

... AND JUSTICE FOR ALL






Examining Moral Foundations Theory within
the context of CDSM Values System Analysis




VALUES, JUSTICE AND
POLITICAL IDENTITY

Copyright in this report is held by
Cultural Dynamics Strategy & Marketing Ltd

Contents

SECTION 1	1	
Introduction and Framework	1	
SECTION 2	5	
Introducing The CDSM Dynamic Tension Model of Motivational Principles	5	
SECTION 3	19	
Background to the analysis framework	19	
SECTION 4	27	
Analysis process: using an example	27	
SECTION 5	35	
Placing Haidt’s Moral Foundations Factors within the CDSM Dynamic Tension Model of Motivational Principles	35	



SECTION 6	45
Multidimensional Values Systems Analysis of the Most Espoused Moral Foundations Question	45
Appendix 1	87
Maslow Groups	87
Appendix 2	95
SIMS Questions	95
Appendix 3	99
SIMS Portraits – Espousal Percentages	99
Appendix 4	101
Moral Foundation Questions	101
Appendix 5	105
Short History of “Values Research” in Academe	105

Executive Summary

- Moral Foundation Theory, developed by Jonathan Haidt, et.al., is examined in terms of Cultural Dynamics Strategy and Marketing Ltd. (CDSM) values system analysis – data and models.
- CDSM Motivational Principles – based on Maslow’s Hierarchy of Needs – gives a framework to examination of Moral Foundation theory.
- CDSM practice of combining multiple models scales in national research allows a multi-dimensional examination.
- Moral Foundations factors are found to be in a contained and central space within CDSM Values Space.
- Moral Foundations are found to be differentiating on the five factors contained in academic literature.
- The five Moral Foundations factors are differentiated into two groups.
- Both groups fall along a CDSM defined axis, derived from Schwartz PVQ-21, and labelled ‘Power’ vs. ‘Universalism’.
- Analysis of the 30 Moral Foundations questions revealed high positive correlation of espousal with CDSM Maslow Groups Settlers and Pioneers – both typified as being on a continuum labelled WE.
- There is a neutral or negative correlation with the CDSM Maslow Group Prospectors that lies along the continuum labelled ME.
- A Moral Foundation question (FR5) within the Fairness/Reciprocity factor is the most espoused factor. with over 60% of the population strongly or moderately

agreeing with the question, “How Much to you agree/disagree with the following statement”: “Justice is the most important requirement for a society”.

- When Moral Foundations question FR5 espousers were compared to the espousers’ SIMS (Schwartz in Maslow Space) paired statement ‘Justice’ – “He thinks it is important that every person in the world be treated equally. He wants justice for everybody, even people he doesn’t know.” – a similar pattern of response is shown.
- The broad-based agreement with question FR5 disguises real differences in motivations for the response – which are measured by CDSM Values orientations, CDSM Principles, and the ME/WE axis.
- When FR5 is used as a subset base for interrogating the values systems of people self-reporting themselves as a) Right Wing, b) Left Wing, or c) Neither shows that the three groups had different skews in their espousal of the FR5 Moral Foundation question.
- Right Wing espousers were more skewed to the ME orientation.
- While both Left Wing and Neither were more skewed to WE.
- At the time of the survey, attitudes to the 2016 EU Referendum result presented as a stronger long-term values factor than intention to vote for any particular political party. “24 hours is a long time in politics” goes the old saying, But *24 months* is a short time in values system research.
- Given an imaginary choice in a re-run of the same referendum in 2021 the single largest group of people would vote to Remain – both in the UK as a whole and among those espousing FR5.
- The WE groups, Settlers and Pioneers would vote in tune with their values systems. They have no overlapping common espousal of any given Portrait – voting to remain but for different WE reasons.
- The ME Prospector Remainers look like younger and more socially attuned Prospectors; and FR5 espousers over index on the Justice Portrait – which is different from Prospectors as a whole.
- The number of people who would vote Leave in 2021 is significantly smaller than in 2016.
- The Justice Portrait among the FR5 espousing Prospectors is significantly lower compared to the other FR5 espousers.

- Though the WE Groups Settlers and Pioneers have very different values systems they unite in the over indexing of National Security.
- These finding suggest that an examination of other factors within the Fairness/ Reciprocity Moral Foundation factor could yield further insights into these values correlated factors.
- Implications for political policy decision makers is clear -Justice is important to almost 2/3rds of the British population, but the meaning of Justice is values dependent, i.e. different strokes for different folks. Being clear about which set of values is to be targeted is key to success in building a political appeal based on Justice.

Preface

For almost half my life I have been attempting to understand what makes people tick; to understand why we think what we think, why we feel like we feel, why we do what we do.

Les Higgins and I, at Cultural Dynamics Strategy and Marketing Ltd., have spent years asking survey questions of people around the world, getting inside their values systems. From these surveys we have developed evidence-based insights and models of the way values systems determine the way we see and react to the world.

In this journey of understanding we have built upon our own research and the research of others.

In our latest UK research, we asked respondents a range of questions about their lives; and for the first time we ran a set of questions used to identify how they felt about morality, as established by a group of academics in the US. Perhaps the best known of these academics is Jonathan Haidt who wrote the book “The Righteous Mind”.

The academics developed a set of 30 questions to define Moral Foundations theory. The questions can be used to get inside the values system of others to help understand what values and beliefs motivate attitudes, lifestyles and ultimately behaviours. And just as importantly why different people react very differently within a given situation or sets of circumstances.

This is what Les and I have been doing for over 35 years; and this set of questions has added to, and reinforced, many of our discoveries about why we do what we do – what makes us happy, what makes us sad, what scares us, what makes us joyous.

This is not just idle curiosity – though curiosity is what gets me out of bed everyday – it is an on-going attempt to help decision makers understand what colleagues and competitors are really saying, the unconscious assumptions that are difficult for us to articulate and just as difficult to understand in everyday life – in our personal and work lives.

The ability to truly listen – to understand others – is the key to greater engagement and better relationships and the bridge to better decisions involving people.

Our survey data is basically others ‘talking to us’ – giving us answers to our questions. Our work is then to understand what they have told us – to actively listen.

The great German philosopher, Hans-Georg Gadamer, who devoted his intellectual career to the art of understanding what others mean, defined listening beautifully.

The good listener, he said, “does not go about identifying the weaknesses of what another person says in order to prove that one is always right, but one seeks instead, as far as possible, to strengthen the other’s viewpoint so that what the other person has to say becomes illuminating”.

Moral Foundations theory helps researchers advise decision makers what others are really saying – and to help decision makers become more self-aware of their own moral foundations.

The following report will outline how previous Cultural Dynamics research has helped to understand how the British react to the Moral Foundations questions; and how different aspects of political identity are illuminated by the questions. Because the research is so rich and robust, we have examined only one question among the 30 – but the one that most people positively answered.

Les and I hope you will both enjoy and learn more about what makes us tick and reach out to us to ask specific questions about other factors within Moral Foundations theory.

Pat Dade,
Founder Director
Cultural Dynamics Strategy and Marketing Ltd.
May 2021

SECTION 1

Introduction and Framework

For decades Cultural Dynamics Strategy and Marketing Ltd. (CDSM) has been testing assorted models of human values, beliefs and motivation on individual cultural, organizational and national levels through surveys of nationally representative sample of adults, usually aged between 15 and 85. During the 1980's a values-based segmentation was discovered and developed which a) measured and b) discriminated factors associated with Maslow's Hierarchy of Needs. Since then the model has been updated, notably around the millennium, and modified as new knowledge was generated in research across 26 different countries containing over 60% of the world's population.

The evidence-based model (based on thousands of questions) contains two basic levels of discrimination.

Maslow Groups – a three factor human values-based segmentation developed to aid users in understanding wide and deep issues in a strategic way. See Appendix 1 for a short description.

Values Modes – The twelve-group Values Modes segmentation is a refinement of the three Maslow Groups often used to further refine targeting of issues resolutions.

Together the overlapping models allow decision makers to practically utilize the deep and complex data behind the models. Values based models and applications can include an individual's principles and values, defined by the segmentation, in relation to everyday personal, corporate, and governmental-oriented activities. The range of usage is enormous – from long term scenario planning to developing policy and strategic orientations, to fine tuning nuances in behaviour change programs and communications to mass, but individualized audiences.

Because the segments are based on Maslowian insights they are dynamic in nature, *i.e.* people's values can change and as a result group values can change. Understanding the tensions that cause the changes allows decision makers to make better decisions through understanding motivations and preparing for likely consequences of any 'people based' proposals.

During the course of the 20th Century and into the 21st Century CDSM has analysed

over 30 different models derived from validated, and some still experimental, models developed in academic disciplines – psychology, sociology, anthropology, economics, political science, etc. These academic models and analyses are often first tested on handy student samples in controlled conditions, or within closed ‘communities of interest’ groups. This produces robust results published in peer-reviewed publications. However, a combination of factors can limit the usability of the insights. Factors like the needs for clear results (so that the research can be peer-reviewed), budgetary/grant size constraints, and institutional formalized discipline boundaries (being capable of being published within a discipline’s recognized publications) and the all-important process of applying for and receiving grants to fund the research often preclude using nationally representative adult samples.

CDSM has not been constrained by this process. Often in conjunction with client organizations, at other times on a stand-alone basis, CDSM has identified and tested both established methodologies and theoretical models on national population representative surveys. Established models like Costa and McCrae’s Big Five, Lee’s HEXACO, The Dark Triad, Social Dominance Orientation, Schwartz PVQ-21, etc. have been found to be present in national populations and routinely incorporated in CDSM surveys. Some measurement scales, to remain unnamed, have been found to be less than useful as indicators and explainers of thought or behaviour on a national level.

Models and methodologies specific to sectors like organizational development, climate change campaigns, political campaigns or philanthropy have also been tested and deployed; always in association with Maslow Groups, Values Modes and the 108 Attributes that define the details of the CDSM Values system.

During February 2021 a nationally representative sample of 1,009 adults, aged 16-85, in the UK population was surveyed by CDSM, and conducted on-line by Savanta, using a large nationally-based panel of respondents previously found to be highly reliable on a number of projects over several years.

In addition to standard demographic categories, and several of the models described above, the survey sought responses to questions about:

- Political orientations – left vs. right, tracking of Brexit voting orientations.
- 22 factors likely to affect a 2024 General Election.

- Cohen's Shame and Guilt scales.
- Satisfaction with life scales.
- Intuitive vs rational decision preferences scales.
- Short list of sources of news.
- Extended religious and non-religious views of life.
- Jonathan Haidt's Moral Foundation 30 question scale.

The following paper will describe the CDSM analysis of Jonathan Haidt's section of the survey. This will be done by combining:

- CDSM Maslow Groups and
- Schwartz Values segments and methodologies, with
- Haidt's 30 question five Moral Foundation model.

The detailed step by step description of the analysis and insights will provide knowledge of how combining Maslowian dynamic principles and values system analysis, Schwartz Personal Values questions system, and Haidt's Moral Foundations segmentation can provide a meaningful, practical tool.

Descriptions of the methods and models will begin the paper. Then analysis of the one question most '*agreed with*' among the five factors of Haidt's Moral Foundation scales will be analysed through the Maslow Group segmentation and illustrated with the Schwartz based SIMS Wheel.

SECTION 2

**Introducing The CDSM Dynamic
Tension Model of Motivational
Principles**

Abraham Maslow defined a basic theory of human motivation almost 70 years ago. The theory is now one of most used – and least understood – tools used by people and organizations wishing to understand and guide change (or reinforcement) policies and behaviours. The model used by CDSM to guide and inform Values systems research looks like this:



This illustration of Maslow’s Hierarchy of Needs has been developed by CDSM to better reflect the nested and hierarchical nature of Maslow’s work. The standard pyramid model, with the ascending groups of needs cut horizontally, has been portrayed extensively since the mid 1950’s. Maslow never used it any of his extensive writings, it was a merely an editor’s decision, in an attempt to simplify his more technical writing, into something easier to understand – but, sadly, that illustration endures to this day!

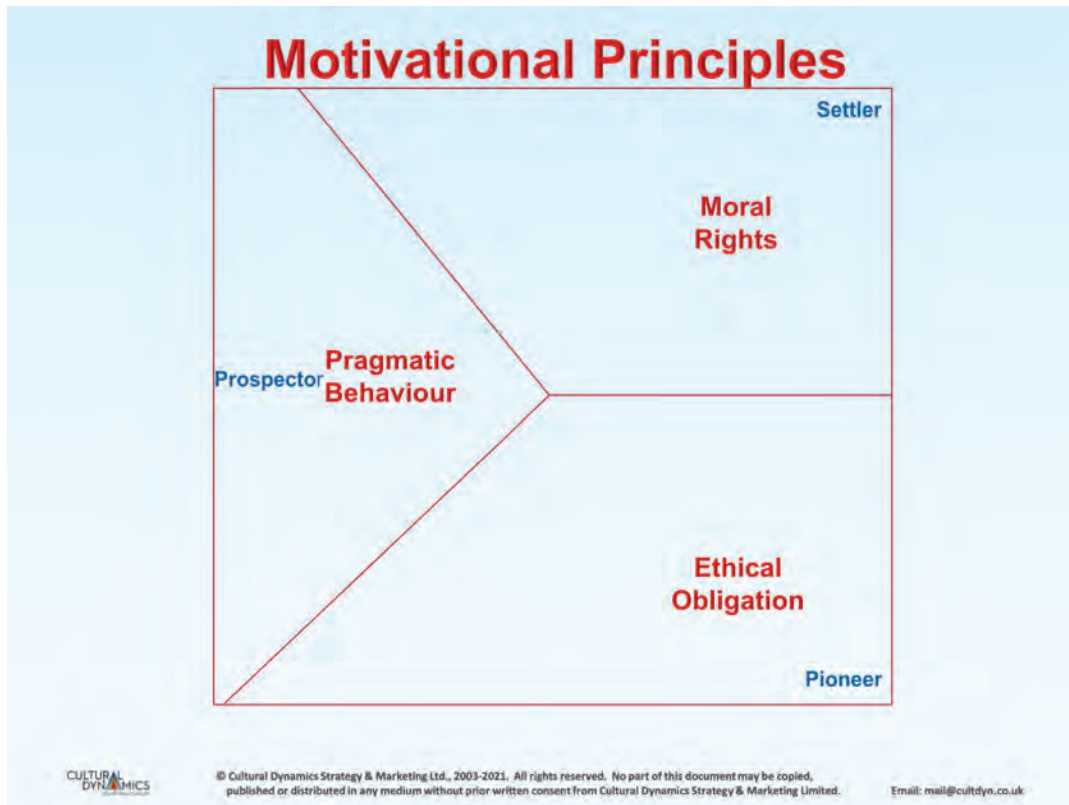
That being said, it is a useful model on which to base further explorations of his original insights. CDSM has been doing that for over 40 years and has developed a series of its own insights and models, expanding knowledge of the nature of personal and cultural change.

THE CDSM DYNAMIC TENSION MODEL OF MOTIVATIONAL PRINCIPLES

The CDSM Dynamic Tension Model of Motivational Principles – ***Moral*** (Settlers), ***Pragmatic*** (Prospectors), ***Ethical*** (Pioneers) – has emerged from over 40 years of values data collected in the UK and in 26 countries, holding over 60% of the world’s population. A short description of three Maslow Groups (Pioneer/Prospector/Settler) is in Appendix 1.

Words like morals and ethics are, correctly, often used interchangeably in everyday conversation and in general media discourse. However, in research examining guiding principle in cultures – as a part of defining ‘Values systems’ in human individuals and groups – it is clear that definitions of different forms of motivational principle are needed in order to provide decision makers with tools to use in creating future policies, processes, programs and projects (4P). In developing the future orientated tool it is essential that it also provide a method to re-examine past decisions so that we can learn from the past – and not just attempt to reinvent the wheel.

BASIC FRAMEWORK



Research has shown over time that this model is dynamic.

- a. People can change their Values orientation over time.
- b. The changes strongly trend from Settler morality to Prospector pragmatism to Pioneer ethics.
- c. Not all people change, or even change at the same time in life.
- d. Each stage produces its own strengths and weaknesses, *i.e.* no one group is 'better or worse' than the other – they are just different.
- e. The differences between the groups, and within the groups produce personal and cultural tensions.
- f. As individuals, and cultures, use these tensions to satisfy their Values motivated needs – their motivational principles change.

As Maslow said – “A need satisfied is no longer a need’

Maslow theory and CDSM research has shown, all individuals and, by extension, societies begin with Settler Values Systems. As they develop systems of thinking and behaviour to satisfy their safety, security and belonging needs the broad consensus of moral duties becomes:

- a. firmly embedded in individuals, resulting in stable systems of morality that guide societies, but,
- b. the strength of moral obligations in societies can become diffuse as more people have their Settler needs are satisfied.

Satisfying Settler needs brings its own set of dissatisfactions, leading to a new set of needs.

With satisfaction of one stage of needs comes dissatisfaction with the *status quo* and more demand for greater autonomy of personal action – a basic questioning of the *status quo*, without the perceived need to be personally obligated to a set of principles.

Morality based principles are often institutionalized within rules and regulations set by a ‘stabilizing hierarchy’ in which individuals have little power to define their own roles.

Some people never leave this orientation and value stability and the safety of rules and strong leadership for all of their life.

But the majority of people in the UK have satisfied the need for these values – they feel comfortable with them, but they feel there is (must be) ‘more’

Satisfaction of morality needs does not tend to lead to stasis – stability of cultural morality; rather it leads to dissatisfaction with the *status quo* and a desire for ‘better’ or ‘more’ emerges.

In other words, as the Settler moral obligations are met (thoughts, attitudes and behaviours are in congruence with peer and cultural rules and regulations – providing a basis of safety, security and belonging) another and different set of values begins to emerge, creating tensions different than the former stage.

This happens at a personal level and these personal changes affect others around them – which then has cultural-level effects as whole groups of people change. When people feel safe they tend to push the boundaries of ‘safety’, feeling that safety

is 'not enough.' They will become more adventurous and challenge perceptions and guidelines of 'normal.'

They no longer valorise hierarchy; strong leadership and loyalty to others with similar values. 'Fitting in' with groups – peer groups, in-groups and tribes, extended family and community networks, etc. – *i.e.* being 'normal' – no longer drives them.

Establishing a 'new-normal' changes the rules of what is desirable.

In CDSM terms, individuals and cultures become driven by needs typified as Prospectors.

Pragmatic reaction to existing personal and cultural conditions, often perceived as being a VUCA environment (Volatile, Uncertain, Complex and Ambiguous), becomes a guiding principle.

This can be characterized as a 'dangerous world' orientation – full of threats. In the new pragmatic normal these threats are merely obstacles to overcome, conquer, either personally or as a group. Beliefs that winners should be heralded, and losers denigrated, drives personal behaviours, organizational policies and cultural values. Economic and political systems that were appropriate and accepted in a moralist (Settler) society come under attack in pragmatic (Prospector) societies.

At this time, it becomes an important part of personal values systems that leadership of others is questioned.

Response to power situations either from a position of underdog (or being in charge, and being the 'Big Dog'), is determined by the guiding principle of pragmatism – 'what works for me and mine.' It is not about fitting in to a conformist *status quo* – it is about grabbing the opportunity to be:

- a. Level one Prospectors (called Golden Dreamers in the 12 segment Values Modes) and primarily concerned with gaining the 'Esteem of Others.'
- b. Level Two Prospectors (called Now People in the 12 segment Values Modes) and primarily concerned with gaining their own 'Self-esteem.'

Gaining relative power and control of others through the accumulation of wealth is often the method of gaining the 'esteem of others,' *i.e.* from peers and reference groups. Gaining power through denigrating others to elevate self or group is one method; just

as driving relentlessly to elevate self and society to greater accomplishments is the alternative. This is a dynamic choice that individuals and defines much of the world we inhabit today.

Limits to enjoying the spoils of successes are dropped, they want to have a 'good life' and are more likely to agree with the phrase 'the road to happiness is paved with excess' more so than other Values Groups. Prospectors at this level will feel they deserve their status because of their own efforts and 'hard work'. As swathes of the population satisfy their Settler needs, more and more people transition into this self-centred approach to life; it becomes the new normal in a society containing predominately, or higher numbers, of level one Prospectors.

This pragmatic approach to life can and has created energetic systems of work and politics and rapid changes in human behaviour – creating not only great wealth for individuals and whole cultures, but also great inequality and unprecedented damage. The limitations of pragmatic individualism are naturally exposed as the damage accumulates – personal, cultural, political, environmental, *etc.* – in the drive to satisfy level one Prospector needs.

At this point level two Prospector values begin to emerge – a need for 'self-esteem'. At this point self and social awareness becomes more complex. Success, or the feeling of satisfaction that comes from being seen to be valued by others, begins to ring somewhat hollow. The question 'Who am I, really?' comes up with unsatisfactory answers.

Level one Prospectors – who can appear successful and certain about life – now begin to question their own beliefs and their identity. Did they really get their success through hard work alone or were they just lucky – through birth or heritage, through being in the right place at the right time, through some 'un-moral' activities they hope no one discovers, *etc.*?

These can be difficult questions to acknowledge, confront and explore.

At this stage, the difficulty of confronting individual self-identity leads to a need for self-validation, not validation from others. Life becomes more one of exploration than domination. Pushing individual boundaries leads to questioning the status quo again often through a desire for more stimulation and hedonism, pushing the boundaries of social conventions, and the questioning leading to rebellion against the *status quo* – but in a very different way than the 'satisfied Settlers'.

Level two Prospectors, through their experimentation with identity and the boundaries of social acceptance, begin the emergent journey of self-acceptance of who they have been and who they are now – the journey from feeling safe but it not being ‘enough’; to feeling the need to be self- sufficient, even at the expense of others but admired for it; to questioning this whole dynamic process.

Initially disturbing thoughts emerge – but eventually become the drive to satisfy the need for “self -esteem” rather than the “esteem of others”.

CDSM defines self-esteem as acceptance of the multiple selves (moralistic and pragmatic) adopted during the journey to far. It is not won nor earned nor learned from others – it is something that can only be “gifted to oneself”.

In terms of the UK culture this is a dominant state in the years between 18-44. There are many cultural correlations to help understand why – but research in other cultures world-wide has shown the same dynamic and time frames. As the world population has exploded since the middle of the last century (2.5 billion at the end of WWII to 7.9 billion as of April 2021) national correlations between national population averages and Prospector numbers are noticeable. Age is not the causal factor – but being under 45 correlates with Prospector values-level one and two, on a world-wide scale.

As noted in the Moral/Settler dynamic – some people stay here for the rest of their lives. For others this is transitory phase as they continue to try to satisfy their level one and two Prospector needs. This transition phase is very likely to occur in relatively more socially and economically advantaged individuals and groups at the present time.

An interesting exercise is to look at newspapers, magazines, blogs, social media posts as well as listen to friends and colleagues and try to count how many Prospectors you can identify. They will be among those who seek power and esteem from others and those who are noticed for their highly visible lifestyles. Then think about the role that morality or ethics – as opposed to pragmatism – plays in their lives. Think about the impact this has on the types of policies and practices they find acceptable and how that might clash with others values systems.

Not all Prospectors are among the decision-making elite – they are almost 40% of the population in the UK – but their values are highly influential in commerce and politics. This will be examined further in other sections of this report.

The dynamic of self-acceptance leads to the next stage of Maslowian Motivating Principles. At the point where a person accepts “I am who I am” they become aware that others are like them – sure and confused at the same time, open to new ideas, wanting better questions rather than just answers, finding pleasure in small things that don’t necessarily lead anywhere, and realizing their personal reality is only one part of other ‘larger realities’ – of which they are an integral part.

In this world view (Pioneer) being responsible for yourself also means that you are responsible for larger realities. At this point personal ethics becomes a dominant motivation.

The need to become something bigger than self – but remain an integral part of that larger reality – is now the difficult challenge.

Truth and honesty about motivations and behaviours become more important. For example, an organization (business, governmental, NGO, *etc.*) supported by a Pioneer individual delivers promised results. But then the organization is found to have used immoral or unethical methods to achieve the result. In the pragmatic stage of their journey this would have been a non-issue and even applauded for being smart or clever by being ruthless in the pursuit of delivery of results. But now as a Pioneer, with a different view of themselves, they are more likely to castigate the perpetrator than praise them.

In marketing terms this is why logistics and value chains in the creation of products and brands (very separate things!) need to be aware of changing cultural values, and what drives them.

In political terms this means that political parties and their policies need to be aware of the conflicting priorities of their supporters and electors. Practices that are acceptable and lauded by pragmatic Prospectors can, and do, alienate moralistic Settlers and ethical Pioneers. Just as the moral and ethical judgements of Pioneers can leave Prospectors unmoved.

In the Pioneer Values system there is a guiding insight that recognizes freedom or liberty for all, based on safety and security for all, and a future that is embedded in today. In other words, the future is created by people and cultural systems living in the now. Tomorrow will be determined by what one does today. Without an ability to know one's personal ethics the possibility of harm to self and others is all too clear, from personal life experiences and histories of societies.

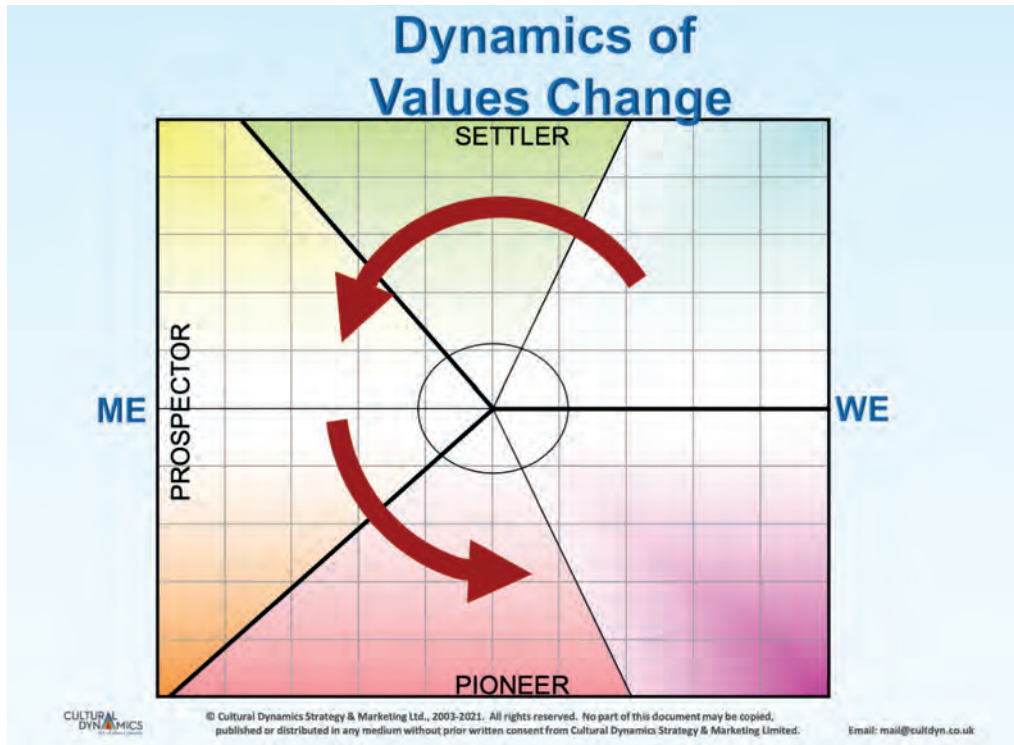
It is not about submission to others, or dominance over others – it is about being open to others as equals, looking for similarities, rather than differences, and honouring the differences when they appear to be irreconcilable. This is an ethical obligation – to know yourself and 'to thine own self be true' – not a lifestyle choice.

The emerging values system acknowledges these differences. The people with this values system recognize that maximization of needs satisfaction doesn't lead to further happiness. The opposite can be true; and that optimization rather than maximization can make life simpler and provide for needs satisfaction at a much deeper and richer level.

This type of values system recognizes the need to feel individualistic but also part of something much bigger, to feel a part of an individualist whole. In this holistic world, questions that generate more complexity often lead to simple, more elegant understanding of motivations. Uncertainty is to be welcomed, as a path to a simple clarity of a new version of 'right and wrong' – not what is right for 'me' but what is right for 'us and recognizing others when making decisions.

Basically the dynamic values system journey, individually and culturally, can be described as a process of changes in motivational principle, through satisfying needs: from a relatively exclusionary and rigid WE morality; to a morally flexible pragmatic ME; before arriving at a set of principles that define a values system centred on an inclusive and symbiotic set of WE ethics.

This process of change is shown below:



Shalom Schwartz at the University of Jerusalem has also shown another form of dynamic tension that CDSM has found to compliment this model.

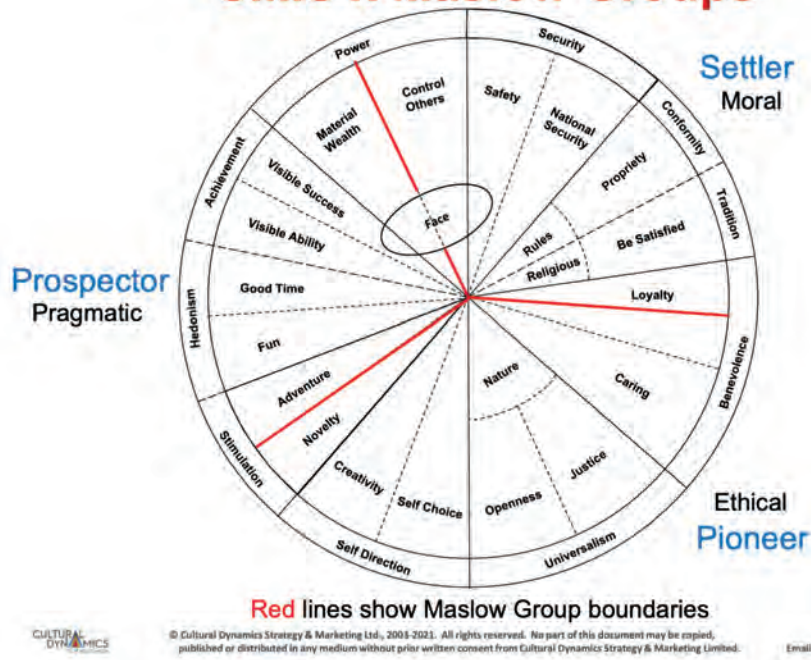
His research (and that of hundreds of others using his PVQ-21 measurements) has shown the tensions between personality measures within his model of human values. CDSM has used statistical analysis over the course of multiple surveys in numerous countries to show how the tensions work within and between Maslow Groups and the Schwartz PVQ-21 measures. A list of the questions used in the PVQ-21, including the recently identified segment FACE, is shown in appendix two.

The Schwartz in Maslow Space (SIMS) Wheel is the result and is shown below in the same plane scale as the Maslow Group orientations shown above.

NOTE

The CDSM model differs in presentation from the standard Schwartz view contained in multiple academic papers. But it still contains the same relationships between the factors.

SIMS x Maslow Groups



A short history of Schwartz’s model is contained in Appendix 5.

The Settler Values system is driven by a set of morals that creates needs for in-group loyalty, honouring traditions, maintaining a *status quo* and being safe and secure.

The Prospector Values system is defined by a set of pragmatic principles driven by the need to gain the esteem of other – displays of symbols of value, facilitated by relative wealth, is a culturally approved common path to satisfaction of this need. Prospector principles drive their values system towards hedonism and greater simulation than other groups as life choices are pragmatically selected from life’s palette.

The Pioneer principle of an ethical values system is expressed as a sense of self determination grounded in an understanding that life is holistic – something that Leonardo da Vinci famously expressed as “everything connects with everything else”.

This model recognizes that some factors (those close to each other) will resonate with each other and others are antagonistic to each other (those opposite each other in the circumplex). This is a robust, yet simple, portrayal of tensions inherent in any human being as they attempt to satisfy their values-based needs – some being dominant now but dissonant with previous needs, and others emerging and causing dissonance with current needs. This sympathetic and antagonistic dynamic tension

is also present in all human interaction within and between human groups – from families and friendship groups to communities, organizations up to and including whole nations.

These basic dynamic models of principles and values systems will be used to analyse Jonathan Haidt’s Moral Foundations theory in relation to British society.

SECTION 3

**Background to the analysis
framework**

The analysis will be presented working to a set of insights developed in over 40 years of research into individual and cultural values systems.

The first involves the use of 5-6-or 7-point scales. They are academically standard and robust for peer-reviewed publications but are often too finely nuanced for ‘practical users’ of research data and models.

In this research of Haidt’s model, respondents reacted to 30 different questions in the form of 6-point Likert scales presented in two ways:

- a. Extremely relevant, very relevant, somewhat relevant, somewhat irrelevant, not very relevant, not at all relevant; and
- b. Strongly agree, moderately agree, slightly agree, slightly disagree, moderately disagree, strongly disagree.

These options have been developed and tested extensively on respondents world-wide and over time. Jonathan Haidt has written extensively about the results gathered in original and on-going research – his 2012 book, “The Righteous Mind”, brilliantly and extensively presents his insights.

The purpose of the new CDSM research is test to what extent a nationally representative UK adult sample would agree with or find relevant the options presented in the worldwide database – and then crosstab the raw responses with Maslow Groups, presented in terms of the SIMS Wheel – combining proven models in a way that should be helpful to users in their on-going projects and programs.

In this hybrid model, several methods of analysis were used. The first was to discover the extent of correlation between Haidt’s five factors and CDSM Values space, *e.g.* the degree of agreement with the statements and where the responses were located in a “geographical” space defined by the statistical distribution of the CDSM Attributes within Values systems (We call this “Maslow-space” and is the common backdrop to virtually all maps and charts used by CDSM).

When viewing this space and the 'geography' (a point in space) it is well to remember the basic differences between Moral Foundations objectives and CDSM Values research objectives – which is also often the difference between academic and commercial research. Haidt's sterling work was based on trying to measure the components of morality – a laudable effort in a world that seemed to be increasingly governed by pragmatic, short term, behaviours that seemed at odds with established, but ill-defined moral precepts. His work intent was to define in short questions and correlated scales a method of defining and measuring aspects of morality. His success is measured in the adoption of his conceptual framework in analysing institutions and organizations claiming 'moral authority' – religious bodies and political organizations of all stripes.

In academia the element of parsimony is important. The shortest, verifiable, and repeatable solutions are the most admired many times – and easily testable by other academics. This, in turn generates citations, a currency of success in the sector. Commercial organizations often search the open-source academic data for 'edges' to their own offerings.

CDSM is a commercial organization that provides psycho-sociological insights to organizations of all types and makes extensive use of the rigorous research within academia to explore cultural values, beliefs, and motivations of whole populations in multiple dimensions. It has developed its own unique research and methodologies developed over almost half a century. The most relevant academic models are combined with its own research and insights to create rich, robust, and dynamic models of the values systems and behaviours of target audiences and the cultures in which they live.

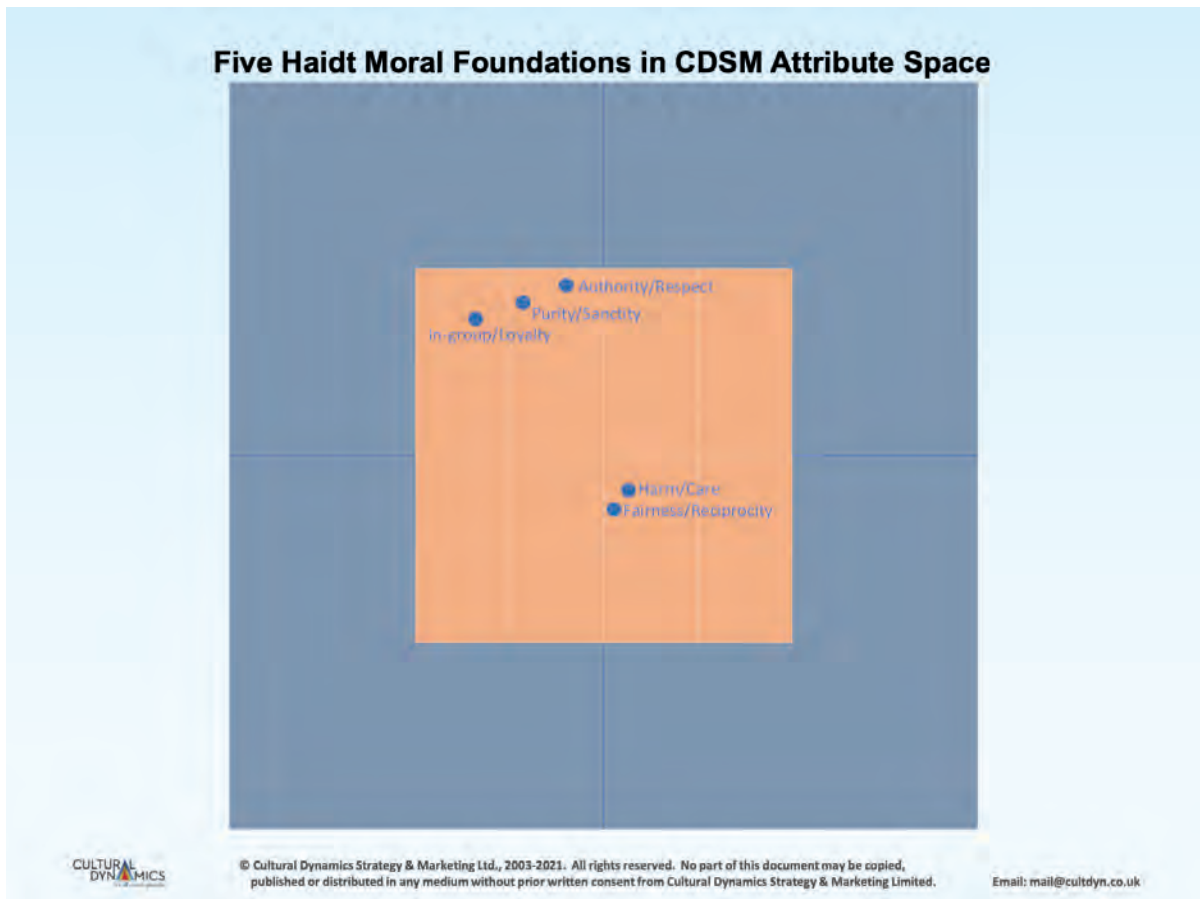
The balance of this report is a demonstration of what happens when these worlds collide – an explosion of insights and understandings of often opaque concepts that have been culturally accepted yet ill-defined when attempting to mitigate or replace dysfunctional policies and practices in organizations and institutions that have been granted 'moral authority'.

factors (volatile, uncertain, complex, and ambiguous), the greater the need for values analysis – encapsulating and incorporating the human element in these processes.

The current research was designed to find the correlation of Haidt’s five factors and the 30 questions that create the five factors with the 108 Attributes, which also contain paired statements from Schwartz’s PVQ-21.

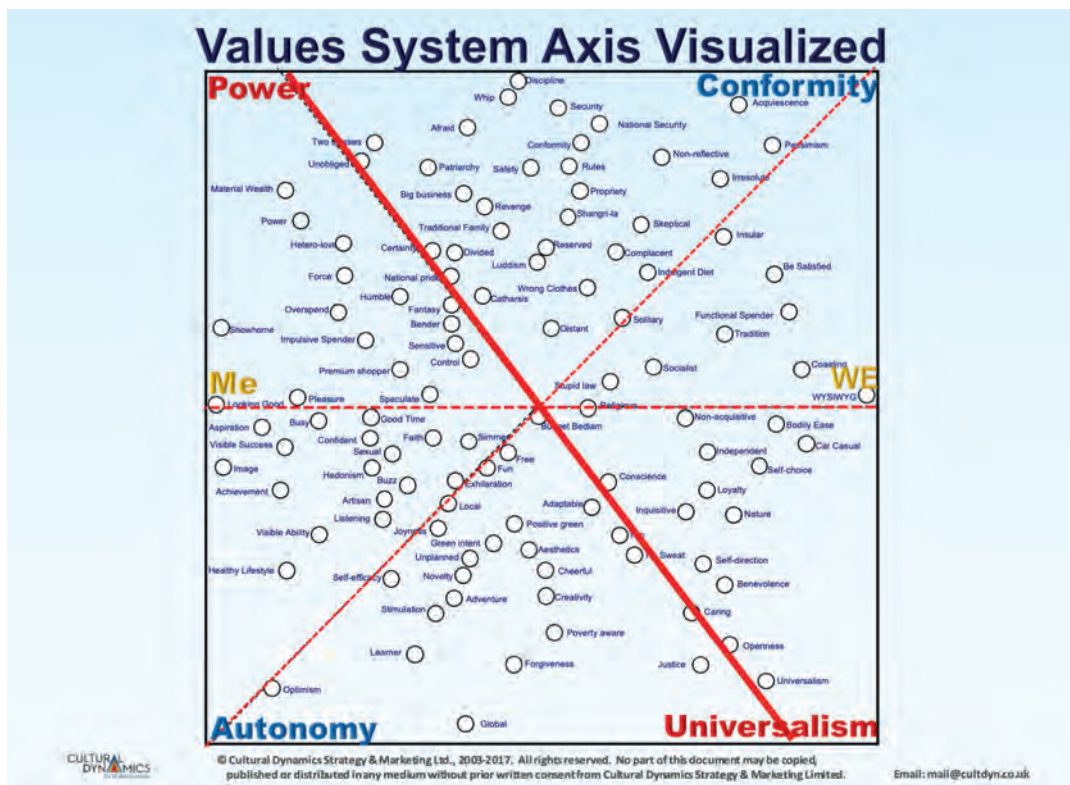
When Haidt’s five factors are statistically placed in this space it looks like this. Les Higgins CDSM Director and head statistical analyst says:

In the map, the large square represents the full area of the Attribute map. The smaller square is the area occupied by the foundations (and their inverses, should they be required).



This top-level analysis shows clearly that the five factors:

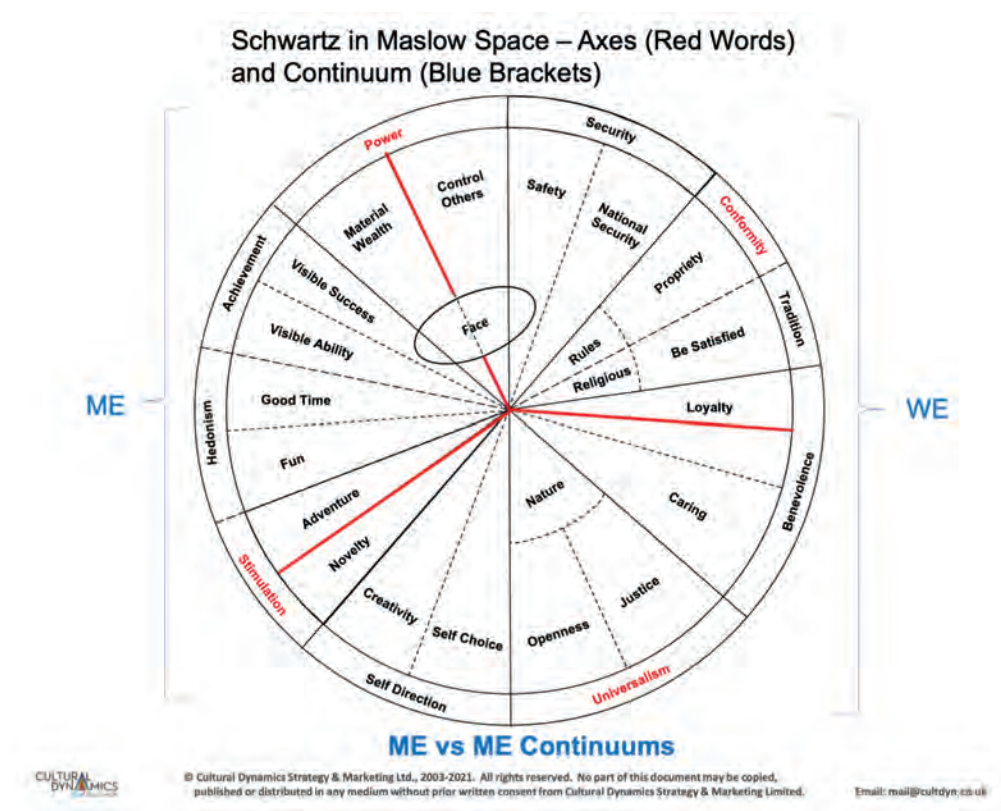
- are close to the centre of the Values space.
- have two different clusters of factors:
 - Harm/Care and Fairness/ Reciprocity in one cluster (Group 1).
 - In Group/Loyalty, Purity/Sanctity and Authority/Respect in another cluster (Group 2).
- Group 1 is close to the Pioneer centre – an area previously shown to be high on ‘pro-sociality’.
- Group 2 is on the boundary of Settler and Prospector – an area known from previous research to contain ‘dark factors’ in the Big 5; as well as the Dark Triad and Social Dominance Orientation.
- Previous work, combining CDSM and Schwartz models, has also shown the Values space has three axes highly correlated with both models. One of the axes is the ‘Power’ – ‘Universalism’ axis – shown here:



- This helps us understand the meaning of the data analysis; beyond the model and into the dynamics of competing values – between the pragmatic Prospectors and, to some extent, the moralistic Settlers, and the ethical Pioneers; between WE and ME.
- This ‘Power’/’Universalism’ orientations is an important discriminator in how people will choose their options in relation to factors relating to Moral Foundation theory.

All respondents in this survey were asked the 22 PVQ-21 (SIMS) questions in this research. (Recent research has proposed that a 22nd factor be measured, weaker but still discriminating, which CDSM acknowledges and has labelled FACE). As the correlations between the two models (108 Attributes and PVQ-21) have been established in multiple surveys, both within and outside the UK, we can confidently assume the findings based on the SIMS Wheel are congruent with the more detailed Attribute Space Map.

This last basic breakdown of the SIMS Wheel shows the ME/WE axis. This is more of a continuum than an axis with two discrete ends – but significant when analysing data.



This is the broad context in which the in-depth analysis of Maslow Group and Haidt's five factors will be examined.

Taking a step back, it was noted at the beginning of this section that the 6- point scales used in the research can be difficult to use in practice when a single answer is what many decision makers are looking for, not a range of six options.

Good research needs to aid decision makers in making critical choices that may affect their organization's ability to survive and thrive in often very uncertain and ambiguous market and policy sectors.

This leads to another way of segmenting values-data.

Experience has shown CDSM that when attempting to change or reinforce attitudes or behaviour – creating communications or events around concepts or behaviours that are likely to resonate with values held by targets – the degree of agreement/disagreement or relevance/irrelevance can be relaxed.

6-point scales can be collapsed into three options which we call espousers, neutral, and rejectors. This equates to choosing groups comprising 1+2 or 3+4 or 5+6 on the relevant question scale.

In the following analysis the espousers (Strongly Agree or Moderately Agree – or Extremely Relevant or Very Relevant) will be the main object of study. This is because understanding the respondents that are most likely to respond to messages/circumstances based on pre-existing orientations is the key to immediate success in change or reinforcement programs.

Getting early and quick wins is important organizationally and psychologically to individuals in organizations. Once a winning environment is created the working group or individual will be more likely to engage with the process.

And targets of the directed policies and projects will also be more likely to 'listen' to 'voices' and 'see images' that reinforce their own values – the foundation of great branding and policy delivery.

This fine tuning is the context of the rest of the report.

SECTION 4

Analysis process:
using an example

The most basic form of CDSM analysis is espousal tertile analysis – isolating the respondents who espouse the option – those who most agree or find most relevant.

First a table is generated that shows the tertile by Hi score (espousers) Mid score (neutral) and Low Score (rejectors), cross-tabbed by Maslow Group.

AR3 Q24_15 Whether or not an action caused chaos or disorder

Count of Response/D	MG			Grand Total
	Pion	Prosp	Sett	
P-Q24_15				
Hi score	186	178	84	448
Percentage of MG within Hi Score group	45.4%	45.5%	40.4%	44.4%
Percentage of Hi scorers within MG	41.5%	39.7%	18.8%	
102 means 2% above 'normal' (for Pioneers)	102	103	91	
Mid score	192	177	103	472
91 means 9% below 'normal' for Settlers	46.8%	45.3%	49.5%	46.8%
	40.7%	37.5%	21.8%	
Low score	100	97	106	293
	32	36	21	89
	7.8%	9.2%	10.1%	8.8%
	36.0%	40.4%	23.6%	
	88	104	114	306
Grand Total	410	391	208	1009
	40.6%	38.8%	20.6%	

This is an example of one of the six Authority/Respect (AR) questions – coded AR3.

The chart shows that 448 of 1,009 respondents said that they found the question to be extremely or strongly relevant to them when making decisions about right and wrong. Within the espousal group 41.5% of them were Pioneers, 39.7% were Prospectors and 18.8% of them were Settlers. In addition this represented 45.4% of all Pioneers, 45.3% of the Prospectors and 40.4% of the Settlers. This is expressed a third way as an index showing how much or below the Maslow Group was from grand total score, e.g.

Pioneers 2% above the figure, Prospectors 3% above and Settlers 9% below. We use a colour code in the system – but in this example there are no coloured highlights which means there is no significant deviation from the Grand Total at a 99.0% or 97.5% degree of confidence – the standards used in CDSM analysis.

In the above exemplar the Haidt Moral Foundations model was analysed for usability – to determine the ‘extent’ to which the response was espoused in the nationally representative sample, *i.e.* British culture. In this case the response was typical of all groups – no significant deviation from the norm – in terms of the Maslow Group response patterns. By itself this is important to know when examining the data through the lens of the hybrid model shown in the last section.

It is recognized that Haidt’s approach is finely nuanced and has model assumptions that will differ from this initial CDSM analysis. This is acknowledged and in no way detracts from Haidt’s model and conclusions.

Because of these differing assumptions it needs to be clear how the following analysis supports and expands upon all the models being mapped into CDSM values space.

An arbitrary 50% espousal rate was assigned as a cut-off point for this early-stage analysis on a single – but hugely influential – question among the 30 in Haidt’s questionnaire.

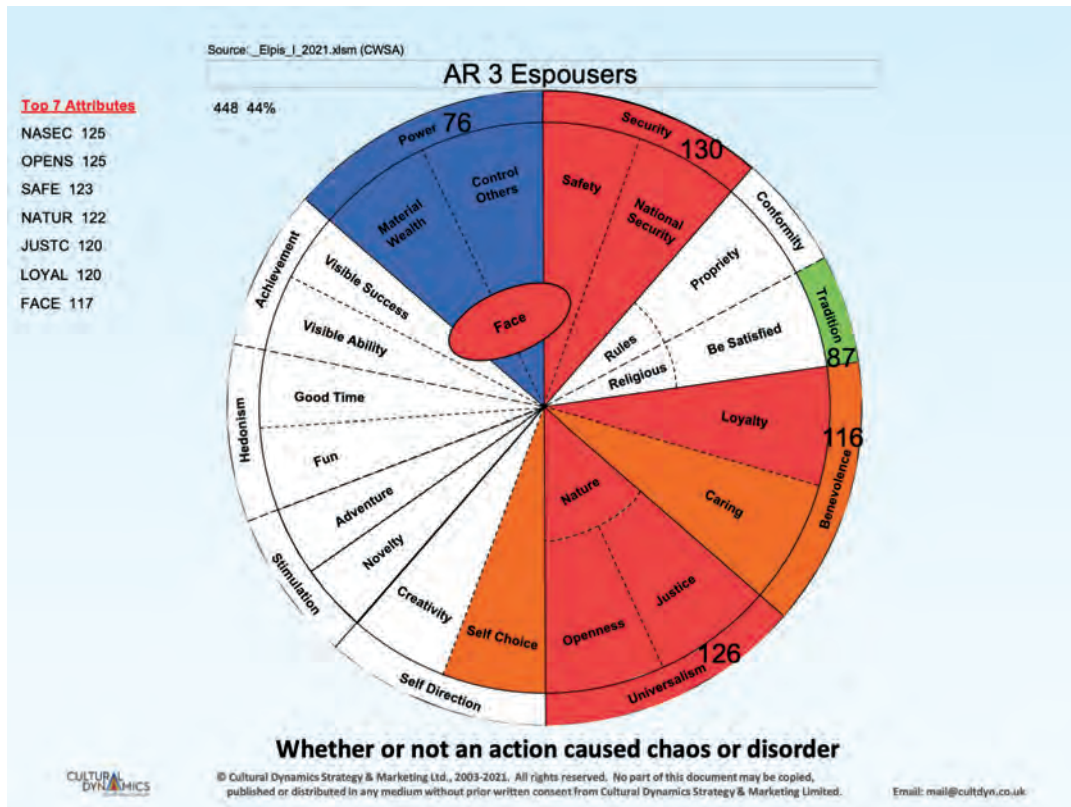
This particular example shows the benchmark was not achieved – only 44.4% espoused it. But, if this became a question of interest, it shouldn’t lead to the conclusion that it was irrelevant to the British population – less than 10% rejected it – 8.8%. In the relatively limited sample (1009, when ideally the sample would be at least 1874) we can see a pattern that indicates that the Pioneers are least likely to be rejectors (low score) at 7.8% and the Settlers most likely to have a low score – 10.1%

However the Mid score group of responders comprises the largest response set with 46.8% answering the question in a way that is only a luke-warm response – a ‘meh’ response indicating that the measure is probably not relevant one way or the other when they are making decisions about right or wrong in terms of Authority and Respect.

Further analysis can easily look at Mid and Low scores on any single question if needed – or cross tabs with any of the other factors on the survey if needed.

Once the Maslow Group profile is generated in terms of size of response, and differentiation of Maslow Group respondent profile percentages and indices, the next step is to create a SIMS profile in terms the CDSM/Schwartz factors. This gives a first step at looking the values, principles, and orientations of the espousers.

The questions used for the Schwartz factors in the SIMS profile are shown in Appendix 2.



At this level of analysis of the question the 22 factors on the inside of the circumplex – CDSM labels them ‘Portraits’ and the 10 factors around the outside are labelled ‘Values’ – show significant deviations from the mean score (the grand total of the espouser’s section of the chart) at different confidence levels.

The colour code is:

- a. Red for indices above the mean at 99.0 confidence level and
- b. Orange for 97.5 confidence level – and

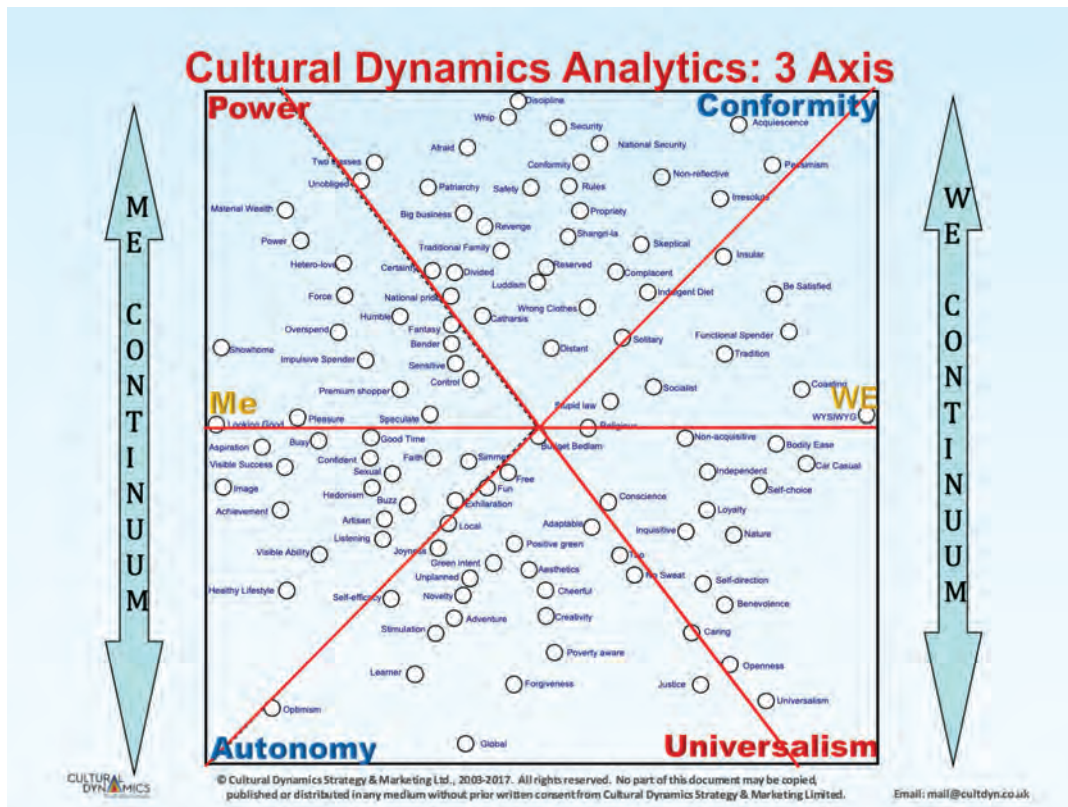
- c. Blue is for indices below the mean at a 99.0% confidence level and
- d. Green for a confidence level of 97.5% below the mean.
- e. The top seven deviations, or orientations, for the Portraits are listed down the left-hand side and the orientations for Values are shown within the SIMS.

This shows very quickly that:

- Both Pioneer and Settler Values and portraits are over-indexed,
- The question has generated positive response associated with both morality and ethics.
- The Prospector Values (Stimulation, Hedonism and Achievement) and Portraits within them are largely in line with national measures.
- The Prospector Value 'Power' and the Portraits within it ('Material Wealth' and 'Control Others') are all under indexed significantly in relation to national measures.
- The 'Power' end of the 'Power' vs. 'Universalism' axis is significantly under-indexed, and,
- The 'Universalism' end of the axis is significantly over-indexed.

This is an example of a pattern that is repeated again and again in the analysis of the Haidt mode – and consistent with the data and insights generated through the use of other models.

The directness and simplicity of this evidence-based modelling should not be considered as simplistic. The outcome is simple to recognize but is backed by much more extensive data and information contained in the various congruent models being used to create 'meaning from data.'



This shows the two most discriminating axes – ‘Power’ vs ‘Universalism’ and Conformity vs Autonomy – and the nature of the ME vs WE ‘axis’.

The third axis (ME/WE) is more a continuum than a scale of absolute opposites. Recognizing this has been a breakthrough in the use of the data insights used for communications or understanding how proposed policies and procedures will impact on different Maslow Groups and Values Modes.

In particular, Pioneers and Settlers share a WE orientation – but the moralistic Settlers tend to valorize safety, security and belonging. They tend to exclude others unlike themselves, unless there are rules that proscribe such thinking and behaviour. Acceptance of authority is an important factor in this orientation.

Pioneers also have a WE orientation but of a quite different form – one that is based on the recognition that ‘we are all in this together’ and that actions that harm one can harm others; also that acts of kindness can stimulate other acts of kindness. “Pass forward” actions really work to bring needs satisfactions to both self and others.

Though sets of rules may prescribe this type of thinking or behaviour, they are not really necessary for the Pioneers. They believe they should be aware – or at least try to be aware – of life’s opportunities; that they have the obligation to be true to their own hard-won ethics but are ready to change them when faced with new circumstances – but always working with principles that honour others. They don’t have ‘enemies,’ but they do have ‘competitors’ with whom they may not agree, and with whom they can create better remedies to seemingly irreconcilable differences.

Without understanding these dynamics the potential for ill-informed research and unfocused solutions is very possible.

To understand the map of ‘All’ espousers the next SIMS wheel is necessary and the last step in basic Haidt/CDSM analysis – the SIMS wheels for each to the Maslow Groups created by isolating the Haidt espousers on each question under scrutiny. This creates a data base of each of the 30 questions (and five factors) × the three Maslow Groups cut by 22 Portraits and 10 Values.

This short overview will only analyse the most espoused paired statement – but much more analysis has been done in the exploration of Haidt and is available upon application.

SECTION 5

**Placing Haidt's Moral Foundations
Factors within the CDSM Dynamic
Tension Model of Motivational
Principles**

One of the main reasons that CDSM wanted to ask the Moral Foundations questions of the British population was to test the Maslow derived model of motivational principles – morality, pragmatism, ethics – against the well documented model of ‘morality’ defined in a very nuanced way through Haidt’s meticulous research.

The survey shows very clearly and consistently across all five factors that there are high degrees of correlation between the Maslow Groups and the SIMS, and the 30 questions within the five factors.

A full list of questions and their groupings is available in Appendix 4.

The results are shown in charts on the following pages.

The ME vs WE orientations are listed according to the CDSM Motivational Principles Model – in the order they appear in the SIMS model.

The following pages show to what extent each of six questions are espoused by respondents (choosing the two most positive options among the options presented in the appendix) and how they index against that whole population in choosing the option.

The multiple factors will be presented roughly in terms of strength of espousal – both in terms of Haidt’s five factors and the questions posed within the factor. The factor and each question, with % espoused, is presented along the top of the page and the SIMS Portraits are shown down the side of the page. Each SIM factor within the question is indexed against the whole population response level on the SIMS Portrait. A full list of espousal percentages is contained in Appendix 3.

This gives a level of insight into the comparison between systems that has previously been unavailable. The following matrix example illustrates the structure of the SIMS by Maslow Groups (in rows) and the six factors within the Harm/Care Foundation (in columns)

EXAMPLE OF CDSM/SIMS PROFILE MATRIX × HAIDT QUESTIONS WITHIN ONE OF FIVE FACTORS

Over-Under 50% Base	39%	40%	47%	46%	60%	53%	(% espousal)
Portrait - All	HC1	HC2	HC3	HC4	HC5	HC6	(Question)
Caring							} WE
Loyalty							
Justice			Pioneer				
Nature							
Openness							
Self Choice							
Creativity							} ME
Novelty							
Adventure							
Fun							
Good Time			Prospector				
Visible Ability							
Visible Success							
Material Wealth							
Control Others							
Face							} WE
Safety							
National Security							
Propriety			Settler				
Rules							
Be Satisfied							
Religious							

Chart illustration each of the SIMS factors within a Maslow Group.

- **WE is both the Pioneer and Settler area and ME is in the Prospector area.**
- **This is a pattern replicated in all question responses.**

The rest of this section will show explicitly how each of the six questions within each of the five Moral Foundation factors indexes against the base of espousers of each of the 22 SIMS Portraits – within the context of the WE/ME Maslow Group areas.

This multi-dimensional data set measuring different aspects of the British values systems can be understood as a listening exercise – the public answering questions about their values, beliefs, and motivations.

Indexes have been used to show how much or little the respondents within each of the Portraits are espoused in relation to the national base on the same variable.

Colour coding has been used to show where the respondents were significantly above the base espousal percentage for the Portrait (in deep red or lighter red) and where they were below the base (in dark blue, light blue and green).

A full list of the Moral Foundations questions and the group it belongs to is shown in Appendix 4.

FAIRNESS/RECIPROCITY – ACTUAL

Over-Under Base	45%	46%	48%	60%	63%	35%	
Portrait – All	FR1	FR2	FR3	FR4	FR5	FR6	
Caring	123	121	119	117	112		} WE
Loyalty	116	120	119	120	119		
Justice	135	129	134	129	109	119	
Nature	122	123	121	126	123		
Openness	134	132	127	127	116		
Self Choice	117	117	121	122	111		
Creativity	114			113			} ME
Novelty							
Adventure					89		
Fun							
Good Time					91		
Visible Ability				86	88		
Visible Success					87		
Material Wealth	85		82	72	74		
Control Others	77	85	81	73	76		
Face		113			111		
Safety	124	115	115	113	112		
National Security	115	125	115	112	126		
Propriety	113				112		
Rules					116		
Be Satisfied							
Religious			88	88	91	117	

Note: blank spaces indicate there was no significant deviation from the base national percentage.

HARM/CARE - ACTUAL

Over-Under Base	39%	40%	47%	46%	60%	53%	
Portrait - All	HC1	HC2	HC3	HC4	HC5	HC6	
Caring	130	118	125	127	116	120	} WE
Loyalty	124	118	122	130	124	118	
Justice	135	133	130	127	116	120	
Nature	129	119	125	133	133	116	
Openness	131	117	131	133	119	117	
Self Choice	116	118	120	119	116	111	
Creativity	118			118			} ME
Novelty							
Adventure				84	81	87	
Fun							
Good Time				86	86		
Visible Ability					87	83	
Visible Success				86	79	89	
Material Wealth	73		82	74	67	73	
Control Others	68	82	78	73	64	73	
Face		118			115		
Safety	125	115	123	116	116	115	
National Security	120	118	120	127	125	114	
Propriety						115	
Rules					116	115	
Be Satisfied						113	
Religious	86		82		78	86	

AUTHORITY/RESPECT – ACTUAL

Over-Under	Base	33%	25%	44%	52%	36%	42%
Portrait – All	AR1	AR2	AR3	AR4	AR5	AR6	
Caring	122		120	112			} WE
Loyalty	120		120	115			
Justice	120		120				
Nature			122	122		115	
Openness	119		125	117		119	
Self Choice			116	117			
Creativity							} ME
Novelty							
Adventure				80		83	
Fun							
Good Time				79		85	
Visible Ability				81			
Visible Success				82			
Material Wealth		123	82	74		74	
Control Others	73		82	75			
Face			117	115	116		
Safety	121		123	117		121	
National Security	119		125	130	119	120	
Propriety	131	123		125		114	
Rules		120		129		125	
Be Satisfied	117			115	118	117	
Religious		129			119		

PURITY/SANCTITY – ACTUAL

Over-Under Base	39%	41%	24%	49%	34%	31%
Portrait – All	PS1	PS2	PS3	PS4	PS5	PS6
Caring	122	114		117		
Loyalty	129	124		119		
Justice	126	114		112		
Nature	126	130	77	128	115	
Openness	126	124		114		
Self Choice		114				
Creativity						
Novelty						
Adventure				85		
Fun						
Good Time						
Visible Ability		83				
Visible Success	84			85		
Material Wealth	82	79	161	73		
Control Others	73	77	126	70		
Face	115	118		120	116	
Safety	129	119		121	120	122
National Security	134	131		131	134	
Propriety	119	116	122	120		119
Rules	117			123	117	
Be Satisfied						121
Religious		86	176			132

} WE

} ME

} WE

IN-GROUP/LOYALTY - ACTUAL

Over-Under Base	26%	38%	34%	42%	39%	33%
Portrait - All	IG1	IG2	IG3	IG4	IG5	IG6
Caring		122	117	115	115	
Loyalty		123	123			
Justice		121	115			
Nature				114		
Openness		121				
Self Choice						80
Creativity						
Novelty						
Adventure						
Fun						
Good Time						
Visible Ability				86		
Visible Success				81		
Material Wealth				66	82	
Control Others		76		69		
Face		117		115		
Safety	126					
National Security		125	116	139		
Propriety				120		119
Rules				121		
Be Satisfied	127				118	119
Religious	126					118

WE

ME

WE

SUMMARY

- This new hybrid model indicates that Maslow Values Groups over-index on moral and ethical principles, and under-index or show as neutral for pragmatic principles.
- Haidt's Moral Foundations Model is further explored through the use of two different systems of modeling sociocultural and personal values.
- Fairness/Reciprocity is the most espoused Moral Foundation Factor.
- The other Group 1 Factor, Harm/Care is the second most espoused Moral Foundation Factor.
- All of Group 2 Moral Foundation Factors – Authority/Respect, Purity/Sanctity, In-Group/Loyalty – are less espoused than any of the Group 1 Factors.

SECTION 6

**Multidimensional Values Systems
Analysis of the Most Espoused
Moral Foundations Question**

The previous section presented evidence that showed how Moral Foundations questions, within each of the five Moral Foundation factors, indexed against the SIMS Portraits, within Maslow Group orientations.

Looking at the espouser percentage for each of the six questions (shown in the top line of charts) it is easy to see the penetration of the orientation within the nationally representative population.

For the most part this paper has been examining the differentiation between the factors – how to segment the Maslow Groups using a Haidt framework as well as delineating the differences between the ME v WE orientations.

This section will look at some of the data in a slightly different way. This time the data will look at one question that had over 50% espousal. This is meant to give insight into what the question tells decision makers – but also to illustrate the methodology that can be used for any one of questions within the Moral Foundations factors.

NOTE

There are only five responses that are espoused by over 50% of the universe of respondents. They fall within both of Group 1 factors – Fairness/Reciprocity and Harm/Care – and one of the Group 2 factors – Authority/Respect. Neither of the other two Group 2 Moral Foundations – Purity/Sanctity or Ingroup/Loyalty contains questions with 50% or more espousal. The previous section showed clearly how Maslow Groups and SIMS indexed against each of the questions within each of the Moral Foundations.

Once the structure and strength of the response is established this base of espousers will be examined in terms of their political orientations to a) political stance and b) supporting a proxy for Brexit. This second observation poses the question “If you could vote today how would you vote – Remain or Leave the EU”. The final section

looks at 'Justice' from a different aspect. Some interesting insights can be used by decision makers responsible for developing policies and insights about the UK in 2021.

SIMS ANALYSIS OF THE MOST ESPOUSED QUESTION

The question most espoused by the nationally representative respondents was:

How much do you agree/disagree with the following:
“Justice is the most important requirement for a society”.

(Response options: Strongly Agree, Moderately Agree, Slightly Agree, Slightly Disagree, Moderately Disagree, Strongly Disagree). Espousers of the question are those who respond, “Strongly or Moderately Agree”.

This is the question coded FR 5 (sometimes referred to as F5) is the Fairness/ Reciprocity question 5 – and was espoused by over 62% of the British sample.

The SIMS Wheels will show clearly that when viewed, from the perspective of WE vs. ME and Maslow Group areas of the SIMS Wheel, understanding the response to the Moral Foundation question is both simple and complex enough to provide a basis for deeper exploration.

FAIRNESS AND RECIPROCITY

Question FR 5 (sometimes referred to as F5) – Justice is the most important requirement for a society – 62.6% Espousal.

First a look at the overall response:

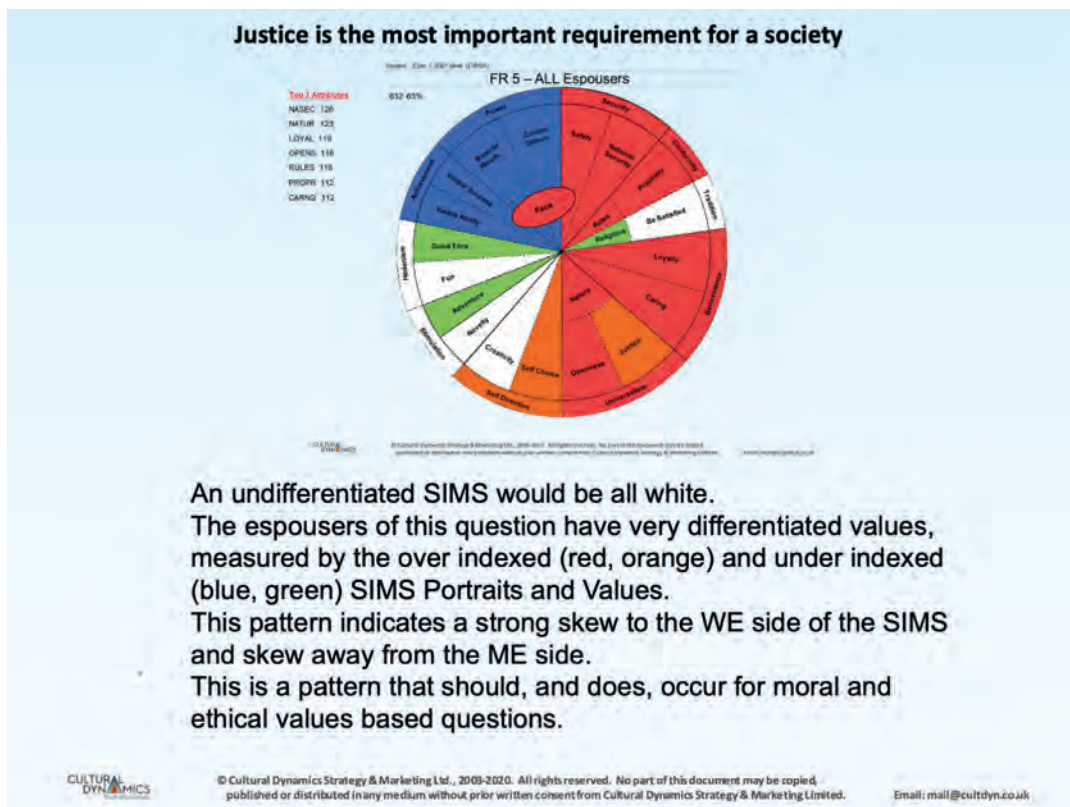
Maslow Group espousal: Pioneer 61.2% – Prospector 60.6% – Settler 62.7

This is very flat profile. There is truly little variation (2.1%), between very different values systems, in the percentage of espousal of this question.

This is the type of profile that fascinates values system researchers – an agreement with a question is similar, in numbers, but knowing that the values and beliefs of the Maslow Groups are quite different.

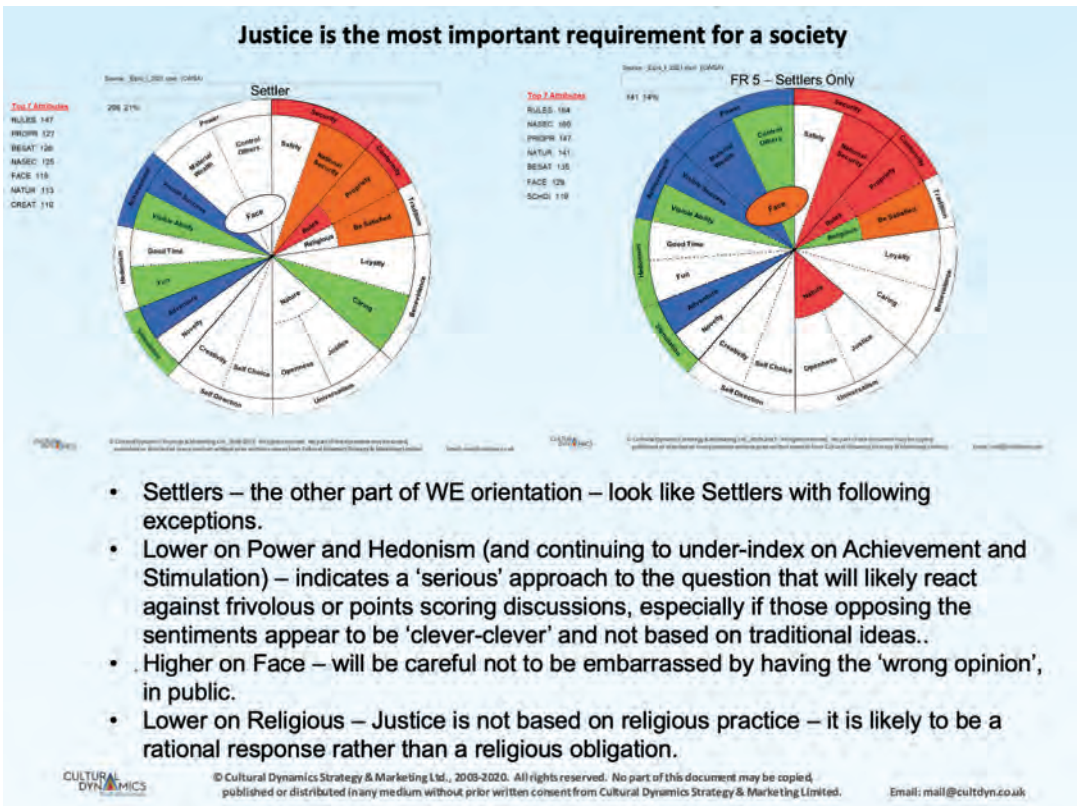
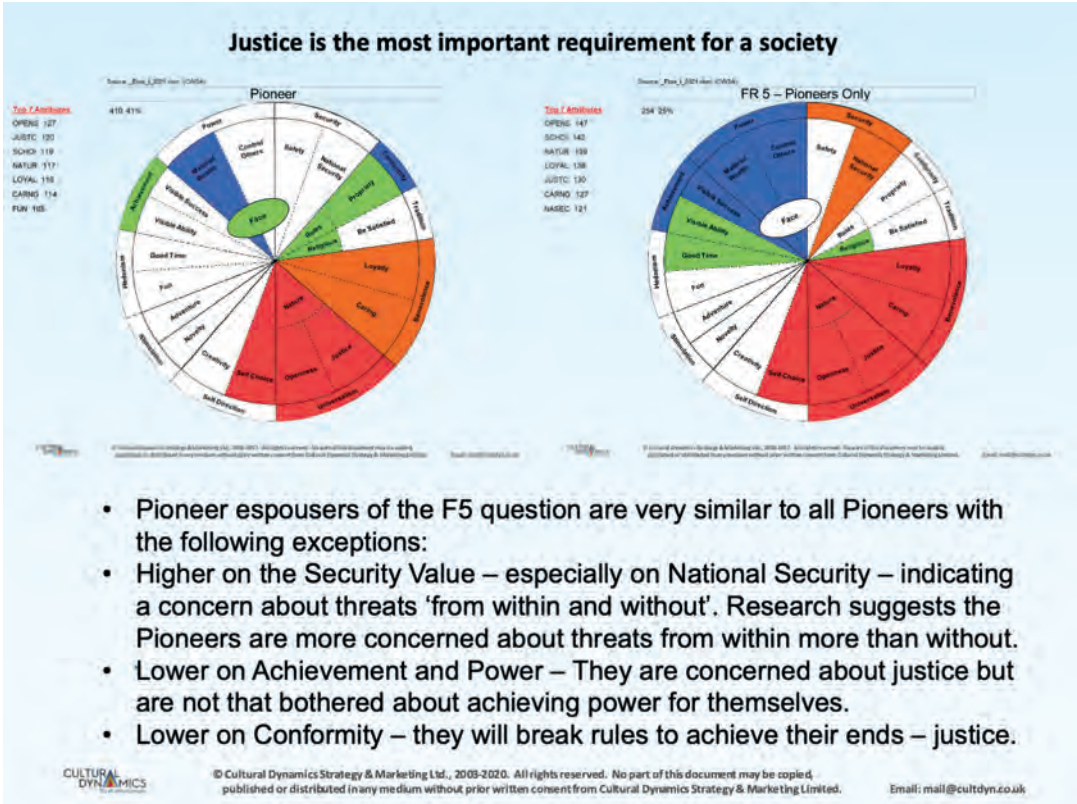
It indicates that there is a chance that the surface ‘agreement’ might generate huge misunderstandings between people who seem to be in harmony on a question or concept.

Using the multiple model approach can help everyone to understand what the data is telling them – the researcher’s responsibility to the decision makers.

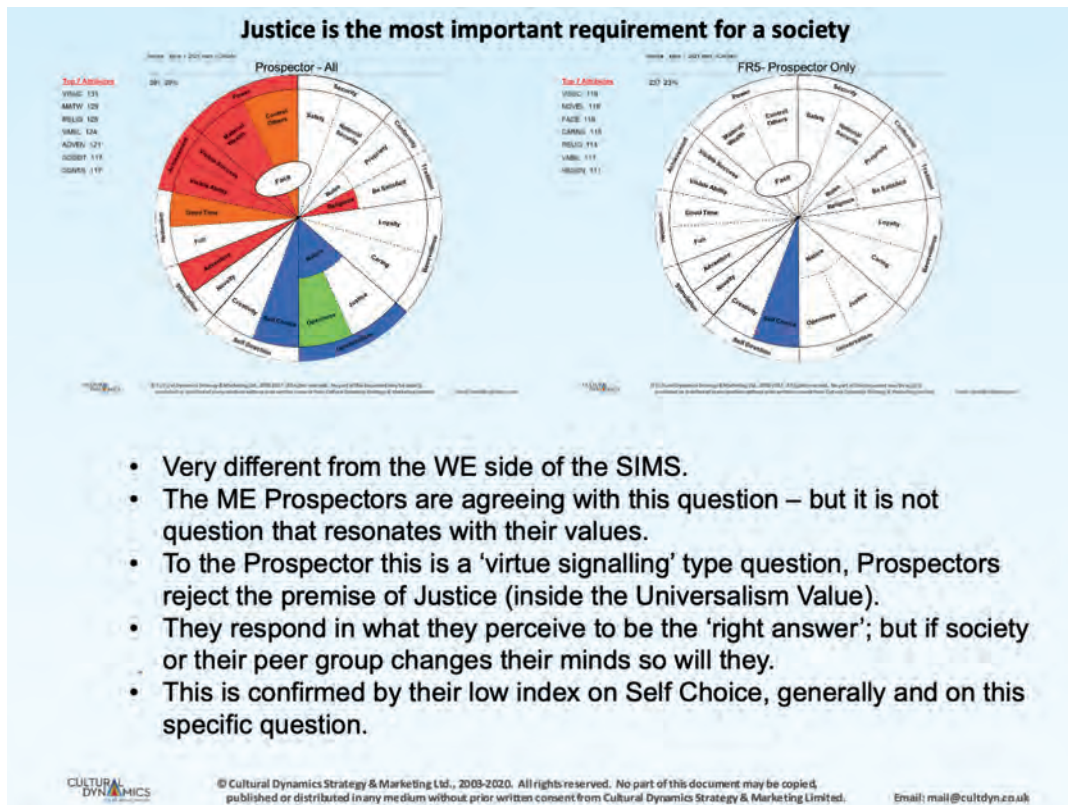


This level of insight is useful at a strategic level – Moral Foundation questions are measuring WE vs ME SIMS . Pioneer and Settler values are likely to engaged with the question and the Prospector values are likely less engaged. This begs the question – “how does the data separate Pioneer WE values from Settler WE values”?

The next maps show how and where on the SIMS Wheel each of the Maslow Groups looks from the perspective of society as a whole (map on the left hand side) and how the same Maslow group, but espousers of the question only, compared to the rest of the UK population (right hand side of the map)



The Pioneer WE is shown to be different from the Settler WE – which then validates the CDSM Motivational Principle system which differentiates between Pioneer ethics and Settler morality. The system also differentiates WE from ME – typified by the pragmatic Prospectors. See next.



Whereas the WE side of the SIMS Wheel showed a similar pattern of espousal between the espousers of the question and the basic values of the Pioneers and Settlers – the Prospectors espousing the question are different from the ME Prospector profile in the population. These Prospectors are less strong in their espousal of their values orientations; but much less likely than the rest of the population to espouse the Self Direction SIMS Portrait.

This indicates that within the Prospector Maslow Group there is a large subset (23% of the whole population) that agrees with the Moral Foundation question; but are not representative of the Maslow group to the same extent that responders from other Maslow Groups are representative of their Groups.

The Prospector espousers of this question are even less sure of themselves in this area of their lives – morality and ethics – than the population as a whole. Their basic pragmatic approach to life, a variation on, “what makes me look good and how do I make it happen” – often leads them to ‘do’ things that they are not wedded to – it makes them look good to others but not necessarily something that deeply drives them.

Separating those who really believe what they say from those that respond in a ‘socially acceptable’ way is the key to good analysis and good evidence-based decisions.

All people, especially level one Prospectors, can project their values onto others and ascribe features to them that are morally and ethically incorrect. These descriptions often tend to represent the projectors own values rather than the true values of their target.

For example, in the current social climate the term ‘virtue signalling’ is used as a derogatory term by level one Prospectors – ascribing motivations to behaviours that are more resonant with their own values systems (doing something that is socially acceptable even if you don’t believe it – effectively, lying). When a Pioneer’s Universalism-based truth is told, but is misinterpreted as a lie by the Prospector, a cultural dynamic is created.

To analysts the answers can be simple – but the old adage “the devil is in the details” rings true.

The following SIMS analysis breaks down espouser motivations inside one of the thirty questions, within one of the five Moral Foundation factors, for the first time. This original research of Haidt’s segmentation first confirms the values-based nature of his work, and also demonstrates that Maslow Group analysis can bring new dimension to the Moral Foundations work.

USING VALUES- BASED EVIDENCE TO DEVELOP POLICIES AND PRACTICES FOR ORGANIZATIONS

As was noted in the introductory part of this paper researchers need to make their data and insights useful to decision makers, if they are to have any influence on policies and programs of change and reinforcement.

The question being explored talks about ‘justice’ and we have seen that the Maslow groups are responding based on very different SIMS factors – yet agree that the concept

is important to a society. Agreement about a variable, be it an attitude, belief, behaviour, etc., across a range of values motivations or orientations, often isn't measuring the 'consensus' that the agreement signals.

Different groups agreeing on the same values-based variable can often create a dynamic that produces the very opposite of consensus.

THE LOGJAM OF VIOLENT AGREEMENT

This phenomenon has been tracked in a wide range of social and political situations, in reports and work with clients, for well over a decade by CDSM, and by Chris Rose with environmental organizations.

In groups from small working groups in small companies or charities and pressure groups to major organizations at national and international level the same dynamic is observed.

People start off seemingly sharing the same attitudes and orientations to a concept or practice but soon realize their pre-existing values are determining their preferred solutions to the issues that brought them together in the first place. When this is brought to the fore through awareness of the underlying dynamics new and better solutions can and are often created.

However, when these pre-existing values orientations are not a) acknowledged, or b) clearly perceived and understood, there is often real confusion and accusations of 'lack of good faith', or political game-playing. The confusion that ensues is the most common reason for committed participants to 'lose their faith' in the group they created, or joined, in an effort to change or reinforce current concepts, ideas, policies or behaviours.

The dynamic seeds of undiagnosed values clashes create the conditions for the 'logjam of violent agreement' that exists within organized groups within society. At the cultural level this can lead to the conditions necessary for a 'Values War' – especially when politics is involved.

THE LEFT WING VS. RIGHT WING CULTURAL LOGJAM OF VIOLENT AGREEMENT

The UK in 2021 is politically divided by clashing cultural values. Values that are changing so slowly that it hard to define a time when ‘things changed.’ At the same time many have the perception that values-based behaviours are changing more rapidly than the culture can safely handle, *i.e.* there is danger in change per se.

This is a concept that sells newspapers, powers podcasts, creates clicks, etc. It is profitably tracked and ‘algorithmized’ by search engines that drive data and information selection and presentation used by the British organizations, institutions and the perceptions of the British public. All people in the UK, either through direct exposure to the output of search engines or the indirect effects of conversations with friends and family, are affected by the swift and complex environment of 24/7 news cycles, the ubiquity of social media, and commentariat of partisan blogs, vlogs, podcasts, etc.

This is important but is only part of the story – the story of the clashing values that began before the creation of the internet. This has been tracked by CDSM and other organization for nearly a half a century – as has the nature of the culture as a whole, and more specifically the individual within the population, in terms of political preferences.

CDSM has tracked political party preferences at random intervals for decades. As the values of individuals have changed the political parties have changed their appeal in attempts to be more representative of beliefs of various sections of the population that they want to vote for them. As the values of the British population have changed and the centre of gravity of the body politic has changed – from Settler to a Prospector/Pioneer mix – the historical factors that have shaped political party philosophies have changed.

Today the historical core appeal of the three established parties is less important than the ‘big data’ profiles pumped out by research and marketing/PR companies. These profiles are claimed to identify what the electorate ‘wants’ and thinks about the popularity of policy option/practices and the leaders of parties and/or movements.

The profiles are used extensively by both communications departments within the government and from the opposition and outside pressure groups. All the participants

in this political dance use these profiles/segmentations to support their narratives; and oppose the narratives of others. Leaders of all stripes are searching – some more successfully than others – to find the key to unlocking the door to a) sustainable and peaceful co-existence within the values cultures in the new world of post-Brexit Britain, or b) destroy once and for all the pesky enemy that just refuses to submit to their point of view.

By now readers can begin to recognize the ‘Universalism’ vs ‘Power’ axis as the causal factor in these orientations.

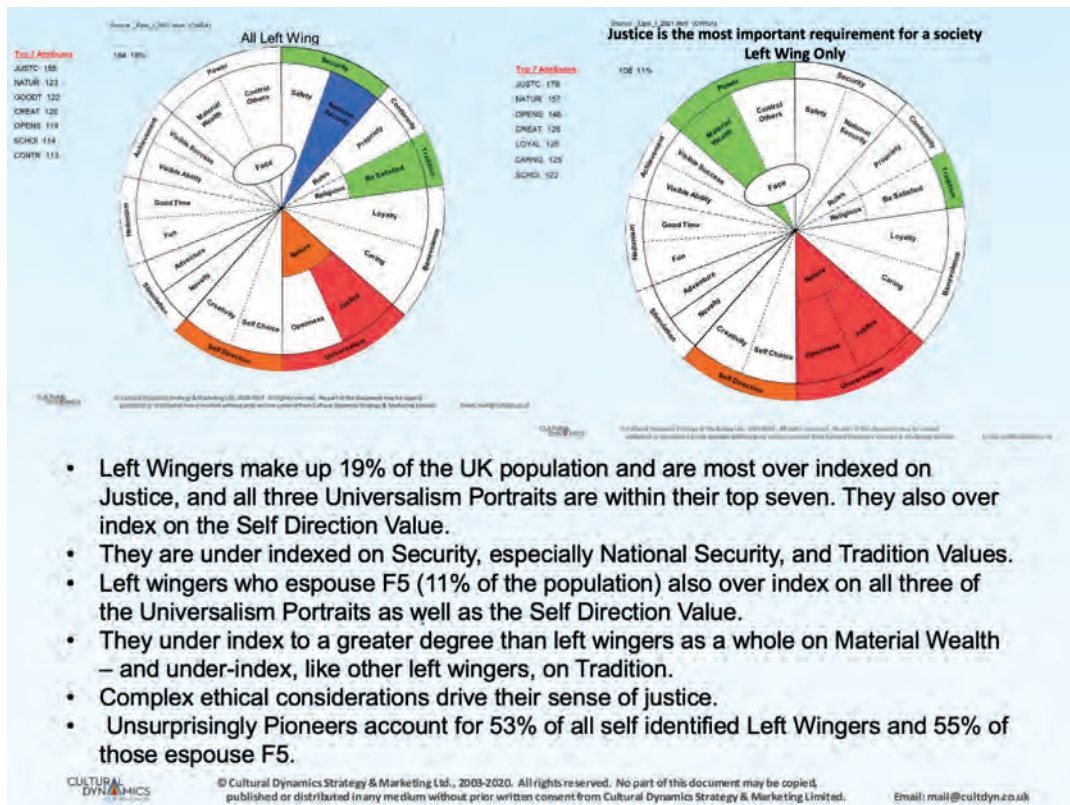
In the same survey that measured the Haidt Moral Foundation factors in the British population we also measured a range of other variables, listed in the introduction. This enables CDSM to use single source data to create crosstabulations between the factors within differing groups and orientations.

One of these variables – asking if respondents would describe their politics as more, and to what extent, left wing or right wing or neither – has been posed for the last decade as the nature and appeal of the main political parties have changed. It has also been used in other multinational research conducted by CDSM since 2012.

LOOKING INSIDE THE FAIRNESS/RECIPROCITY ‘JUSTICE’ QUESTION (FR5) THROWS UP SOME INTRIGUING INSIGHTS.

In the following figures two SIMS Wheels will be compared. The SIMS on the left-hand side shows the over-indexed (red and orange) and under indexed (blue and green) Values and Portraits of respondent’s self-identifying as Left Wing/Right Wing or Neither. All measures are relative to the base of all respondents, *i.e.* a nationally representative sample. White indicates that the respondents to the questions are not significantly different from the national population on that measure. The SIMS on the right hand slide shows the profile of respondents espousing FR5, filtered by their political orientation.

Espouser of F5 and describing themselves as Left Wing



NOTE

Justice, as measured by the SIMS definition, is a different indicator than the Haidt question used in FR5. The SIMS definition is defined by the response to a paired statement prefaced by the question “How much does this describe the real you” {genderised to the individual respondent – “He” is being used in this example):

***“He thinks it is important that every person in the world is treated equally.
He wants justice for everyone, even people he does not know”.***

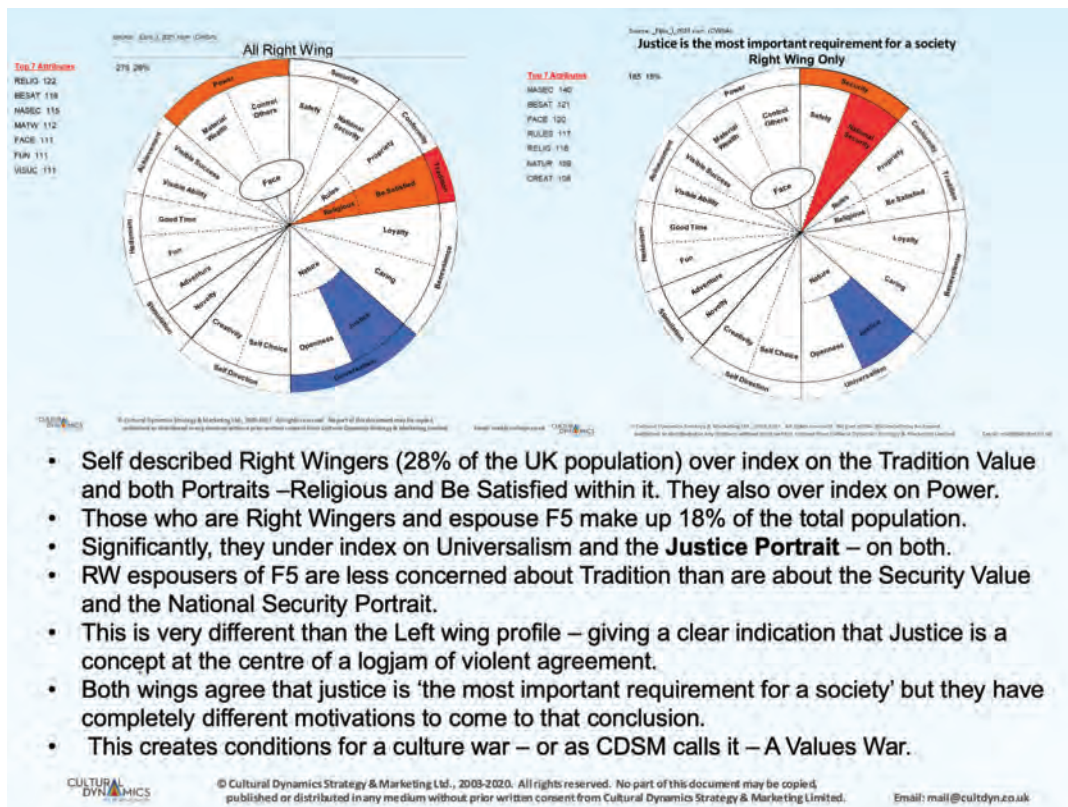
It is clear that Left Wingers are similar to Pioneers in this espousal and that it could be said that it is a core principle in Pioneers and Left Wingers. The SIMS Value ‘Universalism’ and SIMS Portrait ‘Justice’ is common to both response sets.

When social and mainstream media platforms and channels negatively portray the term ‘Social Justice’ it can cause a sense of dissonance between their values system

and the words spoken/written. Left Wingers and Pioneers are more likely to discount the opinion of the commentator as people not sharing their own values. In a similar manner the word/phrase used positively can attract Left Wingers and many Pioneers to the message of the commentator.

This definition of ‘Justice’ and Maslow Groups will be explored later in this section.

Espouser of F5 and describing themselves as Right Wing



Given the set of paired statements self-declared Right Wingers (RW) reject them to a highly significant extent. Both Right Wingers as a whole, and RW F5 espousers in particular under index the ‘Justice’ Portrait at 56 and 58 respectively. In each case this is the lowest index among the 22 SIMS Portraits. This low index, contrasting with the national profile and the Left-Wing profile, tells decision makers what RW F5 espousers are NOT – leaving the question as “‘what are they’”?

One major insight is that the Right Wingers Values honour ‘Tradition’ more than Left Wingers and orient more towards ‘Power’ than the rest of the UK. The Right

Wingers who do espouse 'Justice' do so at a lower index than both the national profile and Left Wingers.

This has implications for political parties and political influencers often portrayed as leftish and about social justice. In any given movement that is seeking justice and equality there will be a minority within the group that comes from a RW set of values – fully accepting the definition of justice as stated but likely to cause some confusion in any group with their proposed solutions, which are rooted in their wider values systems.

For example it could be said that many on the 'hard left', though supporting 'justice for all', might also have a more pragmatic Prospector orientation to 'Power', rather an ethical Pioneer framework, that would generate political solutions to justice issues. Authoritarian tendencies can emerge from any political persuasion – it is just more or less likely given any pre-existing stance.

Pragmatically believing that politics is about power, the RW Justice espousers may be likely to propound concepts and ideas that have a less empathetic and more 'institutionalist' (make new rules) structural approaches.

Former Prime Minister Margret Thatcher, the epitome of the Right Winger in 2021, once famously remarked "To me, consensus seems to be the process of abandoning all beliefs, principles, values and policies".

This how internal values wars develop – and where politics can become very impersonally personal – decisions for 'the good of all' become decisions about 'unspoken' and deep values-driven ideologies often only acknowledged or derided as 'opinions' from those without power in an organizational hierarchy – but become policy when expressed by those with power.

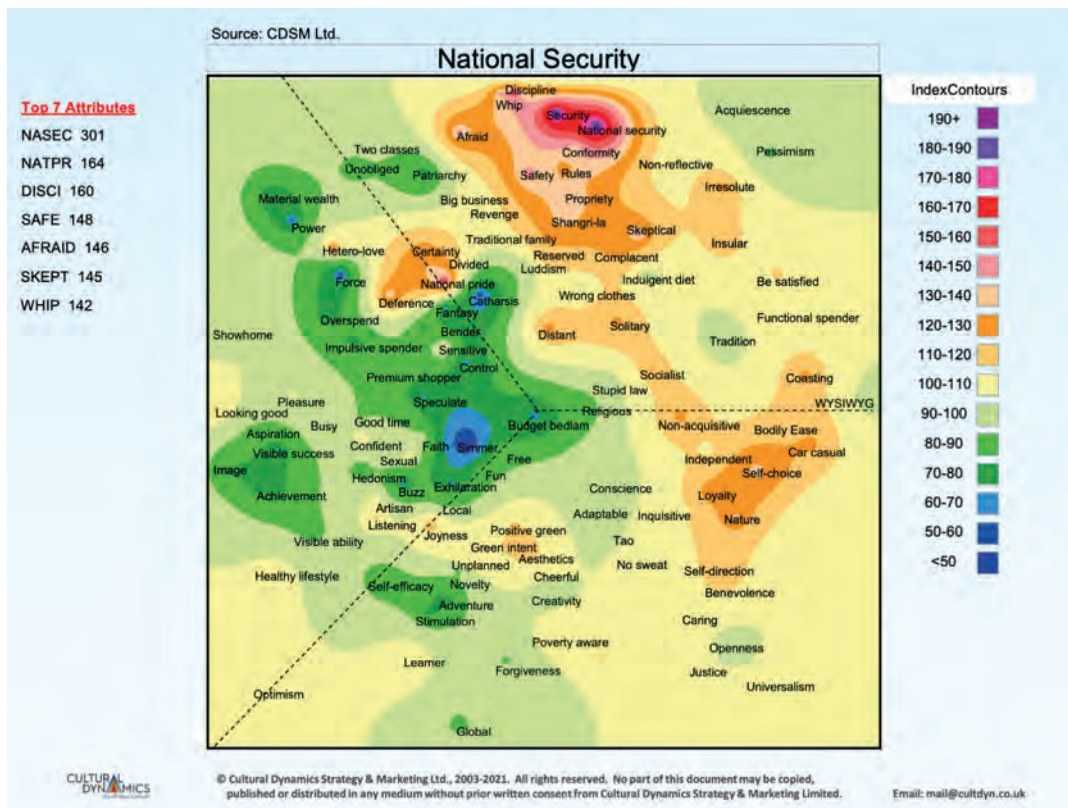
Getting back to what the F5 RW Justice espousers are like, 'National Security' is the highest index among them – and it highlights 'Justice' in context.

'National Security', as measured by the SIMS definition, is a paired statement prefaced by the question "How much does this describe the real you" {genderised to the individual respondent – "He/His" being used in this example):

"It is important to him that his country be safe from threats from within and without. He is concerned that social order be protected".

The F5 RW ‘National Security’ espousers are not looking for equality for all – that is not their version of justice. Justice is about maintaining the *status quo* – to protect society from threats from both insiders (people who don’t think like them) and outsiders (people who are not like ‘us’ – whatever that means in any given circumstance). Highly susceptible to warnings of danger, they will see justice as punishment of transgression that ‘threaten our way of life.’ This can lead to even more extreme perceptions and opinions about threats from within. Remember the headlines shouting out of several years ago calling UK Supreme Court judges “enemies of the people”?

Using the larger internal CDSM data set – beyond just this survey – ‘National Security’ espousers are shown below within the context of 108 CDSM Attributes – rather than just the 22 SIMS factors.



This shows clearly that ‘National Security’ is correlated with ‘National Pride’, no surprise, but also with ‘Discipline’ that agrees with punishment for crimes not rehabilitation, and with ‘Whip’ which extends to physical punishments for who transgress rules.

Espousers of these three Attributes rank in the top tertile of responses to the following paired statements:

National Pride: It is important to me to take pride in British history and tradition. I am proud to be British.

Discipline: I believe that discipline is in the child's best interests. I think criminals should face severe sentences to deter them from offending again.

Whip: I believe that sex crimes, such as rapes or attacks on children, deserve more than mere imprisonment. I think such criminals ought to be publicly whipped, or worse.

These espousers do not feel safe and are skeptical of experts. They tend to find targets that 'cause' their fear and demand retribution on the miscreants.

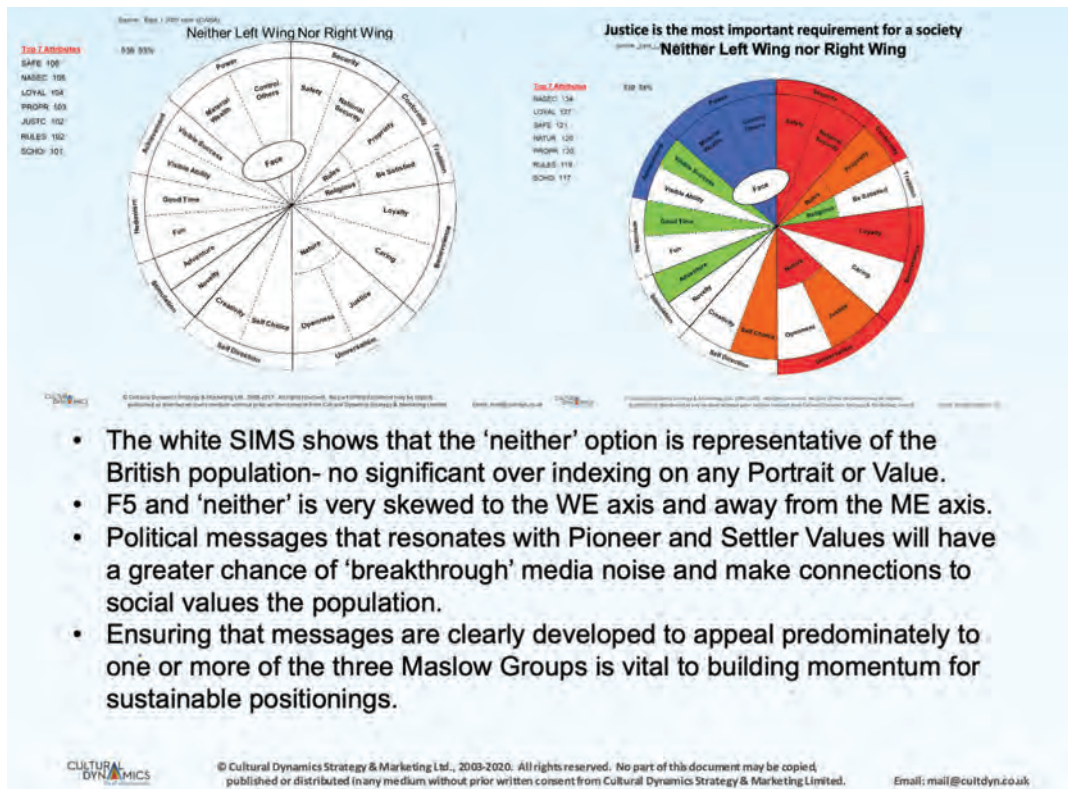
Justice to these people is more akin to Judge Dredd, "I am the Law," than it is the European Court of Human Rights.

Justice is a multi-edged sword that can backfire on good intentioned decision makers – whether left wing or right wing – and needs to be treated with care if it is not to lead to the logjam of violent agreement and calls for violent retribution when any side feels aggrieved about outcomes.

Espouser of F5 and describing themselves as Neither Left Wing Nor Right Wing

Just to round out this section's short analysis of F5 it is useful and enlightening to take a look at the majority of the population – *those who have no political orientation either way.*

This is 53% of the UK population – giving a lie to members of the commentariat who want to portray the UK as a divided nation along political lines – often for no more reason than to increase their social media profile and/or increase the number of clicks or likes on personal and organizational sites and platforms.



This large group (53%) of politically profiled adults presents decision makers with a bland values profile – neither over nor under indexing on any single factor. This demands another form of segmentation to create a target profile for decision makers.

This void in understanding by many of the profile suppliers is usually filled with a load of correlated behavioural variables – platform selection and usage on social media is a big money spinner for Facebook or Google. Extended and expanded data sets are typically available from a multitude of Big Data aggregators, which adds lifestyle data to media usage. All are useful for decision makers seeking answers to who, what, how and when type questions – but they are particularly bad at providing answers to ‘why’ questions, and even less useful as to ‘what next’ questions.

Culture can be defined as a ‘state within a set of dynamics’ – and that culture is ‘upstream’ of politics. The dynamic is a) people’s values change, b) cultural values change, b) political values change (or not). Decision makers in political organizations tend to view this in reverse – politics first, changes cultural values, changes personal values. This happens at both ends of the ‘Power’/’Universalism’ axis – but the solutions proposed are very different.

It is logical to assume that identifying, measuring, and tracking tensions/dynamics between the competing values-driven narratives is essential in creating and sustaining new approaches to politics in the UK in the 21st Century.

The left-hand side of the above figure shows how 'Justice' espousers – among those who declare they are neither LW nor RW (a total of 34% of the population) differ from others. They look much more like 'Justice' espousers as a whole and more like LW than RW.

This has tremendous implications to all those who are working for political change that incorporates more justice-oriented policies and procedures. It is unlikely that appeals to tradition and power will be a vote winner among the British population – even though more people declare themselves leaning towards the right wing than to the left wing.

When Westminster politics becomes a personality driven popularity contest, the personal qualities of the Prime Minister can have a large effect on voters. But if a leader becomes less popular, policies have the space to become more important in selection criteria. It seems likely that the current Prime Minister – a populist selection representing a very divisive policy (BREXIT) – is likely to become less popular as his RW policies continue to be promulgated in the months and years to come.

The opposition Parties need to establish their credentials in developing 'Justice' oriented policies if they are to win future elections. The WE axis is the key to developing these actions. But care needs to be taken to select the Maslow Group to target as primary and which as secondary. Care should also be taken to identify and quantify the appeal of communications to a) retain core voters, *i.e.* be in harmony with their values – nationally, and b) to target existing constituencies in which they are most likely to resonate, and c) to identify constituencies where the opposition is not appealing to voters' values, but hold the seat. The first is commonly referred to as the 'air war' – the overall view useful for strategy formulation; and the other two are often referred to as the 'ground war' – the hard slog of face to face and community organizing and saying the right things on the doorstep and in local media. This is literally when voters can determine whether the politicians are walking their talk or just spouting socially acceptable platitudes. What may have worked in previous elections often do not work in free and democratic elections at some other time.

It is often said that 24 hours is a long time in politics – but it’s also true that the momentum of change in politics is often slower than many people desire. In recent history one issue, building over the course of many years, provided a robust example of many of the issues we have noted in this paper.

BREXIT 2021

The biggest socio-political change in 21st Century Britain compared to the late twentieth century was the vote to withdraw from the EU in 2016. This vote bitterly divided the voting population along values divisions as written about in other CDSM papers.

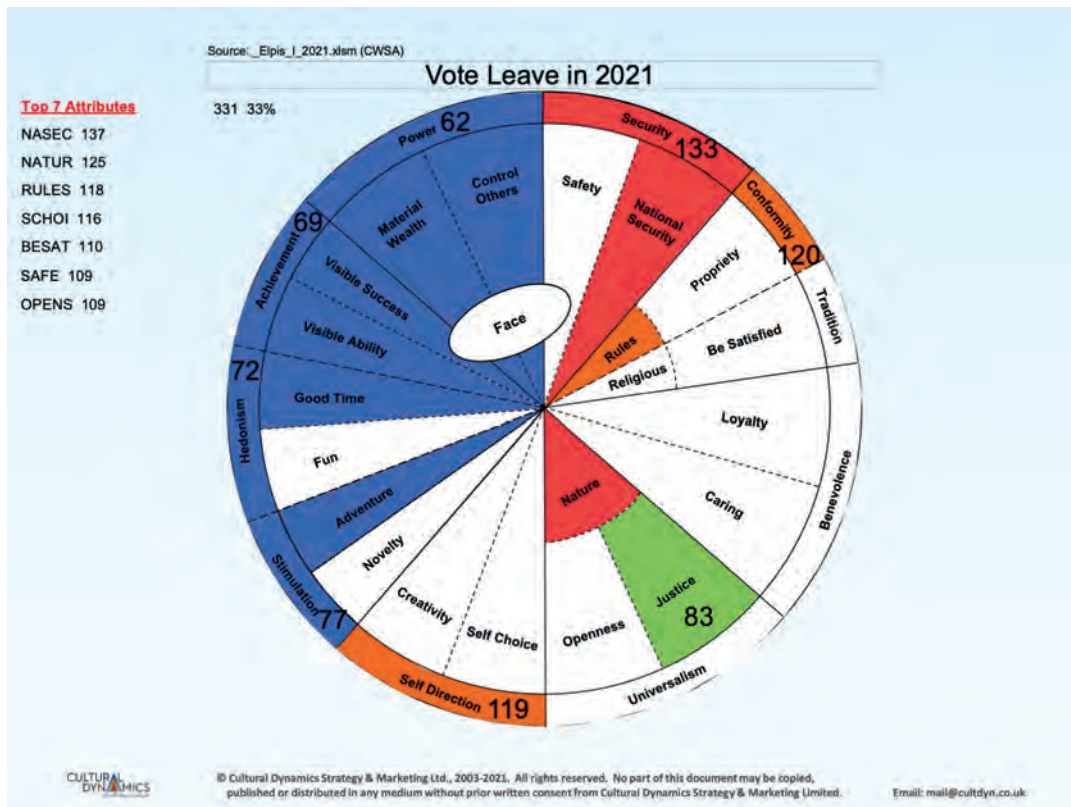
The finale of the negotiation period was finally reached at the end of December 2020, and the contents of the withdrawal agreement as negotiated was largely known – and also what was not known.

In the CDSM February 2021 Values survey the new population (some older people dying off – some younger people joining the electorate) was asked how they would vote if the referendum was held ‘today’.

The results in terms of sheer numbers reflect the move away from voting for Leave and towards voting for Remain – which is also tracked in other research by major polling organizations like Ipsos-Mori and YouGov.

Other research by both pollsters and political scientists has noted that self-identified political points of view are more strongly defined by Brexit orientations than they are by party political orientations, *i.e.* favoured political party support is more volatile than support for a Brexit orientation. The Conservative Party rode to a Parliamentary majority on the back of Leave voting former Labour voters because of Brexit orientations. The sustainability of the support is conditional not on publicly-stated Tory values but on the competence of the government to deliver ‘Leave’ in a manner that satisfies the values of the Leave voters of today.

What can the SIMS model show us?



If given a choice in 2021, people who would vote Leave – after withdrawal is official and new systems control are known – have a profile that looks different from the population as a whole. This was the choice of 33% of respondents given the choices:

Choice	Total
Vote Leave	33%
Vote Remain	47%
Would Not Vote	10%
Don't Know	10%

The top espoused SIMS Value for those vote Leave is ‘Security’ – most likely to be defined as ‘National Security’. They want to be protected from national threats internally and externally. They believe in rules and the fact that they feel they ‘won’ the referendum means that opposition to the new rules can be a threat to ‘their country’ and they feel those who voted Remain and feel aggrieved about it (which they may

label “Remoaners”) should just accept the new rules and conform with them. This is not just a quiet smugness about winning – it is likely to be relatively strong in their opinions related to the SIMS Value of ‘Self Direction’ and lead to a hardening of their positioning during the next five years or so – as values are slow to change.

Traditional Conservative Party promises to voters are that they are the party of rewarding those who value wealth accumulation over ‘worth’/contribution to society. A vote for them is a vote to spend the rewards of success any way that suits individuals and entities -not through the imposition of taxation policies that go to those less deserving.

This is a promise that is not resonating with Leaver values.

The highly significant rejection of the SIMS Values of ‘Power’ and ‘Achievement’ indicate these promises of traditional Conservative Party values mostly fall on deaf ears.

The Party’s claims that they will create a more vibrant economy, because the UK is no longer ‘stymied by the Europeans,’ may or may not come to fruition – but Leave voters have little expectation that their lot will change – whether they are at the top end of the wealth scale or at the lower ends of economic endeavour.

It follows that the needs for ‘Hedonism’ and ‘Stimulation’ – that often follow upon the satisfaction of ‘Power’ and ‘Achievement’ needs – are also significantly under indexed. Leavers do not seek nor need to be wooed by the prospect of a new Golden Age of materialistic hedonism – they don’t believe it will happen and the excessive individualism it is built upon goes against the grain of conformity and following rules, which they valorize.

Traditional conservatism appeals to them – not the materialistic hedonism of the Thatcher and Post Thatcher era of Conservative Party over the last 40 years. In many ways that is what they voted against.

A deeper look at the survey data by Maslow Groups voting Leave reveals that the following indices within the vote:

Pioneer	88
Prospector	87
Settler	149

The research – which also correlates with third party research by other organizations – clearly is skewed by age. Older voters were much more likely to vote Leave in 2016 and over-index among ‘likely’ voters for Leave in 2021.

The indices also reveal a split in the WE group within the SIMS – Settlers are much more likely to vote for Leave than Pioneers.

This split is important to understand as it brings another aspect of Jonathan Haidt’s F5 (Justice) factor in the Fairness and Reciprocity segment of the Moral Foundations.

The Pioneer SIMS Value of ‘Universalism’ is shown as white – not significantly different from the population as a whole. But a look at the three Portraits within the Value tells a slightly different story.

‘Universalism’ has an index of 109 for total espousal – above average but not significantly so. But ‘Nature’ – a Portrait within ‘Universalism’ – has an index of 125 – significantly above average. ‘Openness’ indexes at 108.

But ‘Justice,’ the third Portrait in the ‘Universalism’ Value, indexes at a significantly low 83. This is unusual as ,usually, over-indexing SIMS Values are correlated with over-indexing between the constituent Portraits.

This chart shows the percentage of all respondents who espouse the ‘Universalism’ Value and the Portraits within it; followed by the indices of Maslow Groups voting for Leave.

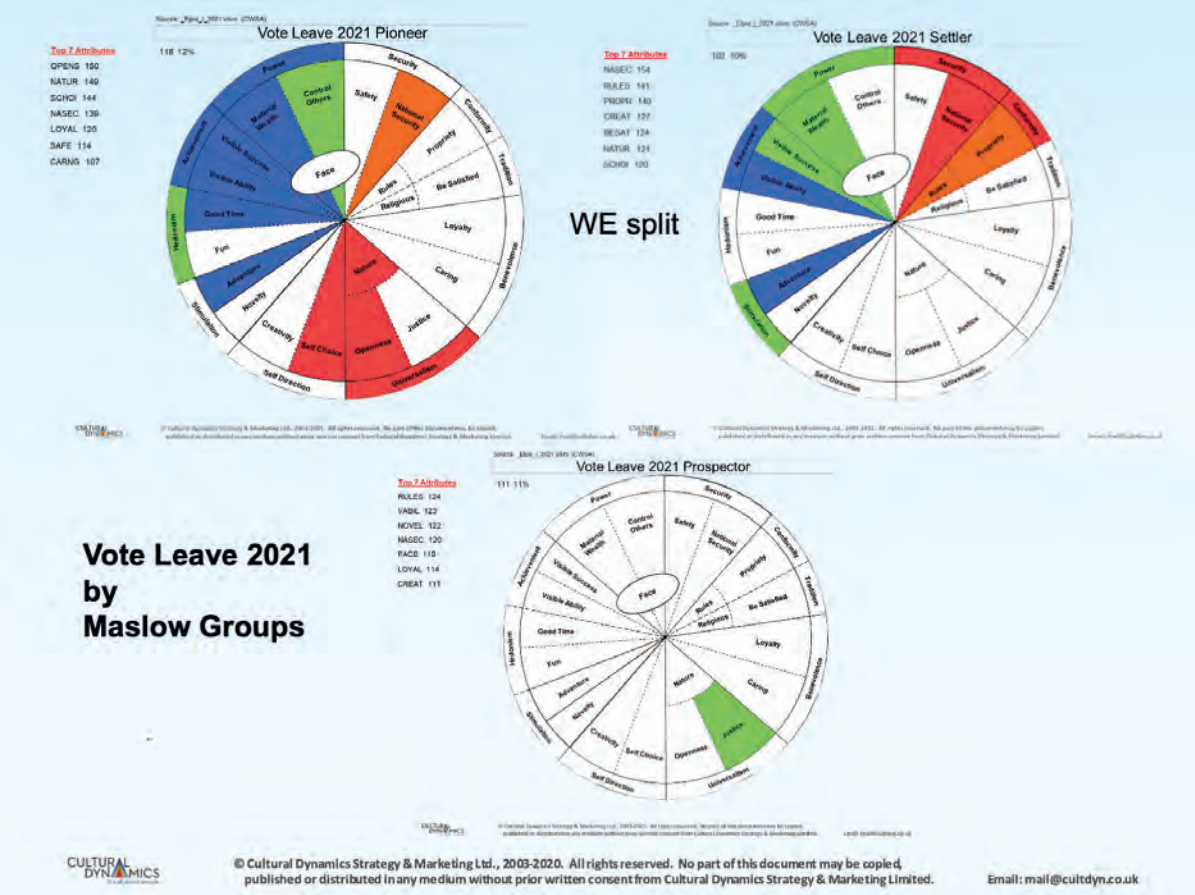
	All	Pioneer	Prospector	Settler
Universalism	30%	147	87	85
Openness	31%	150	98	72
Nature	35%	149	104	121
Justice	30%	103	70	73

This shows that among Leavers the ‘Justice’ espousal index varies by Maslow Group from average among Pioneers to significantly below average for both fellow WE Settlers and the very different ME Prospectors – an unusual pattern compared to many of the Haidt Moral Foundation factors.

Justice is not a ‘hot button’ issue among Leave Voters.

The implication for decision makers charged with segmentation and communication development is that they need to understand that a big concept like Justice must be carefully used and crafted before attempting to influence targeting audiences according to their position on Brexit.

A comparison of all three Maslow Groups is a good starting point to begin your own questions and explorations.

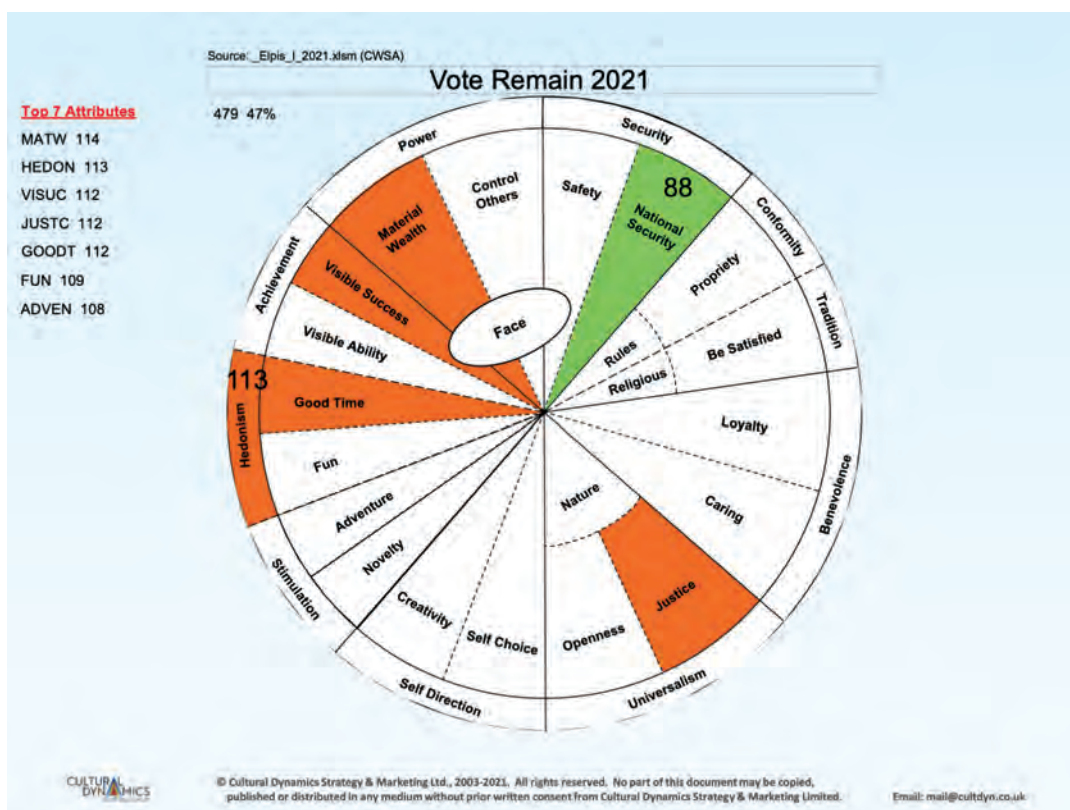


WE Pioneers and Settlers are connected through concern about ‘National Security’, but also by joint rejection of ‘Power’ and ‘Achievement.’ They agree that taking care of others’ safety is important but have little use for grandstanding ‘leaders.’ They want to feel safe psychologically to create a better world, even to go back to basics if that is way to provide better solutions.

The ME Prospectors look fairly average across all Values and Portraits – which is why understanding the Leave vote among Prospectors is so difficult to pin down

- there are many reasons, but none really outstanding. With 'Justice' being the only Portrait to be under indexed it is clear that equality is not a bellwether subject for them. They will oppose issues and policies that will facilitate these types of measures, e.g. any number of issues grouped under 'social justice.' Thinking back to Margaret Thatcher, these are the people who would most likely agree with the oft heard quote - "there is no such thing as society".

WHAT ABOUT REMAINERS?



If given a choice in February 2021, people who would vote Remain – after withdrawal is official and new systems control are known – have a profile that looks different from the population as a whole. This was the choice of 47% of respondents.

Remainers are still more skewed to younger (under 45's) and ABC1 – very different from the older and down-market profile for the Leavers. This tallies with research from other research papers and polling organizations

But, as we know, that doesn't begin to explain the widening split between the 'New Remainers' and the Leavers who have continued to maintain the same values profile as 2016.

Different Values and Portraits define the New Remainers – pointing to a new set of demands on any government or organization committed to creating a better society in the Post Brexit, Post-Covid era.

The 'New Remainers' group is likely to be comprised of several different types of people:

- a. younger people who couldn't vote in the 2016 referendum – but they make up such a small group that it doesn't explain the massive shift
- b. young, more mature people (25-44) who didn't vote in 2016 but would choose to vote now.
- c. people with less skewed to WE Pioneer Values and Portraits.
- d. people with more Prospector ME values.

As the early changes to the economic factors were covered by all forms of media (delays to transport of goods, increased red tape, worries about Northern Ireland trade and the Good Friday Agreement, etc.) and then dropped by the same as news of vaccination success was deemed a more 'clickable' topic – the shape of a Remain voter profile changed.

'Hedonism' is the only SIMS Value that over indexes significantly at 113 – which is low compared to the most over indexed Value among Leavers – 'Security' at 133. The Portraits within 'Hedonism' – 'Good Time' (significantly) and 'Fun' (not significantly) – over index at a slightly lower level. But none of these SIMS factors were over indexed in the original Remainers.

This is an orientation that should worry Brexit promoting decision makers in the Conservative Party – promising a brighter economic future that is not likely to materialize before the next General Election. It could provide the Labour Party and rest of the opposition to the present Brexit-supporting government, with grounds for another, less economically and more socially and ethically/morally based platform for the future.

The social disruption of another campaign process and new referendum is unlikely to occur in the immediate future (before a scheduled General Election in 2024).

It is likely that an ability to understand the deep feelings and emotions that were often engaged (positively and negatively) in the 2016 European Referendum will need to be addressed in 2024 to help heal the divisions.

The Referendum exposed the Values War that had been building as the values of society had changed during the economic crash of 2008 and the years of 'austerity' policy that followed. For over a decade policies and practices have produced increasing inequalities within society as George Osborne's Thatcherite ideology was pursued in the name of being 'good for all'.

Cameron's figurehead position in the Remain campaign more or less ensured that a Leave vote was a vote for change to this situation and a vote for Remain, by definition, could be portrayed as an endorsement of 'business as usual' – an idea unpalatable to some Pioneers who just didn't vote (something revealed in post-election analysis of remorse among non-voters).

The numbers of these Pioneers do not explain the higher numbers choosing a Remain option in 2021.

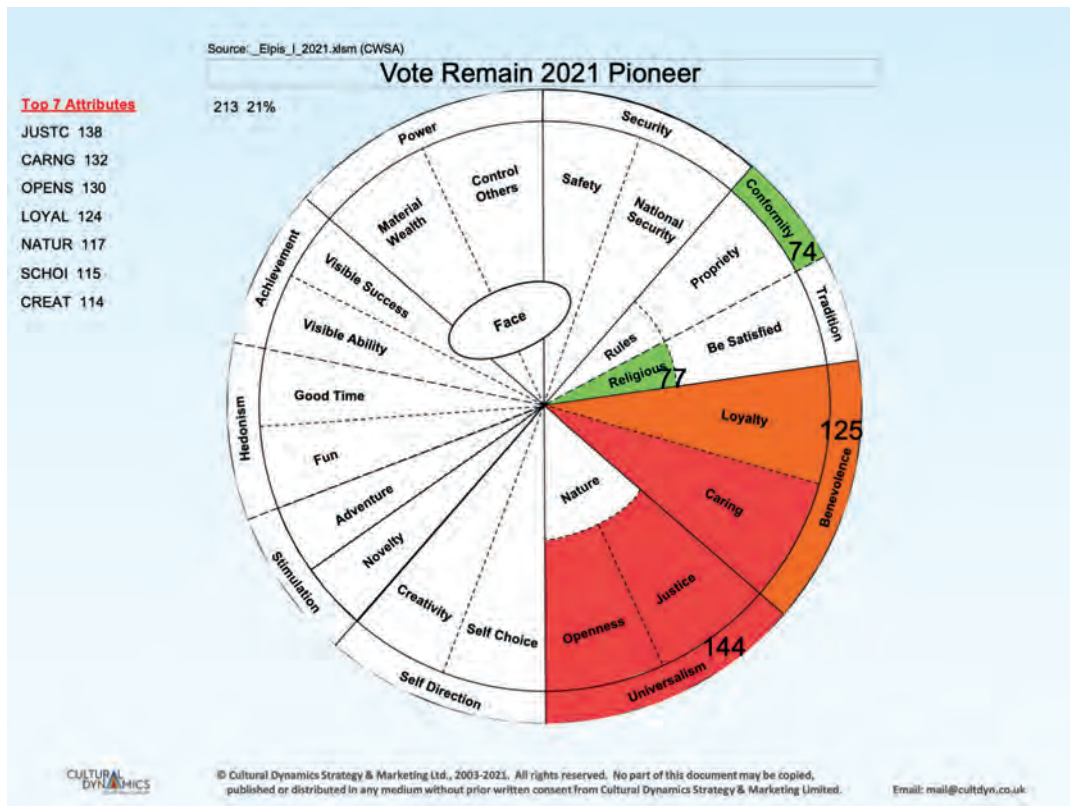
Prospector ME Value 'Hedonism' and the 'Good Time Portrait'; the 'Visible Success' Portrait with 'Achievement' Value and the 'Material Wealth' Portrait within the 'Power' Value – all over index among the New Remainers. The Remain orientation in 2021 is no longer the heavily skewed world of WE.

It is useful to look at the data a bit closer in terms of Maslow Groups but also and examine the 'Justice' Portrait – and the link to Haidt's Fairness/Reciprocity factor.

PIONEERS – WE

The Maslow Group most likely to vote Remain in 2021, indexing 109 on the 47% base, are the Pioneers; and making up 52% of all Remainers. Other research, both in this survey, and several surveys taken before and immediately after the 2016 referendum, showed that Pioneers were most likely to vote Remain at that time – so no significant change in the following 5 years.

Today's Pioneer Remain Voters look like this compared to the British population as a whole.



- Looks like most Pioneers – not a strange subset within the Maslow Group.
- Strongly skewed to an Ethical WE orientation, as expected.
- Slightly reject the other Settler part of WE and under index on the Conformity Value but are not significantly over indexed on the Portraits within Conformity.
- Skewed more upmarket than down market – but with no age demographic over or under indexed.

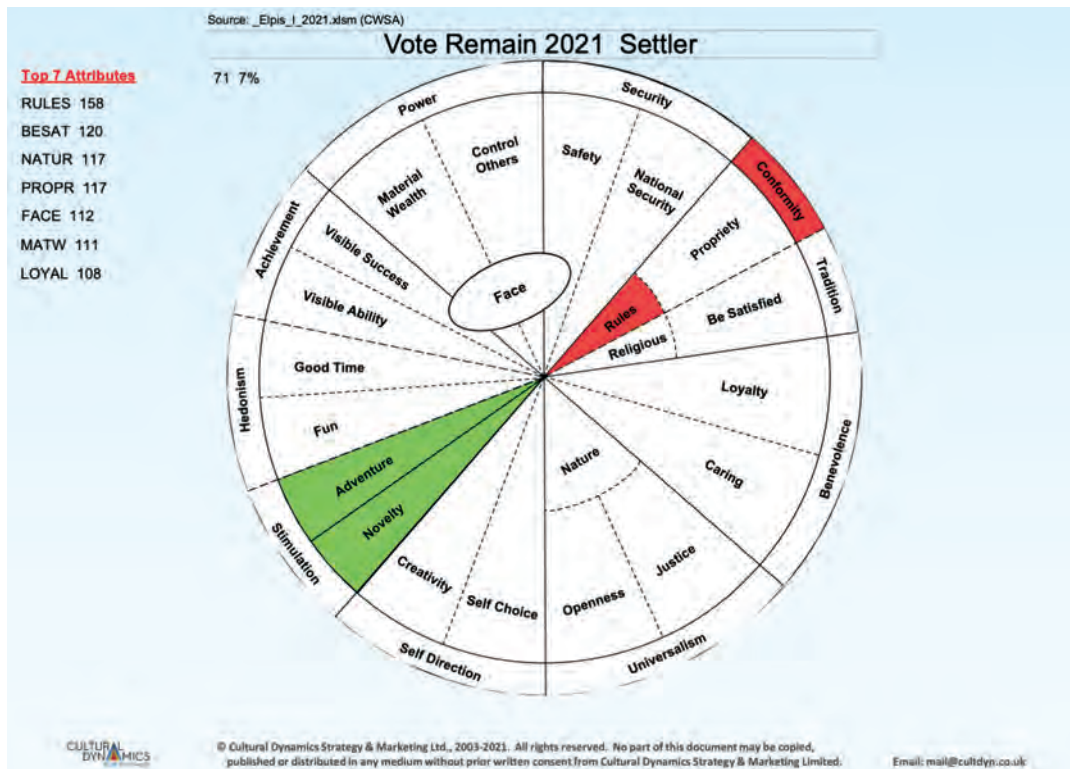
Universalism – the core of the Maslow Group is over indexed most (and two Portraits ranking 1 and 3 among the Top Seven); with the “Caring’ Benevolence Value – and link with Settlers in the WE orientation – is also significantly over indexed (with two Portraits ranked 2 and 4 of the Top Seven).

There is a significant under-indexing on the ‘Conformity’ Value – though no significant under indexing on the constituent Portraits.

Putting this together indicates that the Remain vote among Pioneers is an expression of their personal ethics and less a moral choice – as it might be for Settlers. They have a tendency to reject the narrative that ‘Brexit is done’ and that they should just conform to the election result – because everyone else does. Conforming to the norm is not the Pioneer manner in many cases and certainly not this case. This could be seen as another example of the Pioneers tendency to espouse issues when they are fringe – only for the issue/solution become more mainstream at a later time. They tend to be innovators of new ideas.

‘Justice’ – the #1 espoused SIMS Portrait – will be examined in more depth shortly. What about the other WE Maslow Group – the Settlers?

SETTLERS – WE



- The Pioneer/Settler WE split appears to be correlated with clashing indices on the ‘Conformity’ Value and the ‘Rules’ status quo Portrait.
- Skewed, though not as comprehensively as Pioneer to WE – not in a Pioneer ethical manner, but in a moralistic way.

- Demographically there is no over-or-under indexing by age gender or socio-economic group.

Settlers are the smallest Maslow Group in the UK (21%) and the smallest percentage of Remain espousers – 15% – under-indexing at a significant 72.

These Settlers who would vote Remain in 2021 are a blander version of Settlers as whole – but contain the core Value of ‘Conformity’. ‘Rules’ is the #1 ranked Portrait indexing at 159. The other Portrait within the Conformity Value – ‘Propriety’ – is also over indexed, but not significantly – and is ranked #4 in the Top Seven at 117.

The significant rejection of the ‘Adventure’ and ‘Novelty’ Portraits rounds out the Settler Remain vote profile.

Taken together a fresh picture emerges – lower key and probably less attracted to public displays or even public support for Remain, and possibly conflicted about speaking out against Brexit among their neighbours and peers. On the one hand they don’t like breaking rules (laws) and think for the most part people should conform to them. On the other hand, these Remainers may have a moral aversion to the new rules and new laws (“more red tape”) that emerged from the 2016 vote, because they are based on new untested ideas and behaviours that have the potential to harm themselves and others. Better the devil you know. . . .

If the result of the Referendum doesn’t live up the promises of the leaders of the Leave side they are more likely to see this as a moral failure, “they knew it wouldn’t work”, “we were lied to”, etc. If the perceived failure was judged on a ‘cock-up vs. conspiracy’ scale they are more likely to view this as a ‘conspiracy’ (“they knew and did it anyway”) than a more forgiving concession that there were good intentions but just poor delivery – a classic cock-up. In this Settler world, Remain in 2021 would be a vote for the *status quo* – of 2016.

WHAT ABOUT THE PROSPECTORS?

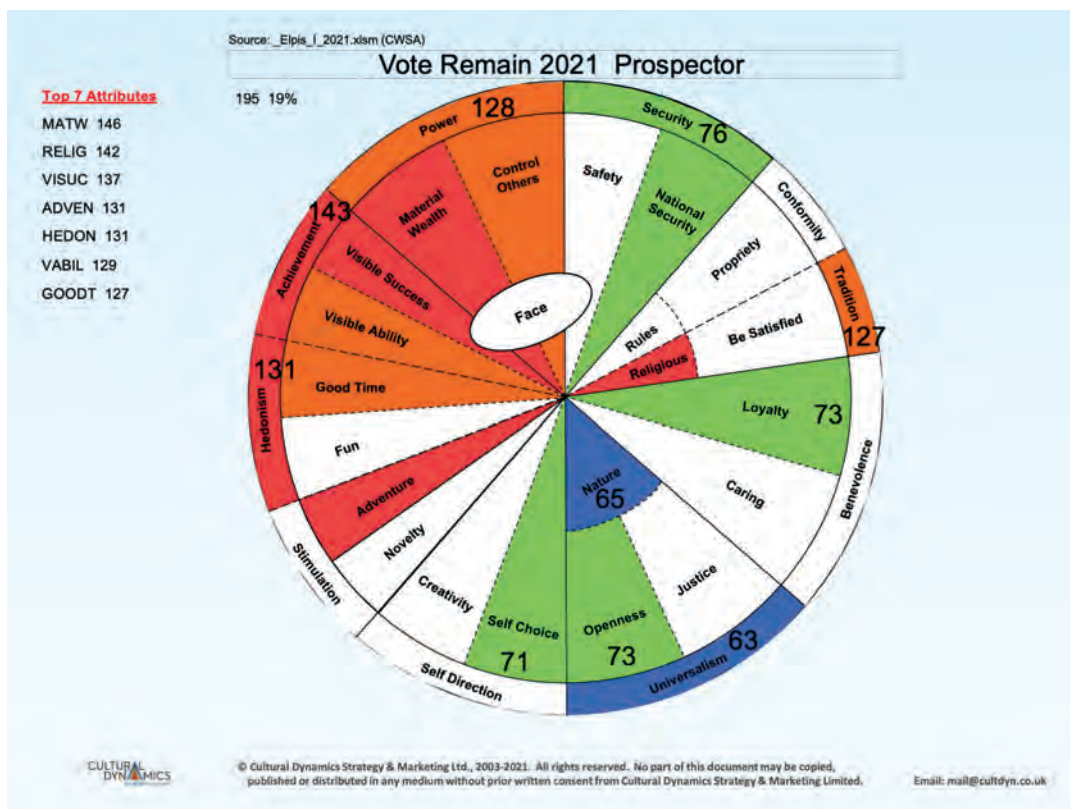
There are also Prospectors who would vote Remain – index 105 on the base 47% and 42% of the total Remain vote.

This is a Maslow Group that that was pivotal in 2016 -who voted for Leave and to change from the status quo (staying in the EU) and for the chance to ‘take back control’

- which is another way of portraying their desire for more power in their lives, to satisfy their needs driven by the the SIMS Power Value.

As negotiations have carried on and policies have been ironed out the feeling is that it isn't going the way they were told it would unfold. Their values are leading them to perceive a dissonance between what they supported in 2016 and what they are receiving in 2021 are not in harmony. Their values are the same - but the promise of Brexit is not delivering. This spells trouble for those responsible for delivering policies and practices based on Prospector values.

PROSPECTOR – ME



- These Prospectors choosing the Remain option look like Prospectors in the whole population, perhaps unexpectedly.
- Their Values are almost diametrically opposite Pioneers - indicating this is not an ethical issue to them.

- The issue is more likely to be highly pragmatic – perhaps foreseeing the frustration of their values shown in the over indexed SIMS.
- Demographically there is no significant over or under indexing by gender compared to other Prospectors. They are skewed to younger age groups, like the Prospectors as a whole and comprise 63% of all Prospectors.

Prospectors are the second largest group who would vote Remain if given a choice in 2021 – 42% and indexing at a near average 105.

They under index significantly on many of the Pioneer values and Portraits and also on the Settler core of ‘Security’ – a fairly comprehensive rejection of the WE continuum and an espousal of the ME continuum – in line with Prospectors as a whole. In other words they are voting Remain – shown to be largely a WE option – but for ME reasons.

So what is behind their choice?

It is likely in 2021 that the Prospectors are perceiving Brexit as less of a success than was promised five years ago, and see the Remain option as a chance to undo a ‘mistake’ that is likely to set back their drive for success. They now perceive Brexit as making it harder rather than easier to move up the ladder of success and gain the esteem of others and eventually their own self-esteem.

Their desire for relative wealth and control over others is at odds with the Universalism of the Pioneers. It is important to remember this when segmenting by behaviours based on espousal of a position on the Brexit debate.

This is a potential flashpoint for the creation of a logjam of violent agreement. The dominant narrative within a group of Remainers is likely to include a moral framing– “It is wrong to vote for a denial of access to the single market to the younger age groups”, “the older reactionaries destroyed the future for younger people” – both of which would be supported by these younger people choosing the Remain option.

But the data suggests that the narrative is accepted by Prospectors as a pragmatic issue – a denial of the ability to gain and display personal success, and to leverage that into a good life – rather than an ethical issue of equality for all and openness about processes that ensure it.

The Prospectors are not just out and out self-absorbed hedonists. They over index on the SIMS Value ‘Tradition’ (127) and its ‘Religious’ Portrait (142) – another Settler

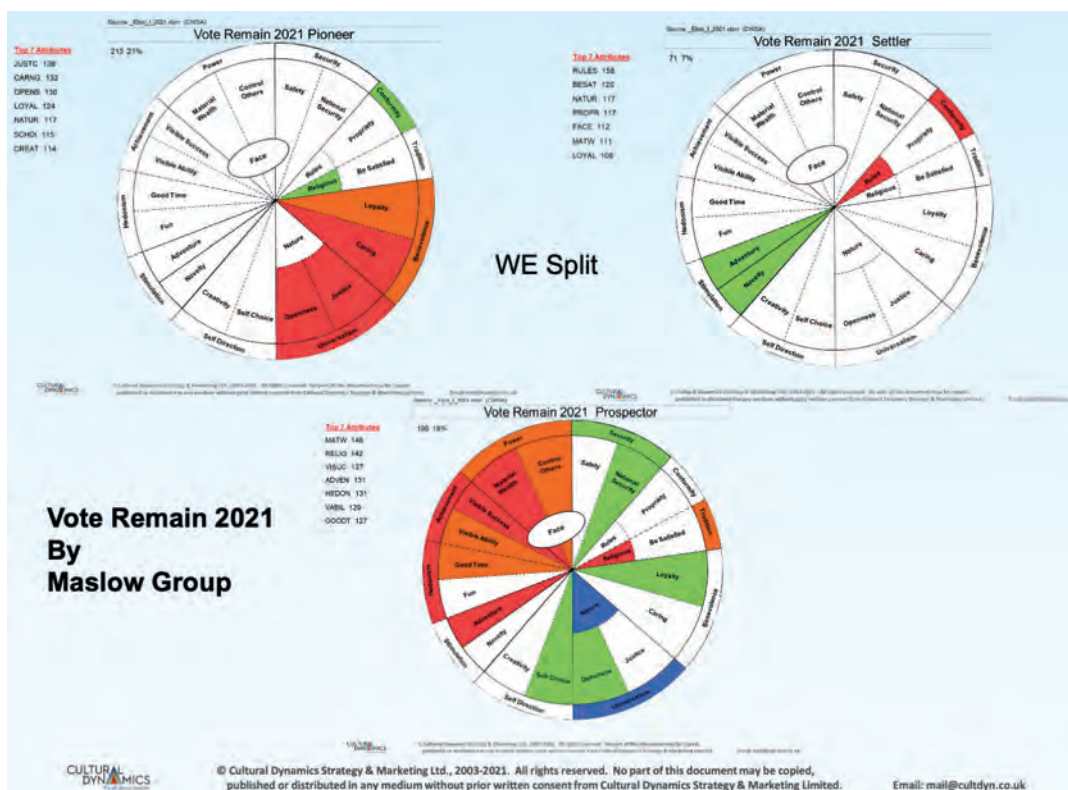
core orientation. This suggests – as it did with the Settlers – that a vote for Remain in 2021 by Prospectors is a vote for a ‘re-set’ back to the *status quo* of 2016 where they

- knew what the game of success was about,
- how to achieve success within the game, and
- have a positive feeling that they could achieve success.

The last five years have made this process less clear, and by February of 2021 the results of negotiations seemed less than optimal and future benefits even farther away.

A fairly large ‘nostalgia for a romanticized past’ is working among these people – a desire for a time of established principles in all facets of life. These wishes are likely to be aired, broadly, in terms that other people ‘should be more ordered and less open to new ideas’; but the background reason is that an ordered society is in the interests of the Prospector being able to identify the ladder of success. If the definition of success, and the opportunity to achieve it, is constantly changing it can mean there is less chance of satisfying their needs achievement, power, and hedonism.

The stark difference between the Maslow group ‘agreeing’ with each other are shown below:



In this section looking at the way different Maslow Groups agree with each other over a specific issue – the likelihood of voting Remain or Leave if there was an option to do so in 2021 – it has been shown that ethical and moral principles (the WE axis) can be thought about as a factor in their choice but that there are some real nuances that users of this data need to be aware of and blend into their decisions.

This section led off with the examination of one of the 30 questions contained in Haidt’s five factors, asking how much they agreed with the following statement, “Justice is the most important requirement for a society’. This was examined through a range of models to understand what different types of people were actually agreeing with – with the orientation to Justice coming into view as a word that means different things to different people.

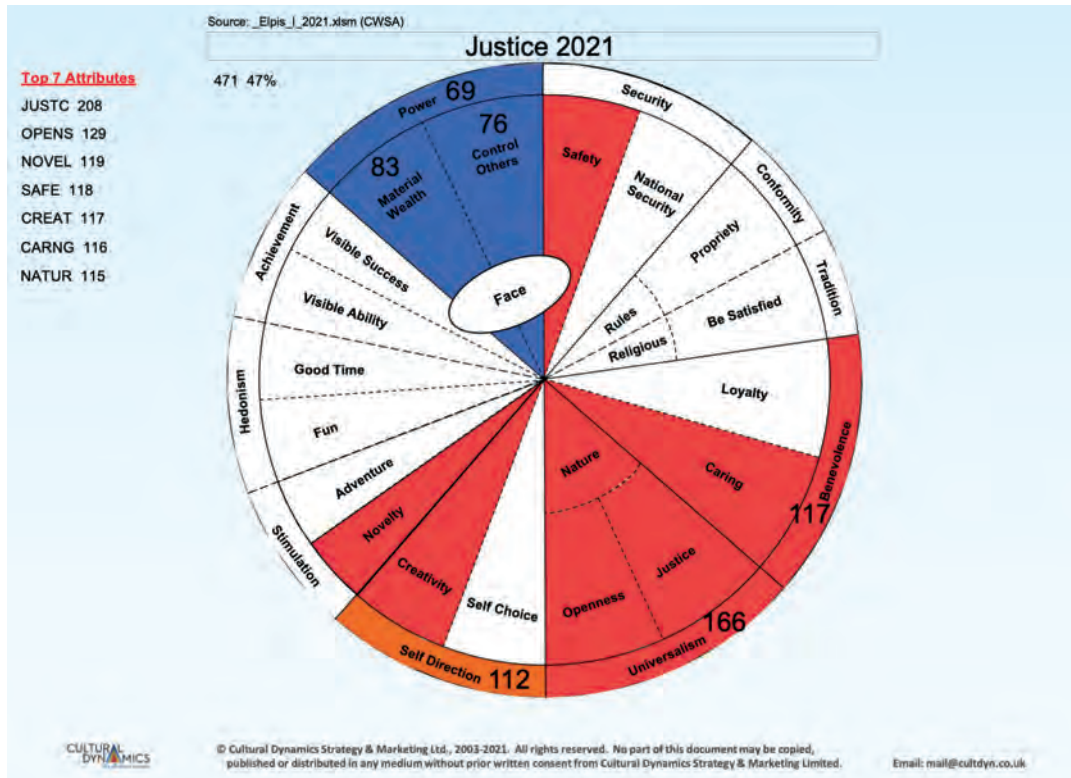
The final section will take a closer look at another form of measuring Justice – another way of Linking Haidt’s Moral Foundations and CDSM’s British Values Survey.

AN EXAMINATION OF JUSTICE AS A SIMS PORTRAIT

To conclude this section, an examination of the SIMS definition of ‘Justice’ will round out the review of this single question. As the analysis has been based on single source data it is possible to crosstab responses to different questions by the same people – giving a robust multifaceted view of a Maslow Group in relationship to Haidt’s and Schwartz’s models.

First – the base of all respondents in terms of their espousal of Justice; defined by scoring 5 or 6 on a six -point scale of ”how you much you are like others” – in relation to the following paired statements (all statements genderised to respondent):

**“He thinks it is important that every person in the world be treated equally.
He wants justice for everybody, even people he doesn’t know.”**



Almost half (47%) the UK population espouses this SIMS Portrait – one of the highest ranked Portraits.

It is skewed to the under 45 (57%).

DE's are significantly under indexed, but other SEG's are close to average. There is no significant gender difference.

From the early pages in this short report it has been shown that the basic Haidt dynamic is along the Power/Universalism Axis. This SIMS Wheel perfectly captures this from the Universalism end of the axis, *i.e.* 'Justice'.

These Portrait espousers over index (166) on the 'Universalism' Value and under index on the 'Power' Value (69). The other two Portraits within 'Universalism' also significantly over index – 'Openness' at 129 and 'Nature' at 115 – with both being in the Top Seven. These are all Pioneer core orientations. Another closely correlated Portrait is 'Caring' (index 116) which is also within the Pioneer core and within the Pioneer version of 'Benevolence'.

There is a limiting factor in the profile – a high index on 'Safety' – which is primarily a Settler orientation. But it reflects an aspect of the WE continuum that is in some ways congruent with Pioneers – but not the more pragmatic Prospectors.

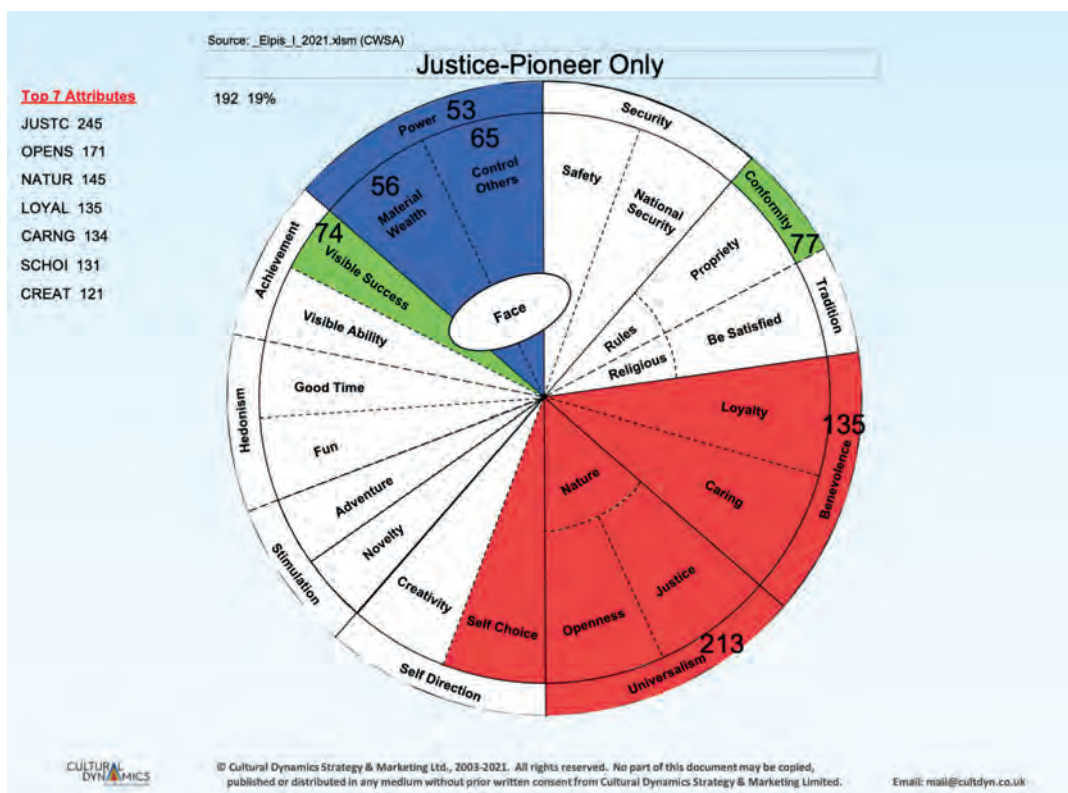
In other words the belief is shared – but not in the same way.

The rest of the positive/over indexing profile indicates an energetic approach to life – over indexes on ‘Novel’ 119 and ‘Creative’ 117.

These Values and Portraits present quite a mixed picture – one that almost demands to be broken down by Maslow Group.

The following presents a Maslow Group analysis; First the WE Groups, then the ME Group.

Similar patterns are seen again.



Pioneers make up 41% of the espousers –in line with their presence in the population. The espouser profile is very much congruent with Pioneers as a whole. There is no significant variation by age, gender or SEG from the general population.

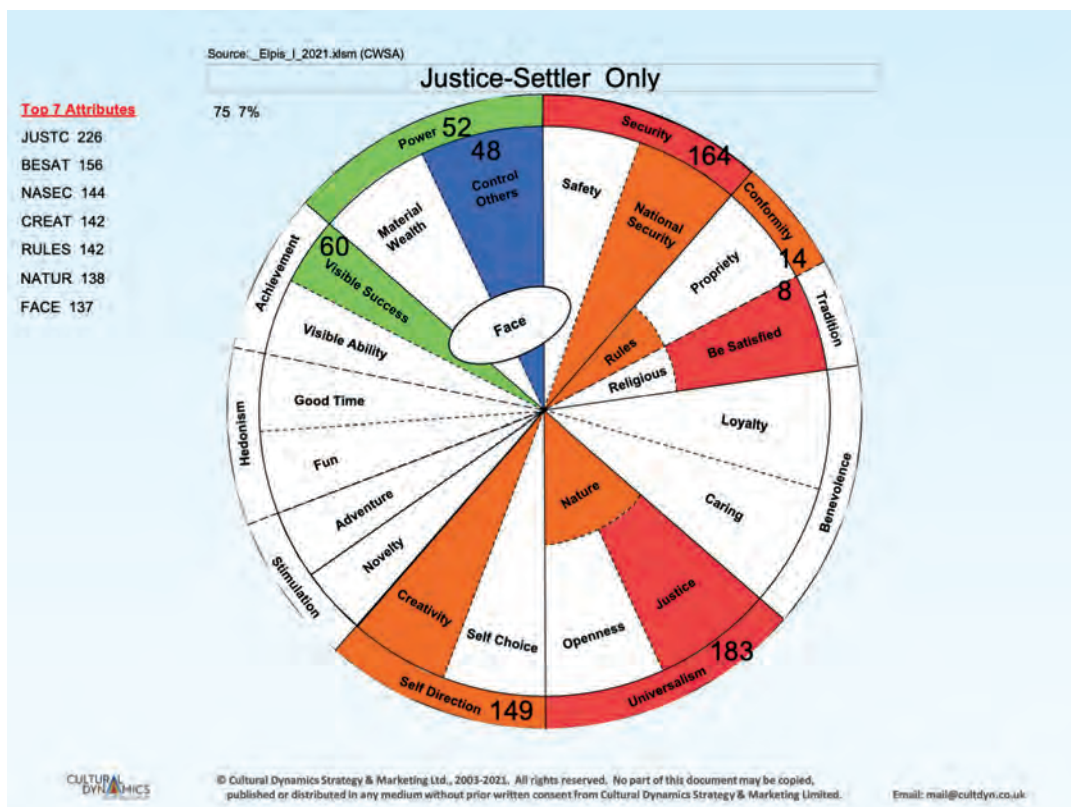
‘Justice’ is a caring and compassionate virtue for the Pioneers.

They reject the need for wealth and power and the display of success – while also rejecting the *status quo* and likely to support any initiative setting a new agenda and to redefine justice during this time when many have a lack of faith in many types of organizations.

Their self-starting nature – over indexing on ‘Self Choice’ – in conjunction with the view that justice, is about giving others an equal chance – **being fair**. This is core virtue to Pioneers and informs their definition of ‘Justice’.

To decision makers this signals that they are likely to become activists with organizations or ideas that are claiming, or acting, with fairness. When this doesn’t happen they are least likely to sit around moaning about it. They will make their choices, try to live up to their own ethics, and change conditions if given the opportunity. Organizations that want to attract and maintain relationships with these Pioneer espousers need to establish and continue with systems that are open to new input and are transparent to users of the data – be it internal reports or external public relations and/or branding.

Relationships are based on mutual acknowledgement of each-others’ needs and a failure to be open will be fatal to the relationship.



Settlers make up 16% of the 'Justice' espousers and total 7% of the population. There are no significant differences by gender, age or SEG.

This pattern of SIMS espousal is very different than for most other Settler profiles. When justice is the variable being measured the Settlers still maintain the core values of 'Security' and 'Conformity', but they are united with the other WE group Pioneers in their desire for 'Universalism'. Universalism – brings the concepts of equality and openness, in development and application of justice, into the Settler values set.

The Settlers can have an element of closed mindedness and acceptance of working behind closed doors that often proves detrimental to non-Settler groups. Closed minds and closed doors are opened by the espousal of 'Universalism' and 'Justice' by this group of Settlers.

There is a significant difference between the Settlers and Pioneers on their espousal of 'Creativity' and perhaps surprising to many. Pioneers are likely to begin new socially oriented ideas, methods, and organizations (as innovators) – but it is likely to be Settlers who will take the new rules and adjust them so that they become safer, *i.e.* less likely to fail, in their application.

This is often seen in organizations, and sections of organizations, as a log jam situation – but it doesn't have to be that way.

Pioneers tend to question everything about current circumstances and about creating new options for thought and behaviour. New rules or guides often emerge as a result – many times in the form of a vision for a better tomorrow. The Pioneers are not usually committed to any single course of action to achieving the vision and are, for the most part, content to let others change these new rules to suit the dynamics of changes that result in internal changes within organizations created to achieve missions and goals; as well as new conditions that emerge in the outside world as initial conditions change. This is called resilience. Resilience often means 'flexibility of positive re-actions within a strategy or mission.'

Prospectors often pick up these rules or guidelines and create action-oriented rules, and measures for the rules, to create processes around their dominant needs – like visible success, *e.g.* achievement and effectiveness; or control over others, creating hierarchies of control rather than decentralized networks of engagement with common

goals. Their form of resilience is pragmatic – still driving for success, but often being less flexible.

If Pioneers can be typified as Willows who adjust to the winds of change, swaying with strong winds but remaining firmly rooted, Prospectors can be characterized as strong Oaks, firmly rooted as well and defying ill winds for long periods of time (highly resilient) but liable to snap off just at the height of outside forces impacts them.

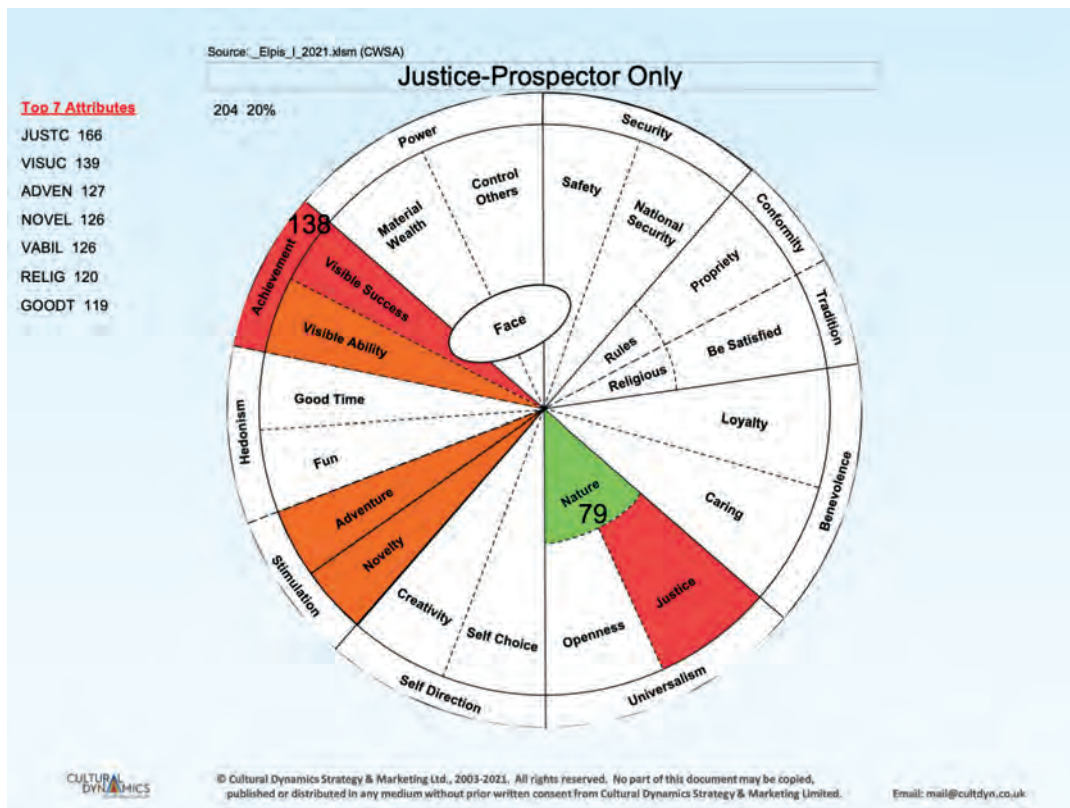
But Settlers approach the conditions in a different way. They will take the rules and processes and attempt to ensure sustainability of the process – to standardize it and protect it from change – even at the expense of effectiveness. They are more likely to be like hedges rather than single trees. Not the strongest, not the most flexible – but truly hardy in their desire for sameness on a small scale. Their desire for security often means that they minimize risk at the expense of maximizing outcome. They don't want to be resilient, they want to survive the way they are now. Looking for security, they are often their own worst enemy, especially in volatile environments.

It is in these circumstances that Pioneers will look at their own loosely defined and flexible guidelines and re-engage with their original motivations in relation to the Settlers' attempts at standardizing safety.

Mutual incomprehension often occurs at this point. It is only through the practice of reciprocity and fairness that the logjam is cleared. The WE side of the SIMS Wheel only works if this occurs.

This can be summed up as 'physician heal thyself'.

The final Maslow Group and the ME group are the Prospectors. The espousers of Justice among this Group look like this.



Prospectors make up 43% of the ‘Justice’ espousers and total 20% of the population. They are significantly over indexed in the 21-35 age group and under indexed in the 55 and over. They are under indexed in the DE socio-economic group – and have no significant differences between the genders.

Prospectors, as a whole, under index on ‘Justice’ – but those Prospectors who do espouse it are similar to other Prospectors in their drive for ‘Achievement’ and their over indexing on ‘Visible Success’ and ‘Visible Ability’ – core SIM Portraits among Prospectors.

Perhaps cynically, it could be said that espousing ‘Justice’ can make them ‘look better’ to others. The downside of this is that unless ‘Justice’ is seen to be a virtue by their peers, or reference group(s), they are unlikely to consistently hold onto this orientation.

The upside is that this younger profile is significantly more energetic and questing for new ideas and actions – typified by their over indexing on the ‘Adventure’ and ‘Novelty’ Portraits – than the population as a whole. As previously shown new ideas/

innovations about groups in society and relationships in organizations often emerge from Pioneer thinking. This group of Prospectors are likely to be among the early adopters of any new ideas about 'Justice' – more so than Prospectors as a whole.

The espousal of 'Justice' mitigates the rejection of 'Universalism' (70) by Prospectors in total – 'Universalism' among the Prospector espousers is over indexed at 118 – but 'Nature' is still significantly under indexed.

This indicates that although Prospectors make up more than 40% of 'Justice' espousers, they have a quite different orientation to 'Universalism' compared to the WE group's Pioneers and Settlers.

Their support for policies and practices defined in the 'Justice' statements are less likely to remain part of their orientation if peers or culture turns against the values inherent in their position. They are very responsive to cultural dynamics and their continued support for 'Justice' is likely to be in terms of socially defined rewards rather than the existential satisfaction of 'doing the right thing'.

This positioning is typical of Prospectors in general – fair weather friends. Good to have in good times but be prepared for them to quickly move to new positions on issues as the winds of change turn cold on an issue. This is not necessarily a bad thing – but decision makers need to be aware of this dynamic – not to rail against it, but to acknowledge it and plan for it.

Groups of people coming together in the pursuit of social justice – a core Pioneer orientation for new issues and a Settler orientation for issues around preventing danger if the 'Justice' issue "moves too fast" – need to have the support of 'Justice' espousing Prospectors to create the conditions for mass movements to put pressure on organizations – public and private.

Values conflicts – often about the morality and ethics of practices between the WE Pioneers and Settlers – will often seem unnecessary to the pragmatic ME 'Justice' espousing Prospectors who just want to 'get the job done' and who will be actively turned off by the internal argumentation.

This can lead to them leaving a movement once they reach the 'straw that broke the camel's back' moment. Many around them will be taken by surprise by their 'sudden' change – when in fact their values system, that attracts them to a social justice issues in the first place, leads them to move quickly to alternative positions when the current

circumstances no longer deliver the satisfaction they expect or have experienced in the past.

In the mind of the 'Justice' espousing Prospector the SIMS shows that they link it with 'Adventure', 'Novelty' and 'Achievement'. 'Justice' is a concept that is not linked to morality and ethics – is something new and exciting. Getting a feel for this values world, skewed to the 25-44's, it can indeed seem 'new' given the social and political upheavals they have experienced during their lifetime and the valorisation of leaders who are daily exposed as liars, obfuscators, dissemblers, and who generally behave like weasels in relation to their electorates, customers, shareholders, etc.

When communicating with the New Remainers this is the ME Maslow Group that can bring new insights into the basics to be used in addressing opposition to the present government – a government that seems to contain more than its fair share of policies, practices and people who are making it harder for these younger 'Justice' espousing Prospectors to believe that life will become more exciting and success on their own terms a real possibility.

SUMMARY

- Fairness and Reciprocity – one of five Haidt Moral Foundation factors – is the most espoused factor. Justice (FR5, or F5) is the most espoused response within Fairness and Reciprocity.
- An analysis has been conducted to find correlations between this question and CDSM's values surveys and typologies developed by Dade and Higgins and the PVQ-21 developed by Shalom Schwartz.
- The analysis was based on a survey of a nationally representative sample of the UK population.
- The result has shown correlations between the three independently developed models.
- Additional nuances have been added to the insights derived from using the models in conjunction with each other.
- In Haidt's Moral Foundations research correlations were made with political and religious practices and beliefs, particularly in the U.S.

- In this report the political aspect has been opened up on several ways of interpreting and measuring this one, but significant, question; focusing on how the Maslow Groups interpret and act upon Haidt's measure of Justice and its preeminent position in determining a country's values.
- The religious aspect will be covered in another report.

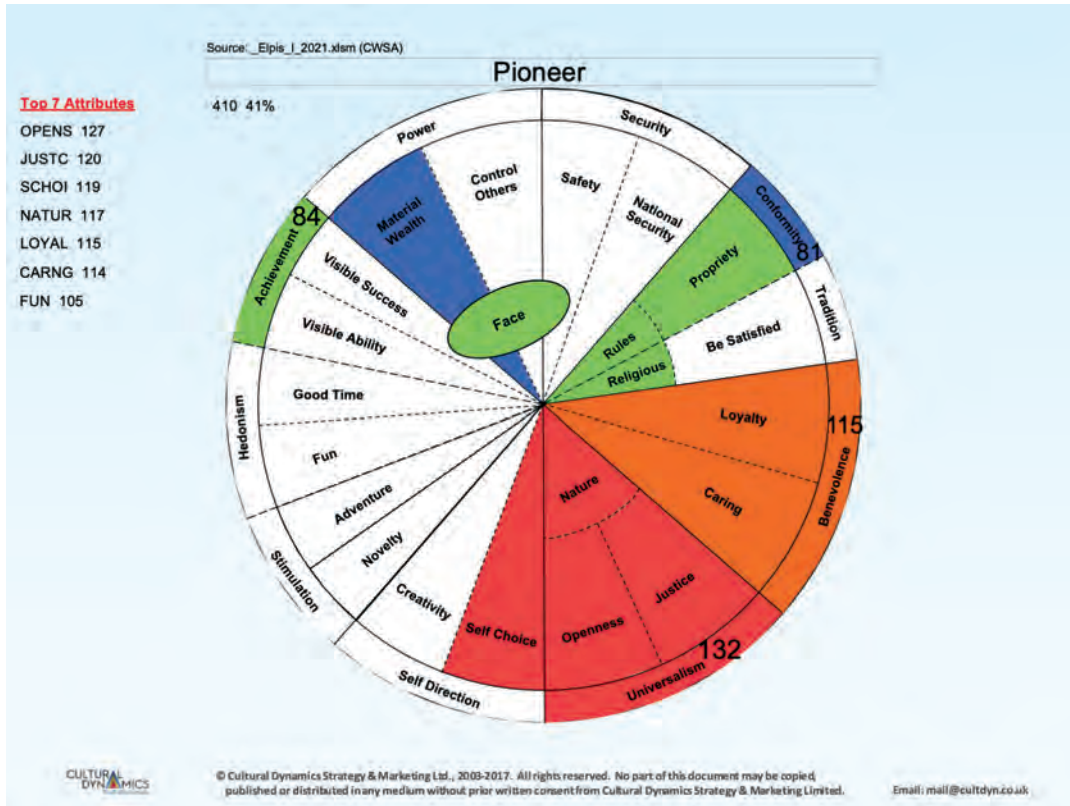
Lady Justice is often shown to be blindfolded – this research hopefully has taken the blindfold off and revealed the multifaceted nature of justice.

APPENDIX 1

Maslow Groups:

- Pioneers
- Prospectors
- Settlers

PIONEER SIMS PROFILE



Demographics

Sex				Age									
	Male	Female			16-17	18-20	21-24	25-34	35-44	45-54	55-64	65+	
1	193	217	410	1	18	17	15	60	65	79	61	95	410
	47.1%	52.9%	40.6%		4.4%	4.1%	3.7%	14.6%	15.9%	19.3%	14.9%	23.2%	40.6%
	96	104			108	93	58	87	102	107	102	115	
	496	513	1009		41	45	64	169	157	182	147	204	1009
	49.2%	50.8%			4.1%	4.5%	6.3%	16.8%	15.6%	18.0%	14.6%	20.2%	

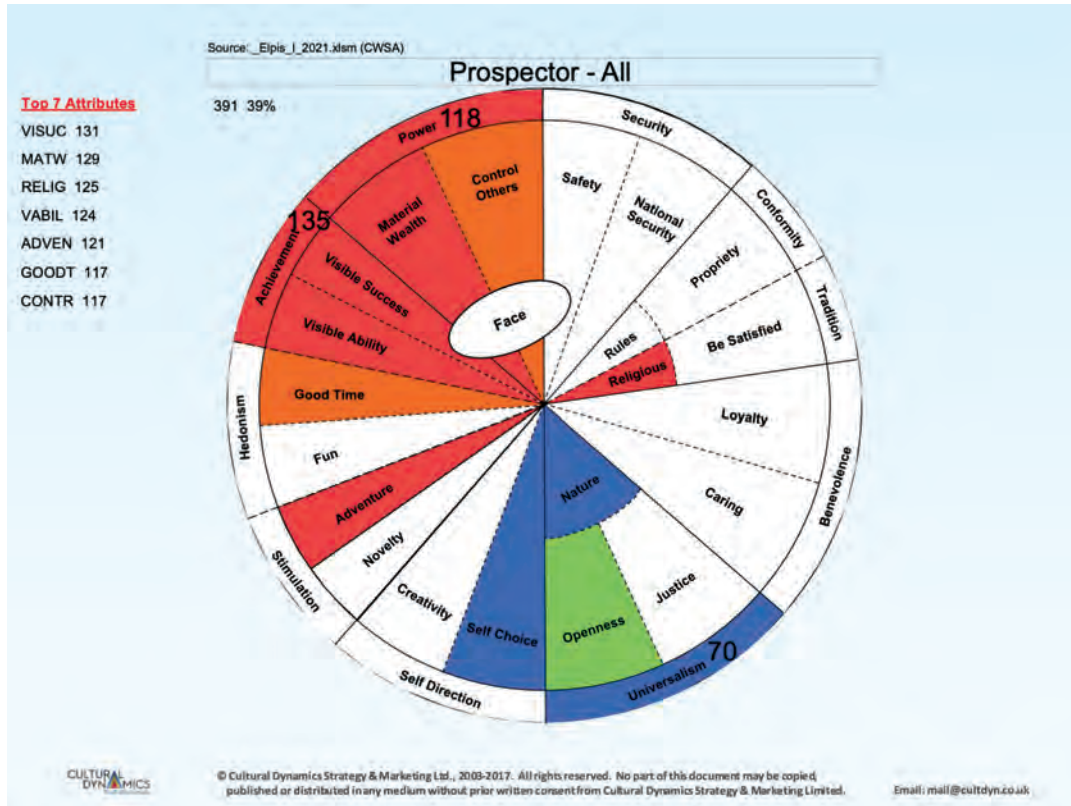
Class					
	AB	C1	C2	DE	
1	126	136	68	80	410
	30.7%	33.2%	16.6%	19.5%	40.6%
	112	103	86	94	
	278	326	195	210	1009
	27.6%	32.3%	19.3%	20.8%	

In terms of standard demographics in CDSM research the Pioneers near the average on all indicators. In this sample they are less likely to found in the small 21–24-year-old age group.

The Pioneers are distinguished from other Maslow Groups by their significantly higher scores on Universalism and Benevolence Values and the five Portraits (Openness, Justice, Nature, Caring and Loyalty) within the Values. Pioneers espouse traditional liberal values at the opposite end from Power on the Power Universalism Axis.

Their rejection of the Conformity Value reinforces their orientation create or select new solutions to old problem. Depending on others POV they can be inspiring or formidable foes – they don't need the approval of others and don't feel a need to be 'the leader,' but they do want to do things in the way that suits them and the whole culture, not just a privileged few.

PROSPECTOR SIMS PROFILE



Demographics

Sex				Age									
	Male	Female		16-17	18-20	21-24	25-34	35-44	45-54	55-64	65+		
1	186	205	391	21	24	36	83	75	63	48	41	391	
	47.6%	52.4%	38.8%	5.4%	6.1%	9.2%	21.2%	19.2%	16.1%	12.3%	10.5%	38.8%	
	97	103		132	138	145	127	123	89	84	52		
	496	513	1009	41	45	64	169	157	182	147	204	1009	
	49.2%	50.8%		4.1%	4.5%	6.3%	16.8%	15.6%	18.0%	14.6%	20.2%		

Class					
	AB	C1	C2	DE	
1	113	134	72	72	391
	28.9%	34.3%	18.4%	18.4%	38.8%
	105	106	95	88	
	278	326	195	210	1009
	27.6%	32.3%	19.3%	20.8%	

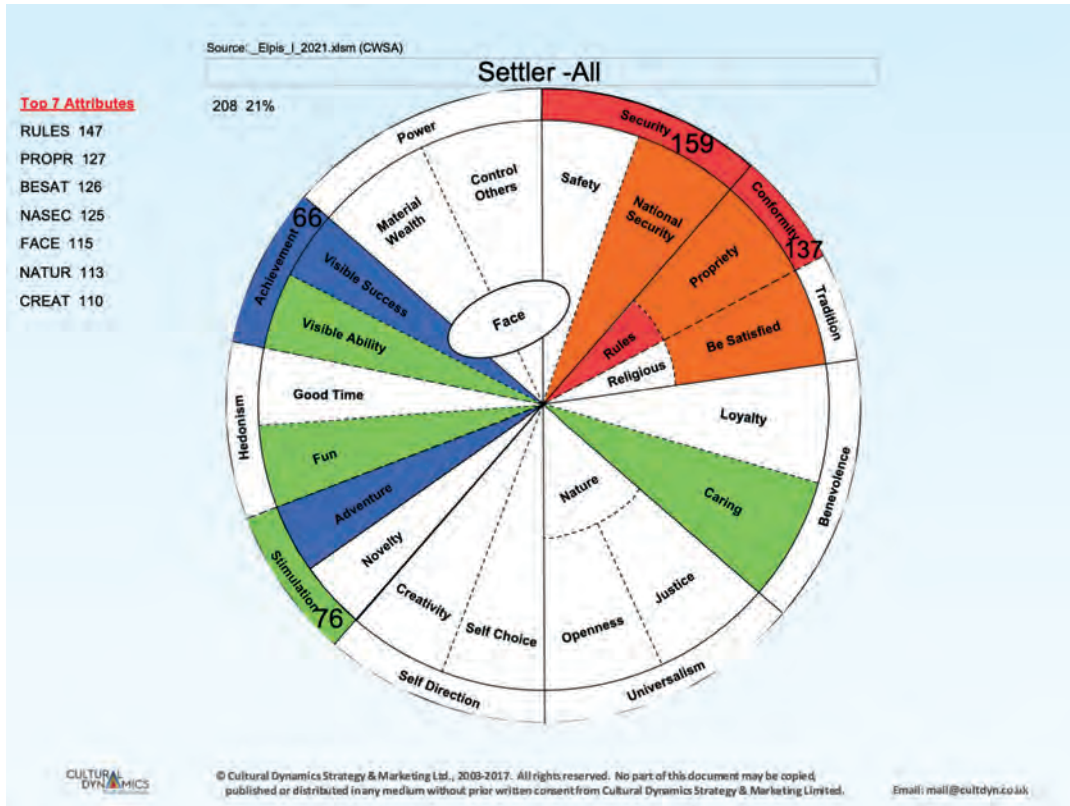
In terms of standard demographics in CDSM research the Prospectors are very skewed within the younger age groups (18-44) and significantly under indexed among the over 65's. They are slightly more under-indexed among the DE's, but not significantly so.

They are defined by their high espousal of needs for success in both objective terms (wealth and control) and relative (being esteemed by others).

They are at the opposite end of Power/Universalism axis compared to the Pioneers – significantly rejecting the Universalism Value and especially the Nature Portrait and Openness to a slightly lesser extent.

Tend toward the authoritarian version of conservative values, and their aspiration to power often finds them in positions of authority. Prescriptive solutions, guided by their values, can become oppressive to others values.

SETTLER SIMS PROFILE



Demographics

Sex				Age									
	Male	Female			16-17	18-20	21-24	25-34	35-44	45-54	55-64	65+	
1	117	91	208	1	2	4	13	26	17	40	38	68	208
	56.3%	43.8%	20.6%		1.0%	1.9%	6.3%	12.5%	8.2%	19.2%	18.3%	32.7%	20.6%
	114	86			24	43	99	75	53	107	125	162	
	496	513	1009		41	45	64	169	157	182	147	204	1009
	49.2%	50.8%			4.1%	4.5%	6.3%	16.8%	15.6%	18.0%	14.6%	20.2%	

Class					
	AB	C1	C2	DE	
1	39	56	55	58	208
	18.8%	26.9%	26.4%	27.9%	20.6%
	68	83	137	134	
	278	326	195	210	1009
	27.6%	32.3%	19.3%	20.8%	

Over 50% in the post 55's – and under indexing among the very small 15-17's and the larger 35-44's and in the C2/DE SEG's.

Significantly over-indexing on the Security Value (159) and the National Security Portrait; and the Conformity Value (132) with its two Portraits – Rules and Propriety. In conjunction with significantly under indexing on Achievement (66) and Stimulation (76) – indicates a safety first, keep a low-profile approach to life. Their needs for security and belonging to a large degree have not been satisfied and they are still struggling to feel safe and secure. Following the rules is seen as way of being safe – by preference they are followers not leaders. They prefer strong leaders – those who defend the *status quo* and oppose change – even if the changes make them safer.

APPENDIX 2

SIMS Questions

QUESTIONS USED TO DEFINE SCHWARTZ PORTRAITS IN CDSM VALUES SURVEYS

How much like you is each of these people? [All questions are genderised to respondents]

Responses: 1 = Not at all like me

2 = Not like me

3 = A little like me

4 = Somewhat like me

5 = Like me

6 = Very much like me

1. [**Creativity**] Thinking up new ideas and being creative is important to him. He likes doing things his own original way.
2. [**Material wealth**] It is important for him to be rich. He wants to have lots of money and expensive things.
3. [**Justice**] He thinks it is important that every person in the world be treated equally. He wants justice for everybody, even people he doesn't know.
4. [**Visible ability**] It is important for him to show his abilities. He wants others to admire what he does.
5. [**Safety**] He thinks it is important to live in secure surroundings. He avoids anything that might endanger his safety.
6. [**Novelty**] He likes surprises and is always looking for new things to do. He thinks it is important to do lots of different things in life.
7. [**Rules**] He believes that people should do what they are told. He thinks people should follow rules at all times, even when no-one is watching.
8. [**Openness**] It is important for him to listen to people who are different than himself. Even if he disagrees with the other person, he still wants to understand them.

9. [**Be satisfied**] He thinks it is important NOT to ask for more than what you have. He believes that people should be satisfied with what they've got.
10. [**Good time**] Having a good time is important to him. He likes to "spoil" himself.
11. [**Self-choice**] It is important to him to make his own decisions about what he does. He likes to be free to plan and choose his activities for himself.
12. [**Caring**] It is very important to him to help people around him. He wants to care for other people.
13. [**Visible success**] Being very successful is important to him. He likes to impress other people.
14. [**National security**] It is important to him that his country be safe from threats from within and without. He is concerned that social order be protected.
15. [**Adventure**] He looks for adventures and likes to take risks. He wants to have an exciting life.
16. [**Propriety**] It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong.
17. [**Control**] It is important for him to be in charge and tell others what to do. He wants people to do what he tells them.
18. [**Loyalty**] It is important to him to be loyal to his friends. He wants to devote himself to people close to him.
19. [**Nature**] He strongly believes that people should care for nature. Looking after the environment is important to him.
20. [**Religious**] Religious belief is very important to him. He tries hard to do what his religion requires.
21. [**Fun**] He seeks every chance he can to have fun. It is important to him to do things that give him pleasure.

APPENDIX 3

**SIMS Portraits
Espousal Percentages**

SIMS PORTRAITS – ESPOUSER PERCENTAGES

Alphabetical and colour coded – **Top 5** and **Bottom 5**

Espousers defined by choosing the two most positive option on a six-point scale – the top tertile of respondents.

	% top tertile
Adventure	27.2
Be Satisfied	28.9
Care	41.6
Control Others	16.7
Creative	27.7
Face	32.1
Fun	30.9
Justice	46.8
Good Time	26.6
Loyal	49.6
Material Wealth	14.9
National Security	43.8
Nature	47.8
Novel	32.7
Openness	42.9
Propriety	34.1
Religious	19.2
Rules	24.3
Safety	43.2
Self Choice	46.6
Visible Ability	24.2
Visible Success	22.4

APPENDIX 4

Moral Foundation Questions

COMPLETE LIST OF MORAL FOUNDATION QUESTIONS WITHIN EACH OF THE MORAL FOUNDATION FACTORS

Each of the first three questions within each factor is prefaced by the question:

“When you decide whether something is right or wrong, to what extent are the following considerations relevant to your thinking?” Given six options espousers are those who chose either **“Extremely relevant”** or **“Very relevant”**.

Each of the questions four to six within each factor is prefaced with the question:

“How much do you agree/disagree with the following?” Given six options espousers are those who chose either **“Strongly Agree”** or **“Moderately Agree.”**

- (HC1) Whether or not someone suffered emotionally.
 - (HC2) Whether or not someone cared for someone weak or vulnerable.
 - (HC3) Whether or not someone was cruel.
 - (HC4) Compassion for those who are suffering is the most crucial virtue.
 - (HC5) One of the worst things a person could do is hurt a defenceless animal.
 - (HC6) It can never be right to kill a human being.
-

- (FR1) Whether or not some people were treated differently than others.
 - (FR2) Whether or not someone acted unfairly.
 - (FR3) Whether or not someone was denied his or her rights.
 - (FR4) When the government makes laws, the number one principle should be ensuring that everyone is treated fairly.
 - (FR5) Justice is the most important requirement for a society.
 - (FR6) I think it’s morally wrong that rich children inherit a lot of money while poor children inherit nothing.
-

- (IgL1) Whether or not someone's action showed love for his or her country.
 - (IgL2) Whether or not someone did something to betray his or her group.
 - (IgI3) Whether or not someone showed a lack of loyalty.
 - (IgI4) I am proud of my country's history.
 - (IgI5) People should be loyal to their family members, even when they have done something wrong.
 - (IgI6) It is more important to be a team player than to express oneself.
-

- (AR1) Whether or not someone showed a lack of respect for authority.
 - (AR2) Whether or not someone conformed to the traditions of society.
 - (AR3) Whether or not an action caused chaos or disorder.
 - (AR4) Respect for authority is something all children need to learn.
 - (AR5) Men and women each have different roles to play in society.
 - (AR6) If I were a soldier and disagreed with my commanding officer's orders, I would obey anyway because that is my duty.
-

- (PS1) Whether or not someone violated standards of purity and decency.
 - (PS2) Whether or not someone did something disgusting
 - (PS3) Whether or not someone acted in a way that God would approve of
 - (PS4) People should not do things that are disgusting, even if no one is harmed.
 - (PS5) I would call some acts wrong on the grounds that they are unnatural.
 - (PS6) Chastity is an important and valuable virtue.
-

APPENDIX 5

Short History of “Values Research”
in Academe

Values have been investigated for more than a century. In 1931, Allport and Vernon were the first who empirically studied values. From the 1950s onwards, other conceptualizations of values appeared and were discussed and dissected.

The seminal, path-breaking work of Rokeach introduced some consensus into conceptualizing and measuring values. Rokeach selectively combined several key assumptions of previous research (while discarding others) with an intuitive set of values. His view of values as both modes of conduct and end-states led him to operationalize value contents in a new way.

Building on Rokeach, Schwartz and Bilsky formulated a motivational framework of the basic values that may be recognized across cultures. This theory is currently the most well established and widely used internationally. Schwartz and Bilsky defined values as trans-situational beliefs about the importance of desirable goals that motivate behaviours and serve as standards for evaluating entities (*i.e.*, events, actions, organizations, and people). They postulated that values represent the motivational contents needed to satisfy individual biological needs, regulate social interactions, and preserve group well-being and survival.

They theorized that values form a circular continuum based on the compatibility and conflict among their motivational goals. Studies in more than 75 countries have validated the circular continuum of the original theory that initially included 10 basic values. Schwartz et al refined the original theory by partitioning the circular continuum into 19 distinguishable values, which was validated by studies across 31 countries and reported in 2017.

Pat Dade and Les Higgins have worked outside of academia for over 35 years – working in the commercial market research sector developing values-based models of human motivations. The data is derived from nationally representative surveys specially commissioned by Cultural Dynamics Strategy and Marketing Ltd. Through the use of multiple academically tested scales and models and their own extensive values surveys (up to 1000 scales in a single survey) the work has been extensively used by corporations and governments in defining and addressing issues for decades.

Through internal research and validation of models they developed a unique profiling of a 21 factor version of the Schwartz system in 2008 which had preceded refinements reported in 2012. This was called SIMS (Schwartz in Maslow Space).

In the circular motivational continuum of values (developed independently by both Schwartz and CDSM), adjacent values are compatible and opposing values are incompatible. Schwartz summarized the value circle by identifying two sets of motivationally opposed higher-order values that form the poles of two (almost orthogonal) dimensions.

An openness to change vs. conservation dimension captures the conflict between values that emphasize independent thought, action, and feelings, challenge, and change and values that emphasize self-restriction, preserving the past, order, and resistance to change. This is measured in the antagonism between ‘Conformity’ and ‘Stimulation’ axis in the CDSM SIMS model.

A self enhancement vs. self-transcendence dimension captures the conflict between values that emphasize concern for the welfare and interests of others and values that emphasize concern for one’s own interests, relative success, and dominance over others. This is measured in the ‘Power’ vs. ‘Universalism’ axis in the CDSM SIMS model.

The CDSM SIMS model also contains these stresses and identifies three other orthogonal factors relating to Maslow’s Hierarchy of Needs, which also correlate with the Schwartz model. From this, other models were developed – that all correlated with a set of 108 questions, developed by CDSM, measuring national values systems.

Adapted from: Basic Value Orientations and Moral Foundations: Convergent or Discriminant Constructs 2021

