

consumer’s intentions in a decision-making process involving ethical dilemmas. In contrast, Fritzsche and Ozz (2007) have identified that the Self-transcendence dimension in personal values is positively related to ethical decision-making, while the Self-Enhancement dimension is negatively related to those decisions. In accordance with Fritzsche and Ozz (2007), the study carried out by Manchiraju and Sadachar (2014) identified a negative relationship between the Self-Enhancement dimension and the ethical consumption of clothes.

Other studies on ethics and personal values proved useful. Although they relied on different theoretical perspectives, such investigations analyzed the relationship between materialistic values and ethics (Muncy & Eastman 1998; Manyiwa & Brennam 2016), Machiavellianism and moral identity (Chowdhury, 2020) “ethical products” consumption (Papaioikonomou 2013; Shaw & Newholm 2002) or consumption “ethically questionable” (Gudigantala & Bicen, 2019; Hietanen *et al.*, 2019; Stringer, Mortimer & Payne, 2020).

In summary, according to the literature review, it is clear that the empirical and theoretical evidence confirm the influence of personal values on ethical decisions. In addition, personal values are also related to moral development stages (Kohlberg, 1984). However, it was also found that the discussion about the relationship between ethical rationalities (deontological and teleological) and personal values is an incipient theme, which justifies the discussion proposed by the present study.

Given the scarcity of empirical studies investigating the relationship between ethical (deontological and teleological) orientations and personal values (Schwartz, 1992; Schwartz *et al.*, 2012), the analysis contributed to the support of the hypothesis-building process in the present study. Considering the human individualist and egocentric nature, as stressed in the teleological orientation, the propositions presented herein are connected to the general aspects that consolidate the values’ personal individualistic dimensions (focus). On the other hand, due to its altruistic character, which highlights moral principles and puts them before personal interests, deontological ethics theoretically corroborates the general aspects that consolidate the social dimension of personal values

Table 3 Hypotheses

Hypotheses	References
H1: The Social dimension in personal values is positively related to deontological rationality;	Diddi and Niehm (2017)
H2: The Personal dimension in personal values is positively related to teleological rationality;	
H3: The Self-transcendence dimension in personal values is positively related to deontological rationality;	Schwartz et al. (2012)
H4: The Conservation dimension in personal values is positively related to deontological rationality;	Fritzsche and Ozz (2007)
H5: The Openness to Change dimension in personal values is positively related to teleological rationality;	Burns and Kiecker (1995)
H6: The Self-Enhancement dimension in personal values is positively related to teleological rationality;	Hunt and Vitell (2006)

(Social Focus). Therefore, the hypotheses presented in Table 3 below were formulated according to the relationship amongst the personal values, their theoretical dimensions, and the relation between the deontological and teleological ethical rationalities (Table 3):

3 METHODOLOGICAL ASPECTS

Aiming to achieve the objectives proposed, a quantitative research with descriptive purposes, cross-sectional samples and application of survey technique was conducted. As for the sampling, for convenience, a non-probabilistic approach was used (Malhotra & Birks, 2007). The respondents of the current research were university students at two colleges in the city of Belo Horizonte, Brazil. To broaden the scope of the sample, the students were asked to indicate a relative or a friend to answer the questionnaire. The data was collected with a structured type instrument (Malhotra & Birks, 2007). To identify the participants' socio-demographic profile: gender; age group; education level; and family income brackets were used. In order to measure personal values, the PVQ-40 scale (Schwartz, 1999) was applied, translated into Portuguese and validated in Brazil (Tamayo, 2007; Sambiase *et al.*, 2014). The choice of this scale was based on the search for an instrument that would allow the application of Schwartz's theory (Schwartz, 1992; Schwartz *et al.*, 2012), and the evaluation of the values individually, but would not take too long to respond.

In the measurement of deontological and teleological ethical guidelines, the scale used by Burns and Kiecker (1995) was applied. By following the

guidelines proposed by Malhotra and Birks (2007), the items in this scale were translated by a professional translator, with the help of a committee formed by three researchers fluent in English, which, besides doing the translation, contributed to the Face Validity and Content analysis.

After the questionnaire validation, a pre-test was conducted with 10 respondents, which led to small adjustments. The respondents were asked to participate in the survey through an online questionnaire.

As for the analysis procedures, the authors opted for the structural equation modeling, since this method allows the analysis of complex theoretical models in which multiple equations involving dependence relations can be verified simultaneously (Hair *et al.*, 1998). In addition to the structural equations modeling, according to Schwartz's (1992; 2012) guidelines, the relative position between personal values and their theoretical dimensions were verified by Multidimensional Scaling.

3.1 Preliminary Procedures

The initial sample consisted of 478 respondents, in compliance with by the *European Social Survey* for human values studies (*European Social Survey Education Net* 2009) recommendations. Cases presenting 76% (or more) repeated answers regarding the questions about personal values and ethics were analyzed first. This analysis excluded 25 participants, which led the study to consider a final sample of 453 respondents.

Then, in accordance to Malhotra and Birks (2007) 's guidelines the presence of missing data was assessed. According to the authors, a data loss below 5%, for each variable or by respondent is acceptable.

Thus, 30 cases of absent responses were identified, the method of substitution by the mean value of the variable was applied, which, according to Hair *et al.* (1998), is indicated when levels of data loss are deemed low. It is worth mentioning that there was no evidence that data loss occurred in a systematic way, since the questions having a higher index of absent data assigned 1.1%. Finally, univariate and multivariate atypical cases were identified. According to the four standard deviations criterion (Hair *et al.*, 1998), the univariate analysis identified less than 1% of atypical responses. However, the multivariate analysis did not identify any atypical cases - based on D^2 measurement by Mahalanobis (Hair *et al.* 1998). Therefore, despite a possible improvement in the results, no atypical case was removed from the sample, since such observations were considered valid cases and their elimination could limit the general aspect of the multivariate analysis (Hair *et al.* 1998).

The data normality analysis was made through asymmetry and kurtosis (Hair *et al.* 2014). This analysis demonstrated the predominance of a non-normal distribution of the data. The option was for the use of structural equations modeling based on the partial

least squares approach, using the Smart PLS-V 3.2.7 software (Ringle *et al.* 2015).

Given the theoretical motivational *continuum* structure proposed by Schwartz *et al.* (2012), it was necessary to establish three structural models. The first model (Model A) measured the personal values through its third-order dimensions: Personal Focus and Social Focus. The second (Model B) measured personal values based on the four dimensions proposed by Schwartz (1992): Self-transcendence, Conservation, Openness to Change and Self-Enhancement. The last model evaluated the ten personal values (motivational types) that compose the theory of Schwartz (1992). By following the guidelines presented by Hair *et al.* (2014) all algorithms were calculated by the Path Weighting Scheme configuration, with a maximum of 300 interactions and a stop criterion ($10^{-7} = 0.000001$). However, the Bootstrappings procedures had equal settings and were programmed for 500 subsamples, Parallel Processing, No Sign Changes, 0.005 significance level and Two Tailed tests. In the calculation of the Model A algorithm, 13 iterations were required, Model B required 14 and Model C 12 iterations.

Table 4 Statistical Power Test

Model	Model Description	Endogenous Variable	Statistic Power
A	Dimensions: Social and Personal Focus	Social Focus	0.9999
		Personal Focus	0.9999
B	Dimensions: Openness to Changes, Self-Enhancement, Conservation and Self-transcendence	Openness to Changes	0.9996
		Self-Enhancement	0.9976
		Conservation	0.9999
		Self-transcendence	0.9994
C	Personal Values (Motivational Types) individually measured	Self-Direction	0.9824
		Benevolence	0.9967
		Conformity	0.9990
		Stimulation	0.9996
		Hedonism	0.9564
		Power	0.9923
		Achievement	0.9865
		Security	0.9962
		Tradition	0.9997
		Universalism	0.9979

Source: Research data

About the number of respondents, Hair *et al.* (2014) recommend that the samples should be at least 10 times greater than the number of indicators used to measure the latent variable having the highest number of indicators. Thus, considering that the second-order construct “Social Focus” was measured with 22 items the final sample was deemed appropriate. To verify the explanatory potential of the models proposed, a statistical power analysis was done (Cohen 1998), considering a 95% confidence level (Table 4).

It was verified that all endogenous variables in the three models were satisfactory in terms of Statistical Power, which, according to Hair *et al.* (2014), should be greater than 0.80 (Table 4). Therefore, there is enough evidence to state that the number of elements in the final sample is adequate for this study. It is well worth mentioning that given the use of non-probabilistic sampling, the results do not allow statistical representation in relation to the universe of the research, despite the fact that they are high and heterogeneous enough to allow the analysis of the relationships between the variables of interest in this study, as demonstrated.

4 ANALYSIS OF RESULTS

4.1 Demographic Data

Most of the subjects in the research were female (66%). In accordance with the college environment, the sample consisted predominantly of individuals aged 18 to 30 years old (72.6%) and incomplete college education (53.6%). Regarding income, 43% of the participants have a family income greater than 15 Brazilian minimum wages (MW), 18.8% between 08 and 15 MW, and 19.9% between 04 and 08 MW (Table 5).

4.2 Multidimensional Scaling - Personal Values

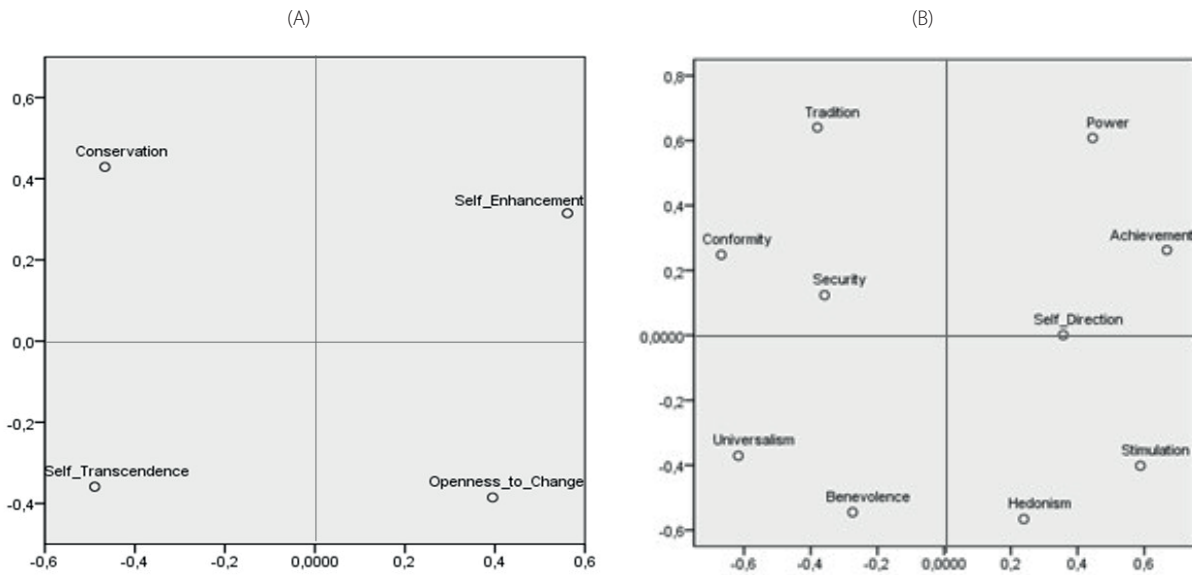
According to Schwartz (1992), the initial data structure was analyzed through the Multidimensional Scaling technique by the software SPSS-v.21. Regarding the stress measurement, the indexes of 0.00778 and 0.06842 found meet the limit suggested by the author, which should be smaller than 0.2.

Table 5 Sample Characterization

		f	%
Gender	Male	154	34%
	Female	299	66%
Age	17 years old or younger	19	4.2%
	From 18 to 30 years old	329	72.6%
	From 31 to 45 years old	74	16.3%
	From 46 to 59 years old	24	5.3%
	60 years old or over	7	1.5%
Family income	02 MW or less	20	4.4%
	Between 02 to 04 MW	63	13.9%
	Between 04 to 08 MW	90	19.9%
	Between 08 to 15 MW	85	18.8%
	More than 15 MW	195	43.0%
Education level	Elementary (complete or incomplete)	4	0.9%
	High School (complete or incomplete)	51	11.3%
	College incomplete	243	53.6%
	College complete	79	17.4%
	Post-Graduated	76	16.8%

Source: Research Data

Figure 2 Multidimensional Scaling by Dimensions and Values

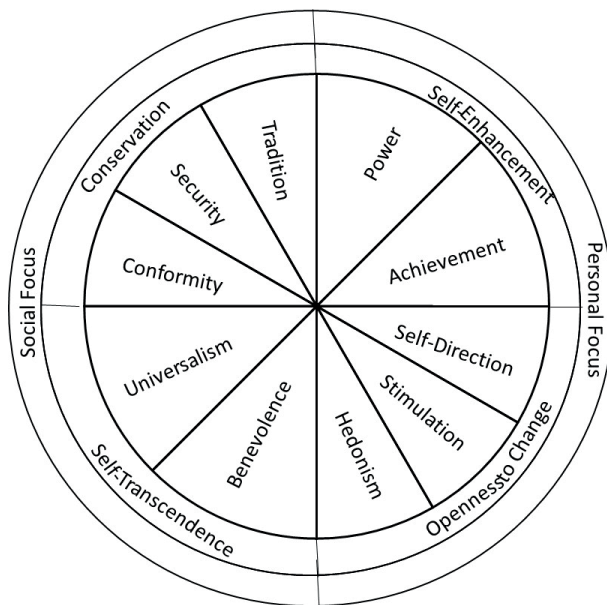


Source: Research Data

Figure 2 shows the Multidimensional Scaling graphs at the dimension level (A) and at the level of motivational types (B).

Figure 3 illustrates the motivational *continuum* formed by the sample in this study, in agreement with Schwartz (1992) and Schwartz *et al.* (2012).

Figure 3 Subjects Motivational Continuum



Source: Research Data

According to Schwartz (1992), discrepancies are expected in the motivational structure values when analyzing specific cultures or segments of the population. Thus, the relative organization of the values distributed in each dimension, were different to those predicted by the author. The Self-Direction value was connected with (on the border) of Self-Enhancement and Openness to Change dimensions, something expected for the Hedonism value. Similarly, the Tradition value was positioned between Conservation and Self-Enhancement, whereas the Security value occupied the central position of the Conservation dimension (Figure 3).

Evaluation of the Measurement Model

Before the analysis of the relationships among the constructs were done and the postulated hypotheses were tested - in accordance with Hair *et al.* (2014) indications, the measurement models were assessed. According to the authors, the analysis of the measurement procedures must be determined after testing their nature (reflexive or formative) and level (first or second-order). However, the measurements of the ten personal values composing Schwartz's (1992) and Schwartz *et al.* (2012) theories were measured by the item assessment approach, being of a formative-reflexive nature (Hair *et al.*, (2014). The Teleological and Deontological ethical rationalities are characterized

as first-order, a reflexive type. However, the personal value dimension (Schwartz et al. 2012) were measured through the item-repetition approach as a reflexive-formative nature (Hair et al. 2014).

According to Hair et al. (2014), the Average Variance Extracted (AVE) analysis, which should be higher than 0.5, and the Composite Reliability, which

should be greater than 0.7, were applied to evaluate the first-order reflexive measurements. In addition, the discriminant validity was assessed based on the Fornell-Larcker criterion. According to the author's orientations, in order to obtain acceptable reliability indexes, the researcher must evaluate the possibility of excluding some items if the initial outcome does

Table 6 Measurement Model Metrics –1st order Constructs

Construct	Items	Composite Reliability	AVE	Lower Outer Load
Self-Direction	3	0.769	0.528	0.618
Benevolence	3	0.774	0.534	0.696
Conformity	3	0.764	0.520	0.664
Stimulation	3	0.813	0.596	0.623
Hedonism	3	0.843	0.642	0.765
Power	3	0.811	0.591	0.666
Achievement	3	0.813	0.593	0.726
Security	3	0.748	0.506	0.548
Tradition	2	0.775	0.633	0.773
Universalism	4	0.808	0.513	0.670
Deontological Ethics	3	0.756	0.509	0.658
Teleological Ethics	3	0.778	0.539	0.682

Source: Research Data

Table 7 Discriminant analysis –1st order Constructs

	1	2	3	4	5	6	7	8	9	10	11	12
Self-Direction	0.727											
Benevolence	0.242	0.731										
Conformity	0.066	0.244	0.721									
Deontological	0.081	0.214	0.318	0.714								
Stimulation	0.466	0.168	-0.031	-0.072	0.772							
Hedonism	0.261	0.115	0.130	-0.066	0.432	0.801						
Power	0.215	-0.088	-0.021	-0.105	0.239	0.258	0.769					
Achievement	0.310	-0.015	0.008	-0.098	0.306	0.352	0.591	0.770				
Security	0.217	0.261	0.363	0.228	0.029	0.149	0.040	0.085	0.711			
10. Teleological	0.186	-0.084	0.072	0.002	0.251	0.172	0.191	0.183	0.011	0.734		
11. Tradition	0.008	0.185	0.471	0.234	-0.044	0.086	0.027	0.005	0.235	0.120	0.796	
12. Universalism	0.193	0.487	0.294	0.235	0.113	0.159	-0.189	-0.085	0.343	0.026	0.230	0.716

Source: Research Data

Table 8 VIF Statistics– Reflexive Constructs – 2nd order formatives

Model	Construct		Item	VIF	Outer Weights		Confidence Intervals			
	1st order	2nd order			Original Sample	P Values	2.5%	97.5%		
A	Self-Direction	Personal Focus	ATD1	1.260	0.113	0.000	0.090	0.134		
			ATD2	1.247	0.097	0.000	0.075	0.118		
			ATD3	1.413	0.112	0.000	0.088	0.135		
	Stimulation		EST1	1.581	0.136	0.000	0.119	0.152		
			EST2	1.547	0.131	0.000	0.110	0.155		
			EST3	1.487	0.124	0.000	0.103	0.141		
	Hedonism		HED1	1.431	0.120	0.000	0.099	0.139		
			HED2	2.140	0.136	0.000	0.120	0.154		
			HED3	1.699	0.116	0.000	0.093	0.135		
	Achievement		REA1	1.795	0.149	0.000	0.133	0.165		
			REA2	1.591	0.140	0.000	0.121	0.157		
			REA3	1.254	0.113	0.000	0.093	0.130		
	Power		POD1	1.744	0.112	0.000	0.095	0.129		
			POD2	1.668	0.120	0.000	0.101	0.138		
			POD3	1.678	0.132	0.000	0.116	0.152		
	Security		Social Focus	SEG1	1.293	0.120	0.000	0.093	0.143	
				SEG2	1.147	0.102	0.000	0.068	0.133	
				SEG3	1.363	0.147	0.000	0.120	0.169	
	Tradition			TRA1	1.269	0.149	0.000	0.119	0.179	
				TRA2	1.328	0.104	0.000	0.067	0.132	
	Conformity			CON1	1.295	0.131	0.000	0.108	0.152	
				CON2	1.314	0.153	0.000	0.126	0.173	
				CON3	1.255	0.117	0.000	0.090	0.138	
	Benevolence			BEN1	1.335	0.143	0.000	0.119	0.165	
BEN2		1.398		0.132	0.000	0.106	0.155			
BEN3		1.230		0.119	0.000	0.094	0.142			
Universalism	UNI1	1.482		0.130	0.000	0.102	0.153			
	UNI2	1.538		0.157	0.000	0.139	0.175			
	UNI3	1.295		0.132	0.000	0.109	0.153			
	UNI4	1.548		0.152	0.000	0.129	0.175			
B	Self-Direction	Openness to Change		ATD1	1.213	0.156	0.000	0.128	0.184	
				ATD2	1.205	0.152	0.000	0.124	0.176	
				ATD3	1.356	0.172	0.000	0.145	0.197	
	Stimulation			EST1	1.505	0.204	0.000	0.184	0.223	
				EST2	1.528	0.217	0.000	0.191	0.239	
				EST3	1.443	0.193	0.000	0.168	0.216	
	Hedonism			HED1	1.321	0.160	0.000	0.135	0.185	
				HED2	2.024	0.214	0.000	0.195	0.234	
				HED3	1.682	0.187	0.000	0.162	0.209	
	Achievement		Self-promotion	REA1	1.762	0.276	0.000	0.256	0.294	
				REA2	1.466	0.246	0.000	0.226	0.268	
				REA3	1.203	0.192	0.000	0.165	0.216	
	Power			POD1	1.661	0.250	0.000	0.232	0.270	
				POD2	1.531	0.224	0.000	0.201	0.243	
				POD3	1.575	0.251	0.000	0.231	0.273	
	Security			Conservation	SEG1	1.229	0.186	0.000	0.143	0.226
					SEG2	1.100	0.164	0.000	0.117	0.205
					SEG3	1.281	0.222	0.000	0.186	0.253
	Tradition				TRA1	1.171	0.221	0.000	0.185	0.253
					TRA2	1.254	0.249	0.000	0.215	0.281
	Conformity				CON1	1.263	0.239	0.000	0.204	0.269
					CON2	1.274	0.256	0.000	0.220	0.287
					CON3	1.233	0.231	0.000	0.199	0.258
	Benevolence				Self-transcendence	BEN1	1.289	0.233	0.000	0.209
BEN2		1.340				0.238	0.000	0.213	0.263	
BEN3		1.179				0.203	0.000	0.167	0.232	
Universalism	UNI1	1.419				0.242	0.000	0.218	0.266	
	UNI2	1.451				0.236	0.000	0.208	0.264	
	UNI3	1.243				0.186	0.000	0.146	0.219	
	UNI4	1.489				0.241	0.000	0.218	0.262	

Source: Research Data

not meet the minimum requirements. Regarding the Composite Reliability, it is verified that, after this procedure, all construct indexes exceeded 0.7. Similarly, all first order constructs exceeded the 50% level in the AVEs (Table 6) and the discriminant validity was confirmed by the Fornell-Larcker criterion (Table 7). The exclusion of ten items from the original forty items composing the PVQ-40 inventory was registered, three from the deontological rationality scale and two from the teleological rationality scale.

In the measurement of the theoretical dimensions of the personal values, Repeated Indicators Approach was used, based on the Reflexive-Formative configuration (Hair *et al.* 2014). According to the authors, the measurement procedures based on this approach require the verification of the collinearity between the indicators that form each construct by VIF statistics. As the next step, the significance of each indicator should be assessed. Table 8 shows that the results demonstrate the absence of excessive collinearity, as well as the statistical significance of all items in relation to their respective constructs, which suggests that the measurements of latent variables are adequate.

4.3 Structural Model Evaluation

In an attempt to analyze the relationship between ethics and personal values, and thus test the hypotheses proposed hereby, the path coefficients and the significance test results were analyzed, considering the 95% confidence interval. According to the analysis of the relationship between ethics and personal value dimensions, the results corroborate

all the hypotheses established, demonstrating the existence of significant relationships amongst these theories, agreeing with the motivational *continuum* established by Schwartz *et al.* (2012). As expected, the results show a positive association between deontological ethics and social focus and between the conservation and self-transcendence dimensions. Similarly, as foreshadowed, teleological ethics positively relates to personal focus values and to the Openness to Change and Self-Enhancement dimensions (Table 9).

Table 09 presents the values of the R^2 , Q^2 and f^2 found for the endogenous variables. According to Cohen (1988)'s proposal, the effect (R^2) of ethical rationalities on theoretical dimensions of personal values can be considered "small" in all cases, since the results vary from 2% to 13%. The analysis of the predictive models validity (Q^2) is satisfactory, given the fact that all results were higher than zero (Hair *et al.* 2014). Finally, the analysis of the Cohen indicator (f^2) reveals that all exogenous constructs are useful in the adjustment of the model, although their values are considered "small" (Hair *et al.* 2014).

In the analysis of the relationship between the ethical guidelines and the personal values that compose Schwartz (1992) - adopting a confidence level of 95%, it is noticeable that the values Benevolence, Conformity, Security, Tradition and Universalism are positively related to deontological rationality. However, Self-Direction, Stimulation, Hedonism, Power, Achievement and Tradition are positively related to the teleological rationality (Table 10). Such results are consistent with the assumptions established in agreement with the motivational structure proposed by Schwartz (1992) and Schwartz *et al.* (2012). All

Table 9 Hypothesis Test Results – Ethics and Values Dimensions

Model	Hypothesis	Relationship	Expected Relationship	Path Coefficient	p-value	R ²	Q ²	f ²	Result
A	H1	Deontological → Social Focus	+	0.354	0.000	8.2%	0.028	14.3%	Supported
	H2	Teleological → Personal Focus	+	0.276	0.000	12.6%	0.021	8.3%	Supported
B	H3	Deontological → Self-Transcendence	+	0.251	0.000	6.5%	0.023	6.7%	Supported
	H4	Deontological → Conservation	+	0.345	0.000	12.5%	0.036	13.6%	Supported
	H5	Teleological → Openness to Change	+	0.256	0.000	6.7%	0.021	7.0%	Supported
	H6	Teleological → Self-Enhancement	+	0.208	0.000	5.5%	0.023	4.6%	Supported

Source: Research Data

Table 10 Relationship Between Ethical Guidelines and Personal Values Types

Deontological Rationality	Path Coefficient	Sig	f ²	Teleological Rationality	Path Coefficient	Sig	f ²	Q ²	R ²
Self-Direction (p)	0.080	0.144	0.7%	Self-Direction (p)	0.186	0.000	3.6%	0.017	4.1%
Benevolence (s)	0.214	0.000	4.8%	Benevolence (s)	-0.084	0.095	0.7%	0.024	5.3%
Conformity (s)	0.318	0.000	11.3%	Conformity (s)	0.072	0.118	0.6%	0.049	10.6%
Stimulation (p)	-0.072	0.166	0.6%	Stimulation (p)	0.251	0.000	6.8%	0.033	6.8%
Hedonism (p)	-0.066	0.236	0.5%	Hedonism (p)	0.172	0.000	3.1%	0.017	3.4%
Power (p)	-0.105	0.079	1.2%	Power (p)	0.191	0.000	3.8%	0.021	4.7%
Achievement (p)	-0.098	0.086	1.0%	Achievement (p)	0.183	0.000	3.5%	0.021	4.3%
Security (s)	0.228	0.000	5.5%	Security (s)	0.010	0.814	0.0%	0.022	5.2%
Tradition (s)	0.234	0.000	5.9%	Tradition (s)	0.120	0.016	1.5%	0.038	6.9%
Universalism (s)	0.235	0.000	5.9%	Universalism (s)	0.025	0.680	0.1%	0.024	5.6%

Source: Research Data

(s) Social Focus values; (p) Personal Focus values

values considered as social focus (s) correlated positively with deontological ethics, and personal focus (p) values were positively related to teleological ethics. The only exception was the Tradition value, which presented a positive relation with both rationalities.

With regard to the model adjustment used to test personal values individually, it is verified that all relationships between the deontological rationality and social-orientation values, as well as the relationships between the teleological rationality and personal focus values are relevant, since f^2 values are greater than 2%, according to the criterion presented by Hair *et al.* (2014). The Stone-Geisser indicator confirms the predictive validity of the relationships anticipated by the model, since all the results (Q^2) are greater than zero. In the analysis of the Pearson Determination Coefficients (R^2), all effects are considered relevant, even being interpreted as “small” (below 13%).

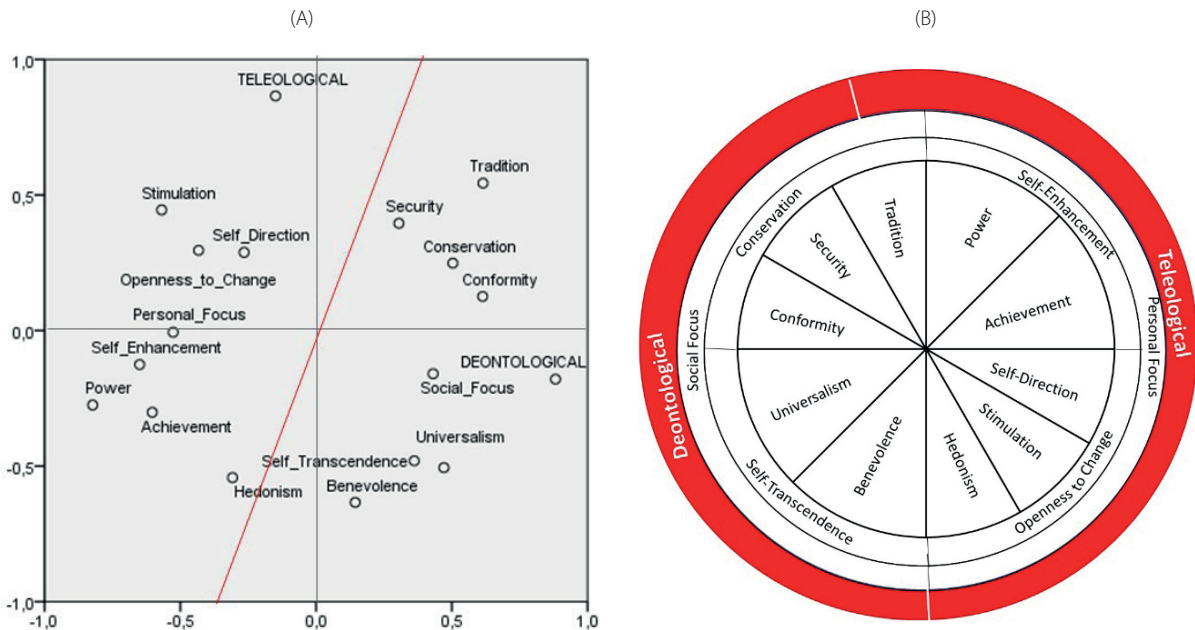
Figure 4 (A) presents the result of the multi-dimensional scaling involving the ethics constructs, the ten personal values, the four value dimensions and their groupings according to social or personal focuses. Also, apart from the fact that the gross stress measurement (0.06549), remained within the 0.2 range, visual analysis showed a distribution in accordance with the hypotheses formulated herein and the theories proposed by Schwartz (1992) and Schwartz *et al.* (2012). The red axis demonstrates the

possibility of separating personal values from their dimensions, considering their relationship with the individuals’ ethical orientation. On the right side of this axis, all values and dimensions expected to relate with social focus and deontological rationalities are observed. On the left side, however, all the values and dimensions related to the personal focus and, therefore, those that are closer to the teleological rationalities are presented. Considering the evidences and the theoretical frameworks developed around the personal values and ethical rationalities theories, Figure 4 (B) graphically illustrates the respondents’ motivational *continuum*, along with the proposal of including the teleological and deontological ethical dimensions.

In short, the evidences point to the existence of significant relationships between Deontological Rationality and the Social Focus dimension, as well as all the personal values within this dimension and with the Self-Transcendence and Conservation dimensions. In accordance with the theory of Schwartz *et al.* (2012), the empirical results also confirm the relationship between Teleological Rationality and the Personal Focus dimension, its personal values, the Openness to Change and Self-Enhancement dimensions.

As an extra source of confirmation of the Motivational *Continuum* structure proposed by Schwartz

Figure 4 Multidimensional Scaling of Ethical and Values



Source: Research Data

et al. (2012), these results allow this research to propose inferences about the relationship between ethical rationalities and the personal values theory (Schwartz *et al.* 2012), which will be discussed in the following section.

5 CONCLUSION AND FINAL CONSIDERATIONS

The current study renders invaluable contribution and corroborates the theories of personal values and ethics by revealing the relationship between Deontological and Teleological rationalities and the personal values theory framework by Schwartz *et al.* (2012). Moreover, as an original proposition, the present research opens the discussion about the possibility of adding ethics dimension to the Motivational *Continuum* structure proposed by Schwartz *et al.* (2012).

With Regard to the analysis of the relationship between personal values and ethical guidelines, the results presented the existence of significant associations between these constructs. The results show positive associations between values belonging to Social Focus and Deontological Ethics. Similarly, in

accordance with the assumptions in the Personal Value Theory (Schwartz 1992; Schwartz *et al.* 2012), values connected to Personal Focus tend to positively relate to teleological ethics. Except for one, the “Tradition” motivational type, all relationships tested were confirmed at the motivational type levels, the four value dimension (Schwartz 1992) and the personal and social focus dimension (Schwartz *et al.* 2012).

Similar to the structure of the values having a personal and social character, the proposal of the deontological and teleological dimensions of personal values can be considered as an opportunity for theoretical expansion, apart from promoting communication between ethical theories and those related to personal values, restoring the link originally developed in the Axiological Philosophy scope. This achievement is a response to the requests of several authors interested in promoting an intercommunication between ethics and personal values (Ostini & Ellerman 1997; Musser & Orke 1992; Holtbrügge *et al.* 2015; Pohling *et al.* 2016; Turk & Avcilar 2018; Schaefer *et al.* 2008), as well as those interested in the psychographic elements that influence ethical judgments (Schlegelmilch & Oberseder 2010; Lan *et al.* 2010; Yin *et al.* 2016). Moreover, these results elaborate on the discussions presented by Weber (1993)

and Ostini and Ellerman (1997), by confirming the relationship between ethics and value, even being proposed by distinct theoretical frameworks.

However, it is understood that the present study is a starting point for this debate, since the relationship between ethics and personal value calls for further investigation. Considering the decades-long effort and the robust array of studies supporting Schwartz (1992) and Schwartz *et al.* (2012)'s theory, there is a need for future research into this subject, considering a different public and in other contexts, relationship between deontological rationality and the social focus values and between the teleological rationality and the personal focus values. Moreover, given the similarity of the values groupings based on the ethical, personal and social dimensions, what is suggested is the assessment of the possibility of treating the social and personal dimensions as deontological and teleological, respectively. Another possibility should be the creation a new categorization exclusively directed to ethical dimensions,

Another fundamental issue to be analyzed concerns the predictive capacity of such categories. Considering that the ethical dimensions of personal values proposed by the present study are theoretically grounded, their capacity to explain behavior and social phenomena should be assessed. Given that the theory of values by Schwartz *et al.* (2012) only present positive valence values, it is argued that, for the analysis of dishonest or ethically questionable behaviors and acts, the ethical dimensions of personal values proposed by this current work extends the predictive capacity of Schwartz *et al.* (2012) and also the possibilities of establishing theoretical correlations to explain such behaviors. Should ethics be considered a moderating (or mediating) construct between personal values and attitudes, intentions, and behaviors? Should ethics rationality be considered antecedents of attitudes and behaviors?

As noted, the current study highlights the relationship between ethics and personal values. In addition, it demonstrates that ethical rationalities and personal values are coherently related to the motivational approach that characterizes the Personal Values Theory as proposed by Schwartz *et al.* (2012). However, to consolidate these propositions, further

reflection on the topic is necessary, as well as a broader set of empirical evidences.

Taking into consideration the limitations related to the sample's lack of representativeness, surveys ought to be carried out with a more diverse group of respondents; thus, further inferences can be made on the topic. Besides, the application of the data collection instrument should be individual and, preferably, home based. Finally, the verification of the capacity of explaining behavior and social phenomena relying on the ethical dimensions of the personal values, focusing on the analysis of their relevance for both ethically questionable phenomena and those not involving ethical dilemmas can result in insights and reflections that will render invaluable contribution to advancement on scientific knowledge regarding this matter.

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