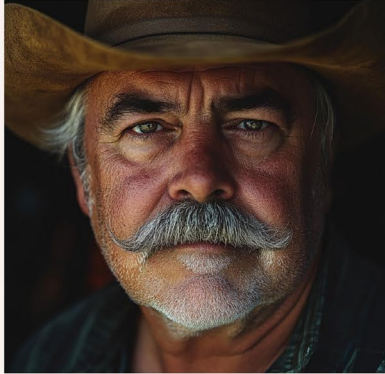




 entorno a ti



2023



NATIONAL SURVEY ON VALUES AND CLIMATE CHANGE



A First Look
at the Population
of Mexico



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FOREWORD

The environmental paradox of our time is not so much the denial of the problem, but rather the postponement of actions aimed at solving or mitigating it. We recognize the problem, we acknowledge its seriousness, but even so, we fail to act.

This pattern is replicated in most surveys on the environment and climate change. It is not difficult to find studies (albeit scarce) that report that "Mexicans are concerned about the environment." But what does "being concerned" really mean? Does that feeling have behavioral consequences, or is it simply a socially acceptable moral statement? In the absence of rigorous evidence, the environmental conversation runs the risk of relying on clichés rather than a serious understanding of citizens' values, attitudes, and behaviors around the issue.

This study was created precisely to fill that gap. When it comes to the environment and climate change, public opinion is fundamental. Proposing solutions that involve citizens without knowing what they think and why is like shooting without accuracy.

Unfortunately, surveys on environmental perception in Mexico have been scarce, intermittent, and limited in their analytical depth. They insistently tell us that the majority "are concerned about global warming," but they do not allow us to discern whether that concern is abstract or concrete, emotional or informed, symbolic or pragmatic. It is a diagnosis that sheds little light and provides even less guidance. Thus, decision-makers and institutions in general are forced to work with

incomplete maps of the perceptual landscape of the citizenry.

In this context, the National Survey on Values and Climate Change, presented by Entorno a Ti (ETI), represents an exceptional and valuable contribution. While other instruments measure opinions in a vacuum, this survey contributes by placing the environment within the real competition of priorities: economy, security, employment, family well-being, identity, and institutional trust. Here we do not ask, "Are you concerned about the climate?"—which almost everyone would answer affirmatively. We ask: Are you more concerned about insecurity? More than the economy? More than employment? Only then is it possible to know the true weight of the issue in the public mind.

This distinction is crucial. Traditional metrics of "environmental concern" capture moral aspirations, not actual decisions. They are deeply affected by social desirability bias: people say what they think they should say, not what actually guides their daily behavior. With this in mind, the National Survey on Values and Climate Change presented here was explicitly designed to reduce this bias.—using comparative scales, value conflict scenarios, and questions that force participants to prioritize, rather than simply affirm virtues in the abstract. Perhaps the most innovative contribution of this study is the incorporation of an in-depth diagnosis of personal values using a matrix inspired by Schwartz's model.

This model does not assume that "environmental concern" is an autonomous value: it examines how fundamental values—security, tradition,

self-direction, benevolence, achievement, etc.—organize people's worldview and condition their environmental attitudes.

Environmental attitudes do not arise in a vacuum: they branch out from deeper psychological roots that we call values. Some people fear climate damage because it threatens the safety of their families; others because it violates intergenerational justice; others because it challenges their view of tradition and the place of human beings in nature. This substrate—security, benevolence, self-direction, tradition according to Schwartz's model, determines not only what we think about the climate, but how we think about the world. Understanding these values means understanding the internal language with which each person processes climate change: not everyone responds to the same call, and there is no single path to environmental concern. This allows us to answer key questions: Which segments of the population are motivated by the moral guardianship of nature? Who is guided by instrumental criteria such as economic cost? Who feels climate anxiety but has no personal agency?

Unlike other approaches that treat environmental concern as a value in itself or as a fixed cultural trait, the framework used in this study is based on the idea that environmental attitudes arise from deeper, earlier values. The model Schwartz's work allows us to see how different people arrive at environmental concerns through different psychological routes—whether from security, justice, cultural continuity, or personal autonomy. This

conceptual clarity opens up very practical doors: it allows us to design messages that resonate with each value profile, formulate more socially acceptable policies, and detect where it is possible to persuade and mobilize different segments of the population.

In short, this survey does not seek to confirm a complacent narrative about a Mexico that is uniformly concerned about the environment. It aims, with greater intellectual ambition, to reveal the latent structure of beliefs, values, and priorities that condition how Mexicans understand climate change and what they are willing—or not—to do about it. The empirical reality is, as always, more nuanced than the myth: environmental sensitivity does exist, but it coexists with tensions, dilemmas, and contradictions. The survey presented by ETI does not hide them; it illuminates them.

Javier Márquez
*Founding Partner and Director of Research
of Buendía & Márquez*



PRESENTATION

Preserving the environment, like any other public issue, is not only a technical challenge but also a political one.

Although environmental debates are often presented as a scientific dispute over emissions inventories, regulatory thresholds, or biodiversity metrics, at their core, they always refer to decisions about who pays, who benefits, who decides, and under what vision of the common good action is taken.

Consequently, in order to develop an ambitious and sustainable environmental and climate policy in Mexico, it is essential to start with a deep understanding of politics, the process of designing and implementing public policies, and the citizens whose concerns and values determine what is possible.

Public policy formulation is not a linear process of diagnosis, design, and implementation, but rather a sequence of political arenas where different actors vie for control of the agenda, negotiate solutions, and seek to influence outcomes.

Ministries, regulators, business associations, unions, state and municipal governments, civil organizations, and local communities have different degrees of power, and each comes with its own priorities.

Environmental policy, involving land use, energy, production systems, and everyday life, activates some of the country's most deeply rooted interests. But policy design is not limited to resources; it is also a dispute over meaning.

Ideas, values, and narratives influence how the problem is defined and what solutions are considered legitimate. An initiative presented as "economic modernization" generates different support than one presented as "environmental protection" or "national energy sovereignty."

Political actors interpret events through cultural

lenses: notions of family, community, faith, work, justice, and dignity shape the reception of any climate proposal. Environmentalism often fails not because people reject the substance, but because the narratives do not connect with the values that guide their everyday decisions. If the problem is political, its solution is necessarily democratic: no lasting reform can be sustained without the consent or at least the support of the citizenry.

Understanding public opinion is not a marketing exercise, but a strategic requirement for policymaking. Citizens determine electoral incentives, facilitate or block local implementation, and define the social legitimacy of decisions. Public perceptions influence every stage of the process: in agenda setting, they determine which issues move forward or stall; in the design, they help create solutions compatible with people's values and experiences; in the adoption, they shape the behavior of legislators and authorities; in the implementation, they condition the collaboration of communities and local governments; and in the feedback phase, they determine whether policies are consolidated, weakened, or generate future innovation.

In a country like Mexico—marked by inequality, institutional mistrust, and strong traditions of family, faith, and community—environmental policy must be anchored in the moral worlds in which people live. Otherwise, even the best technical proposals face difficulties in moving forward. The reason is not a lack of information, but a lack of cultural connection. Environmentalism

The dominant narrative has been constructed around those who are already on board: a largely urban, educated, progressive, and already

convinced audience. The rest of the country—the social majority—watches from the sidelines. Rural communities, farm and sea workers, conservative families, people of faith, urban working classes: all of them feel that the issue is distant, imported, alien to their daily lives and, in some cases, cloaked in a moralizing tone that generates rejection rather than openness.

The National Survey on Values and Climate Change presented here responds precisely to this challenge. For the first time, we offer rigorous segmentation based on values, which goes beyond generic measurements of "concern" and reveals the moral commitments that shape how citizens think about the earth, climate, responsibility, and the future.

By integrating Schwartz's values model, political attitudes, trust indicators, and civic behaviors, the study identifies distinct segments and the narratives that may resonate with each one. This approach recognizes that environmentalism cannot be communicated as a universal message: different groups are mobilized by different motivations: caring for the family, the duty of faith, pride in local identity, or aspirations for economic progress.

The study is proposed as a strategic tool to design narratives aligned with the moral intuitions of the population, build broader and more lasting coalitions, anticipate political risks and opportunities, and formulate policy proposals that are ambitious but socially anchored in Mexicans. Entorno a Ti seeks to contribute to the construction of an environmental policy that is not only technically sound, but also politically viable and socially legitimate.

Environmental preservation confronts us with





fundamental questions about how we live, what we value, and what kind of country we want to be. By shedding light on how Mexicans think and feel about the environment, the ETI study provides the empirical basis for a new environmental policy that is more inclusive, more democratic, and, above all, capable of enduring.

Mexico has been talking about climate change for more than two decades, but we have not progressed at the pace or with the social cohesion that the crisis demands. The environmental conversation remains fragile, limited, and, in many ways, culturally alien to a large part of the population. Despite the proliferation of campaigns, government programs, and communication efforts, the data is clear: only between 12% and 20% of Mexicans identify the environment as one of the country's main problems; less than 30% can mention a single specific environmental policy; and although more than 80% say they are concerned about the issue, only a minority would be willing to change their behavior if they perceive any economic cost or personal sacrifice. These figures, consistent across multiple studies, show an unequivocal pattern: concern exists, but it does not translate into priority, trust, or in action.

The reason is not a lack of information, but a lack of cultural connection. Mainstream environmentalism has been built around those who are already on board: a largely urban, educated, progressive, and already convinced audience.

The rest of the country—the social majority—watches from the outside. Rural communities, workers farm and sea workers, conservative families, people of faith, urban working classes: all of them feel that the issue is distant, imported, alien to their daily lives and, in some cases,

cloaked in a moralizing tone that generates rejection rather than openness.

The prevailing strategy has been to formulate a message and then look for who might receive it, when the correct order—as this document insists from its first page—should be exactly the opposite: listen first, understand later, and only then build the conversation. Talking to "everyone" is, in reality, talking to no one. Mexico is a moral mosaic, not a homogeneous audience, and any approach that ignores that diversity is doomed to dilute its impact.

People who are identical "on paper" can live in completely different moral universes; what determines their position on environmental issues is not who they are statistically, but how they understand their life, their duty, their family, their faith, their community, and their future. Two individuals with the same level of education may react in opposite ways to the same narrative because their values—not their sociodemographic characteristics—structure their way of interpreting the world. That is why segmenting by knowledge, attitudes, or behaviors is not useful for guiding action. These are snapshots that say nothing about what is most important: the why.

This is where we find the structural flaw that explains why environmentalism has not achieved the social traction it needs in Mexico. We have asked what the people, but not where they think from. We have studied attitudes, but not values. And without values, there is no way to build a genuine bridge to collective action. Values are the deep architecture of public life: they give coherence to what we believe, sustain our identities, shape what we consider legitimate, and define what stories we

find credible. Not only do they better predict behavior; they are the most stable way to connect the environmental issue with the moral priorities that people already have.

In Mexico, far from being an obstacle, conservative, family, religious, and community values represent a huge opportunity. They embody a deeply rooted ethic of care, an intergenerational responsibility that structures much of public life, and a visceral love for the land understood not as an ecological abstraction but as a territory of belonging, sustenance, and memory. These are the keys that environmentalism has not widely activated. Therein lies the language that can make environmental care not an external mandate, but a cause of its own: protecting the home, honoring ancestors, ensuring the well-being of children, defending what the community has built.

The evidence that we need a different approach is irrefutable. If environmentalism had found the right cultural tone, today we would see greater public priority, less polarization, more trust in institutions, more support for concrete policies, and sustained citizen participation. But we don't see it. And we don't see it because we have never spoken from a place where people really listen. For all these reasons, this study proposes a paradigm shift: moving from mass communication to deep understanding; from generic messages to real audiences; from superficial diagnoses to segmentation by values; from the logic of "convincing" to the logic of "accompanying"; from imposing the agenda to allowing the agenda to emerge from the people. This research is a form of political humility: recognizing that we do not know enough, that we must listen without judgment, that we must build from local reality, and that only then can we transform what lies beneath the surface of the environmental conversation in Mexico.

This survey proposes the elements for mapping Mexicans, their values, aspirations, fears, cultural codes, and way of understanding the

future. It is, ultimately, an effort to restart an environmental conversation from the grassroots level of society: a conversation that recognizes its diversity, honors its roots, and activates its enormous moral potential to care for our common home.

Because only when we understand Mexico from within can we change it from within. And that is precisely the purpose of this work.

Édgar Moreno
Executive Director of Entorno a Ti



ACKNOWLEDGMENTS

On behalf of all of us at ETI, in coordination with Our Common Home (OCH), we would like to express our gratitude and recognition for the historic work of those who have faced environmental impacts. This effort was designed with them in mind.

We are deeply grateful to: Encuesta Ciudadana, Our Common Home (OCH), and the Mexican Climate Initiative (ICM), whose joint work made possible the design, collection, analysis, and preparation of the 2023 National Survey on Values and Climate Change.

This research is the result of a collaboration with Buendía and Márquez, who have been instrumental throughout the research process and led the data collection and analysis.

We appreciate the contributions of Pathways and the members of Iniciativa Climática de México, whose comments and reflections throughout the study were invaluable.

We acknowledge the funding provided by the Children's Investment Fund Foundation (CIFF), which made this research possible.

The process of identifying the segments presented in this study is based on the knowledge, ideas, and methods of several published studies and on the guidance of experts in the fields of sociology and politics, both inside and outside Mexico.

We have drawn inspiration from the segmentation approaches of More in Common, the Pew Research Center, the Sinus Institute, and the Yale Program on Climate Change Communication.

This research also draws on the experiences and expertise of our shared network. The identification of values is based on Shalom Schwartz's conceptual framework.

METHODOLOGICAL NOTE

The 2023 National Survey on Values and Climate Change was designed by Entorno a Ti A.C. (ETI), in coordination with Our Common Home (OCH), Encuesta Ciudadana, and the Mexican Climate Initiative (ICM), with the main purpose of understanding how people over the age of 18 in Mexico think, what they value, and how they interpret their social, community, and environmental surroundings.

To this end, a values-based methodology was designed, based on Schwartz's theoretical framework and the segmentation developed by Our Common Home to guide the construction of the questionnaire.

Subsequently, the survey was conducted at the national level, ensuring regional representativeness and sociodemographic diversity.

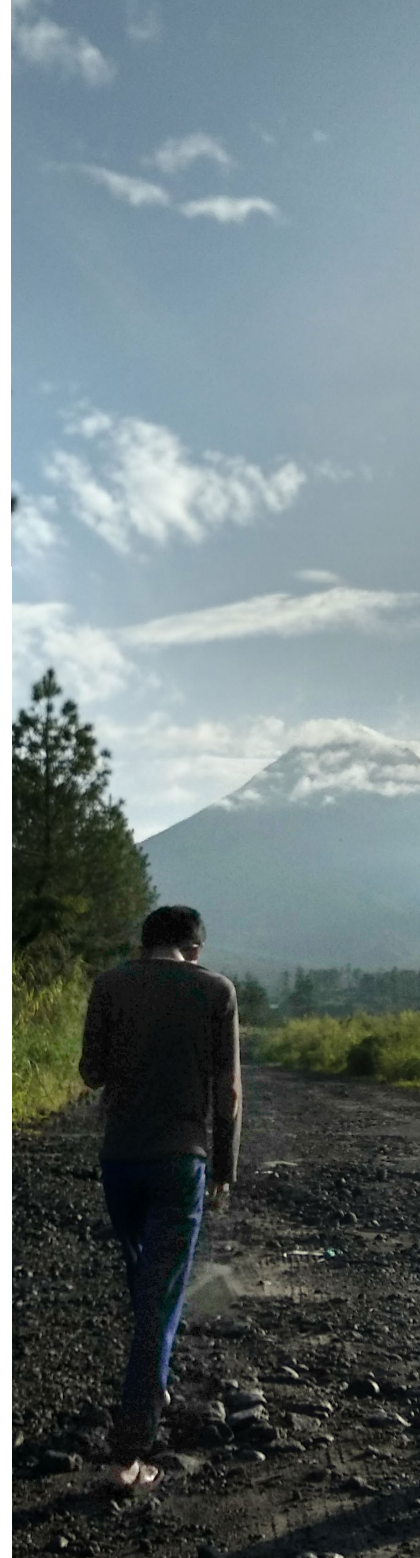
Once the information was collected, a detailed statistical analysis was performed to estimate general trends and evaluate patterns of values, attitudes, and perceptions.

Finally, cluster analysis techniques were applied to identify population profiles with similar cultural and motivational patterns, resulting in seven segments that allow us to understand how different groups interpret climate change and what values influence their decisions.



Values as a methodological foundation

The design of the survey we conducted, which is supported by comparative literature, is based on the assumption that values are significantly more stable, predictive, and culturally relevant than simple circumstantial opinions.



In this study, values are understood as deep convictions about what people consider important: family, tradition, security, faith, effort, justice, authority, nature, or progress. This approach is based on Shalom H. Schwartz's Theory of Basic Values (1992, 2012), which defines values as desirable goals that guide people's lives.

According to studies, unlike changing perceptions, values are relatively stable over time, organize how people interpret the world, help explain decisions and resistance to public policies, and allow us to understand why different audiences receive the same climate message differently.

This framework also provided the conceptual basis for the national audience segmentation developed by ETI with methodological support from OCH.

Sample design and target population

Our target population consisted of individuals aged 18 years or older who were permanent residents of Mexico.

To ensure diversity and national representativeness, the study used a simple cross-sectional design, covering the five major regions defined for the analysis: Northwest; Northeast; Central-West; Central-South; and Southeast.

Fieldwork was conducted from November 24 to December 4, 2023, through face-to-face interviews in homes, administered by trained interviewers.

A structured questionnaire and geolocated electronic devices were used, ensuring the quality, authenticity, and traceability of each interview.

The study reached 2,600 interviews distributed

across 260 primary sampling units, with the participation of residents of urban and rural areas, of different educational levels, ages, and socioeconomic profiles (see Annex 1).

The sample design was executed in several successive stages and included a four-step selection procedure, ensuring adequate representation of social, territorial, and cultural contexts.

Analytical approach and cluster segmentation

In addition to the descriptive results, the survey also incorporated cluster analysis to identify groups of people who share similar patterns of values, attitudes, and perceptions.

This analysis included personal values (according to Schwartz), political attitudes, institutional trust, perception of the role of government, religious practices and beliefs, empathy and support for others, appreciation of nature, preferences between economy and environment, and sociodemographic characteristics.

The methodological procedure followed four key stages:

- Standardization of variables to place them on the same scale.
- Calculation of Euclidean distances to measure similarity between individuals.
- Exploratory hierarchical clustering to identify possible configurations.
- Final validation using k-means, applying statistical criteria and substantive interpretability criteria.

Each person was assigned to the closest cluster according to their average scores, and the profiles were then interpreted by combining quantitative data with qualitative descriptions. The result is a national segmentation into seven

value profiles, designed to support communication strategies, policy design, and territorial work.

Why segment by values and not just by demographics or ideology?

Our climate research shows that segmentations based solely on variables such as age, gender, income, or region are insufficient because they generate broad groups that do not explain the underlying reason behind behavior.

Similarly, segmentations based solely on ideology tend to be unstable and offer an incomplete view of political behavior.

Values, on the other hand, are more stable over time, directly affect how people assess risks, policies, and messages, enable the construction of culturally appropriate narratives, and better predict behavior on complex issues such as climate change.

This approach, used by OCH in six countries, allows us to understand what the population thinks, but also from what framework of values, or moral and cultural framework, climate change is interpreted.



Integrating the value framework into the analysis

Each of Schwartz's values was measured using 20 items included in the survey, and the scales were recoded so that higher values represent greater relative importance.

The values were grouped into four categories of analysis: 1. Conservation; 2. Openness to change; 3. Self-improvement; and 4. Self-transcendence.

Scope and limitations of the study

The 2023 National Survey on Values and Climate Change is ETI's first effort to understand, from a general perspective, how people in Mexico think and act with regard to their community, their environment, and the climate.

As in any research exercise, even with methodological rigor, there may be: margins of error, unintentional biases, limitations associated with fieldwork, restrictions inherent to the context or seasonality, and challenges in capturing the full social diversity of the country.

Therefore, this study should be understood as a starting point, which can be strengthened in future editions through conceptual refinements, territorial expansions, and new rounds of data.

ETI is committed to continuous improvement and welcomes suggestions and comments that strengthen this effort and contribute to broadening the collective understanding of environmental values and perceptions in Mexico.

Schwartz, Shalom H. (2012). An Overview of the Schwartz Theory of Basic Values. Online Readings in Psychology and Culture. En: <https://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1116&context=orpc>

STRUCTURE OF THE REPORT

The report is organized into four main sections. The sections are described below with a summary of the study and the survey findings.

Values, social capital, and community fabric.

This section describes the prevailing values and the population's relationship with institutions, authorities, and forms of everyday participation.

Environmental values.

This section describes Mexicans' attitudes toward climate change, covering their general level of knowledge, perceptions of nature, environmental concerns, and understanding of the causes and consequences of climate change.

Differences between regions of Mexico.

This section describes, based on the regional division used in the study, how the territorial context shapes the level of concern, environmental knowledge, and relationship with nature.

ETI segmentation.

This section describes the process for classifying the population into seven profiles by analyzing patterns of values (according to Schwartz's theoretical framework), attitudes, and perceptions about politics, community, and the environment, applying clustering techniques (cluster analysis).

Finally, we include the initial conclusions

in which we highlight the relevant trends of the study. We also offer clear insights to understand this complexity and to guide environmental strategies that start with people, their values, their contexts, and their real motivations

EXECUTIVE SUMMARY

The National Survey on Values and Climate Change was conducted in 2023 to gain an in-depth understanding of the opinions and values shared by certain sectors of Mexican society and Mexicans.

Below is a summary of the main findings. This summary contains an introduction and incorporates the conclusions of each chapter of the report, but does not describe the results or conclusions in detail.

Values, social capital, and community fabric.

The survey shows that there is a strong sense of community and family ties in Mexico. Most people feel very attached to their country, their state, and their neighborhood, and deeply value mutual aid and close cooperation.

From the data, we highlight that:

87%

Believe that mothers and fathers should share

The survey also reveals that social capital remains more deeply rooted in family and trusted networks than in formal institutions.

Environmental values: Mexicans and climate change

“The environmental crisis matters, but economic urgency weighs more heavily”

In terms of the environment, the survey reveals that:

66%

of people say they know what climate change or global warming is.

80%

believe it is real and caused by human activity.

We highlight that the survey showed that **most respondents believe that climate change will affect their health, biodiversity, the economy, and security. However, many people imagine its impacts as something that will happen in the future, which diminishes the urgency to act in the present.**

The main immediate environmental concerns mentioned are:

- Water scarcity,
- Species extinction
- Deforestation

However, a significant proportion believe that the issue has been "exaggerated," although they recognize that natural disasters are becoming increasingly more severe.

When climate change is weighed against the economy and lifestyle, the immediate priority is to maintain economic stability and daily life.

Regional differences in environmental perception

The survey identifies variations between regions:

Central-South (Colima, Hidalgo, Estado from Mexico City and Michoacan)

- Greater declared knowledge of climate change (74%).
- Greater recognition of its human origin (84%).
- High levels of concern about water scarcity, species extinction, and deforestation.
- Higher proportion believe they can play a significant role in the environment (57%).

Central-West (Mexico City, Puebla, Morelos, Tlaxcala, and Guerrero)

- High concern about pollution, natural disasters, deforestation, species extinction, and water scarcity.
- One of the highest levels of acceptance is identified with regard to natural disasters becoming increasingly severe.

Southeast (Campeche, Chiapas, Oaxaca, Quintana Roo, Tabasco, Veracruz, and Yucatán)

- 59% believe that nature should be protected for its beauty.
- There is extremely high concern about water scarcity, pollution, natural disasters, deforestation, and species extinction.

Northwest (Baja California, Baja California Sur, Chihuahua, Durango, Jalisco, Nayarit, Sinaloa, and Sonora)

- There is less concern about climate change (, 38% are very concerned), although there is concern about immediate environmental problems.

Northeast (Aguascalientes, Guanajuato, Coahuila, Nuevo León, Querétaro, San Luis Potosí, Tamaulipas, and Zacatecas)

- Lower level of declared knowledge about climate change, although it is noteworthy that 56% say they know what it is.

In summary, the differences show that environmental and climate perceptions are not homogeneous and that strategies must be adapted to specific regional contexts.

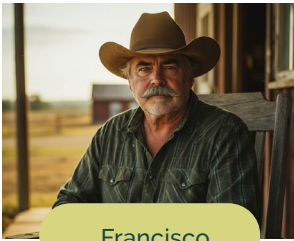


ETI segmentation

For Mexico, the predominant values observed revealed a marked orientation toward conservation (.95), followed by self-transcendence (.51) and a lesser inclination toward openness to change (.35).

These patterns formed the basis for the construction of the seven ETI segments, i.e., the seven profiles based on values, attitudes, and ways of relating to the community, politics, and climate.

These profiles are:



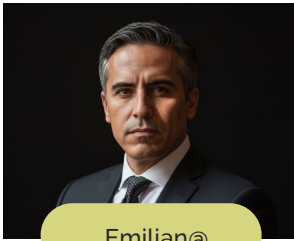
Francisco

Regulatory conservation with moderate civic participation



Carmela

Everyday conservation focused on the home and immediate community



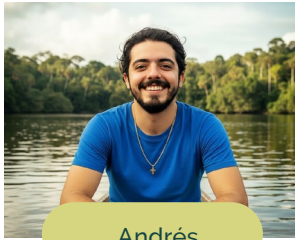
Emilian@

Urban youth oriented toward rationality and meritocracy



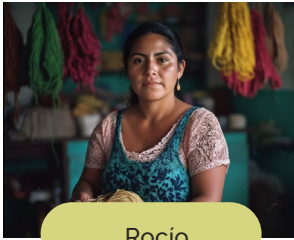
Diana

Secular, flexible youth oriented toward personal autonomy



Andrés

Identity-based progressivism with strong territorial pride



Rocío

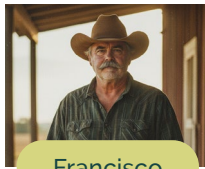
Traditional communities with strong collective identity



María

Security-focused conservation and economic stability

Although each segment has specific needs and motivations, at ETI we prioritize three profiles for climate action, both because of their population size and their strategic relevance.



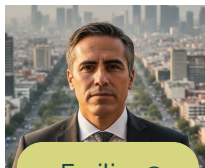
Francisco

due to their strong national presence and their appreciation of order, responsibility, and stability as a framework for accepting environmental solutions.



Carmela

because it represents households where the Daily life, savings, peace of mind, and routine define any possible change.



Emilian

for their openness to evidence, their appreciation of efficiency, and their sensitivity to practical solutions that combine social justice with economic progress.



These three audiences are the ones that we at ETI have identified as concentrating perceptions that directly influence public discourse and the possibility of building lasting support for environmental policies.

These profiles are not rigid categories, but rather ways of understanding how different groups interpret justice, responsibility, effort, nature, and climate change.

Although they differ in their social and political beliefs, they all share a search for certainty and stability in an environment they perceive as uncertain.



INTRODUCTION



It all starts with recognizing our differences and empowering our values."

Entorno a Ti (ETI) was founded in 2024 as part of the global network Our Common Home, with a clear purpose: to revitalize the way environmental agendas are built based on a fundamental principle: climate action is only sustainable when it arises from everyday life, when it considers people's daily lives as well as their traditions and values, and appeals to their concerns.

In Mexico, this means putting communities at the center and linking the economy, development, and nature with tradition, our values, our community, and the future. That is why at ETI we incorporate a conviction that guides all our work: solutions must be built from local realities. We began our activities by prioritizing visits to various regions of the country to engage in dialogue with grassroots communities, local organizations, collectives, youth groups, cooperatives, ejidos, indigenous peoples, and neighborhoods.

During these visits, we were able to confirm that the national environmental agenda needs to be anchored to the people and communities that are being impacted by droughts, biodiversity loss, and who feel pressure to care for natural resources.

We also heard that it is necessary to actively integrate and collaborate hand-in-hand with those who are being asked to make profound changes in their ways of life in order to protect the environment.

And this is ETI today: an ally committed to working for environmentalism as a common cause; environmentalism that connects the environment with employment, health, water, wellbeing, and economic justice. This is with a view to achieving well-being now, but also a better future for our communities. Through ETI, we want to promote environmentalism that is not a sacrifice, but a path to a dignified life, to a just life.

ETI's first steps: A national survey. But what for and why now?

In a country as active and diverse as Mexico, we believe that designing climate action strategies requires understanding what people think beyond our traditional civil society sector. Therefore, we consider it essential to gather the opinions of those we had not heard from before: what they value, what they fear, and what motivates their participation in public life.

It was not enough for us to know what and how much they know about climate change: it was necessary to understand the values through which they view the world, Mexico, their environment, and how those values influence their decisions, especially considering that these values are not necessarily the same for everyone. For ETI, without that understanding, without that foundation, proposals and policies may run the risk of being irrelevant or generating rejection, because they are developed from an understanding that does not connect, a

perspective that does not recognize specific local needs, or generalizations that do not take into account the intrinsic differences in each community and what is important to other people.

That is why, in 2023, we decided to conduct the first national survey that collects, systematizes, and analyzes responses on values, perceptions, and attitudes toward climate change and community life from a sector that we consider representative of the Mexican population.

We designed the survey based on Schwartz's Theory of Basic Values, which describes "values as desirable and relatively stable goals that guide people's lives and decision-making" and are understood as deep convictions that guide what people consider important in their lives—family, tradition, security, faith, merit, justice, or caring for nature.

According to the specialized literature we consulted, these values are more stable than current opinions and help explain why, even when sharing the same information, different people react differently to climate proposals. Regardless of our expectations, we believe that this report can fill an information gap with evidence that allows us to understand such relevant aspects as: what motivates the population, how it relates to its community, what narratives generate trust, where the most urgent



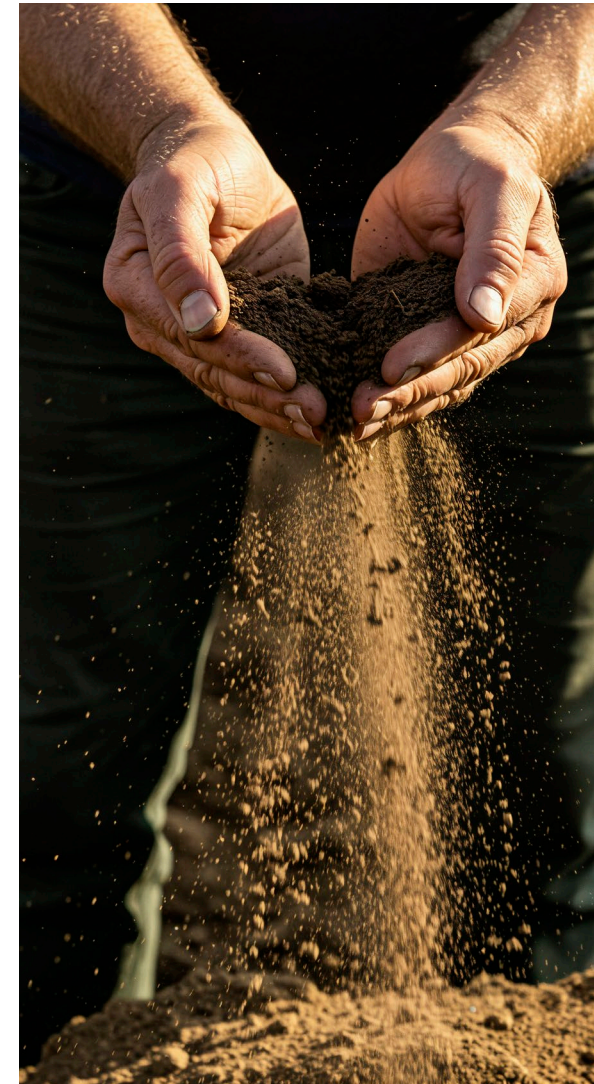
concerns lie, and what opportunities exist to transform concern into action.

Without jumping ahead to the conclusions of the survey and our analysis, I would like to highlight that the evidence gathered shows that we are a country that is aware of climate change, but also one that is torn between the economy, well-being, family, and the environment. Our study also reveals significant regional differences, as well as social profiles with specific motivations and resistances. We know that this diversity is not an obstacle: recognizing it and adapting to it is the key to building an environmentalism that is that is renewed, useful, inclusive, and sustainable.

At ETI, we believe that Mexico can continue to build and innovate its own environmentalism: rooted in its values, its roots, its cultural diversity, and the strength of its community and family fabric. An environmentalism that unites, that brings people together, and that offers tangible well-being today and in the future.

What we are presenting today is the first foundation of a project that can be improved to revitalize the environmental agenda, based on rigorous information. With this first report of results, we are embarking on a path that we will continue to strengthen and complement with more data, more listening, more dialogue, and more work in the field.

The challenge is great, but our conviction is greater: without communities linked to the strategy, there is no sustainable environmental future for Mexico. This is only the beginning for ETI.



Schwartz, Shalom H. (2012). An Overview of the Schwartz Theory of Basic Values. Online Readings in Psychology and Culture. En: <https://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1116&context=orpc>



I. VALUES, SOCIAL CAPITAL, AND COMMUNITY FABRIC

To rethink environmentalism and build a strategy capable of speaking to a broader sector of the population, it must be recognized that every public policy, every campaign, and every social intervention succeeds or fails based on its ability to understand the people it seeks to reach. Technical solutions and expert diagnoses are not enough if they do not connect with the inner worlds of those who are currently outside the climate conversation. That is the cornerstone of this analysis: putting audiences first, not as passive recipients, but as subjects with history, values, aspirations, and legitimate concerns.

Instead of starting with the problem of climate change or crisis, the focus here is on people, on the divisions that shape public discourse and do not follow simple demographic or ideological lines, but are anchored in something deeper: values. Age, socioeconomic status, and geographic location help to place people, but they say little about how they interpret the world. Opinions and attitudes about climate reveal what people think at a given moment, but they do not explain why they think that way or how they might change.

Values, on the other hand, are stable, structuring, and intimate. They act as a compass and a lens. They explain how a person conceives of responsibility, justice, risk, community, freedom, or duty. That is why segmenting by values is not just another method: it is the only way to build a strategy anchored in the moral and cultural reality of the country.

This is also a political decision. Choosing to segment by values means giving up on viewing

citizens as consumers of messages and accepting them as a diverse community of active moral subjects. It means recognizing that for inclusive environmentalism to exist, we must stop pushing agendas toward easy audiences and listen to those who do not feel part of this debate: entrepreneurs who are concerned about economic stability, religious families who prioritize the protection of their children, traditional communities who value cultural continuity, patriots who see nature as part of their national identity but view environmentalism as an imposition from outside. Understanding these worlds can build bridges toward a different climate conversation.

Recent research has distinguished between different types of value-based environmental attitudes and developed psychological models that link values to environmental behavior. Values are considered underlying determinants of attitudes, behaviors, and beliefs. Many studies in recent years have used Schwartz's model of human values, which identifies ten fundamental and universal values that guide human behavior.





These values are motivational goals that guide people's decisions and actions, providing a solid framework for understanding the fundamentals of individual behavior and attitudes. While all the values in the model may be present in the same person, it is the structure of values and the relative importance of each one that determines how that person thinks and acts.

On a psychological level, people balance competing values, guiding their actions through trade-offs between relevant values in specific situations. By understanding how these values are distributed within our target audience, we can identify patterns and trends that allow us to anticipate their attitudes and actions regarding climate change.

In this sense, **the 10 values postulated by Schwartz** and used in this study are:

1. Self-direction:

The importance given to one's own autonomy, creativity, and independence in the way one thinks and acts.

2. Achievement:

The importance of personal success, focus on personal performance, and overcoming challenges.

3. Benevolence:

Preserving and improving the well-being of people with whom one has frequent personal contact.

4. Power:

The pursuit of influence, control, and prestige, whether at the individual or social level.

5. Conformity:

The importance of following social norms, obedience, and authority to maintain harmony within the group.

6. Security:

The pursuit and prioritization of stability, order, and protection against risks and threats.

7. Stimulation:

The desire to seek new emotions, novelty, and variety in life, and the willingness to take risks and seek adventure.

8. Tradition:

Respect, commitment, and acceptance of the customs and ideas of a culture or religion.

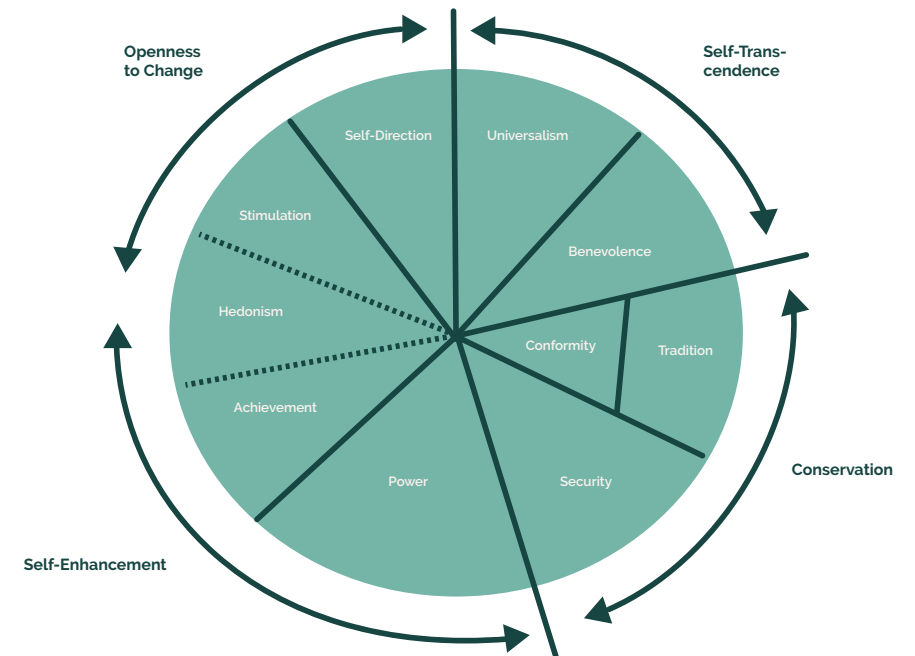
9. Hedonism:

Prioritization of pleasure or sensual gratification for oneself.

10. Universalism:

Understanding, appreciation, tolerance, and protection for the well-being of all people and nature.

According to Schwartz, each person's mix of priority values can be organized into four dimensions: Self-transcendence, Conservation, Openness to Change, and Self-improvement.



 Openness to Change

This dimension brings together people who value independence of thought and action, creativity, exploration, and the search for new experiences. Those who are oriented toward this area tend to prefer innovation, spontaneity, and autonomy; they tend to question established norms and seek to learn, discover, and experiment. It is an orientation toward the new, the uncertain, and the dynamic. It includes values such as Self-Direction and Stimulation.

 Openness to Change

This dimension values social order, stability, and continuity. People aligned with this category prioritize respect for norms, the preservation of customs, and protection from external or internal threats. They are profiles that seek predictability, clear structures, and behaviors that maintain group cohesion. It represents the defense of the world as it is or as it should be according to tradition. It includes the values of Conformity, Tradition, and Security.

 Self-transcendence

This category groups together values centered on concern for others, compassion, justice, peace, and collective well-being. On an interpersonal level, it is expressed as help, empathy, and care for family and community (benevolence). On a broader level, it translates into values of equality, tolerance, and protection of nature (universalism). It is an orientation toward the common good that transcends personal interests. It includes Universalism and Benevolence.

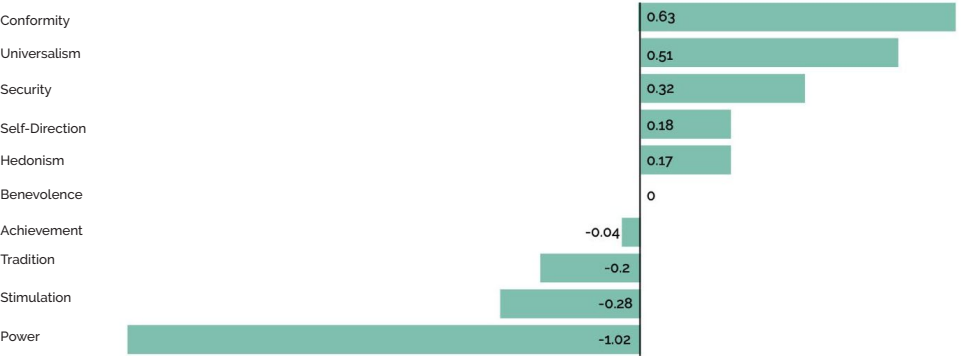
 **Self-promotion
(or self-improvement)**

This is a dimension that prioritizes personal success, ambition, social recognition, and the ability to influence or dominate. Those who score highest on this axis tend to be oriented toward competitive goals, prestige, status, and control over resources or people. It is the affirmation of the self in an environment where others also compete to stand out. It includes the values of Power and Achievement.

These four categories are not closed boxes, but rather opposite poles that organize the motivational system. The circular structure shows how some values support each other and others are in tension. This organization allows us to understand why certain social changes generate resistance, how political attitudes are formed, and what motivates different audiences.

 The values of Mexicans: a moral cartography

The results of this study show that the values most important to Mexicans reflect a predominantly conservative society, where traditional values continue to shape public and private life. The data show that Mexicans have a complex value profile that combines a strong anchor in conformity, security, and social order with broad ethical aspirations oriented toward universalism and collective harmony.



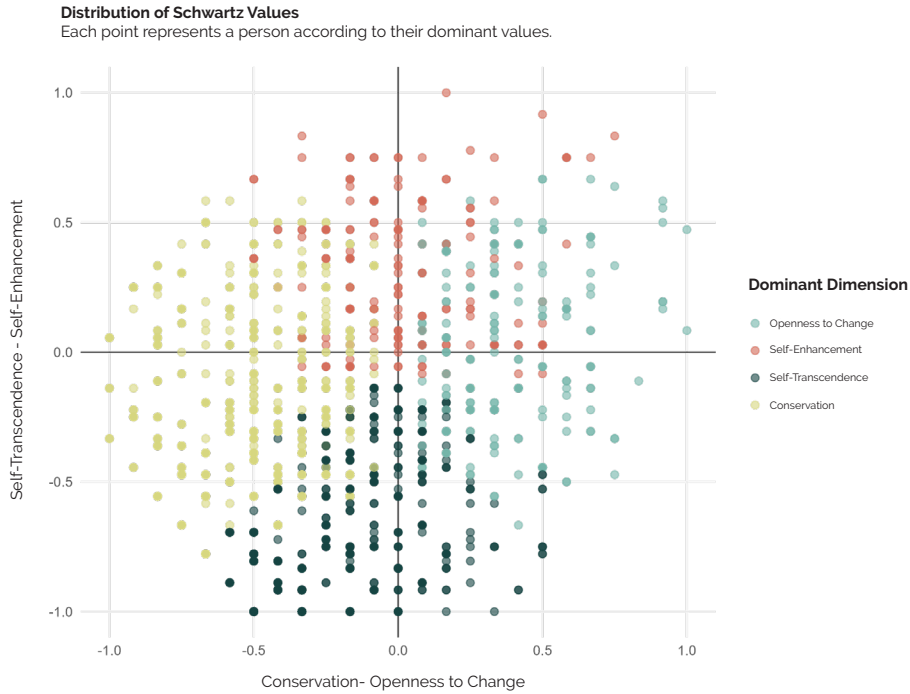
Values are ranked according to their level of importance in relative terms compared to other values.

Conformity, the highest-ranked value, reveals a clear preference for shared norms, group cohesion, and aversion to conflict, while security underscores the need for stability and protection in a challenging social context. This structural conservatism coexists with a notable inclination toward universalism: Mexicans value equality, peace, justice, and protection of the natural environment, showing sensitivity to the common good beyond their immediate circle.

This coexistence of internal order and external moral aspiration shapes a cultural identity marked by the search for balance: stability inwardly, harmony outwardly. This model confirms the idea of the traditionalist Mexican, faithful to his customs, good-natured and supportive, who also values creativity and puts present enjoyment ahead of the long term: the Mexican who believes in "indulging one's tastes."

But that is a snapshot of Mexico as if it were a single person. In reality, it averages the most important values of all Mexicans. But internally, there are greater differences. When observing the distribution of values in Mexico through Schwartz's framework, a country clearly emerges whose moral structure is not defined by extremes, but by a dense middle ground where community traditions, moderate personal aspirations, and a deeply rooted spirit of care coexist. Far from being a society divided between modernity and identity, Mexico reveals itself as a space where both forces intertwine, generating tensions but with great cultural continuity.





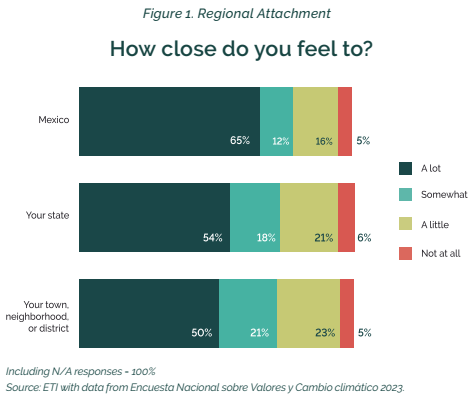
Most Mexicans are located at the intersection between conservatism and self-transcendence: a combination that privileges family, stability, everyday religiosity, security, and moral hierarchies, but also solidarity, cooperation, mutual aid, and a sense of community. It is a warm, relational conservatism, defined not by rejection but by belonging. An ethos where "we" outweighs "I," and where duty to those close to us is experienced as a moral principle as strong as the desire for our own well-being. This constellation of values, characteristic of societies with deep roots and dense social ties, constitutes the emotional backbone of the country.



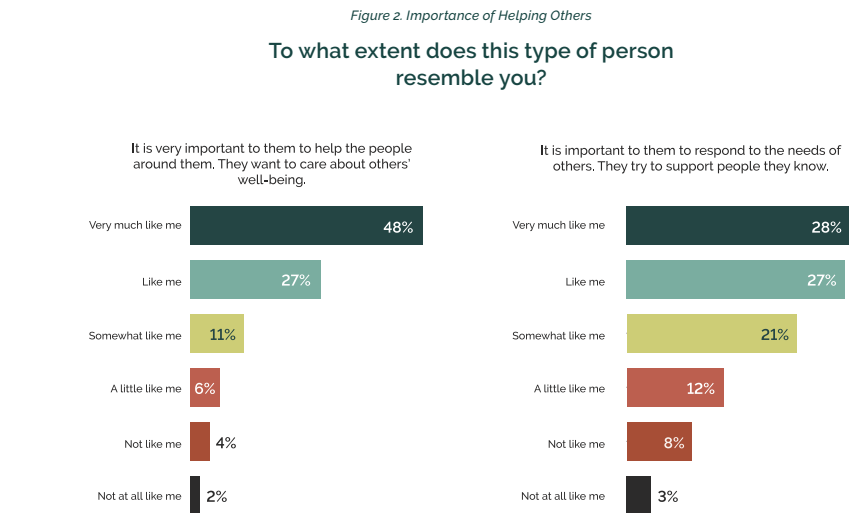
Identity, community, and close solidarity

The survey results show a complex identity in which national pride, territorial roots, and a strong sense of local cooperation are intertwined.

According to the survey: This territorial attachment constitutes an important social basis for promoting environmental strategies that recognize belonging and community life as drivers of action.



Close solidarity is a cross-cutting feature that we highlight from the survey:





Social participation and community life

The survey reveals the existence of a culture where mutual support originates in circles of trust and not necessarily in formal institutions.

64%

say they belong to or have contributed to an organization.

Figure 3. Organizational Membership

Are you a member of or have you donated money to any...?



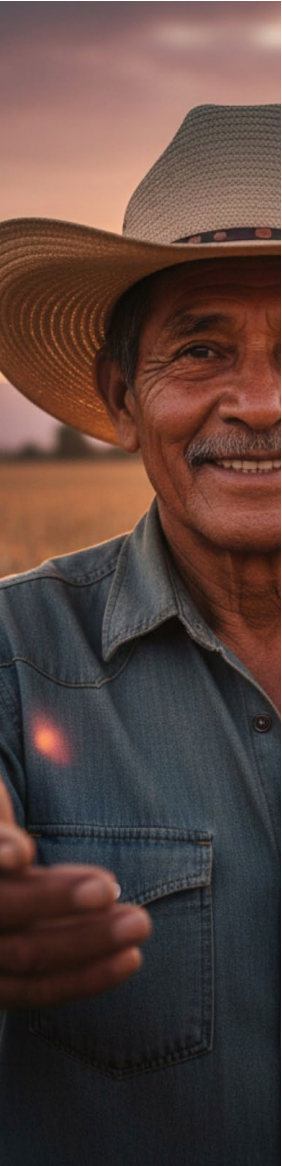
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio climático 2023

The analysis shows that social participation in Mexico is mainly articulated through community, family, religious, and neighborhood spaces, where belonging and trust are decisive factors.



Family values, norms, and daily life

On a moral level, Mexican society shows a strong normative and family orientation.



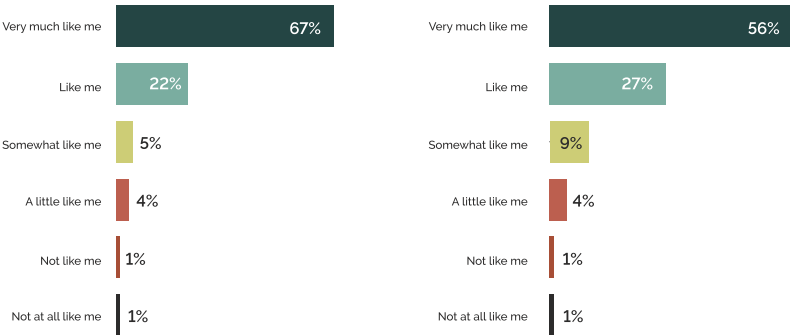
Nine out of ten people (89%) agree with the statement that **parents and older people should be respected** (Figure 4), and **83% consider it very important to behave well and avoid actions that others might judge to be wrong.**

Figure 4. Respect for Parents

To what extent does this type of person resemble you?

They believe they should always show respect to their parents and to older people. It is important to them to be obedient.

It is important to them to always behave properly. They do not want to do anything that people would consider wrong.



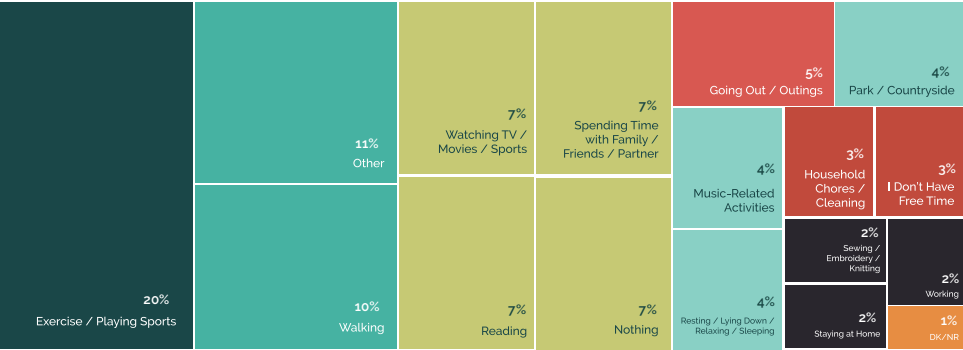
*Including N/A responses = 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio climático 2023



The most popular pastimes include family time, home entertainment, and reading.



Figure 5. Mexicans' Hobbies



Source: ETI with data from Encuesta Nacional sobre Valores y Cambio climático 2023.

Beliefs, spirituality and community

Spirituality occupies an important place:

63%

consider that fulfilling their faith is important.

Above this majority core, there is a smaller segment that expresses values of selfimprovement: achievement, effort, recognition, and social mobility. It is not a dominant orientation, but it is visible in urban and professional sectors that aspire to greater individual autonomy. It is a legitimate aspiration, although still subordinate to the cultural weight of family, community, and tradition. At the opposite extreme, values open to change—creativity, personal independence, innovation, the search for novelty—also exist, although they represent a minority. Liberal individualism, so

characteristic of the global north, barely appears as a faint outline on the Mexican map: it is there, but surrounded by a sea of community norms.

The data show a high valuation of individual effort:

79%

believe that success depends on hard work.

58%

believe that wealth should be distributed according to achievement and effort.

A significant proportion want to lead or make decisions in their community.

This landscape reveals, however, latent tensions. The first is the tension between tradition and selfdirection: most Mexicans value continuity and security, but there is a growing desire for personal autonomy and freedom to decide one's own path. The second is the tension between community and individual aspiration: commitment to others coexists with a meritocratic drive that seeks recognition, mobility, and economic improvement. The third tension runs across the entire moral map: security versus novelty, the constant dilemma between moving toward the unknown or protecting what gives meaning and stability.

These tensions are not fractures: they are the natural folds of a culture that attempts to reconcile movement with roots, openness with belonging, the desire to improve with the need to maintain a moral compass shared. Thus, Mexican modernity is not expressed as a rupture, but rather as a permanent negotiation between worlds that seem opposed, but in reality need each other. Any narrative that aspires to connect with Mexican society must recognize this dual impulse: the desire for transformation and the need for that transformation to be experienced as legitimate, secure, and rooted in a framework of collective meaning.

In short, Mexico is not a country dominated by competitive individualism or radical progressivism; nor is it anchored in immobile conservatism. Rather, it is a country whose moral identity is sustained by a communal

conservatism that coexists with moderate aspirations for individual agency. The key to understanding Mexican values—and to building any social, political, or cultural project—lies in reading that intermediate space, where the traditional becomes affection and the modern becomes aspiration. There, in that zone where tensions and complementarities coexist, lies the possibility of a narrative that can speak to the entire country.

Although different studies seem to tell divergent stories, particularly those carried out by Nexos Magazine in 2011, 2017, and 2023 on the moral character of Mexicans, our hypothesis is that rather than contradicting each other, they complement each other. The portrait offered by Schwartz's model shows a country rooted in community conservatism, where family, stability, solidarity, and caring for others constitute the dominant moral core. Most people are concentrated in the quadrant that combines tradition with self-transcendence: an ethos of warm bonds, reciprocal obligations, and emotional belonging, where "we" is experienced more strongly than "I." This deep and relatively stable substratum paints a picture of a society where identity has not unraveled and where prosocial values coexist with the need for order and continuity.



At first glance, the Nexos survey would seem to contradict this picture by speaking of a "savage liberal" who navigates between disenchantment, pragmatic individualism, and the conviction that everyone must solve their own problems even when this does not benefit the country. However, when both sources are brought into dialogue, a decisive coincidence emerges: the absolute centrality of the family as the only fully reliable institution.

In both Schwartz and Nexos, Mexicans place their loyalty and hope in their immediate circle, not in larger structures. The community conservatism captured by Schwartz can be understood, according to Nexos, as the natural retreat of a society that does not find in the state, parties, or elites a moral horizon worthy of continuity.

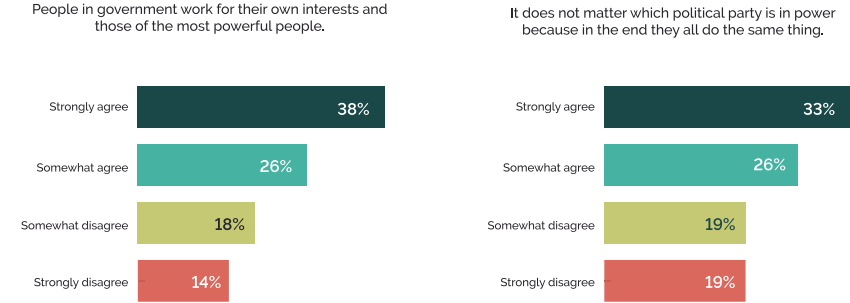


Figure 12. Attitudes Toward the Role of Government



^{*}Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio climático 2023.

Figure 19. Attitudes Toward Government and Political Parties



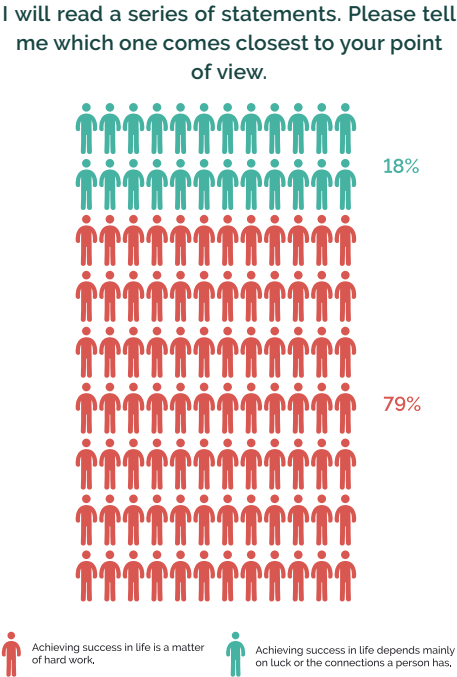
^{*}Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio climático 2023.

The apparent contradiction between a "supportive" population and an "individualistic" population dissipates when one recognizes that each study operates at different levels. Schwartz describes deep values: what a person considers desirable, right, or worth pursuing. Nexos, on the other hand, records survival strategies in an environment perceived as failing; practices and attitudes that emerge when trust in institutions erodes and the country is experienced as an uncertain, sometimes hostile space. Thus, the same Mexican may value mutual aid, justice, solidarity, and caring for others, but act defensively on daily basis because they feel that no one else—neither the state, nor the market, nor politics—will do their part.

Although direct interest in "politics" is low (only 16% are very interested), this does not imply apathy. **Rather, the analysis carried out shows that there is mistrust of institutions and a preference for solving problems within the community.**

Some common perceptions are that Mexicans do want to participate, but not necessarily through institutional channels. They prefer local leadership, neighborhood organization, family, and everyday networks.

Figure 11. Factors for Success in Life



^{*}Including N/A responses - 100%
Source: ETI con datos de la Encuesta Nacional sobre Valores y Cambio Climático 2023.

Ultimately, both portraits converge on the same conclusion: Mexicans do share a common moral foundation, but they lack a collective project that allows them to live out those values beyond the intimate refuge of the family. Solidarity exists, but it finds no institutional outlet; community spirit persists, but it is encapsulated in small circles; the desire for a fair and orderly country appears strongly, but it is lived with skepticism and sometimes with resignation.

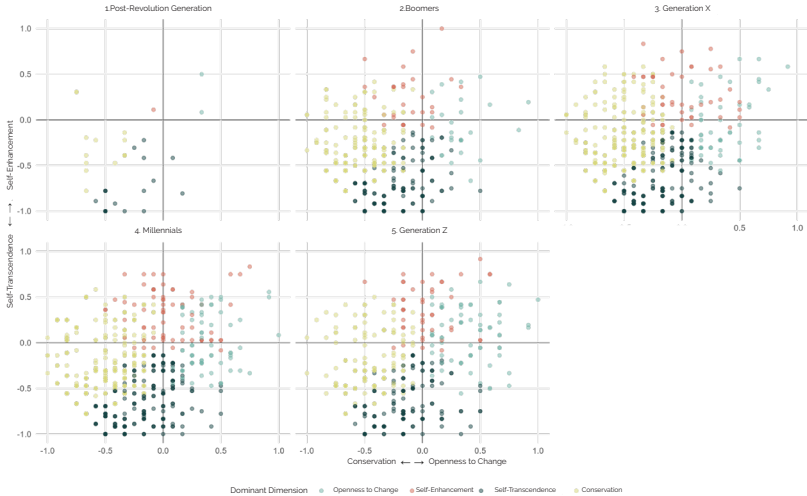
Mexico is not a country fragmented in values, but in trust. What appears to be extreme individualism is, in reality, the symptom of a citizenry that withdraws because the environment does not support it. Therefore, any political, social, or cultural project that aspires to speak to the entire country must start from this double truth: the existence of a shared moral fabric and the need to rebuild the collective conditions so that this fabric can expand beyond the private sphere.



The values of Mexicans across generations

If reading Nexos reveals how Mexicans, even with strong community values, have had to strategically retreat to the individual and family sphere in an environment of collective mistrust, an analysis by generation allows us to observe how certain value patterns persist over time. At first glance, one might think that the transition from one cohort to another radically transforms the moral landscape of the country; however, the evidence shows the opposite: although each generation incorporates nuances specific to its era—more aspiration, more self-direction, more openness—the underlying substrate remains surprisingly stable.

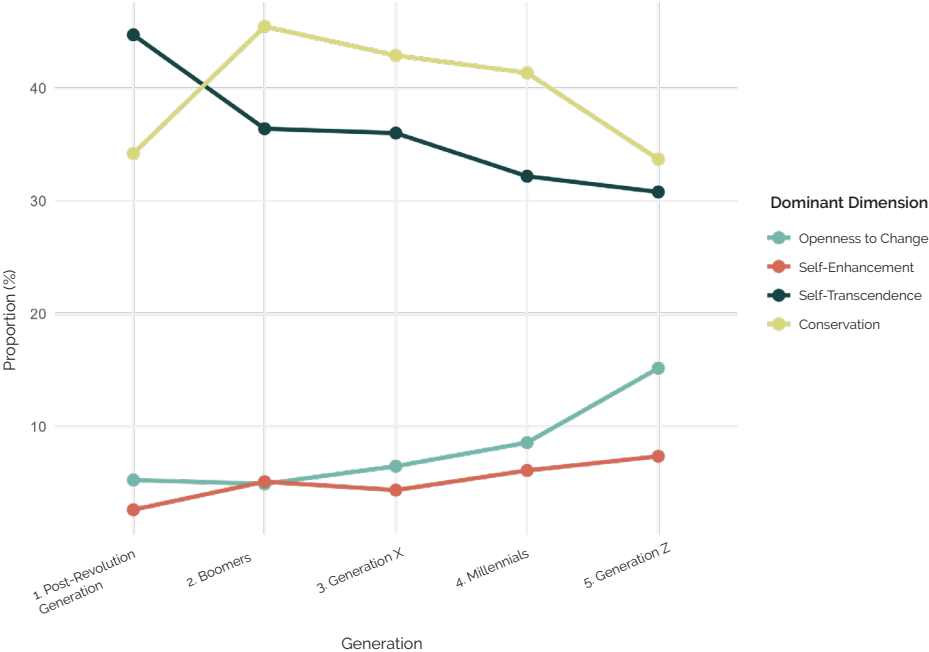
Distribution of Schwartz Values by Generation
Each panel shows a different generation.



Rather than ruptures, we find modulations; rather than structural changes, gradual shifts. In this sense, the dialogue between the two approaches suggests that the moral identity of Mexicans is evolving, yes, but it is doing so without breaking with its historical continuity, preserving a community core that cuts across all ages.

The generational distribution of values allows us to observe how the country is transforming while remaining true to itself. In the post-revolutionary cohort, the moral map is compact and recognizable: a deeply community-based conservatism prevails, anchored in family, tradition, stability, and responsibility toward others. It is a generation built on lasting certainties, for which change is often more of a threat than a promise. With the Boomers, a different nuance appears: they retain that community ethos almost intact, but incorporate a growing aspiration for mobility and personal achievement, reflecting the educational and economic opportunities that opened up in the second half of the 20th century. Their conservatism is no longer just a safeguard, it is also a driving force.

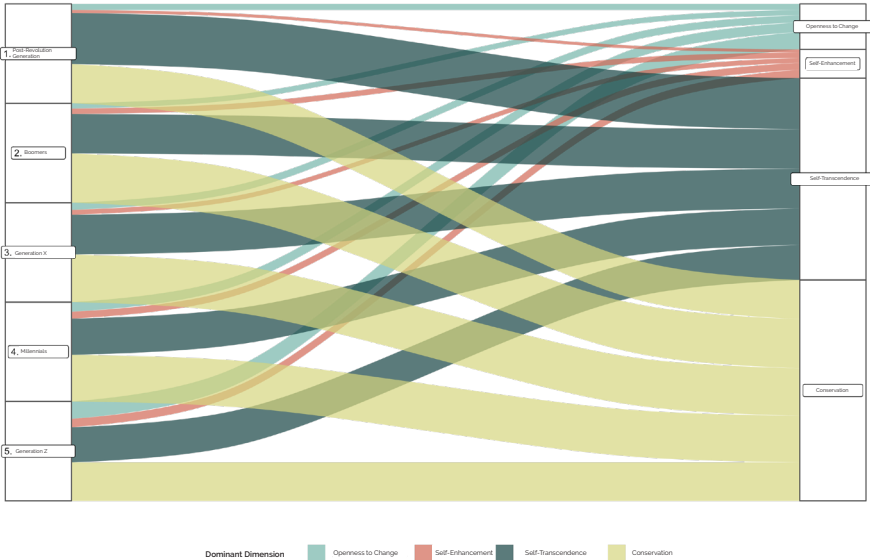
Evolution of Schwartz Values by Generation
Proportion of individuals in each dimension by generation



Generation X represents the greatest balance between continuity and autonomy. They remain anchored in family values and a desire for order, but their adult experience—marked by economic openness, political plurality, and the expansion of higher education—gives them a more open sensibility, with a greater presence of self-direction and self-expression. They are a hinge generation: they live in tension between the legacy of tradition and the emergence of a more modern, more individualized subjectivity.

With Millennials, openness to change takes on visible weight. It is the first cohort in which the values of self-direction, creativity, and personal independence become clearly dominant in a significant part of the group. However, far from breaking with tradition, they reinterpret it: their desire for autonomy is still based on a relational identity, where family and close ties continue to be structuring factors. For them, modernity does not displace community: it makes it more flexible. Generation Z deepens this trend. It is the most open to change, the most oriented toward self-expression and self-improvement, and the closest, in cultural terms, to global subjectivities. But even here, at the most advanced frontier of generational change, the community core does not disappear. It persists as a moral backdrop, as an affective grammar, as a starting point from which autonomy is experienced.

Flow of Schwartz Values by Generation (Proportional)
Each generation represents 100% – Comparable across generations



The generational series does not show a break, nor the replacement of one value system by another, but rather a progressive expansion of the idea of autonomy within a moral framework that remains communal. Mexico is not moving toward strong individualism or detached modernity; it is moving toward hybrid forms, where the desire for self-direction and self-expression coexists with loyalty, care, family, and the search for stability. The country is moving, but it is not uprooting itself. And that movement—made up of tensions, transitions, and generational modulations—reveals something essential: that Mexican values change without betraying their core, and that modernity, here, is experienced as a continuous negotiation between the roots that sustain and the aspirations that push.





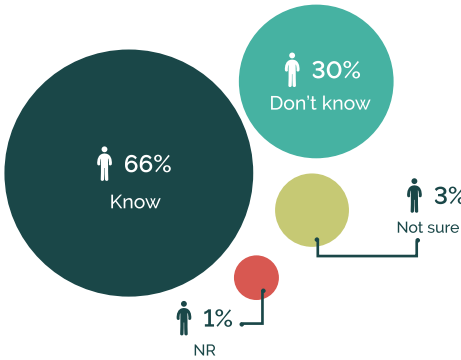
II. ENVIRONMENTAL VALUES: MEXICANS AND MEXICANS IN THE FACE OF CLIMATE CHANGE.

Seven out of ten people surveyed (66%) say they know what people mean when they talk about climate change or global warming (Figure 21).



Figure 21. Knowledge of Global Warming

Please tell me, in general terms, do you know what people mean when they use the term “global warming” or “climate change”?



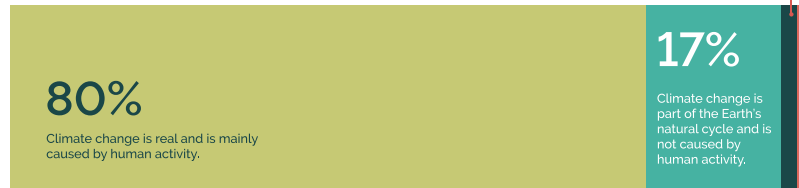
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



They believe that climate change is real (80%) and caused by human activity (see Figure 22).

Figure 22. Attitudes Toward Climate Change and Government

Which of the following statements do you agree with most?

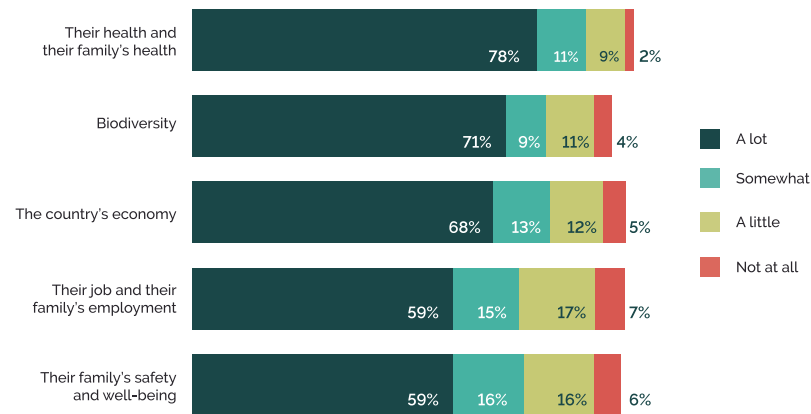


Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

They also believe that it affects their family's health, biodiversity, the economy, their employment, and their safety and well-being (59%, see graph 23).

Figure 23. Effects of Climate Change

How much do you think climate change affects the following areas?
A lot, somewhat, a little, or not at all?



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

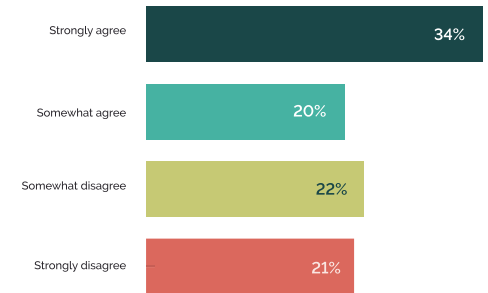
But they see its effects as distant: among those over 18, there is a tendency to think that the effects of climate change will occur too far in the future to worry about about it now (see figure 24).



Figure 24. Timing of the Effects of Climate Change

Do you strongly agree, somewhat agree, somewhat disagree, or strongly disagree that...

The effects of climate change will occur so far in the future that there is no need to worry about them now.



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



In this regard, instruments such as the **United Nations Development Program's 2024 People's Climate Vote Survey** identify that the Mexican public is concerned that climate change will affect future generations (67%).

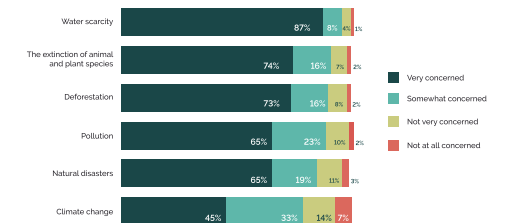
Today, the Mexican population is concerned about:

- Water scarcity
- The disappearance of animal and plant species
- and deforestation

To a lesser extent, they are concerned about climate change (see figure 25).

Figure 25. Environmental Concerns

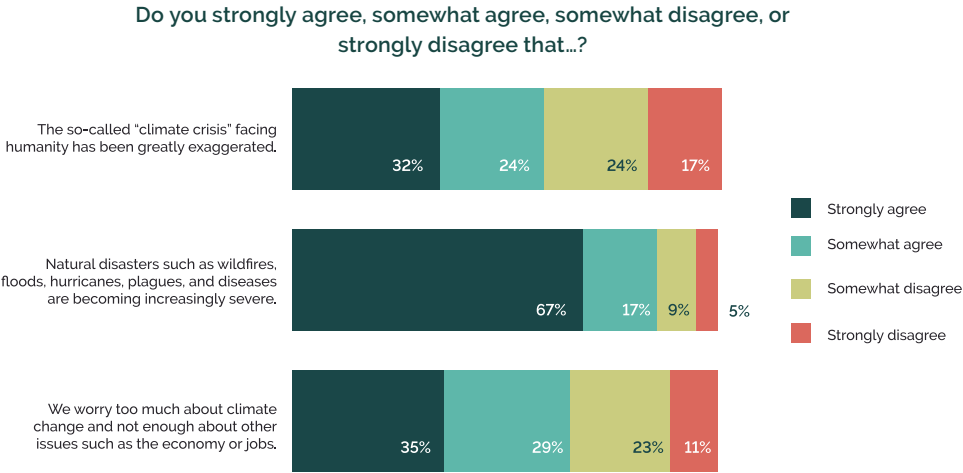
To what extent are you concerned about the following environmental problems? Would you say you are very concerned, somewhat concerned, not very concerned, or not at all concerned about...?



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

They believe that the climate crisis has been exaggerated, but there is a widespread opinion that natural disasters are getting worse, while there is greater concern about climate change than about other issues such as the economy or employment (see Figure 26).

Figure 26. Attitudes Toward Climate Change



¹Including N/A responses - 100%

Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

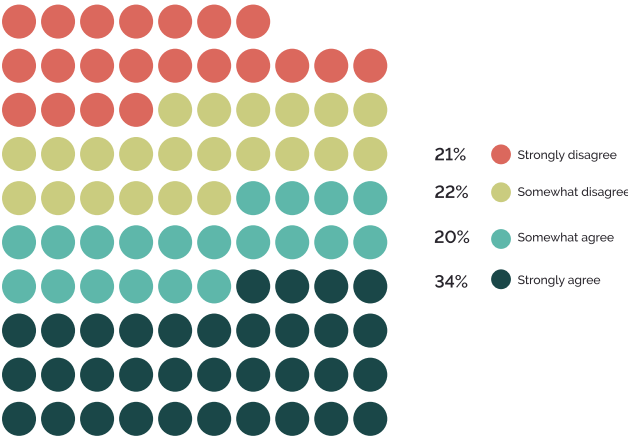
³ This perception has also been identified by other instruments, such as the People's Climate Vote 2024, which found that 67% of the public believe that floods, droughts, storms, and extreme heat or cold are worse than before.



Climate change is a current concern for Mexicans.

Figure 27. Timing of the Effects of Climate Change

Do you strongly agree, somewhat agree, somewhat disagree, or strongly disagree that...?



¹Including N/A responses - 100%

Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

Mexicans are more concerned about their current economic situation and lifestyle than about the future of the environment.

When asked whether the fight against climate change should be prioritized even if it means imposing restrictions on economic activity, the public tends to prefer continuing with economic activities⁴.

They also prefer to maintain their lifestyle⁵. The Mexican population believes that there is more concern about climate change than about the economy and employment (Figure 16).

⁴ This statement is based on an index generated by ETI, in which a value of 0 means that combating climate change is preferred over economic activity. Conversely, the agreement to prioritize economic activity takes a value of 10. Thus, the generated index takes a value of 5.9 on a scale of 0 to 10.

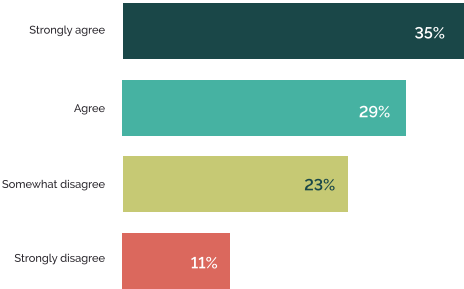
⁵ When calculating a similar index, the data gives a rating of 5.7 out of 10.



Figure 28. Concern About Climate Change

Do you strongly agree, agree, somewhat disagree, or strongly disagree that...?

We worry too much about climate change and not enough about other issues such as the economy or jobs.



¹Including N/A responses - 100%

Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

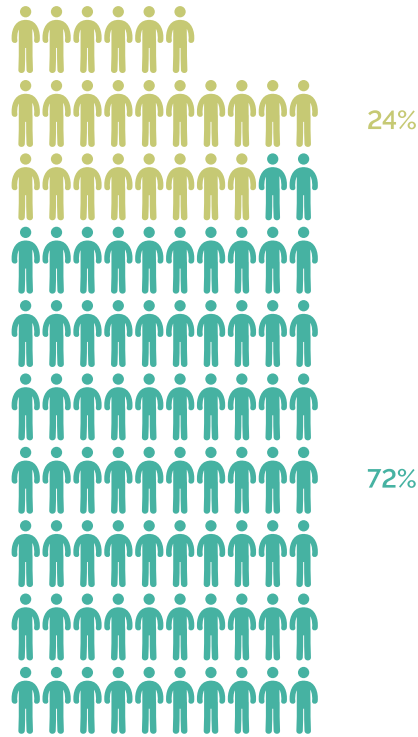


**The economy and lifestyle today;
the environment tomorrow.**

The survey revealed that nature has value in itself (72%), but people do not know whether its value lies in cultural or economic terms (see Figure 29).

Figure 29. The Value of Nature

I will read a series of statements. Please tell me which one comes closest to your point of view.



 Nature has value in itself, therefore, we should protect other species, even if they are not useful to humans.

 Nature should be used for the benefit of human beings; therefore, we should only protect species that are useful to humans.

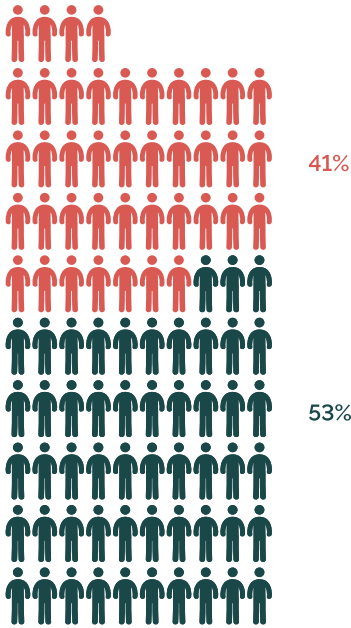
*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



Half believe it is important because it is part of culture and traditions, while four out of ten believe it is important because the economy depends on it (see Figure 30).

Figure 30. Importance of Nature

I will read a series of statements. Please tell me which one comes closest to your point of view.



 Nature is important because it is part of our culture and traditions.

 Nature is important because our economy depends on it.

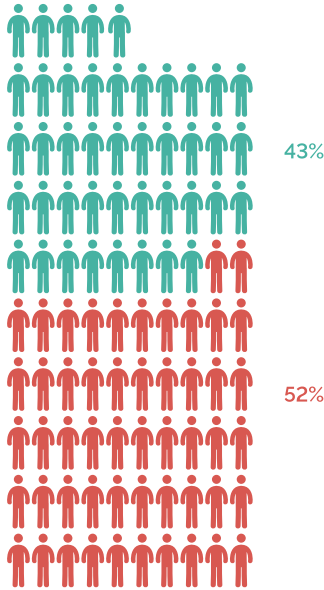
*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

It is also unclear whether it should be protected for aesthetic reasons, to preserve its beauty, beyond its material benefits (52%) or because it provides resources (43%, see Figure 31).



Figure 31. Reasons to Protect Nature

I will read a series of statements. Please tell me which one comes closest to your point of view.



 Nature should be protected to preserve its beauty, beyond what it can provide us in terms of material resources.

 Nature should be used because it can provide us with resources such as food and other materials.

Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



Nature is valuable, but there is no consensus on why.

What is clear is that there is a shared responsibility to solve the problem of climate change. For every person who thinks that the Mexican government is responsible for taking action on climate change, there is another who thinks that it is up to citizens (see Figure 32).

Figure 32. Responsibility for Addressing Climate Change

In your opinion, who is most responsible for taking action to address the problem of climate change and environmental issues?



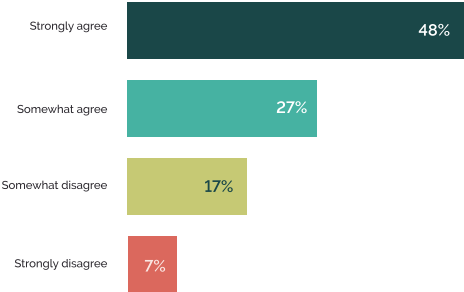
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

This perception of responsibility is accompanied by the belief that, as individuals, Mexicans can play a significant role in the fight against climate change (Figure 33).

Figure 33. Perceived Influence on Climate Change

Do you strongly agree, somewhat agree, somewhat disagree, or strongly disagree that...?

As an individual, I can play an important role in the fight against climate change.



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



In this section, the data reveals a society that recognizes the existence of climate change. They recognize that natural disasters are getting worse, but they do not yet link them to climate change. They believe that the effects they are already suffering have not yet arrived.

Mexicans register a socially expected response that it is important to protect the environment, but this does not necessarily translate into commitment or action; rather, it coexists with a logic of immediate survival.



In practice, what we can see is that people prioritize economic stability, family security, and the preservation of their lifestyle over future environmental risks.



III. DIFFERENCES BETWEEN REGIONS.

The analysis of the survey revealed similarities among the Mexican population and provided insight into their general values and attitudes. However, given that Mexico is a large, populous, and culturally diverse country, it is worth exploring whether there are differences between its regions.

The study divided the country into five regions, which correspond to the federal electoral districts, as shown in the following figure:

Figure 2. Regions of the Country



1	2	3	4	5
States: • Baja California • Baja California Sur • Chihuahua • Durango • Jalisco • Nayarit • Sinaloa • Sonora	States: • Aguascalientes • Coahuila • Guanajuato • Nuevo Leon • Queretaro • San Luis Potosi • Tamaulipas • Zacatecas	States: • Campeche • Chiapas • Oaxaca • Quintana Roo • Tabasco • Veracruz • Yucatán	States: • CDMX • Guerrero • Morelos • Puebla • Tlaxcala	States: • Colima • Hidalgo • State of Mexico • Michoacán
Regional capital: Guadalajara, Jalisco	Regional capital: Monterrey, Nuevo Leon	Regional capital: Xalapa, Veracruz	Regional capital: CDMX	Regional capital: Toluca, State of Mexico



For the purposes of the analysis, the country was divided into five regions following a logic similar to that of the federal constituencies.

Northwest=Region 1:

Baja California, Baja California Sur, Chihuahua, Durango, Jalisco, Nayarit, Sinaloa, and Sonora.

Northeast—Region 2:

Aguascalientes, Guanajuato, Coahuila, Nuevo León, Querétaro, San Luis Potosí, Tamaulipas and Zacatecas

Southeast = Region 3:

Campeche, Chiapas, Oaxaca, Quintana Roo, Tabasco, Veracruz and Yucatán.

Central-West = Region 4:

Mexico City, Guerrero, Morelos, Puebla, and Tlaxcala.

Center-South = Region 5:

Colima, Hidalgo, Edomex and Michoacán.

The results for each region are presented below.

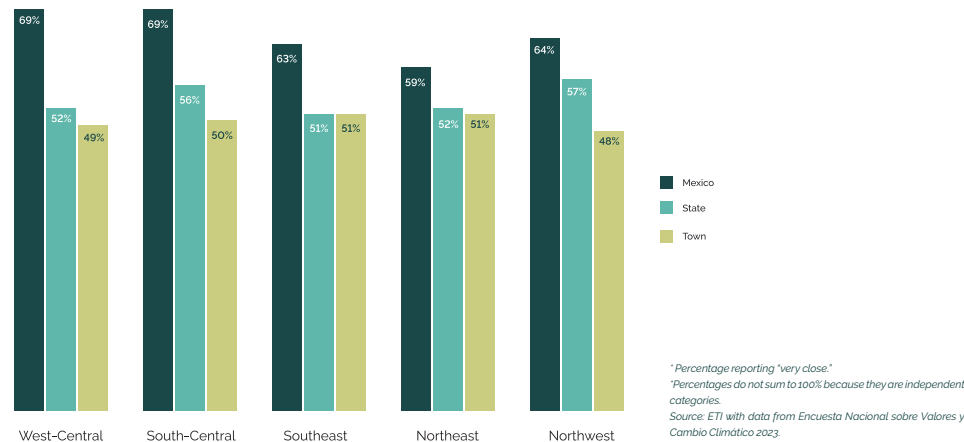


Center-South. Colima; Hidalgo; State of Mexico and Michoacán.

The survey shows that the Center–South is distinguished by a very high national identity, but less intense national pride. It is where most people feel united with Mexico (69%, Figure 34).

Figure 34. Sense of Attachment to Town, State, and Mexico

Of the following places I am going to mention, please tell me how close you feel to...?

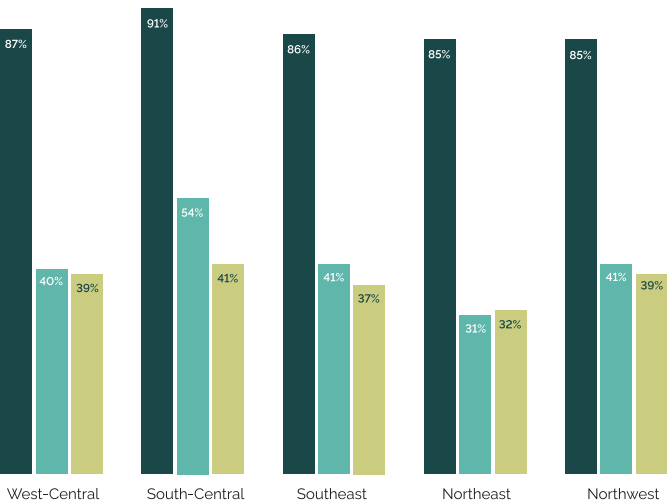


This is the most liberal region in terms of rights and gender.

It is more open to same-sex marriage (41% in favor) and the most supportive of the legalization of abortion (54%). It is also where the idea of rigid traditional roles in the home is most rejected, with 91% in favor of sharing responsibilities between fathers and mothers (see Figure 35).

Figure 35. Agreement with Controversial Positions

I will read a series of statements. Please tell me which one comes closest to your point of view.



- Parents should share responsibilities.
- Abortion should be legal under any circumstances.
- Marriage is the union of two people, regardless of whether they are of the same sex

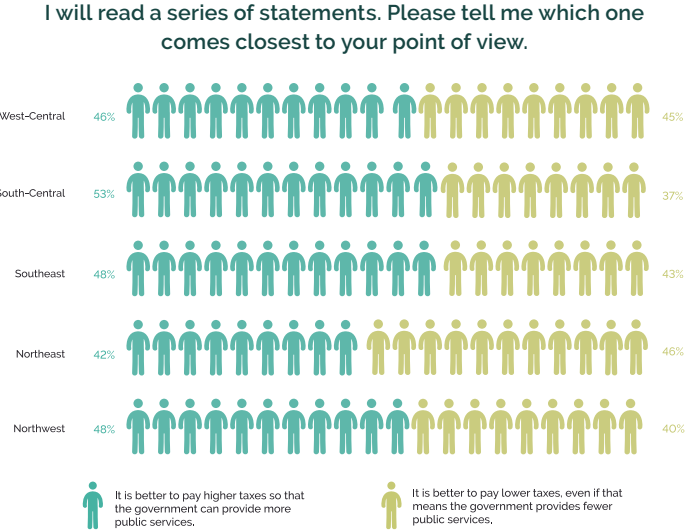
* Percentage reporting "strongly agree / somewhat agree."
* Percentages do not sum to 100% because they are independent categories.
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.





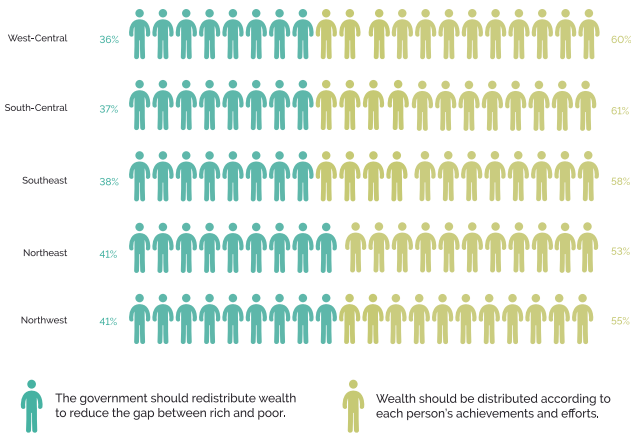
In this region, there is greater support for paying more taxes in order to have more public services (53%, Figure 36), although the meritocratic discourse continues to prevail (wealth should be distributed according to achievement, 61%, Figure 37)

Figure 36. Position on Taxes



Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

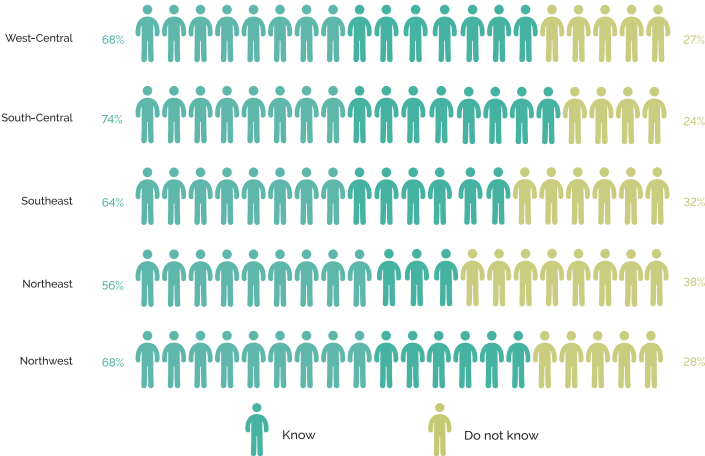
Figure 37. Redistribution of Wealth



¹Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

When it comes to environmental issues, this is the region where most people say they know what climate change or global warming is (74%).

Figure 38. Knowledge of Global Warming

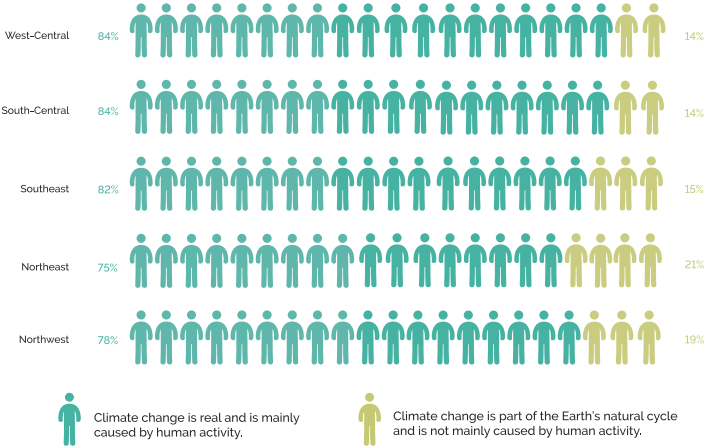


¹Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



It is also where most people recognize it as real and caused by human activity (84%).

Figure 39. Opinions on the Causes of Climate Change



¹Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

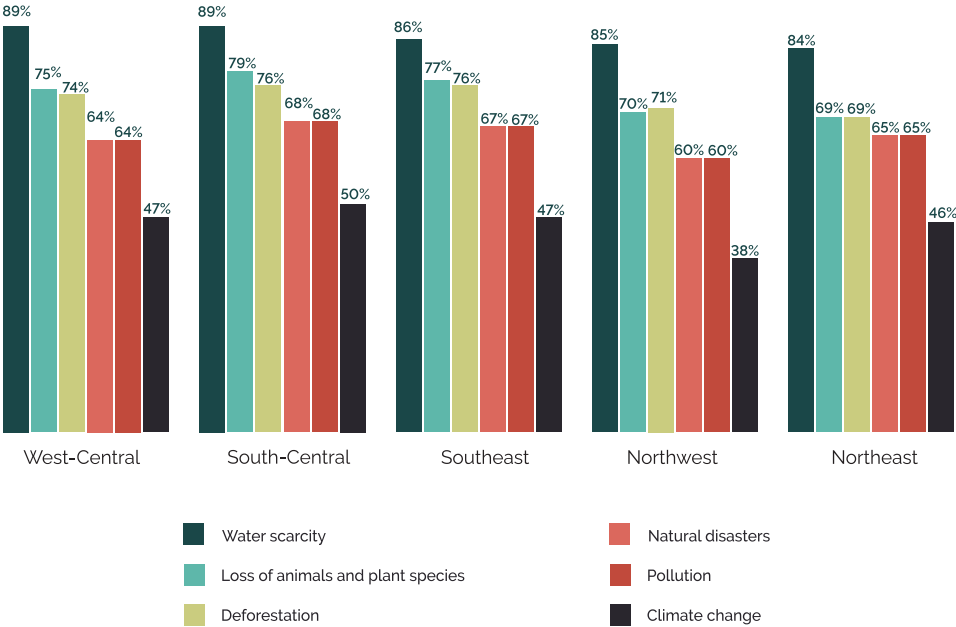
In this region, the main concerns are:

- water scarcity
- the disappearance of species and deforestation.



Figure 40. Environmental Concerns by Region*

To what extent are you concerned about the following environmental problems? Would you say you are very concerned, somewhat concerned, not very concerned, or not at all concerned about...?



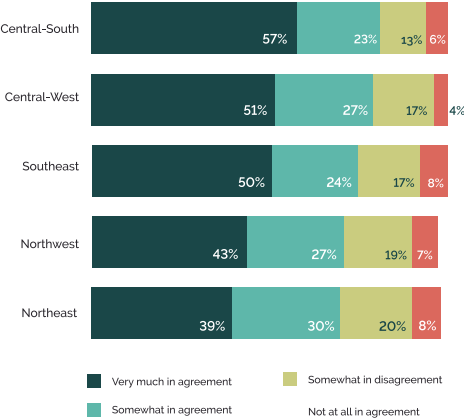
* Only the percentage who responded "very concerned" is reported.
* Percentages do not add up to 100% because they are individual categories.
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



In the Central-South region, more people believe they can play a significant role in addressing climate change (strongly agree, 57%) and, together with the Central-West region, the role of citizens is emphasized more.

Figure 41. Personal influence on climate change*

Are you very much in agreement, somewhat in agreement, somewhat in disagreement, or not at all in agreement with the following statement: As an individual, I can play a significant role in the fight against climate change?

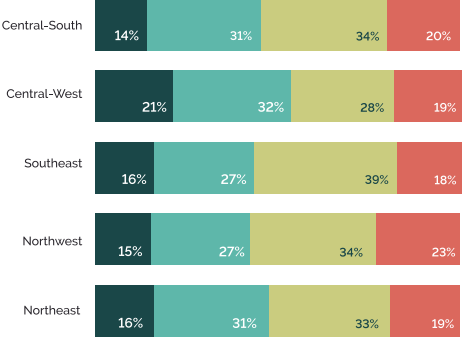


*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

People in this region say they are more interested in Mexican politics than in other regions (very interested, 21%; Figure 27) and also where agreement with the idea that the government works for its own interests and those of the powerful is highest.



Figure 42. Interest in Politics



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.





Central-West. Mexico City, Guerrero, Morelos, Puebla, and Tlaxcala

In the comparison, the Central-West stands out for occupying an intermediate position, but with some distinctive features:



It has one of the highest percentages of people who feel very attached to Mexico (69%), but above all, the attachment to their own state and community stands out (Figure 34).



Along with the Center-South region, it is one of the regions where people most believe that success depends on hard work (83%, see Figure 43).

Figure 43. Reasons for Success in Life

I will read a series of statements. Please tell me which one comes closest to your point of view.



Reaching success in life is mainly a matter of hard work.



Reaching success in life mainly depends on luck or on the connections one develops.

*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



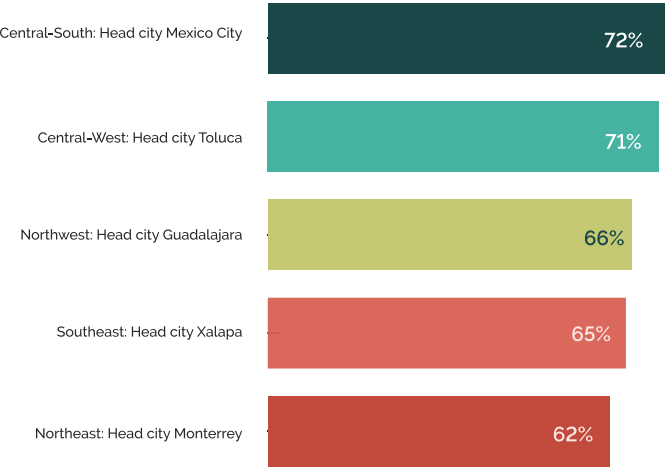
Meritocracy with some redistributive openness

This region strongly supports the distribution of wealth based on individual effort (60%, graph 37 in the previous section), although it maintains a significant level of support for redistribution by the government.

On issues related to climate change, it shares with the Center-South high levels of recognition of the phenomenon and has one of the highest percentages of agreement with the idea that natural disasters are getting worse (Figure 44).

Figure 44. Natural disasters are becoming more severe

Do you strongly agree, somewhat agree, somewhat disagree, or strongly disagree that natural disasters such as fires, floods, hurricanes, plagues, and diseases are becoming more severe?*



Percentage reporting "strongly agree/somewhat agree."
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



More inclined to confront problems head-on



Along with the Center-South, this is the region where most people say they tend to face problems head-on, unlike the Northeast, Northwest, and Southeast regions, where avoiding conflict is the norm (Figure 45).

Figure 45. Attitudes toward problems



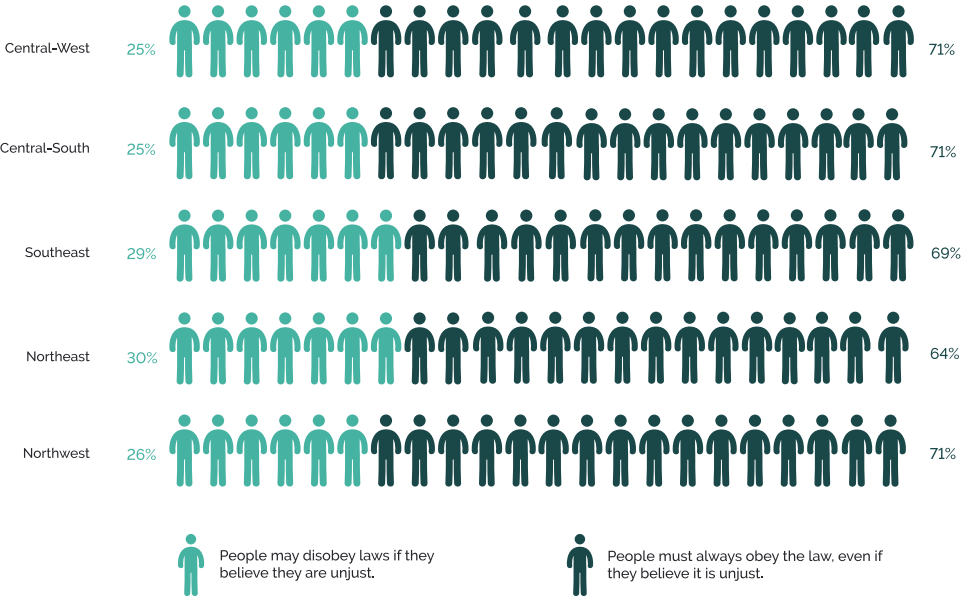
*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

Northeast Region. Aguascalientes, Guanajuato, Coahuila, Nuevo León, Querétaro, San Luis Potosí, Tamaulipas, and Zacatecas

The Northeast stands out from the rest due to a particular combination of moral conservatism and critical political attitudes.

Figure 46. Disobedience of unjust laws

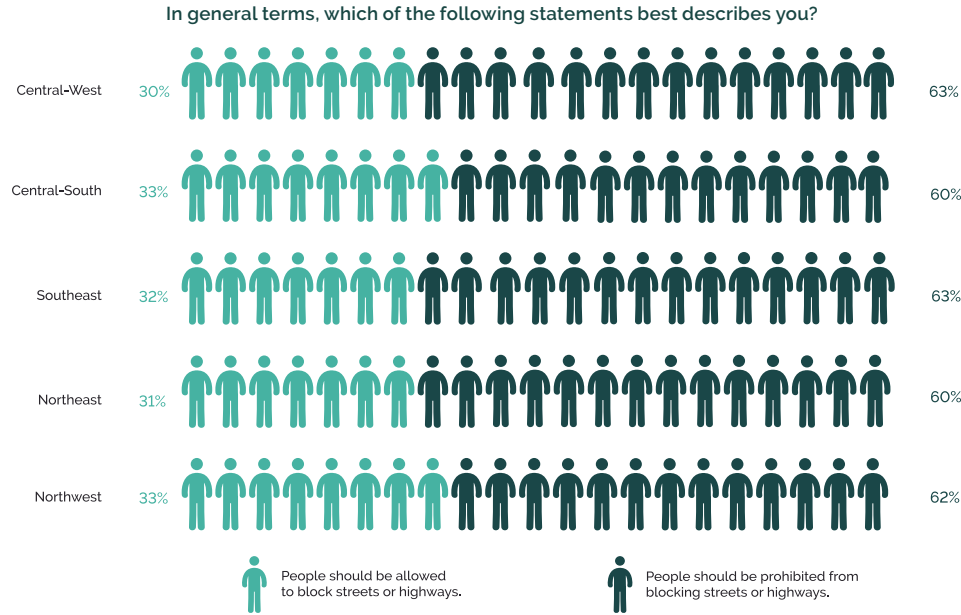
In general terms, which of the following statements best describes you?



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



Figure 47. Positions on street blockades



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

More religious than the Center-South and Center-West

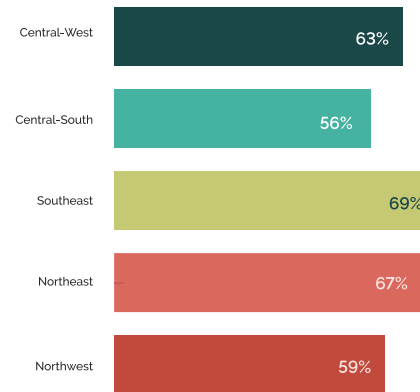
It is one of the regions where most people say that their religious beliefs are important (Figure 48).



Figure 48. Importance of following what religion says

To what extent is this type of person like you or not like you?

Their religious beliefs are important to them.
They try to do what their religion requires.



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

Less familiarity with the concept of climate change

This region has the lowest percentage of people who say they know what global warming or climate change means (56%, Figure 38), although most recognize that the phenomenon exists and is real.

It shares with the Midwest a very high perception that the country is becoming increasingly dangerous (graph 49).

Figure 49. The country is becoming increasingly dangerous

Are you very much in agreement, somewhat in agreement, somewhat in disagreement, or strongly in disagreement with the following statement:
The country is becoming an increasingly dangerous place to live?



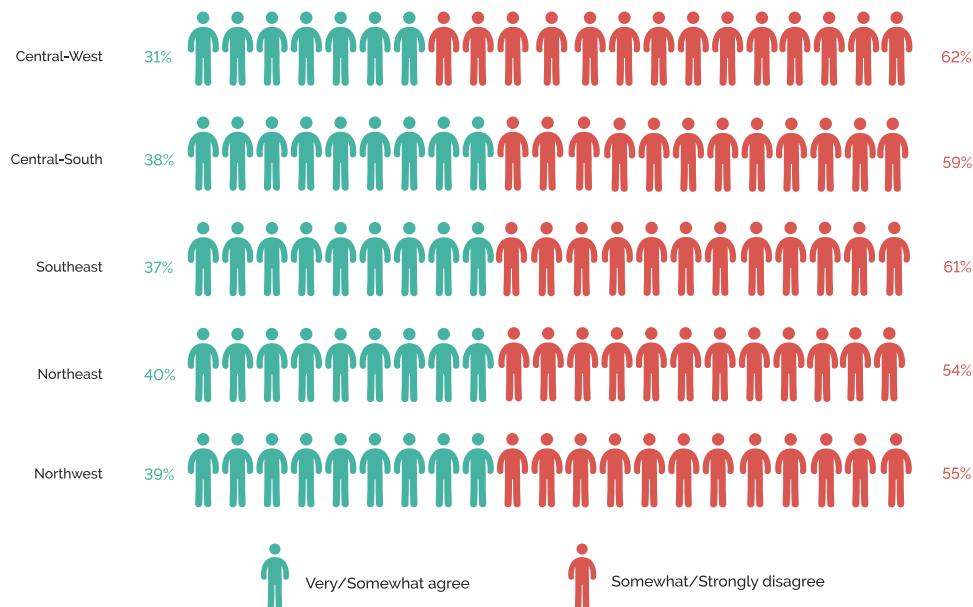
*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.





Figure 50. Importance of What Politicians Think

Are you very much in agreement, somewhat in agreement, somewhat in disagreement, or strongly in disagreement with the following statement:
Politicians care a lot about what people like you think?



*Including N/A responses = 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



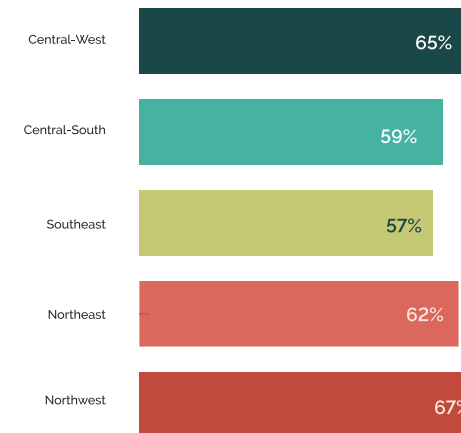
Northwest Region. Baja California, Baja California Sur, Chihuahua, Durango, Jalisco, Nayarit, Sinaloa, and Sonora

They have one of the highest levels of pride in being Mexican (77%) and, together with the Center-West, lead the way in believing that it is important to progress in life and better oneself. (See Figure 51).

Figure 51. Importance of Advancing in Life

To what extent does this type of person resemble you or not resemble you?

For them, it is important to advance in life.
They strive to be better than others.



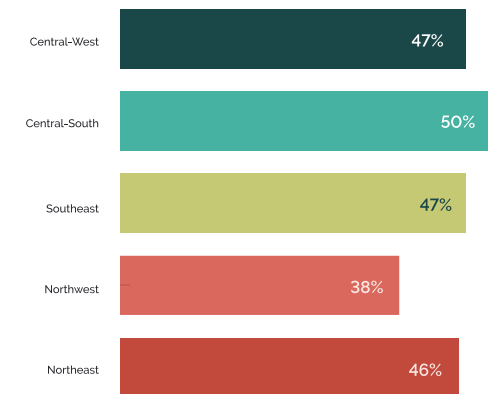
*Only the percentage who responded "very much like me" is reported.
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

More utilitarian towards nature and less concerned about climate change.

This is the region where intense concern about climate change is lowest (38% very concerned, Figure 52).

Figure 52. Knowledge of climate change

Please tell me, in general terms, do you know what people mean when they use the term "global warming" or "climate change"?

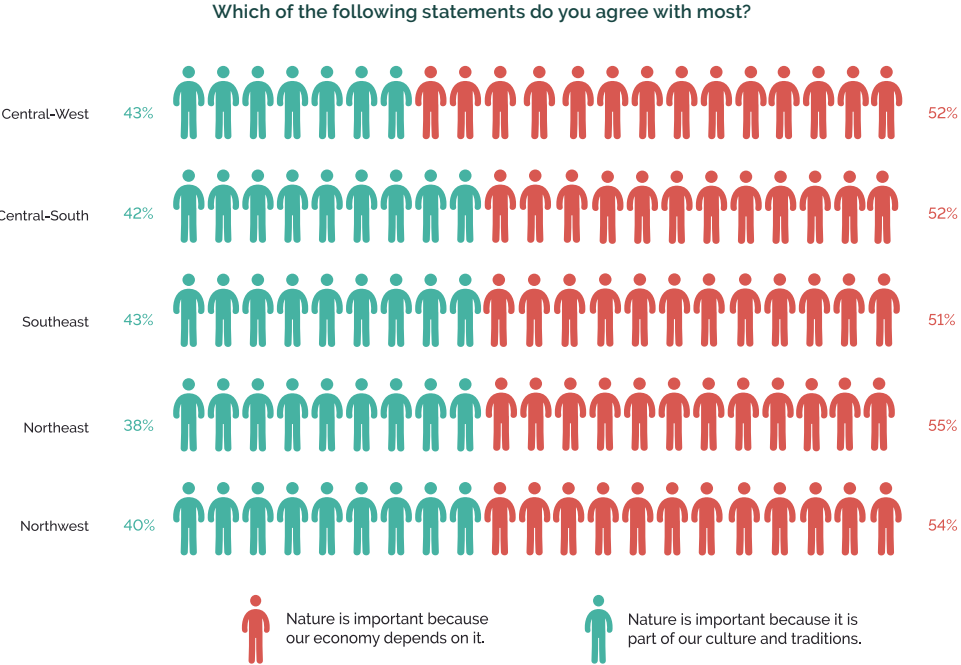


*Only the percentage who answered "Yes" is reported.
*Adding "Not sure," "Don't know," and "No answer" equals 100%.
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

For, nature is important because it is part of their culture (see Figure 53).



Figure 53. Importance of nature



¹Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

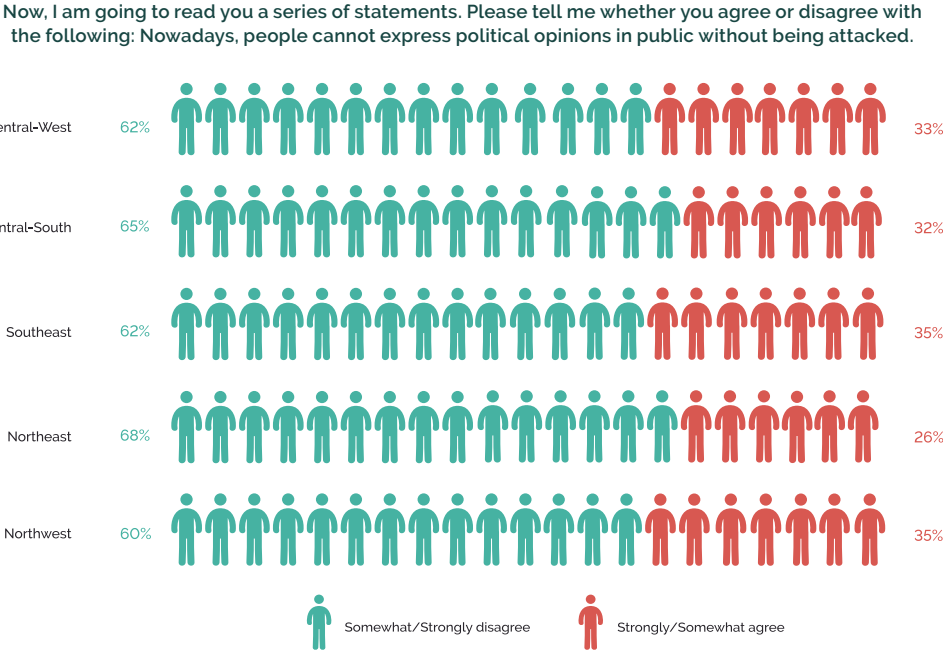


More inclined to avoid conflict.

Unlike the Center-South and Center-West, a majority in the Northwest say they prefer to avoid arguments and conflicts (See Figure 45). Although a significant proportion see a tense environment for expressing political opinions, the distribution is more balanced between those who agree and those who disagree, compared to the Northeast (Figure 54).



Figure 54. Freedom to Express Political Opinions

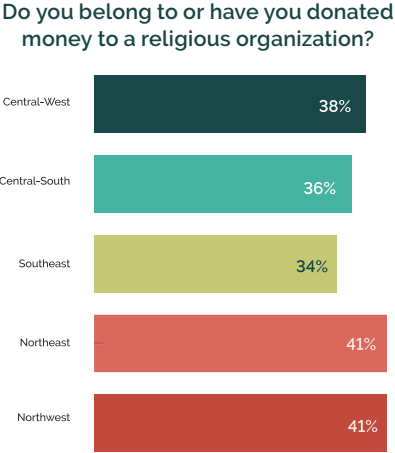


¹Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

Along with the Northeast, it is one of the regions where more people say they belong to or have donated to religious organizations (see Figure 55).



Figure 55. Belonging to a religious organization



¹Percentage who answered "Yes."
²Adding "No" and "Not sure/No answer" - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



Southeast Region. Campeche, Chiapas, Oaxaca, Quintana Roo, Tabasco, Veracruz, and Yucatán

The Southeast stands apart from the rest with a clearly more traditional profile in terms of values. It is the region most attached to the model of marriage between a man and a woman (60%) and one of the most restrictive on abortion issues (Figure 35). It also shows high levels of identification with the idea of doing things in a traditional way (Figure 56).



More religious and institutionalist

It is one of the regions where most people say that their religious beliefs are important (see Figure 48).

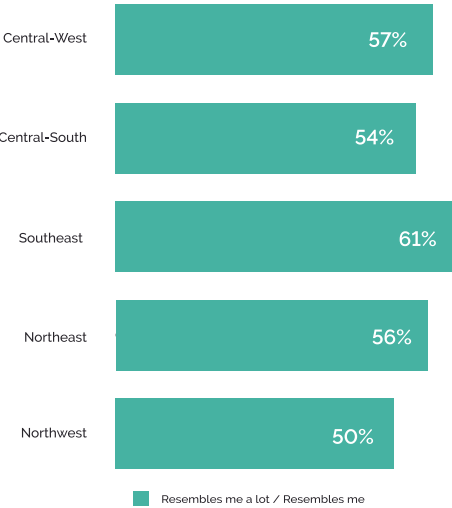
The most conservationist and proud of nature

This region is where most people believe that nature should be protected in order to preserve its beauty (59%, graph 57) and where pride in the country's natural environment clearly outweighs pride in its culture (graph 58).

Figure 56. Doing Things in a Traditional Way

To what extent does this type of person resemble you or not resemble you?

They believe it is better to do things in a traditional way. For them, it is important to maintain the customs they have learned.



*Only the categories "Resembles me a lot" and "Resembles me" are reported.
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



Figure 57. Use of Nature

Next, I will read a series of statements. Please tell me which one comes closest to your point of view.

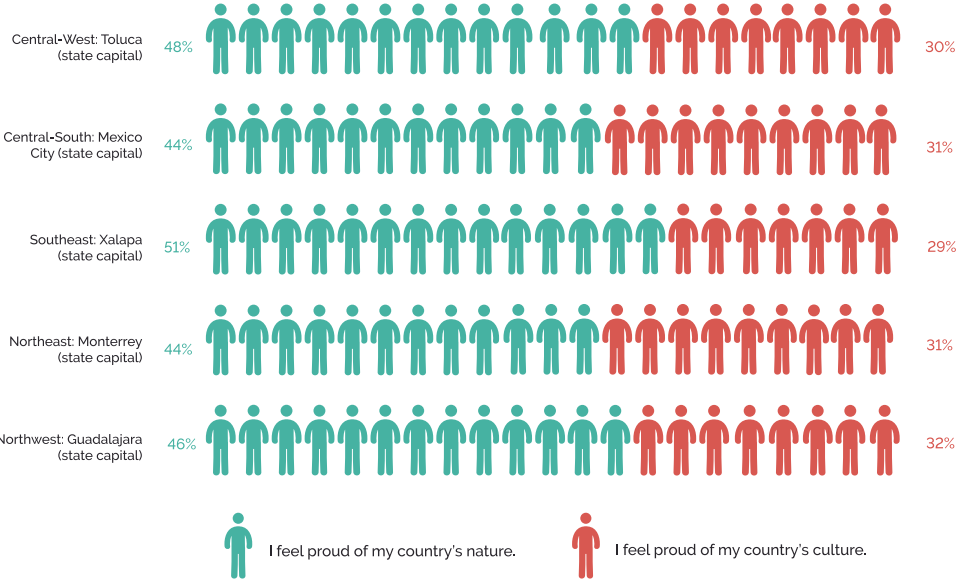


*Including N/A responses - 100%.
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.



Figure 58. Pride: Culture or Nature

Next, I will read a series of statements. Please tell me which one comes closest to your point of view.



*Including N/A responses - 100%
Source: ETI with data from Encuesta Nacional sobre Valores y Cambio Climático 2023.

 Very concerned about the environment and natural disasters.

The region shows very high levels of concern about pollution, natural disasters, deforestation, species extinction, and, above all, water scarcity, with almost nine out of ten people very concerned (see Figure 40).



 More oriented toward avoiding conflict and promoting social harmony

Unlike the center of the country, the majority in the Southeast identify more with avoiding conflict than with confronting it directly (see Figure 45). This is where people most strongly believe that "being very successful and impressing others" is very important to them, and where most people identify with the phrase "it is important to give orders and tell others what to do."to do." The results reveal that Mexico shares attitudes and values. What varies is the intensity or importance they give to each value or issue.



PROFILES

SEGMENTATION OF ETI

In accordance with the methodology developed, the segmentation analysis carried out based on the 2023 National Survey on Values and Climate Change is based on the values approach developed by Shalom H. Schwartz.

It also adopts the values-based segmentation methodology used by Our Common Home (OCH), which promotes the idea that the most reliable way to differentiate audiences is not based on ideology, educational level, or party affiliation, but rather on the fundamental values that shape how people understand the world.

This approach is especially relevant in Mexico, where attitudes toward the environment are intertwined with values such as family, tradition, security, responsibility, religion, and merit.

Basing segmentation on these elements allows for the design of more respectful, culturally appropriate, and effective environmental strategies.



Segmentation methodology

Cluster analysis was used to identify audiences with similar thought patterns.

The result is a segmentation with seven profiles representing consistent patterns of environmental values, attitudes, and perceptions.



DISTRIBUTION OF SEGMENTS

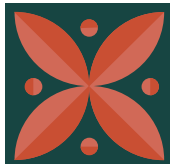
This segmentation does not seek to label or simplify people, but rather to recognize the real diversity of cultural and value frameworks from which different groups interpret climate change.

Understanding these patterns allows ETI to:

- Refine messages.
- Build community alliances.
- Prioritize territories and strategies by profile.
- Turn values into a path for climate action

Designing a sustainable Mexican environmentalism

- **MORE USEFUL**
- **CLOSE**
- **SUSTAINABLE**



THE SEVEN PROFILES FOR ETI

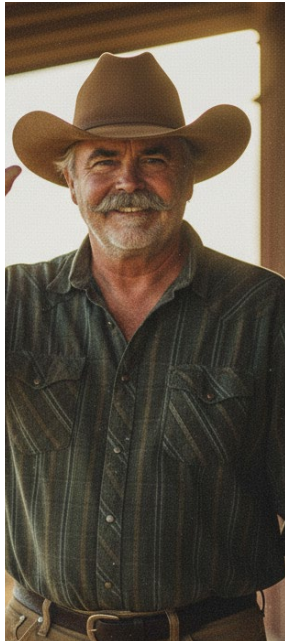


Francisco

Regulatory conservation with moderate civic participation

Main characteristics:

- High regard for tradition, social order, and stability.
- Significant appreciation for moral education, responsibility, and compliance with rules.
- Moderate to high interest in politics, but accompanied by distrust of institutions.
- Belief in individual effort, along with the expectation that the government will guarantee basic services.
- Environmental values linked to economic well-being and stability.
- Responds to messages of security, continuity, stability, and shared responsibility.
- Does not react well to alarmism or narratives of sacrifice.
- She takes action if environmental action is presented as a civic duty and a continuation of family values.



Carmela

Everyday conservation focused on the home and the local community

Main characteristics:

- High adherence to traditional social norms.
- Low political interest and high preference for avoiding conflict.
- Deep appreciation for routine, family, and domestic life.
- Environmental perception linked to cleanliness, order, thrift, and family stability.
- Moved by practical, simple, visible, and relatable actions.
- Connects with messages about saving, family health, stability, order and well being of the home.
- Avoid technical, confrontational, or ideological campaigns.



Emilian@

Young urbanites oriented towards rationality and meritocracy

Main characteristics:

- High level of education; confidence in education, science, and evidence.
- Critical view of the government and the political system.
- Values of responsibility, justice, empathy, and rational order.
- High climate awareness and aesthetic sensitivity towards nature.
- Prefers analytical, verifiable information geared toward practical solutions.
- Connects with messages that combine social justice, economic efficiency, and scientific evidence.
- Rejects moralizing or empty emotional discourse.



Andrés

Progressives with a strong sense of identity and territorial pride

Main characteristics:

- Strong sense of territorial belonging and appreciation of natural heritage.
- Progressive sensitivity to social issues.
- Ethics of effort, justice, and individual responsibility.
- Perception of the environment as part of pride in Mexico.
- Narratives that connect identity, heritage, and territory.
- Visual campaigns that showcase biodiversity and a sense of belonging.



Diana

Secular, flexible young people focused on personal autonomy

Main characteristics:

- High openness to change.
- Low adherence to religious or political institutions.
- Values of personal freedom, diversity, and balance.
- Environmental awareness linked to consistency between lifestyle and values.
- Inspiring, creative, visual, and participatory narratives.
- Responds to messages of personal agency.
- Prefers culturally fresh content on social media and in campaigns.



Rocío

Traditional communities with a strong collective identity

Main characteristics:

- High importance of community, family, and cultural tradition.
- Conception of nature as sustenance and part of everyday life.
- Moderate environmental awareness; concern for water, crops, and local stability.
- Distrust of sudden change.
- Messages that integrate environmental stewardship, community continuity, and legacy for future generations are effective.
- Campaigns based on cultural respect, traditional practices, and local testimonials.
- Focus on collective, not individual, work.



María

Conservation aimed at security and economic stability

Main characteristics:

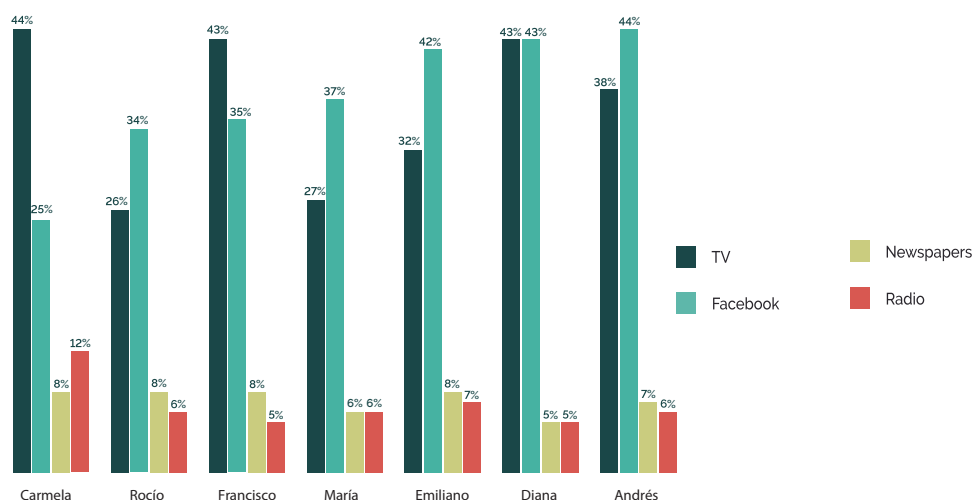
- High priority: physical security, economic stability, and foresight.
- Low trust in institutions.
- Low or utilitarian environmental awareness.
- High concern about risk, uncertainty, and social vulnerability.
- Messages focused on security, savings, economic stability, and family protection.
- Avoid catastrophic or blame-oriented discourse.
- Present environmental action as a tool to protect what we already have, not as a sacrifice.



Media and Messages

Based on the seven profiles, it is possible to identify well-segmented narratives and messages, avoiding general appeals and enhancing the impact of interventions.

Figure 59. Favorite Media by Audience



PRIORITY PROFILES FOR ETI

Although the seven segments provide a broad overview of Mexican society, the study identified three key profiles for the ETI strategy, both because of their demographic weight and their relevance in social conversation and their role in shaping public opinion, as well as because they are the most susceptible to being mobilized through initiatives where their values and interests resonate with the potential environmental impact.

Francisco.

- Regulatory conservation with moderate civic participation. This is one of the most widespread segments in the country.
- Its orientation toward stability, order, and shared responsibility makes it an audience with a high capacity to influence the social legitimacy of environmental policies.
- It connects well with narratives that link the environment and community well-being.

Carmela.

- Daily conservation focused on the home and the local community.
- It represents thousands of households where daily life, savings, peace of mind, and family define any possibility of change.
- It is a key audience for strategies focused on closeness, practical actions, and messages associated with household well-being and stability.

Emilian@.

- Urban youth oriented toward rationality and meritocracy
- This is a small but strategic audience: highly educated urban youth with environmental awareness, networking skills, and a willingness to accept evidence-based solutions. They have a significant influence on digital conversation and informed opinion.

These three segments, due to their size, daily presence, and cultural influence, constitute the priority audiences for ETI.

Understanding them accurately allows us to tailor messages, alliances, and territorial strategies that respond to what each group values, increasing the effectiveness of climate action and the possibility of building a common cause for environmentalism.

FINAL CONCLUSIONS

The findings of the 2023 National Survey on Values and Climate Change show us that Mexico is a country whose social life is anchored in deeply traditional, family, and community values.

In the environmental sphere, there is pride in Mexican nature, which is considered a central part of the country's identity.

This study shows that most people recognize that climate change is real, that it will have significant effects, and that both the government and citizens share responsibility for addressing it. However, this awareness coexists with the feeling that the most severe impacts will come "later," which reduces the urgency in the present.

As a general conclusion, we can highlight that, overall, the analysis shows that although all three segments recognize the urgency of climate change and the need to act, economic conditions, available time, perceptions of the government, and local incentives generate very different levels of participation and agency.

In practice, many people prioritize economic stability, family security, and continuity of lifestyle, even over climate actions that could involve immediate costs or changes.

The aspiration is to improve life from the perspective of what is close at hand, what is known and valued.

For ETI, these conclusions are essential.

This study offers, for the first time in Mexico, an initial snapshot of how social values relate to environmental perceptions.

Based on this, ETI now has the necessary elements to refine its intervention strategies, forge meaningful alliances, and strengthen the community pact for sustainability.

The challenge now is to translate this knowledge into action: to create communication that connects, builds trust in the territories, and accompanies communities in developing solutions that make sense in their daily lives. From there, ETI will seek to continue building a Mexican environmentalism that unites, listens, accompanies, and transforms.





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Appendices

Appendix 1. Methodological data sheet for the survey

- Objective: To estimate various attitudes and preferences of the population under study.
- Target population: Adults, men and women aged 18 or over who are permanent residents of the national territory.
- Research methodology: Inference using a simple cross-sectional design.
- r geographic coverage:
- Representative at the national level.
- Survey period: November 24 to December 4, 2023.
- Data collection technique: Face-to-face personal interviews() in households, using a structured questionnaire, administered by interviewers on geolocated electronic

- devices (tablets).
- Sample size: 2,600 effective interviews in 260 primary sampling units.
- Sample design: Multistage sampling design.
- The selection of the final sampling unit requires a four-stage process described in the following sections.

Appendix 2. Cluster analysis

Purpose: The purpose of the cluster analysis was to identify groups of Mexicans who share patterns of values, attitudes, and perceptions regarding climate change and public life. Unlike purely demographic segmentation, this technique allows us to recognize cultural and moral affinities that explain why people

think and act in certain ways in the face of environmental and social challenges.

General approach: The procedure was based on the integration of sociodemographic, attitudinal, and value variables from the National Survey on Values and Climate Change (ETI, 2023). Cluster analysis was applied to group individuals with similar responses around three main dimensions:

1. Personal and social values (work ethic, empathy, tradition, religiosity, justice, obedience).
2. Political and institutional perceptions (trust, civic effectiveness, political interest).
3. Environmental attitudes (value assigned to nature, priority between economy and environment, perceived responsibility).

Variables considered: The model integrated both structural variables (age, education, area of residence, occupation, religiosity) and value variables (helping others, obeying the law, progressing in life, valuing nature). These variables were selected based on their theoretical relevance to the ETI Theory of Change and their statistical distribution in the national sample (2,600 effective interviews).

Procedure:

- a) Variable standardization: Responses were normalized on a common scale (0–1) to avoid bias due to rank differences.
- b) Calculation of distances: Euclidean distance was used to measure similarities between individuals.
- c) Initial hierarchical clustering: this allowed us to observe the probable number of clusters.
- d) Validation with k-means: the optimal number of clusters was set based on the elbow criterion and conceptual

interpretability.

e) Assignment of cases to each cluster: individuals were grouped according to their average proximity to the centroids of the resulting groups.

f) Qualitative profiling: interpretive descriptions were developed by combining quantitative variables and narrative values (e.g., traditionalism, openness, meritocracy, faith, community, political skepticism).

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