

What do we value?

How our values influence everyday behaviours



Image by Sacha Styles



THE UNIVERSITY OF
WESTERN
AUSTRALIA



Pureprofile





What do we value?

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The Values Project •

The Values Project is a long-term collaborative effort between academia and industry that brings together a team of experts to examine the complex relationships between people's values and their behaviours. The Values Project was initially funded by an Australian Research Council Grant (LP150100434) to The University of Western Australia in partnership with Pureprofile and in collaboration with Royal Holloway, University of London in the United Kingdom, Vrije University Amsterdam in The Netherlands and The University of Queensland.

Aims of The Values Project

In order to examine the complex relationships between people's values and their behaviours, the specific aims of The Values Project are to:

1. Build an interactive online values survey to help people understand their own values and provide insight to our survey respondents (see <http://www.thevaluesproject.com>);
2. Create basic knowledge about Australian societal and personal values;
3. Understand how values change across the adult life-span;
4. Understand how values relate to behaviour across the adult life-span;
5. Help Australian businesses and institutions to better serve the needs of their employees and customers through a deeper understanding of societal and personal values.

Aims of this report

The current report focuses on initial insights from the first year of a three-year longitudinal study of Australian's values across the adult life-span. This report is an attempt to convey initial findings relating to Objectives 2 and 4 of The Values Project. Specifically, this report explores the nature of values, what Australian's values are, and how those values relate to the way in which people spend their time and money.

This research was funded in part by an Australian Research Council Grant in partnership with Pureprofile (LP150100434).

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• Foreword



Shaheen Hughes
CEO, Museum of Freedom and Tolerance

We are living in uncertain times, and for many of us, our understanding is being tested and challenged on a near daily basis. In building the Museum of Freedom and Tolerance into Australia's first human rights museum, we have prioritised our values as a central component of our institutional architecture. For us, the values of freedom, tolerance, respect and fairness (referred to as Societal-universalism in this report) are the pillars of a museum with no walls, a building block of what we call the architecture of inclusion. These values transcend sovereign borders and boundaries, and connect us to each other at an innately human level, irrespective of race, religion and nationality. They underpin a just and inclusive society that makes room for everyone who believes that all humans should be entitled to be free, to be tolerant of our differences, to respect one another and to be fair, always.



This report serves an important purpose. It explains that there is a great deal of diversity within our society as to what motivates people. An organisation like ours needs to understand the different pathways people take, and meaning they ascribe, to social inclusion. If you want to promote an inclusive society, you need to understand all of these perspectives and motivations. Australians can be engaged in making the world a better place if the range of motivations that people bring to the task are understood. We can use studies such as this as tools to help us understand different motivations within communities so that we can bridge differences and build empathy, trust and hope. We commend this report as an important contribution to understanding the important role that our values play in enabling us to share the vision of a cohesive and inclusive society.



Dawn Freshwater
Vice-Chancellor, The University of Western Australia

At UWA, our researchers tackle important issues with the aim of enhancing our economic, social and environmental impact. This report is an example of how our researchers are working to translate high-quality academic work into easily accessible information to benefit individuals, organisations and institutions. This is the first of a series of reports to be published by the Centre for Human and Cultural Values at UWA. It highlights the importance of understanding human values and their impact on our lives, and challenges us to consider how similarities and differences in values contribute to our society.



Nic Jones
CEO, Pureprofile

When I first considered joining Pureprofile the main attraction for me was always the company's ability to provide a better understanding of human behaviours to help brands better communicate to their audiences. So, imagine my excitement when I joined Pureprofile as CEO and one of the first initiatives I heard about was The Values Project. What this study provides is incredibly important to marketers, brands and researchers shedding new light on the motivations behind those behaviours and offering the chance to speak to people in ways that are more purposeful enabling the provision of better products and/or services.



I also find the research personally fascinating - it's enabled me to better understand my own values and the intrinsic motivations behind my decisions as well as those around me. We have a saying at Pureprofile, "What makes us unique, also makes us alike" and I think this report is an insightful demonstration of our similarities and our differences.

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Executive summary

Values are motivational life goals that reflect what is important in life. They give meaning to the things we do. And, we all naturally think that what is important to us, should be important to everyone, but this is not the case. People differ widely in terms of their value priorities.

It is important to understand values and their impact on our lives. We are not always consciously aware of our values, but knowing what they are can help us make decisions that are right for us. Going one step further and learning that other people may hold values that are different from our own, but equally valid, can help us to better understand, communicate with, and trust each other.

In this report, we describe the 11 basic human values (Benevolence, Societal-universalism, Nature-universalism, Self-direction, Stimulation, Hedonism, Achievement, Power, Security, Conformity, and Tradition) that form a circle based on an underlying motivational continuum. That means that neighbouring values in the circle have similar motivations and opposing values have conflicting motivations. They are commonly summarised along two dimensions: Self-transcendence versus Self-enhancement and Conservation versus Openness to change.

In the first half of this report, we explore the psychological nature of values, what Australian's values are, and how people perceive the values of others. Specifically, we examine which values are most important to Australians, and explore how value priorities differ across social categories, such as gender, family structure, education level, religiosity, and age. Our findings show that:

- Males are significantly more likely to hold Self-direction, Achievement, Power or Conformity as their most important value than females. In addition, females are more likely to hold Benevolence as their most important value than males.
- People without children are more likely to hold Self-direction, Stimulation, Hedonism, Achievement or Societal-universalism as their most important value than people with children. In addition, people with children are more likely to hold Benevolence as their most important value than people with no children.
- People with a Bachelor's degree or higher are more likely to hold

Self-direction or Achievement as their most important value than people with less education (i.e., at least some high school, a TAFE qualification, or a Diploma). In addition, people with less education are more likely to hold Benevolence as their most important value than those with a Bachelor's degree or higher.

- People who are high on religiosity are more likely to hold Tradition as their most important value than people low on religiosity. In addition, people who are low on religiosity are more likely to hold Self-direction or Hedonism as their most important value.

We also examine the perceptions Australians have of the values of "most other Australians". These perceptions are amazingly similar to the average of the values of our sample. In fact, people perceived "most other Australians" to hold values similar to their own. This led to people in different social categories perceiving the values of "most other Australians" differently:

- Women are more likely to perceive that most Australians prioritise Security values than men.
- Younger Australians are more likely to perceive that most Australians prioritise Stimulation, Hedonism, Achievement and Power than older Australians; whereas older Australians are more likely to perceive that most Australians prioritise Security, Tradition, Conformity, Benevolence and Social- and Nature-universalism values than younger Australians.
- People with higher levels of education are more likely to perceive that most Australians prioritise Achievement and Power values than those with lower levels of education.
- People with children are more likely to perceive that most Australians prioritise Benevolence values than people without children; whereas people without children are more likely to perceive that most Australians prioritise Achievement values than people with children.
- People who are more religious are more likely to perceive that most Australians prioritise Tradition values; whereas people who are less religious are more likely to perceive that most Australians prioritise Self-direction values.

In the second half of the report, we examine how values relate to the ways in which people spend their time and money. Since our values represent what is most important to us in our lives, they should also influence the ways in which we lead our lives. They do, and they do so in ways that are consistent with the circular structure of values. Specifically, we found that:

- Those high on the Self-enhancement values of Power and Achievement spend more time on work and education activities and less time on family and social activities and necessary personal care than those low on these values. In contrast, those high on the opposing Self-transcendence values of Benevolence and Societal-universalism spend more time on family and social activities and less time on work and education activities.
- Those high on the Openness to change values of Self-direction and Stimulation spend more time on personal leisure activities and less time on either work and education activities or family and social activities than those low on these values. In contrast, those high on the opposing Conservation values of Tradition and Conformity spend more time on family and social activities and less time on personal leisure activities than those low on these values.

Clearly, values matter in how we allocate our time. This is especially true when activities are more volitional, such as on a typical day off.

Similarly, our values impact the way we spend our money in a way that is consistent with the circular structure of values. Specifically, we found that:

- Those high on the Self-enhancement values spend more money on housing, clothing and footwear, transport, and education, and less money on food and non-alcoholic beverages, medical care, communication, and donations to charity than those low on these values. In contrast, those high on the opposing Self-transcendence values spend more money on food and non-alcoholic beverages, housing, medical care, communication, and donations to charity, and less money on clothing and footwear than those low on these values.

- Those high on the Openness to change values spend more money on alcohol, tobacco, and gambling, recreation, housing, and transportation, and less money on medical care, education, and donations to charity than those low on these values. In contrast, those high on the opposing Conservation values spend more money on medical care and education, and less money on alcohol, tobacco, and gambling, clothing and footwear, transport, and recreation than those low on these values.

Overall, our findings clearly show that values influence how Australians spend their time and money. This report provides a glimpse into the potential for understanding the important role values play in people's lives.



Image by Anna Kolosyuk



Section 1:

What are
values
and why
are they
important?

Values: What are they?



When we think of our values, we think of what is important to us in life. Each person holds numerous values (e.g., Achievement, Security, Benevolence) with varying degrees of importance. A particular value may be very important to one person but unimportant to another.
Shalom Schwartz

Personal values have a number of characteristics that help us understand what they are.

- 1. Values are trans-situational; they guide behaviour across all aspects of life.** For instance, if we attribute high importance on values like security or freedom or pleasure, we will do so in our family life, our work life and our social life.
- 2. Values are beliefs linked to emotions; when they are challenged, we feel it deeply.** When our important values are threatened, we feel bad. When we are unable to pursue our important values, we feel hopeless, but when we are able to pursue them, we feel good.
- 3. All values are desirable goals; there are no 'bad' values.** Values reflect what we see as important and worthwhile to pursue. They can include both personal life goals (e.g., personal success) and social life goals (e.g., caring for others).
- 4. Values are ordered according to personal importance; people differ on what is most important to them.** For instance, some people place the most importance on the welfare of their family and friends, whereas other people attribute the most importance on aspiring to achieve great things. Above all, people generally believe that their own value priorities are the 'right' values to have.

- 5. Multiple values guide behaviour; it is the trade-offs people make between values that guide what they think and do.**

For instance, putting in long hours at work expresses and promotes Achievement and Power values, at the expense of social values, such as caring for close and distant others.

- 6. Values serve as standards; they guide our evaluation of actions, policies, people and events.** While we are often not conscious of our values, they help us to decide what is good or bad, worth doing or avoiding.

In summary, values are motivational life goals that reflect what is important in life. They give meaning to the things we do. And, we all naturally think that what is important to us, should be important to everyone. But this is not the case. People differ widely in terms of what is most important to them as individuals.

What are values?

Values are motivational life goals that are not context specific.

Values are often confused with ...

Attitudes:

Emotionally-based evaluations of specific behaviours or events.

Norms:

Generally accepted context specific behaviours that reflect common consensus.

Traits:

Consistent patterns of behaviour, thoughts and emotions.

Virtues:

Qualities that are deemed to be morally good.










What are the values we all share?

There are 11 basic values that are common in all societies. These are defined in Table 1.1. The relationships between these values are shown in Figure 1.1.



Image by Aleksandr Ledogorov

Table 1.1 Basic values definitions

SYMBOL	BASIC VALUES	DEFINITIONS
	Benevolence	Benevolence motivates us to promote the welfare of people we are in frequent contact with; it emphasises caring and dependability.
	Societal-universalism	Societal-universalism motivates us to promote understanding, appreciation, tolerance and protection of all people in society; it emphasises equality, justice, and protection for all.
	Nature-universalism	Nature-universalism motivates us to promote the preservation of the natural environment; it emphasises the protection of nature and animals.
	Self-direction	Self-direction motivates us to promote independent thought and action; it emphasises freedom, exploration, and creativity.
	Stimulation	Stimulation motivates us to promote the pursuit of excitement and challenge in life; it emphasises novelty, variety, and adventure.
	Hedonism	Hedonism motivates us to promote personal pleasure and enjoyment; it emphasises self-indulgence and sensuous gratification.
	Achievement	Achievement motivates us to promote personal success according to social standards; it emphasises ambition and the demonstration of competence.
	Power	Power motivates us to promote social status and control over people and resources; it emphasises social power, wealth, and authority.
	Security	Security motivates us to promote personal and societal safety and stability; it emphasises safety, harmony, and stability.
	Conformity	Conformity motivates us to promote restraint and compliance with social expectations to avoid upsetting others; it emphasises adherence to rules, laws, and obligations.
	Tradition	Tradition motivates us to promote commitment and acceptance of customs and ideas that culture and religion provide; it emphasises the maintenance of cultural, family, or religious traditions.

How do values relate to each other?

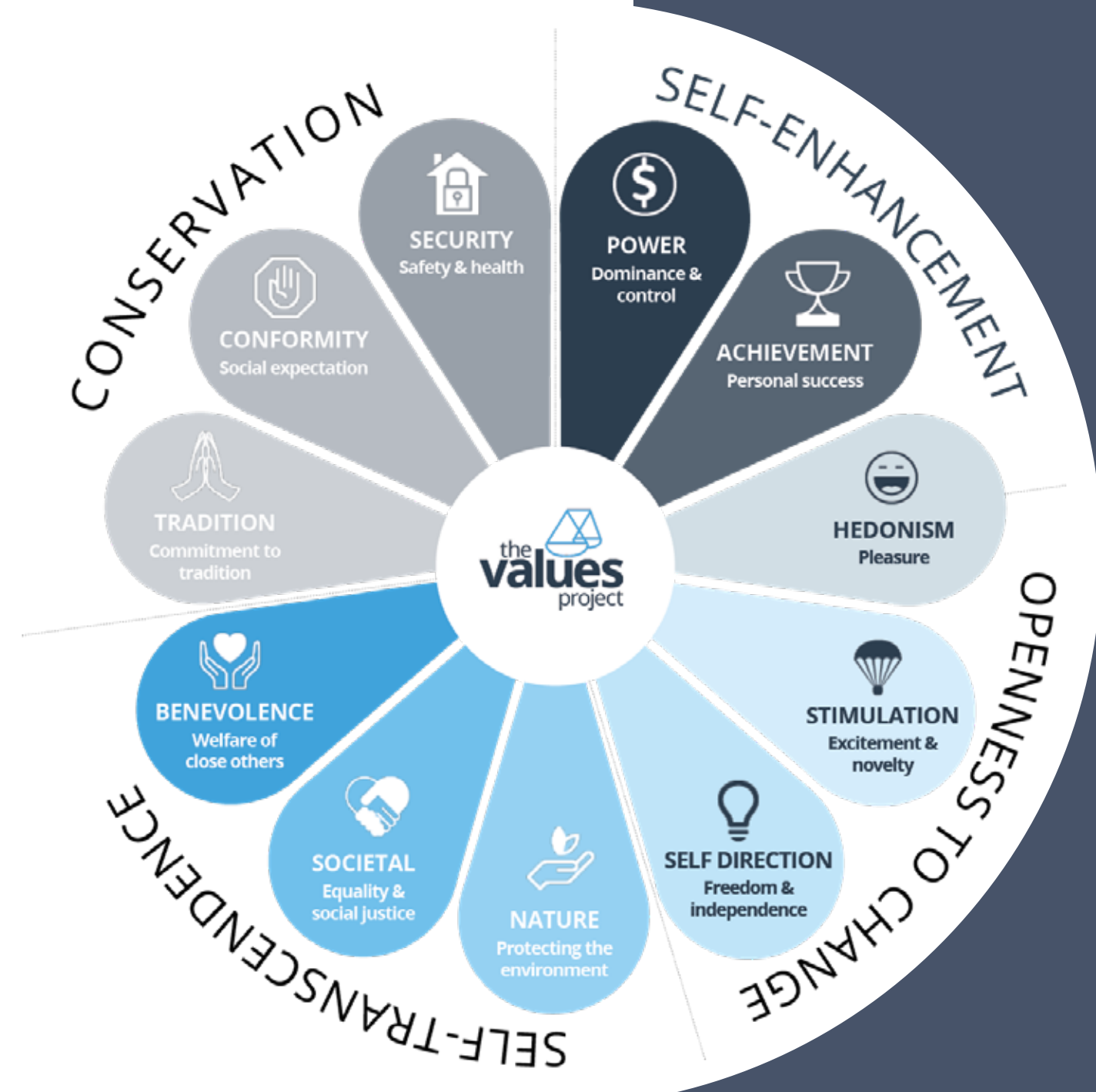
The relations among the 11 basic human values are shown in Figure 1.1 as petals in a flower. This is a fitting analogy as all basic values are desirable and necessary in society, in the same way that all the petals are necessary to form a complete flower.

Human values are arranged in a circle for a number of reasons. Neighbouring values are close together because they share compatible motivations. The further away a value is from another value in the circle, the less compatible the motivations are, with opposing values having conflicting motivations. The relationships among values, depicted here, have been found in hundreds of studies in more than 80 countries [1]. This is the theory of human values [2] [3] that underlies this report.

How does the values circle work?

Neighbouring values in the circle have compatible motivations that can be satisfied in similar ways. For instance, Benevolence and/or Societal-universalism both emphasise caring for the welfare of others; close others in the case of Benevolence and all others in the case of Societal-universalism. People who attribute high importance to these values are motivated to promote the welfare of others above their own, which is why these values are labelled Self-transcendence values. In contrast, other people attribute the highest importance to the opposing values of Achievement and/or Power. These values both emphasise social superiority and esteem. People who attribute the highest importance to these values are motivated to put their own achievements ahead of others, which is why these values are labelled Self-enhancement values.

Opposing values in the circle have conflicting motivations that can not be satisfied simultaneously. For instance, Tradition values emphasise the acceptance and maintenance of customs and ideas. On the opposite side of the circle, Stimulation values emphasise novelty, variety and adventure. It is difficult to satisfy a motivation for novelty and adventure at the same time as satisfying a motivation to preserve the status-quo. This makes it difficult to understand and relate to people who prioritise values that oppose our own. But, if we know and understand what their value priorities are, we can understand where they are coming from and why. Thus, it is important to understand the full set of basic values, and that people differ in the ways they prioritise them.



One of the most common ways to summarise relations among values, is by the two dimensions reflected by the outside labels in Figure 1.1. The Self-transcendence values of Benevolence and Societal and Nature-universalism oppose the Self-enhancement values of Power and Achievement, because we can't place the welfare of others above our own (Self-transcendence) at the same time as placing our own welfare above others (Self-enhancement). The Conservation values of Conformity, Tradition and Security oppose the Openness to change values of Self-direction and Stimulation, because we can't preserve the status quo (Conservation) at the same time as seeking freedom, novelty and adventure (Openness to change). We refer to these dimensions as higher-order values.

Figure 1.1 Relations among the basic values

Understanding the importance of values

We are not always consciously aware of our values, but knowing what they are can help us make decisions that are right for us. Think about what you would do if you were offered two jobs. One job offered amazing opportunities for excitement, novelty and challenge and the other long-term stability and security. If you don't know your values, your decision might be more easily influenced by things that are not as important to you in life, like a sign-on bonus, or what your friends think you should do. If you know your own values, you can prioritise what is important to you in life and use this to guide your decision-making. Being able to fulfil your values is likely to have a positive impact on how you feel about life.

It is important to know your values so you can make better decisions.

What if you are unable to fulfil your most important values? Imagine if you attribute high importance to independence, freedom and choice (Self-direction values) and someone takes that away from you; you might feel helplessness, anger, or despair. Let's take this a step further and imagine someone with very different values from you. Perhaps they attribute the greatest importance to safety, harmony and stability (Security values), and this is taken away from them. *They* might feel helplessness, anger, or despair. And now *you* understand why.

Learning that other people may prioritise different values from your own can help you better understand them and avoid misunderstandings, frustration, and distrust.

Understanding that others prioritise different values can help us better understand why their choices may be different from ours, and still be right for them. As you can imagine, people who attribute high importance to caring for the welfare of others will find it difficult to understand the choices of people who attribute the greatest importance to the pursuit of achievement and power, and vice versa. Because we think our own values are most important, we may find it difficult to predict the choices of people who prioritise different values, leading to misunderstandings, frustration, and distrust. In contrast,

people who share similar values will naturally understand and trust each other and find it easier to communicate.

People who share the same value priorities will find it easier to communicate and understand each other's decisions.

While we might be drawn to people with similar value priorities to our own, it is important to have all sorts of people in society. We need at least some people who aspire to achieve great things, as well as people who want to look after the welfare of others. We need people who pursue creativity and autonomy and people who want to preserve the status quo. It takes all types to build a society, just like it takes a full set of petals to form a flower.

Values are broad motivational goals that reflect what is important in life to individuals and social groups.

Personal values are the goals that individuals pursue in their lives.

Societal values are the goals that the society encourages its members to pursue.

A psychological view of societal values

Societal values provide general guidelines for conduct that allow for smooth functioning within society.

Societal values represent what society as a whole considers good and desirable; they reflect preferred solutions to a limited set of universal problems or challenges that all societies face [4]. Societies differ in the values they prioritise. For instance, Australia, as a whole, emphasises values that promote respect for freedom and equality of individuals [5] more than countries that emphasise the interests of the group over the interests of the individual, and are more accepting of inequality in society (e.g., China) [6] [7] [8] [9]. Thus, societal values are most obvious when they are compared across countries.

At the broadest level, societal values are expressed in and through the institutions to which we are exposed, such as our education, political, economic and legal systems, and reflected in the media [9]. Each institution within a society will emphasise a specific version of societal values, because each institution has a different function in society. For instance, people who are raised in relatively small families and educated in secular government schools are likely to have been exposed to more autonomous, egalitarian values than people raised in large, religious families and educated in traditional religious schools. The way in which we experience the institutions to which we are exposed combines with our unique characteristics, such as our genes, temperament, health, and individual experiences, to shape our own personal values [9].

Do societal values change?

Societal values are generally consistent and enduring over time; however, they can change with the arrival of new challenges to society as a whole. For instance, there has been an increased emphasis on Security values in countries where the threat of terrorism events, such as '9/11', have increased. Similarly, there has been an increased emphasis on environmental values, especially in societies where the effects of global warming are being experienced. Both of these examples represent a threat to survival or at least quality of life within a society that warrants a change in societal values. These changes are conveyed to individuals through the actions of institutions (e.g., increased security screening in airports, a legislative ban on single-use plastic bags).

Values are also important to the organisations we work for.

In order to function well, each organisation should have its own clear, consistent and enduring set of value priorities that guide the daily routines of management and employees and their interactions with external stakeholders. Of course, organisational value priorities may change over time, through changing demands, organisational learning, and adaptation to new technologies; however, changes in organisational values should be slow, incremental, and relatively infrequent.

Image by Jack Finnigan



Societal values influence, but do not dictate, the personal values of individuals, whose experience of societal values differs, depending on their exposure to different societal institutions.

How can we gain insight into societal values?

Societal values are measured in many different ways. From a psychological viewpoint, the most common way is to average the personal values of a large number of people who are representative of a society. This assumes that the average of everyone's values conveys the normative societal value system. Here, individual differences in value priorities tend to be cancelled out. What is left reflects the same societal influences on the values of all, or most, people rather than a consensus among people. Alternatively, societal values can be measured by asking people about the values that they believe guide the lives of most other people in society. In our study we did both.

Section 2:

What are the values of Australians?

What are the values of Australians?



Societal values underlie and support many of the policies and practices in countries, such as the level of democracy, the welfare net, the education and legal systems.

Shalom Schwartz

Reflections on Australian societal values

The Australian Government Department of Home Affairs asks visa applicants to confirm that they understand that “Australian society values respect for the freedom and dignity of the individual, freedom of religion, commitment to the rule of law, parliamentary democracy, equality of men and women and a spirit of egalitarianism that embraces mutual respect, tolerance, fair play and compassion for those in need and pursuit of the public good. Australian society values equality of opportunity for individuals, regardless of their race, religion or ethnic background” [4]. **But does this value statement really convey Australian societal values?** We gained insight into Australian societal values by examining the average values in our sample and also their perceptions of the values MOST AUSTRALIANS live by.

What do people think are the values of Australians?

To gain insight into societal values of Australia, we used two approaches.

1. We asked 7,461 Australian adults between 18 and 75 years of age about their own values, as part of The Values Project.
2. A year later, we asked 2,492 of these adults what they perceived to be the values of MOST AUSTRALIANS.

Figure 2.1 shows both the average of the personal values of our sample and their perceptions of the values of most Australians. These two very different ways of measuring Australian societal values produce amazingly similar findings. Refer to the guide in Section 5 on how we measured values and scored the instrument to properly interpret the numbers in Figure 2.1.

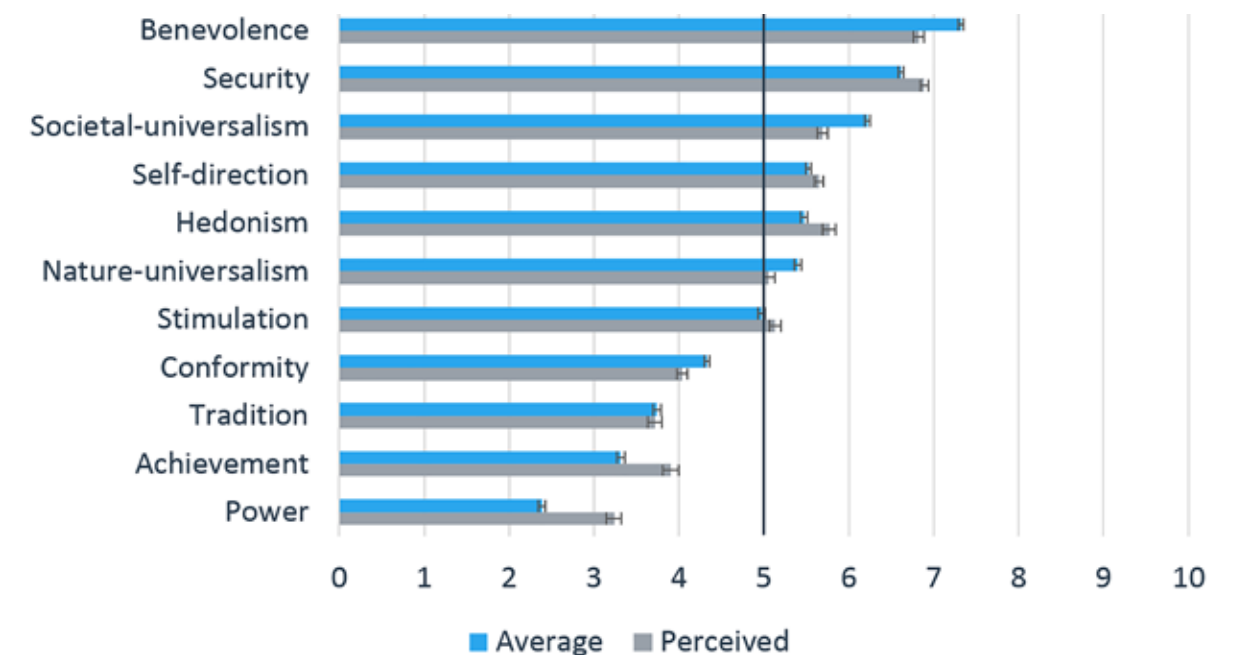


Figure 2.1: Australian value priorities means and 95% confidence intervals.

Figure 2.1 shows the amazing similarities between the average of the value priorities of our Australian sample and their perceptions of MOST AUSTRALIANS values. However, there were also some interesting significant differences in the ordering. Our respondents attributed greater importance to the Self-transcendence (Benevolence & Universalism) and Conformity values than they perceive most Australians do. They also attributed less importance to the Self-enhancement (Power & Achievement), Openness to change (Stimulation & Self-direction) and Security values than they perceive most Australians do.



What can we learn from this? **AUSTRALIANS GENUINELY CARE ABOUT THE WELFARE OF OTHERS, especially close others, BUT THEY ARE ALSO CONCERNED ABOUT SECURITY.**

In fact, our sample attributes more importance to Benevolence, than to Security, but they perceive that MOST AUSTRALIANS attribute more importance to Security than to Benevolence or to any other value. This difference is consistent with the view that societal values are (1) external to the individual; (2) reflect what is important in the society; and (3) are conveyed through the individuals' experiences in the institutions with which they interact on a daily basis [5].

Our respondents believe that most Australians attribute the highest importance to Security and Benevolence, followed by Hedonism, Self-direction and Societal-universalism values:

1. **Security** motivates us to promote personal and societal safety and stability.
2. **Benevolence** motivates us to promote the welfare of family and friends.
3. **Hedonism** motivates us to promote personal pleasure and enjoyment.
4. **Societal-universalism** motivates us to promote the welfare of all people.
5. **Self-direction** motivates us to promote independent thought and action.

Interestingly, the three values seen as most important to Australians reflect all of the three basic universal requirements [5] of human existence:

- (1) the welfare and survival needs of groups (e.g., Security);
- (2) coordinated social interactions (e.g., Benevolence); and
- (3) the biological needs of individuals (e.g., Hedonism).

Our respondents believe that most Australians attribute the lowest importance to Power, followed by Tradition, Achievement, and Conformity values:

- 1. Power** motivates us to promote social status, and control or dominance over people and resources.
- 2. Tradition** motivates us to promote commitment to, and acceptance of, the customs and ideas that culture and religion provide.
- 3. Achievement** motivates us to promote personal success and demonstrating competence according to social standards.
- 4. Conformity** motivates us to promote restraint and compliance with social expectations.

In light of these results, let's consider the official Australian values statement. It suggests that our society gives priority to (1) individual freedom, which is directly promoted by Self-direction values; (2) commitment to the rule of law, which is directly promoted by Conformity values, and (3) equality, tolerance, and a spirit of egalitarianism, which is directly promoted by Societal-universalism values. From our results, it is clear that Australians are motivated to care about the welfare of others, especially close others (Benevolence; ranked 1st), but also those who are more distant and different from us (Societal-universalism; ranked 3rd). Australians are also motivated toward Self-direction (ranked 4th). However, Conformity (ranked 8th), which motivates compliance with the rule of law, is far less important for most Australians than the official Australian values statement might suggest.

So, what values are visitors and immigrants to Australia likely to be exposed to? It is likely that they will meet Australians who are kind, especially to each other, and believe in equality and freedom. However, Australians may also be a little wary of visitors and immigrants, especially those who come from societies that emphasise different values systems, due to the importance of Security values. People who ascribe high importance to Security values tend to view immigration more negatively, especially those who worry about societal security. These people are more likely to see immigration as being associated

with higher crime rates, intergroup conflict, and economic competition rather than recognising possible positive outcomes of immigration [11]. Of course, visitor's and immigrant's experience of Australian values will depend on who they meet and the groups they interact with. This is likely to be true in all societies, as there is much more variance in values between individuals than between societies [12].

To illustrate the variance across individuals, in Figure 2.2 we show the same means as in Figure 2.1, but add whiskers to reflect the data within two standard deviations either side of the mean. This is where approximately 95% of people fall. Clearly, people in Australia differ in their value priorities and their perceptions of most Australians values. In the following section, we examine this further by looking at how people differ in their most important value, as average values clearly mask differences between individuals.

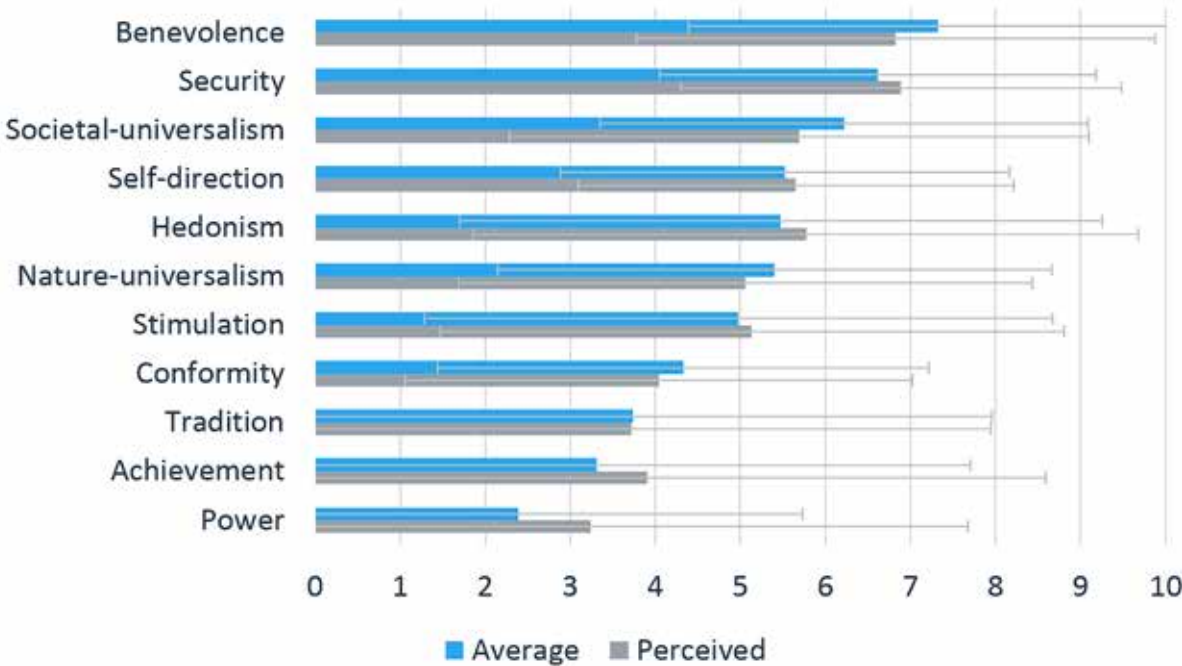


Figure 2.2: Australian value priorities means and standard deviations.

People in different social categories perceive the values of most Australians in ways that are consistent with their own values.

- **Women** are more likely to perceive that most Australians prioritise Security values than men.
- **Younger Australians** are more likely to perceive that most Australians prioritise Stimulation, Hedonism, Achievement and Power values than older Australians.
- **Older Australians** are more likely to perceive that most Australians prioritise Security, Tradition, Conformity, Benevolence, and Social- and Nature-universalism values than younger Australians.
- People with **higher levels of education** are more likely to perceive that most Australians prioritise Achievement and Power values than those with lower levels of education.
- People **with children** are more likely to perceive that most Australians prioritise Benevolence values than people without children.
- People **without children** are more likely to perceive that most Australians prioritise Achievement values than people with children.
- People who are **more religious** are more likely to perceive that most Australians prioritise Tradition values; whereas people who are **less religious** are more likely to perceive that most Australians prioritise Self-direction values.

These differences in perceptions are very similar to what we find when we compare the average values within the same social categories.

Individual differences in the values of Australians



The values most important to people across societies are the ones needed for families and societies to run smoothly.

Shalom Schwartz

How do our personal values influence how we perceive the values of most Australians?

What we know about values is that people believe their own value priorities are naturally right, and we expect this to influence their perceptions of the values of others. To examine this, we split people into groups based on their MOST IMPORTANT value. Almost 85% of the sample had just one value that is clearly the most important and another 14% had two values that are equally important. We weighted responses to this question for the number of most important values for each individual, so every person has an equal weight in the analysis.

In Table 2.1, we show how people who placed the most importance on specific values perceive the values of most Australians. Clearly, the values that are most important to an individual influences their judgement about others. For instance, people who attribute the most importance to Nature-universalism values ranked Nature-universalism as the most important to Australian society. Those who attribute the most importance to Hedonism values ranked Hedonism as the most important to Australian society. Those who attribute the most importance to Self-direction values ranked Self-direction as the 2nd most important, and so on. The exception to elevating the rank of our own most important value, was for those who attribute the highest importance to Power, or Conformity, or Tradition. While we might think this is because these three values are of relatively low importance to Australian society (see column 1 Table 2.1), this does not hold when we look at Achievement, which is ranked 9th overall, but 2nd by people who attribute the most importance to Achievement values. **Our perceptions of most Australian's values are clearly influenced by our personal value priorities.**

Table 2.1 How people with different values perceive the values of most Australians, in rank order.

OVERALL RANKING: PERCEPTIONS OF MOST AUSTRALIANS	SELF-DIRECTION	STIMULATION	HEDONISM	ACHIEVEMENT	POWER	SECURITY	TRADITION	CONFORMITY	BENEVOLENCE	SOCIETAL-UNIVERSALISM	NATURE-UNIVERSALISM
1. SECURITY	1. Security	1. Hedonism	1. Hedonism	1. Security	1. Self-direction	1. Security	1. Security	1. Benevolence	1. Benevolence	1. Benevolence	1. Nature-universalism
2. BENEVOLENCE	2. Self-direction	2. Security	2. Security	2. Achievement	2. Security	1. Benevolence	1. Benevolence	2. Security	2. Security	2. Security	2. Security
3. HEDONISM	3. Benevolence	3. Stimulation	3. Benevolence	3. Benevolence	3. Nature-universalism	3. Hedonism	3. Hedonism	3. Societal-universalism	3. Hedonism	3. Societal-universalism	3. Benevolence
4. SOCIETAL-UNIVERSALISM	4. Hedonism	4. Benevolence	4. Stimulation	4. Hedonism	4. Benevolence	4. Self-direction	4. Tradition	4. Self-direction	4. Societal-universalism	4. Self-direction	4. Societal-universalism
5. SELF-DIRECTION	5. Stimulation	5. Self-direction	5. Self-direction	5. Self-direction	5. Achievement	5. Societal-universalism	5. Societal-universalism	5. Stimulation	5. Self-direction	5. Hedonism	5. Self-direction
6. STIMULATION	6. Societal-universalism	6. Societal-universalism	6. Societal-universalism	6. Societal-universalism	6. Stimulation	6. Nature-universalism	6. Self-direction	6. Conformity	6. Stimulation	6. Nature-universalism	6. Hedonism
7. NATURE-UNIVERSALISM	7. Nature-universalism	7. Nature-universalism	7. Nature-universalism	7. Stimulation	7. Hedonism	7. Stimulation	7. Stimulation	7. Hedonism	7. Nature-universalism	7. Stimulation	7. Stimulation
8. CONFORMITY	8. Achievement	8. Achievement	8. Achievement	8. Nature-universalism	8. Societal-universalism	8. Conformity	8. Nature-universalism	8. Nature-universalism	8. Conformity	8. Conformity	8. Conformity
9. ACHIEVEMENT	9. Power	9. Power	9. Conformity	9. Power	9. Power	9. Achievement	9. Conformity	9. Tradition	9. Achievement	9. Tradition	9. Achievement
10. TRADITION	10. Tradition	10. Conformity	10. Power	10. Conformity	10. Conformity	10. Tradition	10. Achievement	10. Achievement	10. Tradition	10. Achievement	10. Tradition
11. POWER	11. Conformity	11. Tradition	11. Tradition	11. Tradition	11. Tradition	11. Power	11. Power	11. Power	11. Power	11. Power	11. Power

Note. Columns reflect the ranking of the values of most Australians by people who ascribe most importance to the value in the column heading.

What are the most important values to people in Australia?

In this section, we look more closely at what is most important to people and then examine whether important values differ by social category. People who interact within specific social groups are likely to prioritise values that are important to that social group.

Figure 2.3 shows the proportion within our sample that chose each of the basic values as most important. Clearly, every value is most important to at least some people in our society.

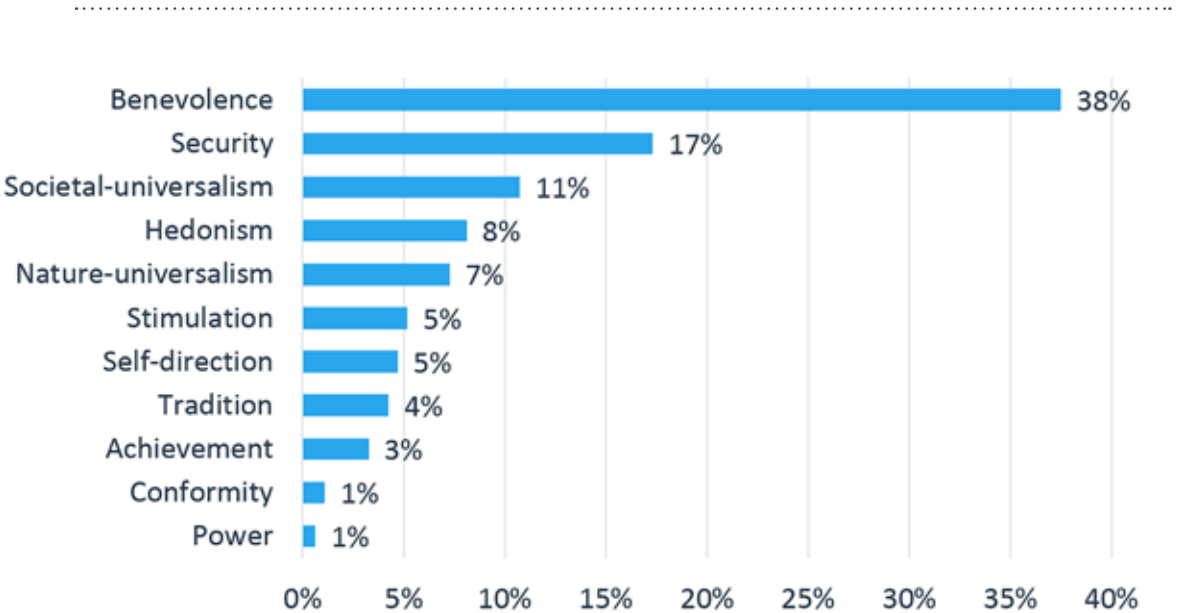


Figure 2.3. The proportion of Australians who hold a specific value as MOST IMPORTANT.

As might be expected, the highest proportions of people chose Benevolence and Security as their most important value. Specifically, Benevolence, which promotes the welfare of people who are close, was the most important value for 38% of the sample. Security, which promotes both personal safety in our immediate environment and also safety and stability in the wider society, was the most important value for 17% of the sample. The prevalence of Benevolence is consistent with expectations, as this value is the most highly ranked pan-culturally (across a wide range of samples and countries), and it provides a strong foundation for cooperative and supportive social relations [13]. The prevalence of Security is somewhat higher than might be expected pan-culturally, where it ranked 4th across a wide range of samples and countries [13]. However, this is not entirely surprising, as we included a larger number of older Australians in our sample, than are in the population (see details on the sampling method in Section 5). Security is generally more important for older than younger people [14].

The Universalism values were also prevalent in our sample, together accounting for just under 20%. Specifically, Societal-universalism, which promotes the welfare of all people, was the most important value for 11% of the sample. Nature-universalism, which promotes the protection of the natural environment and animals was the most important value for 7% of the sample. The prevalence of Universalism values is in line with expectations from pan-cultural analyses [13].

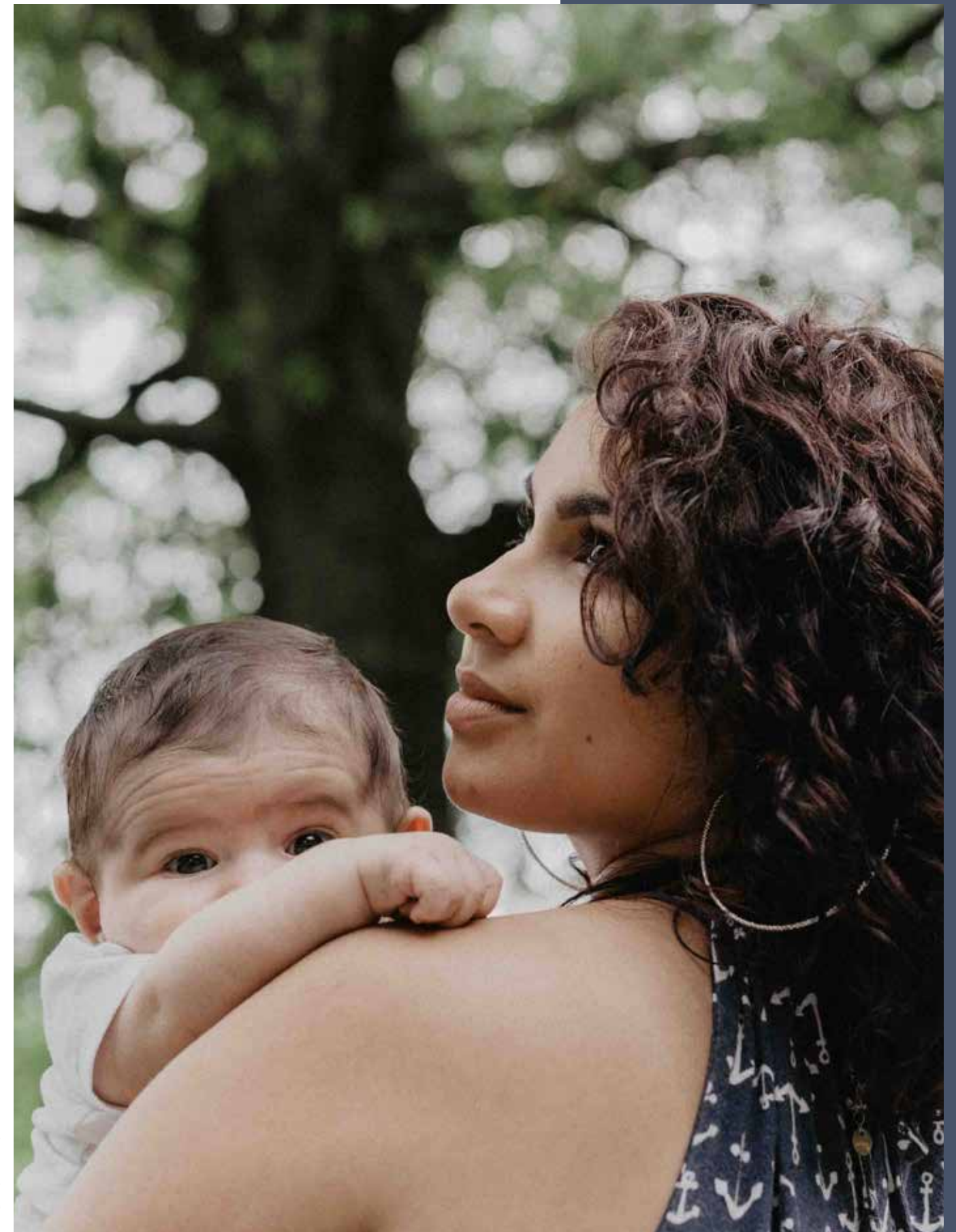
Another 18% chose the Openness to change values as the most important to them. Specifically, Self-direction, which promotes independence and freedom of thought and actions, was chosen by 5% of the sample. Another 5% chose Stimulation and 8% chose Hedonism, which reflects an individual's needs for excitement and pleasure, respectively. These values allow individuals to pursue and satisfy their own interests in different ways. Perhaps, the only surprise here is that we might expect Self-direction to have a higher prevalence, based on pan-cultural values and the implications of this value for intrinsically motivated action toward productivity [13].

Those who chose the more conservative values of Tradition (4%) and Conformity (1%) as most important are even fewer in our sample. These values contribute to group solidarity and harmony and are likely to be more prevalent in traditional or collectivist societies. Pan-culturally, Tradition values tend to rank toward the lowest importance, but Conformity values tend to rank higher, possibly due to this value's stronger contribution to harmonious social relations [13].

Finally, as expected, only a small proportion of our sample chose the Self-enhancement values as the most important. These values emphasise self-interest in seeking personal success (Achievement 3%) and control over people and resources (Power 1%). While these values promote self-interest, they can also motivate individuals to invest their time and energy in tasks that serve the interests of the group. People who want to be influential also need to act in the interest of the group if they are to succeed. Pan-culturally, Achievement values were attributed moderate importance, whereas Power values were ranked as least important, with a very high consensus across countries regarding their low relative importance [13].

Clearly, our Australian sample is diverse when it comes to what is most important to individuals. But, it is difficult to know what a person's values are without asking them, as values are motivational goals that can promote similar behaviours for different reasons. As such, we cannot easily assume a person's values from their actions. Further, we probably should not rely too heavily on projecting our own values on others (as people clearly did when they answered our questions about most Australians values, as shown in Table 2.1). However, we can expect to see differences based on social categories, as people who interact with and belong to specific social groups are likely to prioritise what is important to that social group.

Image by Bethny Beck





Social and economic subgroups in society emphasise different values because they have different interests and experiences.

Shalom Schwartz

Table 2.2 summarises the values that are the most important across a selection of social categories. Specifically, we examined gender, family structure, education level, religiosity, and age. Our findings show the following:

- 1. Males** are significantly more likely to hold Self-direction, Achievement, Power or Conformity as their most important value than females. **Females** are more likely to hold Benevolence as their most important value than males.
- People **without children** are more likely to hold Self-direction, Stimulation, Hedonism, Achievement or Societal-universalism as their most important value than people with children. People **with children** are more likely to hold Benevolence as their most important value than people without children.
- People with a **Bachelor's degree or higher** are more likely to hold Self-direction or Achievement as their most important value than people with less education (i.e., at least some high school, a TAFE qualification or a Diploma). People with **less education** are more likely to hold Benevolence as their most important value than those with a Bachelor's degree or higher.
- People who are **high on religiosity** are more likely to hold Tradition as their most important value than people low on religiosity. People who are **low on religiosity** are more likely to hold Self-direction or Hedonism as their most important value.

Table 2.2 The most important value by social category

		Gender	Family structure	Education	Religiosity	Age
OPENNESS TO CHANGE	SELF-DIRECTION	Male	No kids	Bachelor's degree +	Low	Younger
	STIMULATION		No kids			Younger
	HEDONISM		No kids			Younger
SELF-ENHANCEMENT	ACHIEVEMENT	Male	No kids	Bachelor's degree +		Younger
	POWER	Male				
CONSERVATION	SECURITY					Older
	CONFORMITY	Male				
	TRADITION				High	
SELF-TRANSCENDENCE	BENEVOLENCE	Female	Kids	< Bachelor's degree		Older
	SOCIETAL-UNIVERSALISM					Younger
	NATURE-UNIVERSALISM		No kids		Low	



Image by Shutterstock

Summary of Australians values

When we first consider societal values, we might think that everyone, or at least most people in society, share a similar set of value priorities. However, at the beginning of this section, we described societal values as being external to individuals. Societal values are located in the context in which we live, shaping the content and distribution of values within society through the expectations, opportunities and practices that individuals experience in their daily lives [9]. Thus, people who are exposed to similar contexts within society may hold similar values, especially those values important to the social groups that they interact with on a daily basis (e.g., their family, age, gender, occupation, and religious groups). However, even within the same social groups, people rarely have the same experiences with personal success and failures, or the same genes, temperament, and health [9]. All of these factors can influence the differences we see in value priorities across individuals. We are a picture of diversity when it comes to our personal value priorities.

Australian values and the Commonwealth Coat of Arms

Over one hundred years ago the emu and red kangaroo were selected as national emblems for the Commonwealth Coat of Arms. These iconic animals were chosen as they are not only endemic to Australia but also represent a country moving forwards (as neither animal can walk backwards easily).

We asked over 2,000 Australians what they think about the values of these iconic animals. Would they reflect the ideals of a progressive, innovative and rapidly modernising country that they were chosen to symbolise?

Both emus and kangaroos are seen as prioritising Openness to change values (promoting freedom and excitement) over Conservation values (promoting security and obedience).

It is uncanny that over a century after emus and kangaroos were selected to symbolise a progressive, innovative, and rapidly modernising country, people still see these animals as relevant to this sentiment today.



Section 3:

How do our values affect the way we spend our time?

How do our values affect the way we spend our time?

Since our values represent what is most important to us in our lives, they should also influence the way in which we lead our lives. To uncover the influence of values, we compare the behaviour of those who place a relatively high priority on a value (i.e., the top 25% of respondents) with those who place a relatively low priority on that value (i.e., the bottom 25% of respondents). We do this for several reasons. First, it acknowledges that values do not have to be the “most important” to a person to influence behaviour. The values circle in Figure 1.1 depicts a system of value importance, where we might expect neighbouring values to have similar importance. Second, it acknowledges that there is no absolute level of value importance that guides behaviour. In fact, it is likely that a behaviour is influenced by those values that are relevant to it; the values for which the behaviour has consequences. Third, comparing just two groups (high versus low) allows us to clearly visualise differences in behaviour.

In this report, we explore how values impact everyday behaviours, including how we spend our time (Section 3) and how we spend our money (Section 4). To explore time use, we asked respondents how they spend their time on a typical work day and a typical day off. Our findings show that values relate to time use in a clear and systematic manner. To explain the patterns we find, we draw on two sources of information. First, we use detailed information about the content of values and their underlying motivations from key papers in the academic literature [1] [15]. Second, we use information about the importance respondents place on different aspects of their lives.

The important aspects of life

To help inform the link between values and behaviour, we asked respondents about the importance of different aspects of their lives. We asked people to rate the importance of time with (a) their partner or spouse, (b) their children, (c) their parents, (d) their extended family, (e) their friends, and the importance of (f) making time for oneself. We also asked them to rate the importance of work-related pursuits including having (g) professional success, (h) a long-term career, (i) satisfying work, and (j) time to volunteer. We also asked them

to rate the importance of financial goals and planning for the future including (k) building wealth, (l) establishing financial security, (m) earning money to live on, (n) spending money to make life easier or better, and (o) following a long-term plan. And, finally respondents rated the importance of (p) politics and (q) religion in their lives.

As expected, these important aspects of life relate to values, as shown in Table 3.1. For instance, people high on Benevolence placed greater importance on spending time with others than those low on Benevolence, whereas people high on Achievement and Power placed greater importance on their career and building wealth than people low on these same values.



Image by Jon Tyson

Table 3.1 Important aspects of life and values

Higher-order Values	Basic Values	Time with partner or spouse	Time with children	Time with parents	Time with extended family	Time with friends	Professional success	Long-term career	Building wealth	Earning money to live on	Establishing financial security	Time for myself	Time to volunteer	Satisfying work	Following a long-term plan	Spending money to make life easier/better	Politics	Religion
OPENNESS TO CHANGE	SELF-DIRECTION	▼	▼	▼	▼								▼					▼
	STIMULATION																	▼
	HEDONISM			▲					▲									▼
SELF-ENHANCEMENT	ACHIEVEMENT			▲			▲	▲	▲	▲	▲			▲	▲	▲		
	POWER		▼			▼	▲	▲	▲				▼			▲		
CONSERVATION	SECURITY										▲		▼				▼	
	CONFORMITY						▼	▼						▼				▲
	TRADITION		▲		▲								▲					▲
SELF-TRANSCENDENCE	BENEVOLENCE	▲	▲	▲	▲	▲	▼	▼									▼	
	SOCIETAL-UNIVERSALISM					▲	▼		▼				▲					
	NATURE-UNIVERSALISM								▼				▲					▼

Note. ▼ = negative relationship between aspects of life and values;
▲ = positive relationship between aspects of life and values.
All differences are significant at $p < .05$,
and have an eta-squared greater than or equal to .01.

Time use on typical work days and typical days off

We asked respondents how they spend their time on a **typical work day** and a **typical day off**, based on the activity categories from the 2006 Australian Bureau of Statistics Time Use Survey [16]. We grouped these activities into four broad time use categories:

- 1. **Contracted time** (i.e., paid work, job search, educational courses, job training, and homework, study, and research). We call this **work and education activities**.
- 2. **Committed time** (i.e., domestic activities, childcare, shopping, and social and community interactions including social activities, attendance at sporting events and religious activities, and helping others or volunteering). We call this **family and social activities**.
- 3. **Recreation and leisure time** (i.e., sport and outdoor activity, games/hobbies/arts/crafts, reading, and audio/visual media). We call this **personal leisure activities**.
- 4. **Necessary time** (i.e., sleeping, eating, personal hygiene, intimate relations and health care). We call this **personal needs**.

Table 3.2 Summary of time spent across categories

Time use category	Average time spent (mean)
Work & education activities	
Work day	5.5 hours (332 minutes)
Day off	2.0 hours (122 minutes)
Family & social activities	
Work day	6.1 hours (366 minutes)
Day off	7.0 hours (417 minutes)
Personal leisure activities	
Work day	4.0 hours (240 minutes)
Day off	5.7 hours (342 minutes)
Personal needs	
Work day	7.2 hours (431 minutes)
Day off	8.3 hours (499 minutes)

Table 3.2 describes the average time spent across time use categories on typical work days and days off for the respondents in our sample.

The aim of this analysis was to see if people with different value priorities allocated their time differently. **The findings highlight distinct patterns of time use that are clearly consistent with the motivational compatibilities and conflicts between values**, as depicted in the circle in Figure 1.1.

How are values related to time use?

In this section, we report on value-expressive time use. As previously acknowledged, we compare people who give relatively high importance to a value (i.e., top 25%) with people who give relatively low importance to the same value (i.e., bottom 25%). Further, in the analysis of time use, we only include those who reported being employed, which was just over 4,000 respondents. Of these, 3071 answered questions about time use. We asked about how people spent their time on a typical work day and a typical day off.

Values and work and education activities

The work and education time use category includes all activities involved in contracted employment and education. For employment, this includes paid work, unpaid work/internship, work breaks and job search. For education activities, this includes attendance at educational courses, job related training, homework, study, research, and breaks at the place of education. **So, who spends more or less time on these activities?**

The Self-enhancement values of Achievement and Power appear to promote time spent on work and education activities.

- The high Achievement values group spent **70 minutes more** on work and education activities on a typical work day, and **95 minutes more** on a typical day off, than the low Achievement group.
- The high Power values group spent **50 minutes more** on these activities on a typical work day, and **134 minutes more** on a typical day off, than the low Power group.

Why might this be the case? Self-enhancement values motivate such self-interested goals as ambition, success and authority. Spending time on work and education activities is an important way to attain these goals. Consistent with this, in the important aspects of life survey, we found that the high Power and Achievement values groups placed more importance on professional success, career development, and building wealth than the low groups.

In contrast, the opposing Self-transcendence values of Benevolence and Societal-universalism appear to reduce time spent on work and education activities.

- The high Benevolence values group spent **33 minutes less** on work and education activities on a typical work day, and **125 minutes less** on a typical day off, than the low Benevolence group.
- The high Societal-universalism values group spent **33 minutes less** on these activities on a typical work day, and **60 minutes less** on a typical day off, than the low Societal-universalism group.

Why might this be the case? Self-transcendence values motivate concern for others and investing in social relationships rather than self-interest. Spending available time with others may take precedence over investing time in personal career development. Consistent with this, in the important aspects of life survey, the high Benevolence and Societal-universalism groups place less importance on professional success and a long-term career than the low Benevolence and Societal-universalism groups.

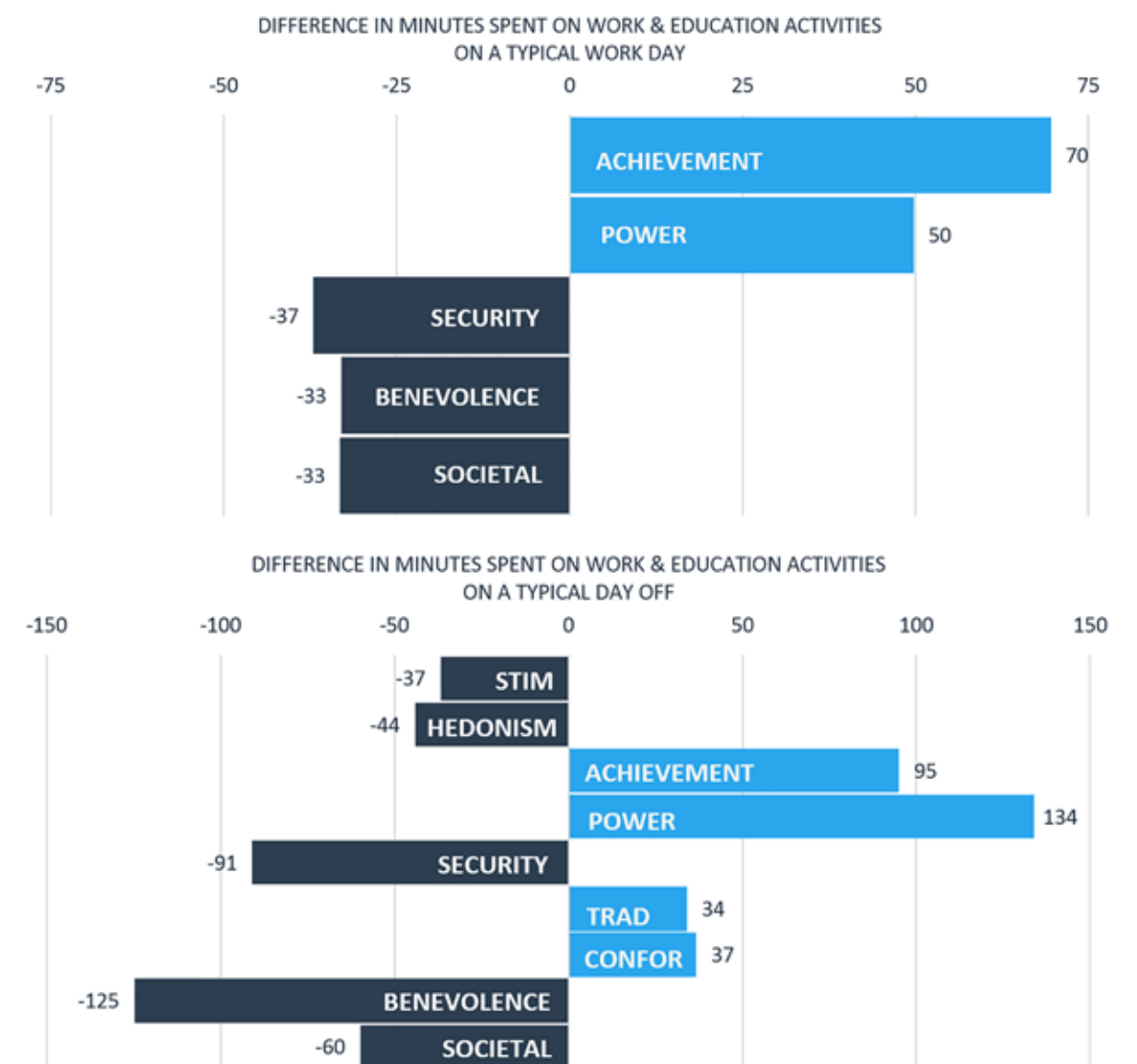


Figure 3.1 Values related to time spent on work and education activities.

The Conservation values of Tradition and Conformity also appear to promote time spent on work and education activities on a typical day off, whereas Security appears to reduce time spent on work and education activities on a typical work day and a typical day off.

- The high Tradition and high Conformity values groups spent **34 and 37 minutes more**, respectively, on work and education activities on a typical day off than those low on these values, but no significant differences were found on a typical work day.
- In contrast, the high Security values group spent **37 minutes less** on work and education activities on a typical work day, and **91 minutes less** on a typical day off, than the low Security group.

Why might this be the case? Conformity and Tradition values promote a sense of obligation to social norms. If they promote time spent on work and education activities, this time use is likely to be motivated by a sense of duty and to fulfil workplace obligations. However, for Security values, which emphasise safety, harmony and stability, the motivation is not about a sense of obligation to social norms. There is no clear value-based explanation for this relationship.

In contrast, the opposing Openness to change values of Stimulation and Hedonism appear to reduce time spent on work and education activities on a typical day off.

- The high Stimulation and high Hedonism values groups spent **37 and 44 minutes less**, respectively, on work and education activities on a typical day off, with no significant differences in this time allocation on a typical work day.

Why might this be the case? Stimulation and Hedonism values promote the pursuit of excitement, novelty, pleasure and enjoyment. Opportunities to attain these goals are available on days off but much less so on work days.

Image by Moren Hsu



Values and family and social activities

The family and social activities time use category includes all non-paid activities related to the care of others and the household. This includes domestic activities, such as food preparation and clean up, laundry and clothes care, housework, gardening, animal care, home maintenance, and household management. It also includes childcare activities, the purchasing of goods and services, as well as voluntary work and care activities, such as caring for adults and unpaid voluntary work. **So, who spends more or less time on these activities?**

The Self-transcendence values of Benevolence and Societal-universalism appear to promote time spent on family and social activities.

- The high Benevolence values group spent **41 minutes more** on family and social activities on a typical work day and **88 minutes more** on a typical day off than those in the low Benevolence group.
- The high Societal-universalism values group spent **43 minutes more** on family and social activities than those in the low Societal-universalism group on a typical day off, but there was no difference on a typical work day.

Why might this be the case? Self-transcendence values motivate concern for others and investing in social relationships. Not surprisingly, they express this through spending more time on family and social activities. Specifically, Benevolence motivates activities related mostly to the family and these are relevant both on work days and days off. Consistent with this, in the important aspects of life survey, the high Benevolence values group place more importance on spending time with family, than the low group. In contrast, the high Societal-universalism group place more importance on spending time with friends and volunteering than the low group, for which there is more opportunity on a typical day off than a typical work day.

In contrast, the opposing Self-enhancement values of Achievement and Power appear to reduce time spent on family and social activities.

- The high Achievement values group spent **31 minutes less** on family and social activities on a typical work day, and **43 minutes less** on a typical day off, than the low Achievement group.
- The high Power values group spent **75 minutes less** on these activities than the low Power group, but only on a typical day off.

Why might this be the case? Self-enhancement values motivate such self-interested goals as ambition, success and authority. Family and house keeping duties and volunteering provide little opportunity to attain these goals. Consistent with this, in the important aspects of life survey, the high Power group place less importance on spending time with children, friends and volunteering than the low Power group, and both groups (high Power and Achievement) placed more importance on professional success and career development than the low groups.

The Conservation values of Tradition, Conformity and Security appear to promote time spent on family and social activities.

- The high Tradition values group spent **62 minutes more** on family and social activities on a typical work day, and **56 minutes more** on a typical day off, than those in the low Tradition group.
- The high Conformity values group spent **41 minutes more** on family and social activities on a typical work day than those in the low Conformity group.
- The high Security values group spent **47 minutes more** on family and social activities on a typical day off than those in the low Security group.

Why might this be the case? Tradition values promote the maintenance of conventional family and religious practices. People who give high importance to Tradition values tend to be intrinsically motivated to serve their families and religious group. In contrast, people who give high importance to Conformity values tend to be more externally motivated, acting out of a sense of obligation to family demands and the expectations of others. This matters when there are conflicting demands from work responsibilities, but not so much when there are no conflicting demands. Consistent with this, in the important aspects of life survey, both the high Tradition and Conformity values groups placed more importance on religion than the low Tradition and Conformity groups. In addition, the high Tradition group placed more importance on spending time with family and on volunteering than the low Tradition group. Further, many of the household maintenance activities are important for providing security for self and/or family, but they are more likely to be carried out on a typical day off. So, security may matter only then.

In contrast, the opposing Openness to change value of Self-direction appears to reduce time spent on family and social activities.

- The high Self-direction values group spent **42 minutes less** on family and social activities on a typical work day and **47 minutes less** on a typical day off than the low Self-direction group.

Why might this be the case? Self-direction values emphasise freedom, independence and autonomy, which may reduce time spent on commitments to others. Consistent with this, in the important aspects of life survey, the high Self-direction group placed lower importance on spending time with family and volunteering than the low Self-direction group.

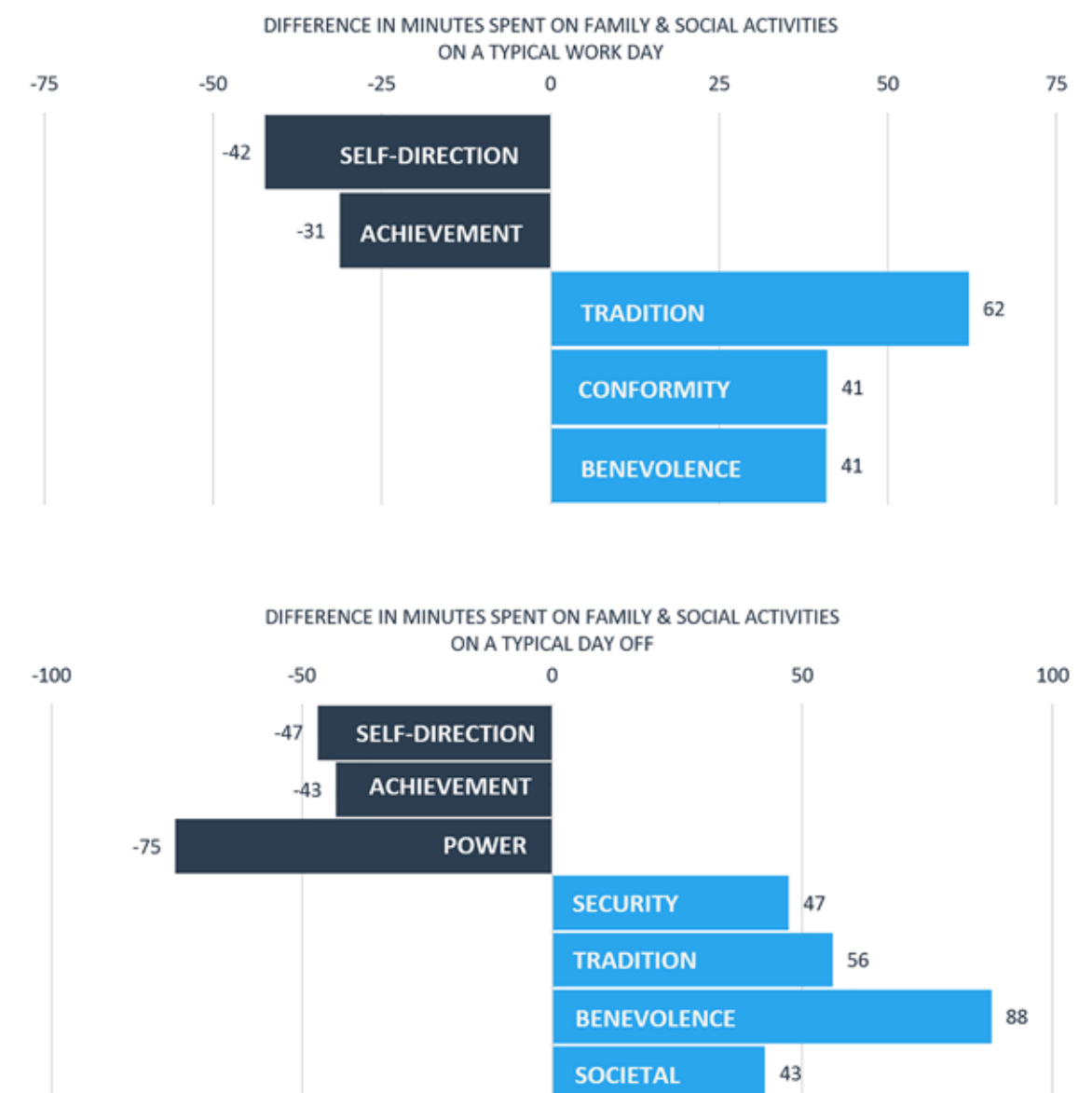


Figure 3.2 Values related to time spent on family and social activities.

Values and personal leisure activities

Personal leisure activities include sport and outdoor activities, games, hobbies, arts, crafts, reading and audio and visual media activities. **So, who spends more or less time on these activities?**

The Openness to change values of Self-direction and Stimulation appear to promote time spent on personal leisure activities.

- The high Self-direction group spent **33 minutes more** on personal leisure activities on a typical work day, and **52 minutes more** on a typical day off, than those in the low Self-direction group.
- The high Simulation group spent **44 minutes more** on these activities on a typical day off, with no significant differences in this time allocation on a typical work day.

Why might this be the case? The Openness to change values of Self-direction, emphasising freedom and choice, and Stimulation, emphasising excitement, novelty and challenge in life, are goals that are more easily attained during leisure than work time.

In contrast, the opposing Conservation values of Tradition and Conformity appear to reduce time spent on personal leisure activities, especially on a typical day off.

- The high Tradition group spent **51 minutes less** on personal leisure activities on a typical work day and **77 minutes less** on a typical day off.
- The high Conformity group spent **40 minutes less** on personal leisure activities, but only on a typical day off.
- However, the high Security group spent **38 minutes more** on personal leisure activities on a typical day off than the low Security group.

Why might this be the case? Time is a limited commodity, even on a typical day off. Tradition and Conformity values promote responsiveness to the expectations of other people and institutions. Meeting the obligations these expectations impose is likely to leave less time for personal leisure activities. However, for Security values, which emphasise safety, harmony and stability, the motivation is not about a sense of obligation to social norms. There is no clear value-based explanation for this relationship.

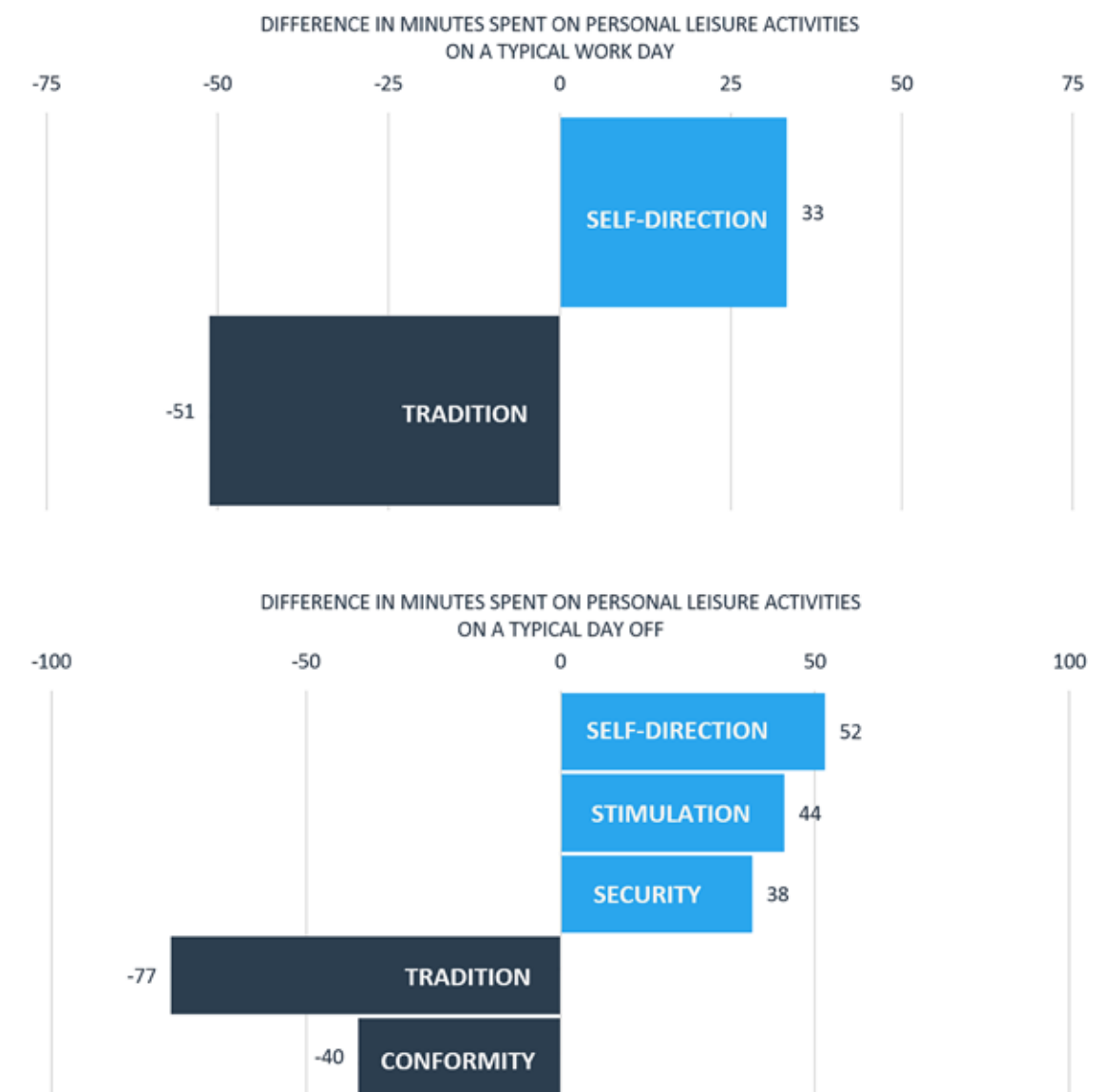


Figure 3.3 Values related to time spent on personal leisure activities.

Values and personal needs activities

Personal needs activities includes sleeping, personal hygiene, health care, eating and drinking and intimate relations. **So, who spends more or less time on these activities?**

As one might expect, there are fewer differences in time spent on personal needs activities. After all, we all need to eat and sleep at some stage. We found just two value-based differences.

The Self-enhancement values of Achievement and Power appear to reduce time spent on personal needs activities.

- The high Achievement values group spent **34 minutes less** on personal needs activities on a typical work day than the low Achievement group.
- The high Power values group spent **37 minutes less** on personal needs activities on a typical day off than the low Power group.

Why might this be the case? Self-enhancement values motivate such self-interested goals as ambition, success and authority. People who seek to attain these demanding goals may feel more driven and may therefore more readily sacrifice their personal time. Achievement values emphasise ambition and success that are attained more through work. This may reduce the time for personal needs activities, especially on work days.

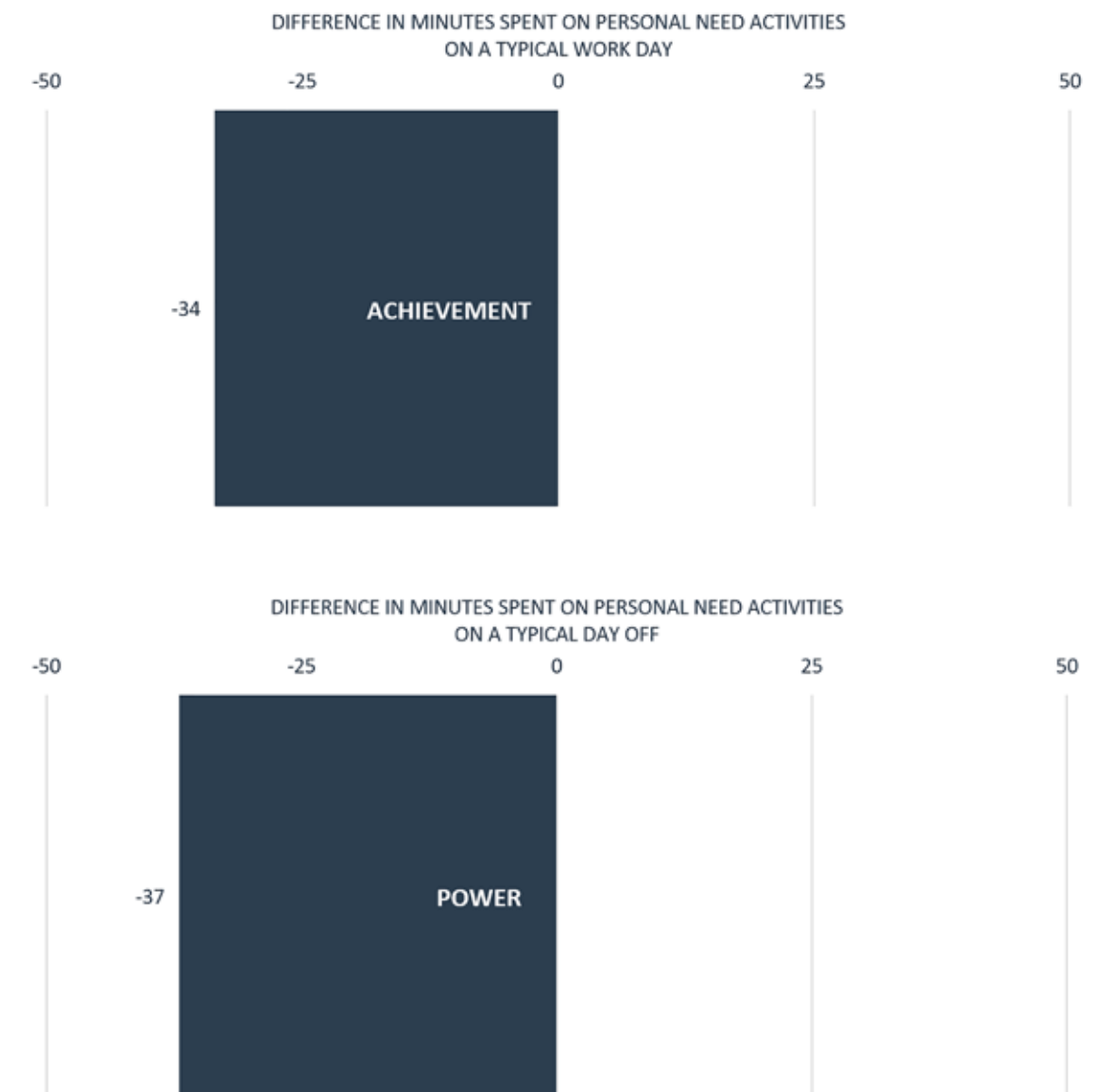


Figure 3.4 Values related to time spent on personal needs activities.

Summary of values and time use

In summary, we found systematic differences in time use to be related to value importance. These broad trade-offs are clearly evident when we compare across higher-order values in Table 3.3.

- Those high on the **Self-enhancement values of Power and Achievement** spend more time on work and education activities and less time on family and social activities and personal needs activities than those low on these values. In contrast, those high on the opposing **Self-transcendence values of Benevolence and Societal-universalism** spend more time on family and social activities and less time on work and education activities.
- Those high on the **Openness to change values of Self-direction and Stimulation** spend more time on personal leisure activities and less time on either work and education or family and social activities than those low on these values. In contrast, those high on the opposing **Conservation values of Tradition and Conformity** spend more time on family and social activities and less time on personal leisure activities than those low on these values.

Clearly, values matter in how we allocate our time. This is especially true when activities are less constrained and more a matter of choice, as they typically are on days off.

Table 3.3 Relations of value priorities to the time people spend on various types of activities

Higher-order Values	Basic Values	WORK DAY ACTIVITIES				DAY OFF ACTIVITIES			
		Work & Education	Family & Social	Personal Leisure	Personal Needs	Work & Education	Family & Social	Personal Leisure	Personal Needs
OPENNESS TO CHANGE	SELF-DIRECTION		▼	▲			▼	▲	
	STIMULATION					▼		▲	
	HEDONISM					▼			
SELF-ENHANCEMENT	ACHIEVEMENT	▲	▼		▼	▲	▼		
	POWER	▲				▲	▼		▼
CONSERVATION	SECURITY	▼				▼	▲	▲	
	CONFORMITY		▲			▲		▼	
	TRADITION		▲	▼		▲	▲	▼	
SELF-TRANSCENDENCE	BENEVOLENCE	▼	▲			▼	▲		
	SOCIETAL-UNIVERSALISM	▼				▼	▲		
	NATURE-UNIVERSALISM								

Note. ▼ = negative relationship of time-spend category to value; ▲ = positive relationship of time-spend category to value. All differences are significant at $p < .05$.



Section 4:

How do our values affect the way we spend our money?

How do our values affect the way we spend our money?

We have seen that values have a strong influence on how we spend our time. We will now see that our values also influence how we spend our money. The things we buy reflect what is important to us. To explain the patterns we find, we again draw on information about the content of values and the important aspects of life survey.

Monthly spend across categories

We asked our panel members how they spent their money last month. We distinguished eleven product categories selected from the Australian Bureau of Statistics (ABS) Household Expenditure Survey (AU) [22] and the Consumer Expenditure Survey (US) [23]. The broad categories are:

- Food and non-alcoholic beverages
- Alcohol, tobacco and gambling
- Housing including mortgage, rent and utilities
- Clothing and footwear
- Transportation
- Medical care
- Recreation
- Education
- Communication
- Personal care
- Donations to charity

The average monthly spend results from our sample was similar to those of the ABS [24]. The top three categories of monthly spending were housing, food and non-alcoholic beverages, and transport. However, direct comparisons with the ABS reports are not possible as we examine individual spending, while the ABS reports spending at the household level.

The main aim of our research is to explore whether individuals with different value priorities allocate their money differently. We analysed the spend data both

Table 4.1 Summary of monthly expenditures by category

SPEND CATEGORY	AVERAGE SPENT (MEAN)
Food and non-alcoholic beverages	\$396
Alcohol, tobacco and gambling	\$71
Housing including mortgage, rent and utilities	\$933
Clothing and footwear	\$60
Transportation	\$106
Medical care	\$68
Recreation	\$78
Education	\$36
Communication	\$71
Personal care	\$37
Donations to charity	\$14

as a dollar value (\$) and as a proportion of total spend (%). In this section, we report the findings from the dollar value analyses, as the actual amount spent in each category is most relevant to industry interests. Whilst the results of the two analyses differed slightly in specific value relations, the overall systematic relations remained the same. **We found that relations between values and spending were not haphazard. Rather, they were consistent with the motivational compatibilities and conflicts among values, with neighbouring values often showing similar relations to spending.**

How values relate to the way we spend our money

In this section, we report on value-expressive spending behaviour. We compare people who give relatively high priority to a value (i.e., top 25%) with people who give relatively low priority to the same value (i.e., bottom 25%). We did this because for values to motivate a behaviour, they need to be both relevant to the behaviour and at least moderately important to the person. In total, 5,771 people completed the survey on spending behaviour. We asked them how they spent their money across the 11 categories listed in Table 4.1. In only one of the 11 spend categories (i.e., personal care), we found no significant relations with values; as such this category is not included in this section.

Values and spending on food and non-alcoholic beverages

Who spends more or less money on food and non-alcoholic beverages?

The Self-transcendence values of Benevolence and Societal-universalism appear to promote spending on food and non-alcoholic beverages.

- The high Benevolence values group spent **\$145 more** per month on food and non-alcoholic beverages than the low Benevolence group.
- The high Societal-universalism values group spent **\$50 more** per month on food and non-alcoholic beverages than the low Societal-universalism group.

Why might this be the case? Self-transcendence values emphasise the welfare of others, which may translate into spending more on family and friends in this category. Consistent with this, the important aspects of life survey revealed that the high Benevolence values group place more importance on spending time with their family and friends and the high Societal-universalism values group place more importance on spending time with friends than those in the low groups.

In contrast, the opposing Self-enhancement values of Power and Achievement appear to reduce spending on food and non-alcoholic beverages.

- The high Achievement and high Power groups spent **\$82 and \$81 less** per month, respectively, on this category than the groups low in these values.

Why might this be the case? As we have noted earlier in the report, high Achievement and high Power values groups are younger and less likely to have children than those low in these values. This may mean that fewer people are dependent on them, translating into a lower spend in this category.

The Conservation value of Security appears to promote spending on food and non-alcoholic beverages, whereas Tradition values appear to reduce spending in this category.

- The high Security group spent **\$79 more** per month on food and non-alcoholic beverages than the low Security group.
- In contrast, the high Tradition group spent **\$50 less** per month on this category than the low Tradition group.

Why might this be the case? While both values emphasise harmony in relationships, Tradition values emphasise modesty, which is not the case with Security values.

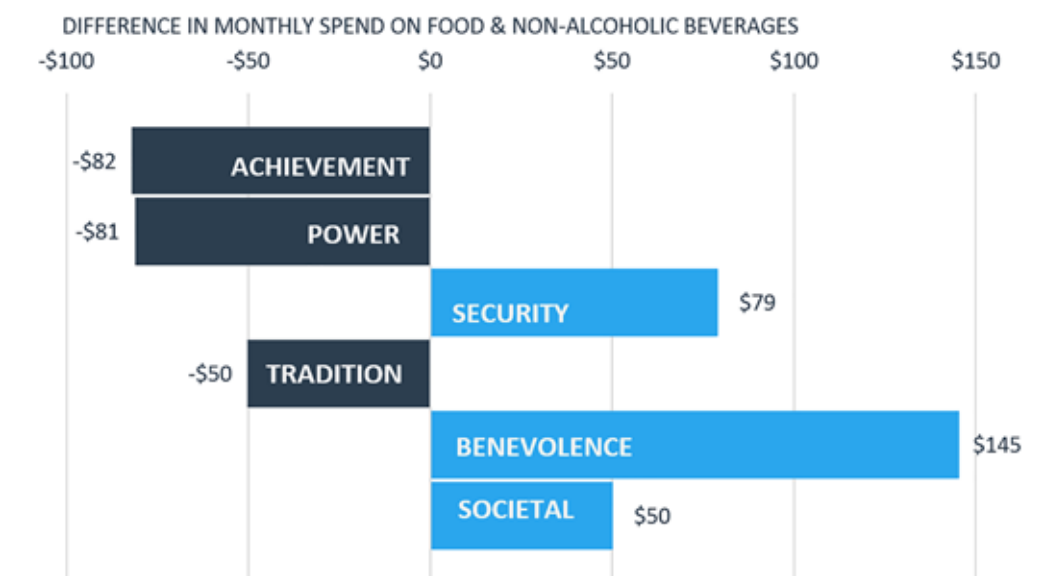


Figure 4.1 Values related to money spent on food and non-alcoholic beverages.

Values and spending on alcohol, tobacco and gambling

Who spends more or less money on alcohol, tobacco and gambling?

The Openness to change values of Self-direction, Stimulation, and Hedonism appear to promote spending on alcohol, tobacco and gambling.

- The high Self-direction, high Stimulation, and high Hedonism values groups spent **\$22, \$15, and \$9 more** per month, respectively, on alcohol, tobacco and gambling than the groups low in these values.

Why might this be the case? The Openness to change values emphasise autonomy, novelty and excitement, which may promote spending in this category.

The opposing Conservation values of Tradition and Conformity appear to reduce spending on alcohol, tobacco and gambling.

- The high Tradition and high Conformity values groups spent **\$35 and \$16 less** per month, respectively, on alcohol, tobacco and gambling than the groups that are low in these values.

Why might this be the case? Tradition and Conformity values both emphasise restraint of impulses and acceptance of rules, which may constrain spending in this category. Consistent with this, the important aspects of life survey revealed that the high Tradition and Conformity groups placed greater importance on religion in life than those in the low groups. Most religions preach restraint, or abstinence, from these behaviours.

The Self-transcendence value of Societal-universalism appears to promote spending on alcohol, tobacco and gambling.

- The high Societal-universalism values group spent **\$14 more** per month on alcohol, tobacco and gambling than the low Societal-universalism group.

Why might this be the case? While there is no clear value-expressive link, people high on Societal-universalism placed greater importance on spending time with friends than people low on this value, which may promote spending on alcohol in some sectors of Australian society.



Figure 4.2 Values related to money spent on alcohol, tobacco and gambling.

Values and spending on housing

Who spends more or less on housing, including mortgage, rent and utilities?

The Conservation value of Security appears to promote spending on housing, whereas Conformity and Tradition appear to reduce spending on housing.

- The high Security values group spent **\$182 more** per month on housing than the low Security group.
- In contrast, the high Conformity and high Tradition values groups spent **\$226 and \$177 less** per month respectively on housing than the groups that are low in these values.

Why might this be the case? Conservation values share the goal of avoiding or overcoming anxiety, but they differ in their emphasis. Security emphasises personal and environmental safety and security, which may promote spending on housing, whereas, Tradition and Conformity emphasise modesty and restraint, which may constrain spending on housing. Consistent with this, the important aspects of life survey revealed that those in the high Security group placed more importance on building wealth and establishing financial security, than those in the low group. In contrast, those in the high Tradition and Conformity groups placed more importance on religion than those low groups. Many religious teachings emphasise modesty and encourage a humble lifestyle, which may be reflected in lower expenditure on housing.

The opposing Openness to change values of Hedonism and Stimulation appear to promote spending on housing.

- The high Hedonism and high Stimulation values groups spent **\$149 and \$102 more** per month respectively on housing than low Hedonism and low Stimulation groups.

Why might this be the case? Hedonism and Stimulation both emphasise pleasurable experiences. Hedonism specifically emphasises personal pleasure and enjoyment, which may motivate investing in more luxurious housing options. Stimulation specifically emphasises excitement and novelty, which may motivate people to live in popular areas, where the “action” is (along with higher living costs).

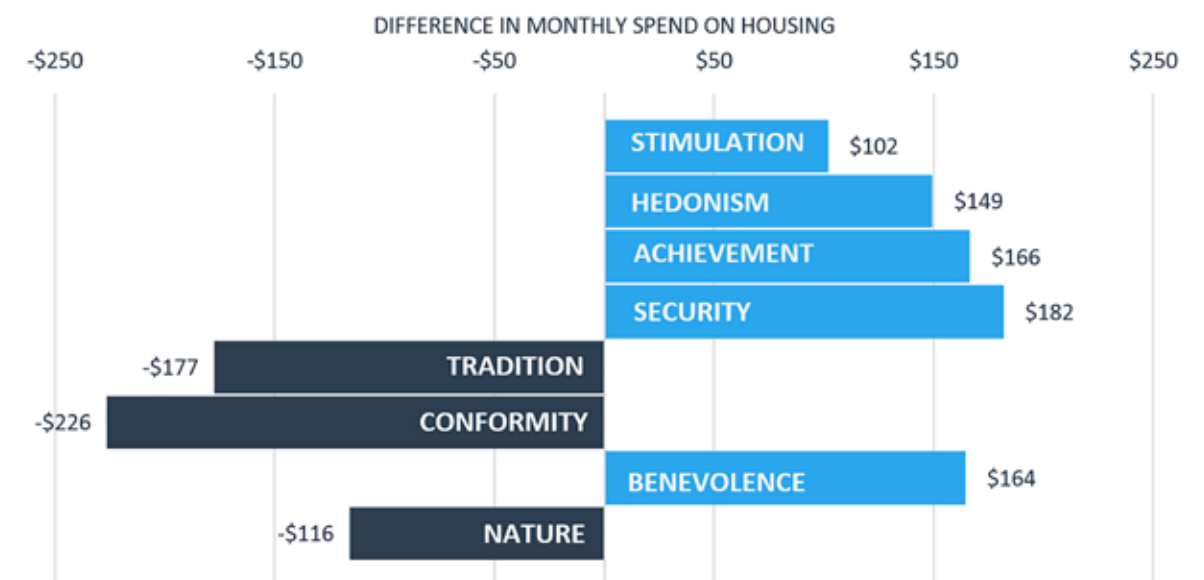


Figure 4.3 Values related to money spent on housing.

The Self-enhancement value of Achievement appears to promote spending on housing.

- The high Achievement values group spent **\$166 more** per month on housing than the low Achievement group.

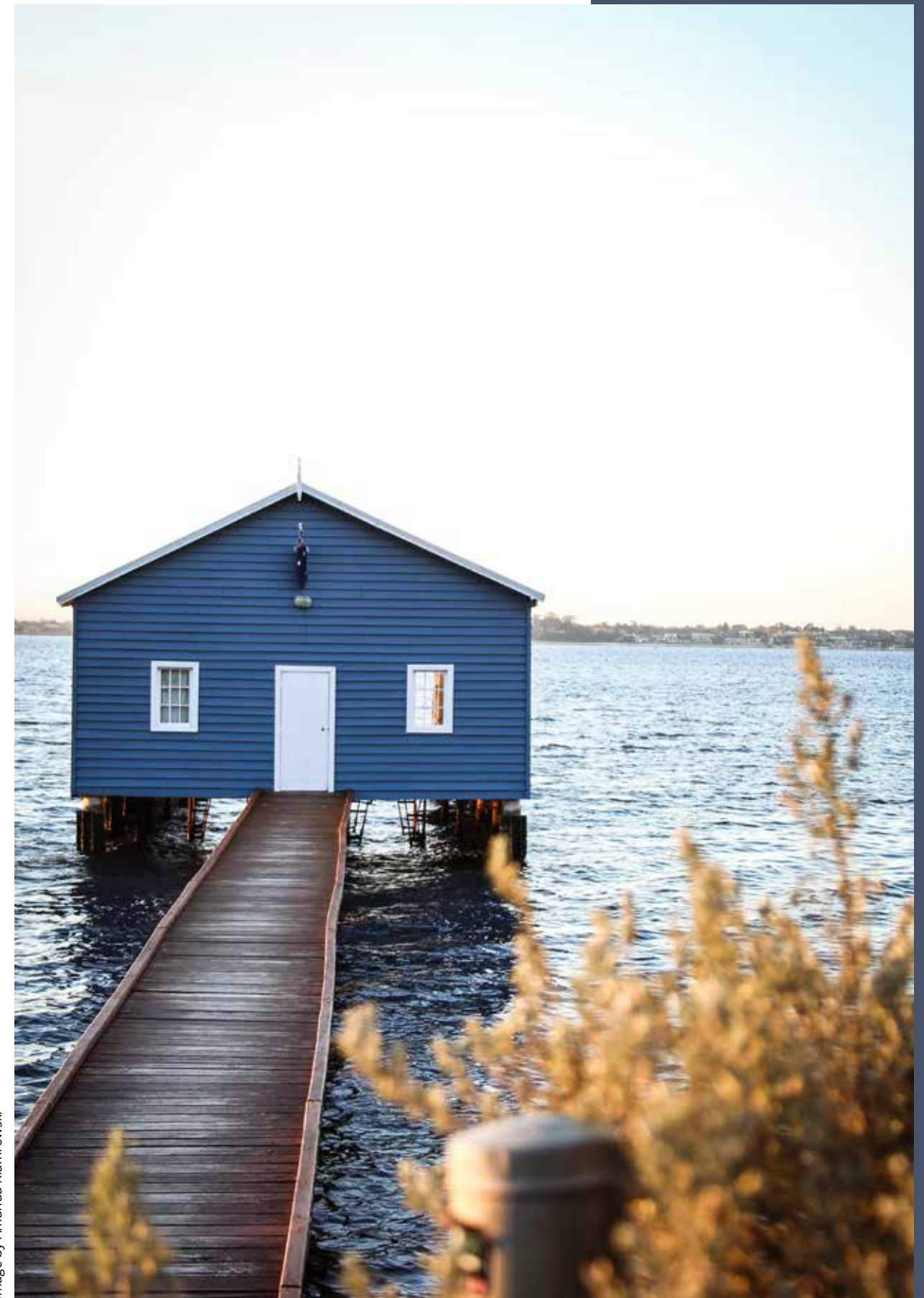
Why might this be the case? Achievement emphasises personal success according to social standards. Living in an expensive home may signal their success to others. Consistent with this, the important aspects of life survey revealed that the high Achievement group placed more importance on building wealth and establishing financial security, than the low group.

The opposing Self-transcendence value of Benevolence appears to promote spending on housing, whereas Nature-universalism appears to reduce spending on housing.

- The high Benevolence values group spent **\$164 more** per month on housing than the low Benevolence group.
- In contrast, the high Nature-universalism values group spent **\$116 less** per month on housing than the low Nature-universalism group.

Why might this be the case? Benevolence emphasises the welfare of close others, including immediate family, which may promote increased spending on housing. Consistent with this, the important aspects of life survey revealed that the high Benevolence group placed more importance on spending time with their partner, children, parents, extended family and friends than the low group. This group is more likely to have children and as such higher spending on housing may also be related to larger family size. Conversely, Nature-universalism emphasises preserving the natural environment. This may motivate choosing more modest housing or at least avoiding the conspicuous consumption of large housing. Consistent with this, the important aspects of life survey revealed that the high Nature-universalism group placed lower importance on building wealth than the low group. This group is also less likely to have children and, as such, lower spending on housing may also be related to family size.

Image by Amanda Klamrowski



Values and spending on clothing and footwear

Who spends more or less on clothing and footwear?

The Self-enhancement values of Achievement and Power appear to promote spending on clothing and footwear.

- The high Achievement values group spent **\$19 more** per month on clothing and footwear than the low Achievement group.
- The high Power values group spent **\$12 more** per month on clothing and footwear than low Power group.

Why might this be the case? Self-enhancement values emphasise social superiority and esteem, which may promote a higher spend in this category. Dressing in particular styles and known brands, and therefore spending more money on clothing, could be a way to signal their status and impress others.

In contrast, the Self-transcendence value of Societal-universalism appears to reduce spending on clothing and footwear.

- The high Societal-universalism values group spent **\$6 less** per month on clothing and footwear than the low Societal-universalism group.

Why might this be the case? Societal-universalism emphasises equality and justice for all in society; spending more money on clothing and footwear than others does not align with this motivation.

Further, the Conformity value also appears to reduce spending on clothing and footwear.

- The high Conformity values group spent **\$8 less** per month on clothing and footwear than low Conformity group.

Why might this be the case? Conformity emphasises restraint of actions and impulses, which may inhibit spending on clothing and footwear.

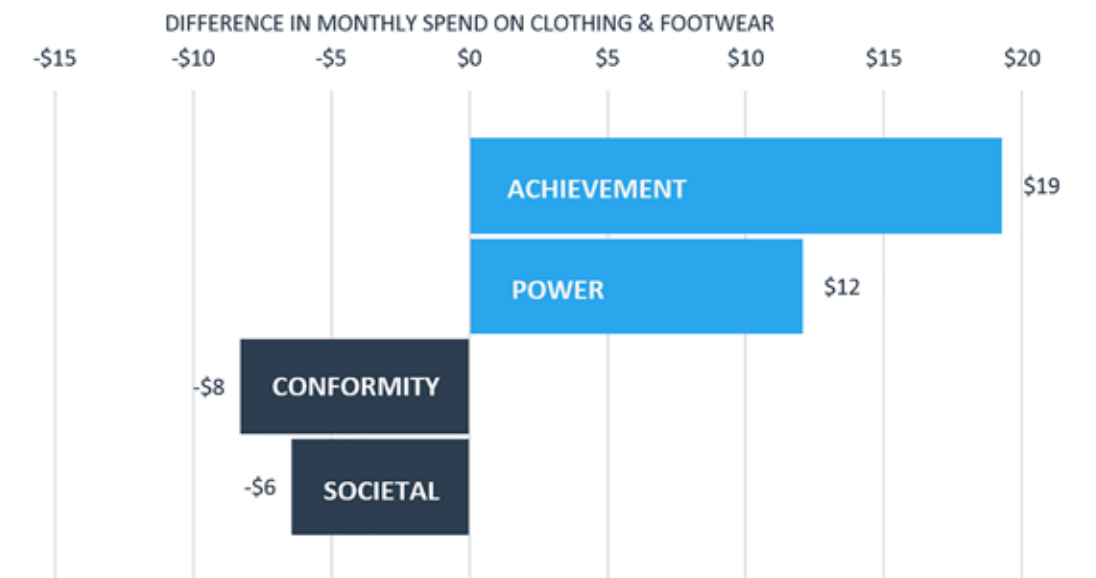


Figure 4.4 Values related to money spent on clothing and footwear.



Image by Shanna Camilleri

Values and spending on transport

Who spends more or less on transportation?

The Self-transcendence value of Benevolence appears to promote spending on transportation, whilst Nature-universalism reduces spending on transportation.

- The high Benevolence values group spent **\$25 more** per month on transportation than the low Benevolence group.
- In contrast, the high Nature-universalism values group spent **\$11 less** per month on transportation than the low Nature-universalism group.

Why might this be the case? Benevolence values emphasise the welfare of close others, including family and friends. For people high on Benevolence, the desire to be dependable and caring may translate into a higher spend in this category. For instance, people high on Benevolence may travel more frequently to visit family and friends, or have larger cars to accommodate a larger family size. Consistent with this, the important aspects of life survey revealed that the high Benevolence group place a higher importance in life on spending time with family and friends than the low group. In contrast, Nature-universalism values emphasise preserving the natural environment. In the interests of preserving the environment they may use options like public transport, walking and cycling more and driving a car less.

The opposing Self-enhancement value of Achievement also appears to promote spending on transportation.

- The high Achievement values group spent **\$11 more** per month on transportation than low Achievement group.

Why might this be the case? Achievement values emphasise personal success according to social standards. This may increase the likelihood that those high on Achievement values will spend more on transport in order to display their personal success.

The Openness to change values Stimulation and Hedonism both appear to promote spending on transportation.

- The high Stimulation and high Hedonism values groups spent **\$14**

and **\$12 more** per month, respectively, on transportation than the groups that are low in these values.

Why might this be the case? Stimulation and Hedonism values both emphasise the pursuit of pleasant experiences, which may in the case of transport cost more. In the case of Stimulation, the emphasis is on excitement, novelty and challenge. This may translate into higher spending on exciting and novel forms of transportation. In the case of Hedonism, the emphasis is on personal pleasure and enjoyment. This may translate into higher spending on more indulgent travel choices.

The opposing Conservation value of Conformity appears to reduce spending on transportation.

- The high Conformity values group spent **\$18 less** per month on transportation than the low Conformity group.

Why might this be the case? Conformity emphasises restraint and compliance with social expectations. The Australian government advocates the use of public and active (walking/cycling) transport when possible. This may encourage people who value Conformity highly to use these cheaper forms of transport, thereby conforming to community expectations.

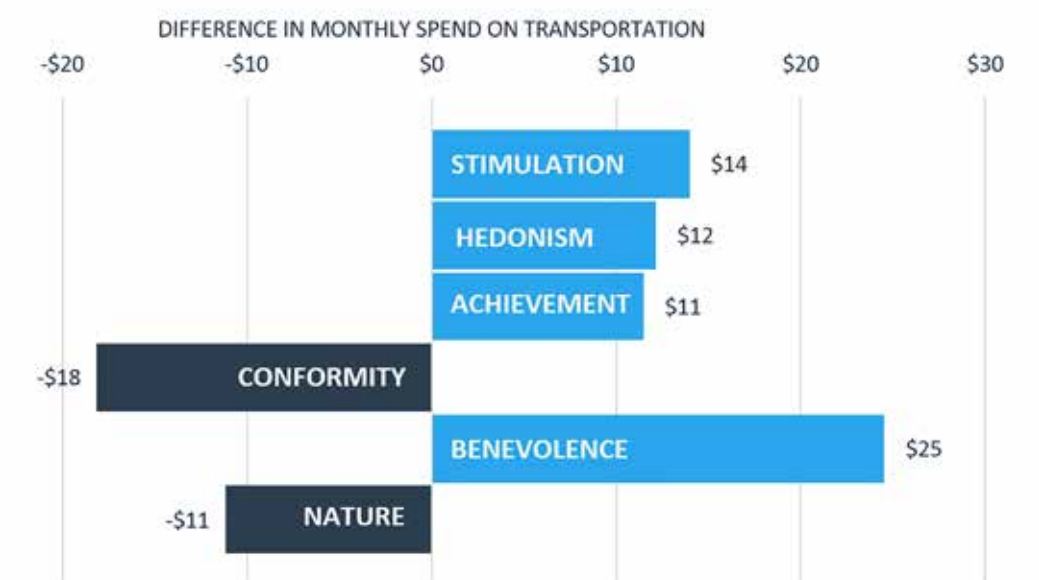


Figure 4.5 Values related to money spent on transport.

Values and spending on medical care

Who spends more or less on medical care?

The Self-transcendence values of Benevolence and Societal-universalism appear to promote spending on medical care.

- The high Benevolence and high Societal-universalism values groups spent **\$31 and \$15 more** per month, respectively, on medical care than groups low in these values.

Why might this be the case? Self-transcendence values emphasise concern for other people. Specifically, Benevolence values emphasise concern for the welfare of close others. This might translate into higher spending on medical care for one's family. Societal-universalism is associated with age in our sample. The fact that older people may have higher medical costs may explain the association of Societal-universalism with spending on medical care.

The opposing Self-enhancement values of Achievement and Power appear to reduce spending on medical care.

- The high Achievement values group spent **\$24 less** and the high Power values group spent **\$10 less** per month on medical care than groups low in these values.

Why might this be the case? Self-enhancement values motivate such self-interested goals as ambition, success and authority. People who seek to attain these demanding goals may feel more driven and may therefore more readily sacrifice their personal medical care. Consistent with this, the high Achievement and Power groups spend less time on Personal Needs activities than the low groups. People who are high on Achievement and Power may avoid medical care in their drive for success and power and also be less willing to admit potential physical weakness that requires medical attention.

The Conservation value of Conformity appears to promote spending on medical care.

- The high Conformity values groups spent **\$11 more** per month on medical care than the low Conformity group.

Why might this be the case? Conformity emphasises avoiding anxiety, which may lead to a higher spending in this category.

Conversely, the opposing Openness to change values of Hedonism and Stimulation appear to reduce spending on medical care.

- The high Hedonism and high Stimulation values groups spent **\$11 and \$10 less** per month respectively on medical care than people low on these values.

Why might this be the case? Stimulation and Hedonism both emphasise the pursuit of pleasant experiences; anecdotally medical care is rarely a pleasant experience. Further, being healthy makes it easier to pursue Stimulation and Hedonism goals. Consistent with this, people high on Hedonism and Stimulation tend to be younger in our sample, and younger people have lower medical costs than older people.

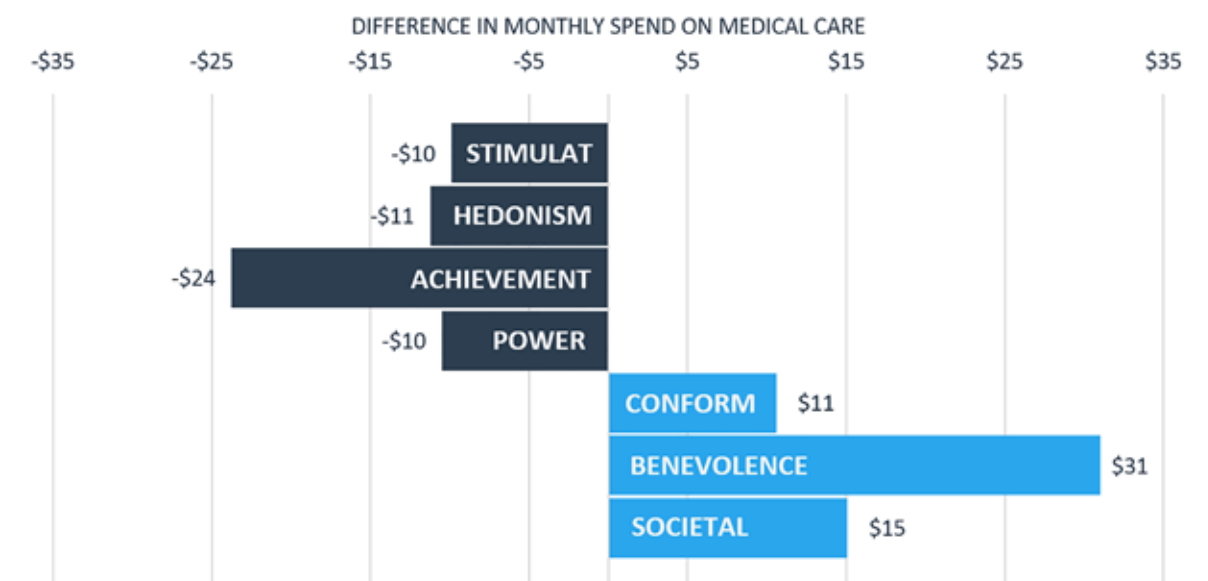


Figure 4.6 Values related to money spent on medical care.

Values and spending on recreation

Who spends more or less on recreation?

The Openness to change values of Stimulation, Hedonism and Self-direction, appear to promote spending on recreation.

- The high Stimulation values group spent **\$28 more** per month on recreation than the low Stimulation group.
- The high Hedonism values groups spent **\$23 more** per month than the low Hedonism group.
- The high Self-direction values groups spent **\$12 more** per month than the low Self-direction group.

Why might this be the case? Openness to change values emphasise independent thought and action, novelty, excitement, and having fun and pleasure. Engaging in various recreational activities provides opportunities to attain these goals.

The opposing Conservation values of Conformity and Tradition appear to reduce spending on recreation.

- The high Conformity and high Tradition values groups spent **\$24 and \$19 less** per month, respectively, on recreation than groups low in these values.

Why might this be the case? Conformity and Tradition values emphasise self-restraint and compliance with social expectations rather than indulging one's own desires or impulses. This would be likely to inhibit spending on recreation activities for self. This is consistent with our findings that the high Tradition and Conformity groups spent less time on Personal Leisure activities than the low groups.

The Self-transcendence value of Benevolence appears to promote spending on recreation, whereas Nature-universalism appears to reduce spending on recreation.

- The high Benevolence values group spent **\$23 more** per month on recreation than low Benevolence group.

- In contrast, the high Nature-universalism values group spent **\$15 less** per month on recreation than low Nature-universalism group.

Why might this be the case? Benevolence emphasises the welfare of close others, such as family and friends. Those high on Benevolence may spend additional funds on recreational activities to engage with their family and friends (e.g., visits to movies or adventure parks) than those low on this value. Consistent with this, the important aspects of life survey revealed that the high Benevolence group placed more importance on time with friends and family than the low group. In contrast, Nature-universalism emphasises protecting the natural environment. People high on this value may spend more of their recreation time doing nature-based activities that are often free or inexpensive.

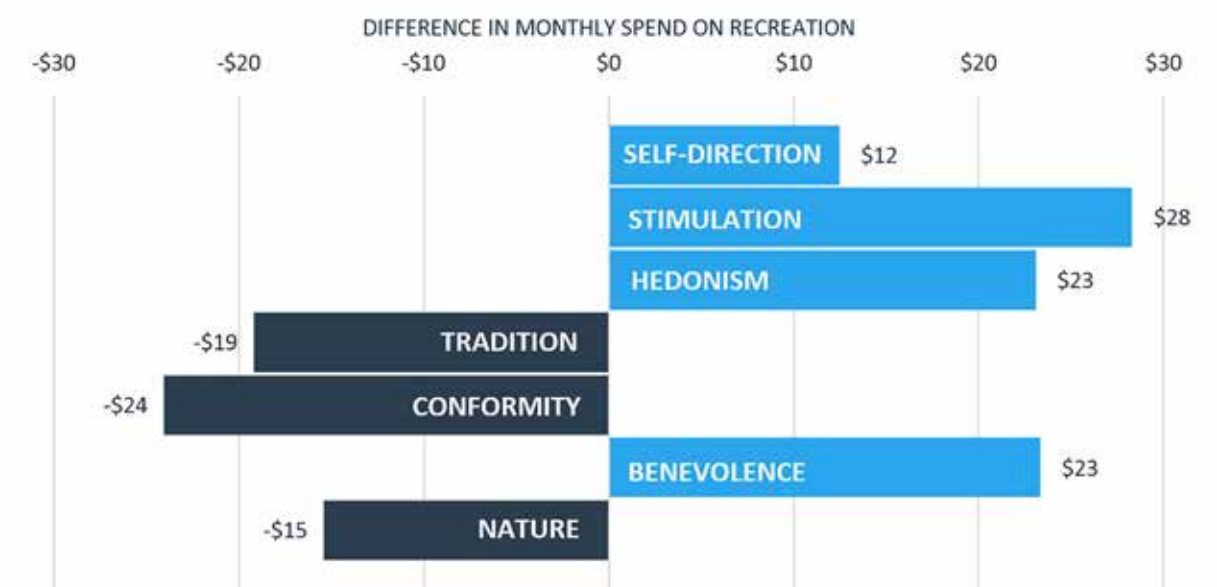


Figure 4.7 Values related to money spent on recreation.

Values and spending on education

Who spends more or less on education?

The Self-enhancement value of Achievement appears to promote spending on education.

- The high Achievement values group spent **\$19 more** per month on education than low Achievement group.

Why might this be the case? Education is important to develop competence and status that will be recognized in society. Thus, it is a vehicle for attaining the goals of Achievement values. Consistent with this, the important aspects of life survey revealed that the high Achievement group placed greater importance on the career aspects of life (e.g., professional success, career development and building wealth) than the low group. This may translate into education options that are prestigious and promote personal success.

The opposing Self-transcendence value of Nature-universalism appears to reduce spending on education.

- The high Nature-universalism values group spent **\$13 less** per month on education than low Nature-universalism group.

Why might this be the case? Nature-universalism values emphasise the protection of the natural environment. Consistent with this, the important aspects of life survey revealed that the high Nature-universalism group placed less importance on professional success and building wealth than the low group, and, as such, may see spending on education as less important.

The Conservation value of Tradition appears to promote spending on education.

- The high Tradition values group spent **\$13 more** per month on education than the low Tradition group.

Why might this be the case? Tradition emphasises the maintenance of cultural, family, or religious traditions. Consistent with this, the important aspects

of life survey revealed that the high Tradition group place more importance on religion than the low group. People high on Tradition may opt for non-government, religious education, which tends to have higher fees than public education.

Conversely, the opposing Openness to change value of Self-direction appear to reduce spending on education.

- The high Self-direction values group spent **\$9 less** per month on education than low Self-direction people.

Why might this be the case? Self-direction emphasises independent thought and action, which is related to higher levels of education. Consistent with this, the high Self-direction group was more likely to have a Bachelor's Degree than the low Self-direction group. However, Self-direction does not have the goal of demonstrating personal success (i.e., Achievement value) or the maintenance of traditional culture and religion (i.e., Tradition value), rather it is motivated by freedom of thought, which can be satisfied in the public education system and through self-directed learning. This may translate into a lower than average spend in this category.

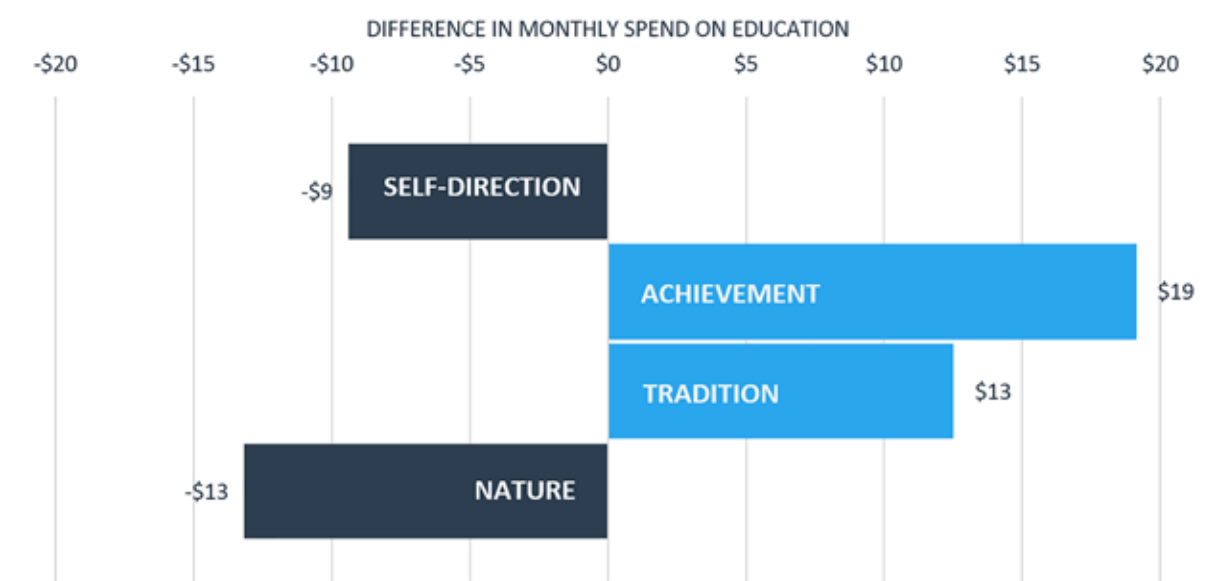


Figure 4.8 Values related to money spent on education.

Values and spending on communication

Who spends more or less on communication?

The Self-transcendence values of Benevolence and Societal-universalism appear to promote spending on communication.

- The high Benevolence values group spent **\$33 more** per month on communication than people low on this value.
- The high Societal-universalism values group spent **\$10 more** per month on communication than people low on this value.

Why might this be the case? Self-transcendence values share an emphasis on caring for the welfare of others; close others for Benevolence and all others for Societal-universalism. Communication may be especially important to maintain a connection with friends and family. Consistent with this, the important aspects of life survey revealed that the high Benevolence group place more importance on spending time with family and friends and the high Societal-universalism group place more importance on spending time with friends than the low groups. This may translate into a higher spend on communication.

The opposing Self-enhancement values of Power and Achievement appear to reduce spending on communication.

- The high Power and high Achievement values groups spent **\$20 and \$16 less** per month respectively on communication than people low on these values.

Why might this be the case? Self-enhancement values emphasise self-interest, which may reduce the need to be connected. Consistent with this, the important aspects of life survey revealed that the high Achievement and Power groups place greater importance on the career aspects of life (e.g., professional success, career development and building wealth) than the low group.

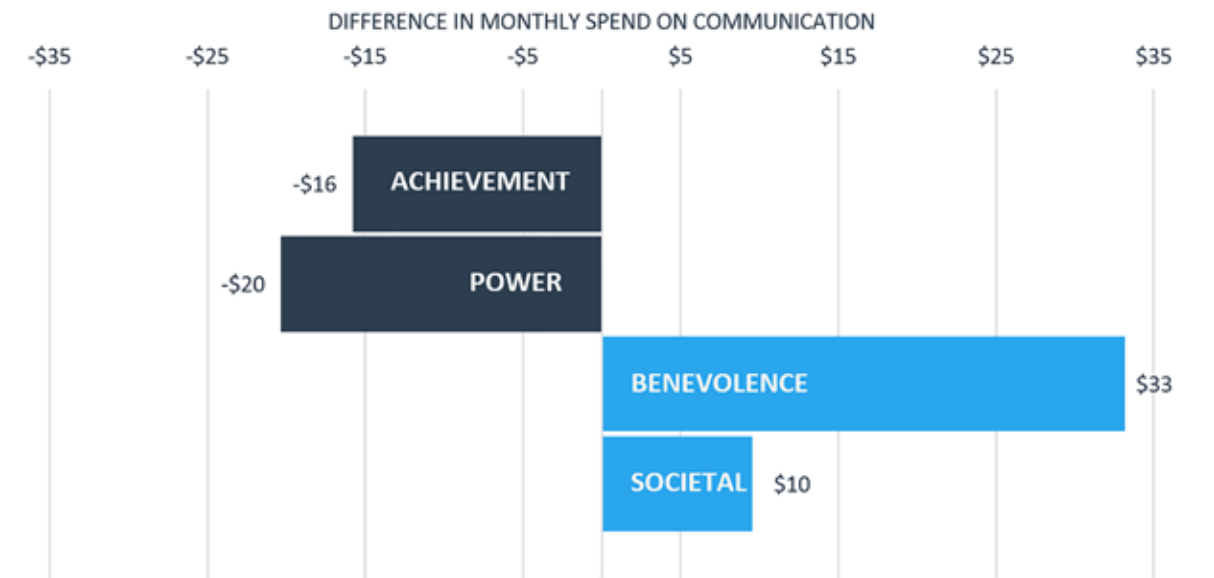


Figure 4.9 Values related to money spent on communication.



Image by Pavan Trikutam

Values and donations to charity

Who donates more or less to charity?

The Self-transcendence values of Societal-universalism and Benevolence appear to promote donations to charity.

- The high Societal-universalism and high Benevolence values groups donated **\$6 and \$3 more** per month respectively to charity than groups low in these values.

Why might this be the case? Self-transcendence values emphasise the welfare of others over selfish interests. Specifically, Societal-universalism emphasises the goals of equality, justice and protection for all people. People high on Societal-universalism are likely to donate to a wide range of social causes, as such giving expresses their goals. Benevolence emphasises promoting the welfare of close others, including those in the local community. This may lead to donations to community charities.

The opposing Self-enhancement values of Achievement and Power appear to reduce donations to charity.

- The high Achievement values group donated **\$5 less** per month to charity than the low Achievement group.
- The high Power values group donated **\$4 less** per month to charity than the low Power group.

Why might this be the case? Self-enhancement values emphasise self-interest through seeking control over people and resources (Power) or socially recognised success (Achievement). These values would not promote giving to others, unless there was something to be gained by it, such as public recognition.

The Conservation values had differing relationships to donations to charity: Tradition appears to promote donations to charity, whereas Security appears to reduce donations to charity.

- The high Tradition values group donated **\$13 more** per month to charity than the low Tradition values group.
- In contrast, the high Security values group donated **\$7 less** per month to charity than the low Security values group.

Why might this be the case? Tradition emphasises commitment and acceptance of customs and ideas provided by culture and religion. Since many charitable organisations are connected to religions, it is unsurprising that those high on Tradition donate more than those low on this value. In contrast, people high on Security prioritise personal safety and stability, which may decrease donations. Consistent with this, the important aspects of life survey revealed that the high Security group place greater importance on establishing financial security than the low Security group.

The opposing Openness to change values of Hedonism and Stimulation reduce donations to charity.

- The high Hedonism and high Stimulation values groups donated **\$9 and \$7 less** per month respectively to charity than the groups low in these values.

Why might this be the case? Stimulation and Hedonism both emphasise the pursuit of pleasant experiences. Donating to charity is unlikely to provide either exciting or sensual experiences and may come at the expense of self-indulgence. Hence, these values may inhibit donations.

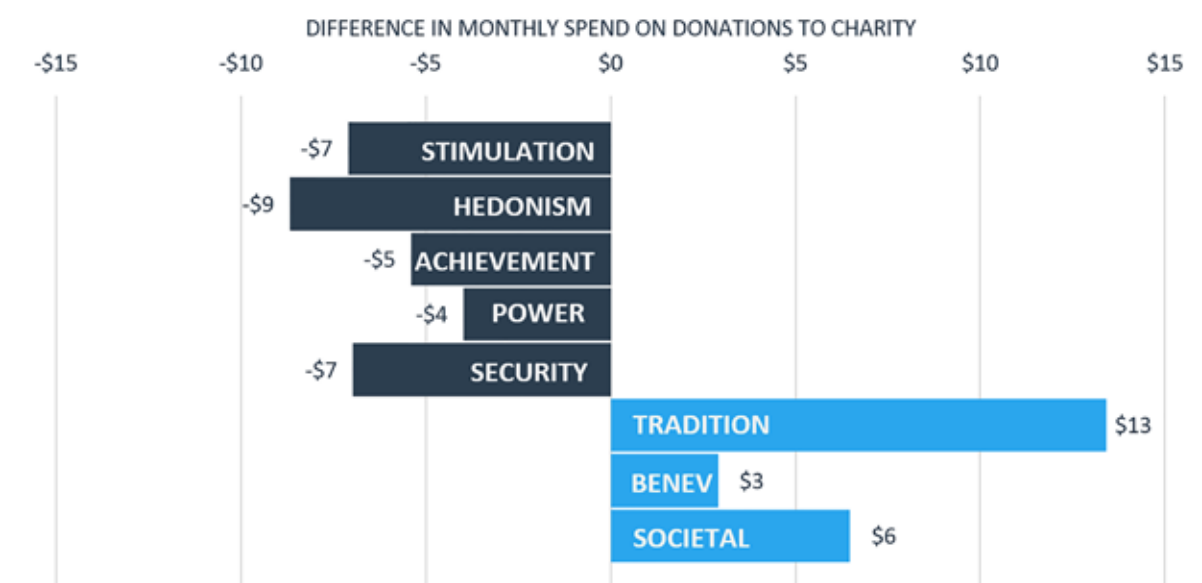


Figure 4.10 Values related to money donated to charity.

Summary of values and monthly spending

Our values impact the way we spend our money, and influence a wide range of consumer behaviours. In summary, we found systematic differences in monthly spend to be related to value importance. These broad trade-offs are clearly evident when we compare across higher-order values in Table 4.4.

- Those high on the **Self-enhancement values** spent more money on housing, clothing and footwear, transport, education, and savings, and less money on food and non-alcoholic beverages, medical care, communication, and donations to charity. In contrast, those high on the opposing **Self-transcendence values** spent more

money on food and non-alcoholic beverages, housing, medical care, communication, and donations to charity, and less money on clothing and footwear.

- Those high on the **Openness to change values** spent more money on alcohol, tobacco, and gambling, recreation, housing and transportation, and less money on medical care, education, and donations to charity. In contrast, those high on the opposing **Conservation values** spend more money on medical care and education, and less money on alcohol, tobacco, and gambling, clothing and footwear, transport, and recreation.

Table 4.4 The relations of value priorities to monthly spend across categories.

Higher-order Values	Basic Values	Food & Bev	Vices	Housing	Clothing	Transport	Medical	Recreation	Education	Communication	Donations
OPENNESS TO CHANGE	SELF- DIRECTION		▲					▲	▼		
	STIMULATION		▲	▲		▲	▼	▲			▼
	HEDONISM		▲	▲		▲	▼	▲			▼
SELF- ENHANCEMENT	ACHIEVEMENT	▼		▲	▲	▲	▼		▲	▼	▼
	POWER	▼			▲		▼			▼	▼
CONSERVATION	SECURITY	▲		▲							▼
	CONFORMITY		▼	▼	▼	▼	▲	▼			
	TRADITION	▼	▼	▼				▼	▲		▲
SELF- TRANSCENDENCE	BENEVOLENCE	▲		▲		▲	▲	▲		▲	▲
	SOCIETAL- UNIVERSALISM				▼		▲			▲	▲
	NATURE- UNIVERSALISM			▼		▼		▼	▼		

Our data shows that values do indeed affect how we spend our money.

Note. ▼ = negative relationship between spend category and value; ▲ = positive relationship between spend category and value. All differences are significant at p < .05.



Section 5:

How we conducted this research

The collaboration

The Values Project is a large Australian Research Council-funded research collaboration between Pureprofile and the University of Western Australia. Pureprofile is a global technology company with expertise in technology, consumer profiling, research and design. Pureprofile helps business to respond to challenges in understanding consumer behaviour and provides a platform to establish a direct relationship with relevant segments of consumers. It has over one million members registered across five continents. Pureprofile leverages its unique technology platform to create a deeply profiled, global consumer community and to facilitate a direct and genuine connection between individual customers and brands. Pureprofile's deeply profiled database allows them to match respondents to relevant research opportunities. The extra information and insight that The Values Project provides is central to Pureprofile's goal of constantly improving the matching process. The Values Project also aids in providing information to assist account holders' decision-making through personalised insights, product recommendations and content that aligns to their unique profile.

Through The Values Project, the Centre for Human and Cultural Values team at the University of Western Australia has brought together the expertise of numerous renowned academics from Australia and abroad. The grant team is led by Professor Julie Lee¹ (Chief Investigator), and consists of Professor Anat Bardi² (Partner Investigator), Professor Dr Hester van Herk³ (Partner Investigator), Associate Professor Len Coote⁴ (Chief Investigator), Professor Geoffrey Soutar¹ (Chief Investigator), and Dr Uwana Evers¹ (Research Fellow). Academics who contributed to, and are working on data from, The Values Project include Associate Professor Joanne Sneddon¹, Emeritus Professor Shalom Schwartz⁵, Professor Paul Gerrans¹, Dr Paul Harrigan¹, Dr Sheng Ye⁶, Dr Oliver Rahn¹, Associate Professor Fang Liu¹, Ms Trish Collins¹, Ms Karen Winter¹, Professor Nancy Wong⁷, Professor Doina Olaru¹, Dr Brett Smith¹, Dr Teresa Harms⁸, Dr Patrick Dunlop¹, Dr Katie Attwell¹, Dr David Smith⁹, Associate Professor Andrew Timming¹, Dr Gilad Feldman¹⁰, and Dr Liat Levontin¹¹.

1 The University of Western Australia; 2 Royal Holloway, University of London; 3 Vrije Universiteit Amsterdam; 4 The University of Queensland; 5 Hebrew University of Jerusalem; 6 East China University of Science and Technology; 7 University of Wisconsin-Madison; 8 University of Oxford; 9 University of Sydney; 10 University of Hong Kong; 11 Technion - Israel Institute of Technology

The surveys

Pureprofile account holders were recruited to join the three-year research study according to their age and gender. All respondents first completed the values measure, and were then invited to complete a series of short five-minute surveys.

The measure of personal values used in this research, the Best-Worst Refined Values scale (BWVR) [23], was developed by a team of academics led by Professor Julie Lee at the University of Western Australia. It asks people to consider sets of value statements, and specify which ones are most and least important to them in their life. Specifically, there are 21 sets of five value statements. The 21 value choice sets are derived from a balanced incomplete block experimental design, ensuring that each value item and pair of items are seen an equal number of times. Each value statement appears five times in the survey, and each possible pairing of values appears once.

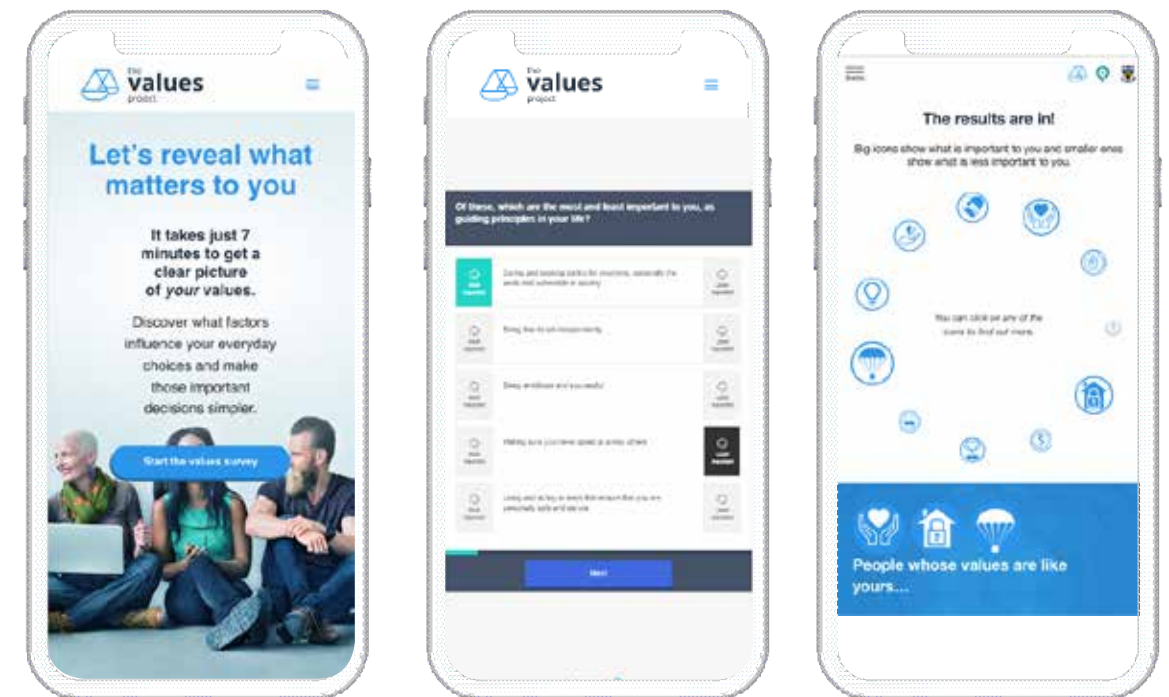


Figure 5.1 Screenshots of the welcome page, values survey, and results from thevaluesproject.com

From this measure, we can understand a person's value priorities - what is important to them in life, and what is not. At the end of the survey, individuals are provided with a visualisation of their own personal values, with an explanation of what those values mean in terms of behaviour and relations with others.



Image by Stellan Johansson

Following the completion of the values measure, respondents completed a series of short surveys on the Qualtrics platform, beginning with the four core surveys in The Values Project: traits and demographics, share of clock, share of wallet, and value-expressive behaviours.

The four core surveys in The Values Project

TRAITS & DEMOGRAPHICS

Well-being: Satisfaction with life & Flourishing
 Quality of life
 General health
 Socio-metric status
 Relationship to community
 Personality: BFI2
 Self-esteem
 Subjective age
 Religion & religiosity
 Self-employment

TIME USE: SHARE OF CLOCK

Time allocation on a typical work day and typical day off (24 hours)
 Hours of sleep
 Satisfaction with 24 hour time allocation
 Increase/decrease in future time allocation
 Most important category to change and why
 Morningness/ Eveningness

MONEY SPENT: SHARE OF WALLET

Monthly allocation of money across categories
 Increase/decrease in future category spend
 Category expect greatest increase
 What specifically will you spend money on and why is this important to you?
 Planned charitable giving

VALUE-EXPRESSIVE BEHAVIOURS

Frequency of behaviours associated with distinct values:
 Self-direction
 Stimulation
 Hedonism
 Achievement
 Power
 Security
 Tradition
 Conformity
 Benevolence
 Universalism
 Self-control

After these core questions, respondents were randomly allocated to one of three consumer behaviour streams that asked more in-depth questions about behaviours that are not analysed in this report.

The sample

This project was designed to gain insight into the stability and change in human values and their expression across the adult lifespan. For this purpose, we employed a cross-sequential sample design, based on 14 four-year age groups between 18 to 75 years from the Pureprofile Australian panel. We aimed to recruit 500 from each age group, with equal gender representation in each. The age and gender distribution of our final sample is shown in Figure 5.2.

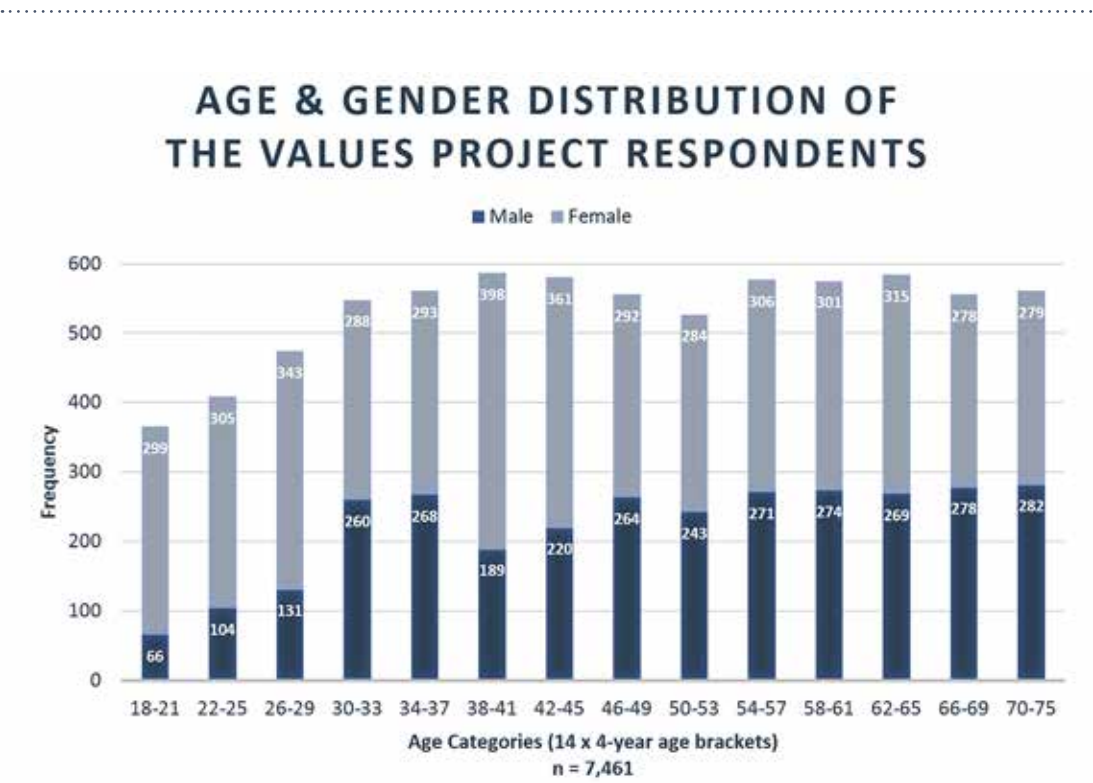


Figure 5.2 The age and gender distribution of The Values Project respondents

While this sample is intentionally not a representative sample of the Australian population, the sample characteristics, including age, gender, geographic location, employment status, religion and religiosity were compared to Australian population statistics. A demographic breakdown of our sample compared to Australian population data [24] [5] is shown in Table 5.1.

Table 5.1 The Values Project sample demographics compared to Australian census data

DEMOGRAPHIC	THE VALUES PROJECT SAMPLE (%)	AUSTRALIAN CENSUS (%)
Gender		
Female	58	51
State		
NSW	30	32
VIC	26	26
QLD	21	20
WA	11	10
SA	8	7
ACT	2	2
TAS	2	2
NT	1	1
Education		
Year 12 or lower	28	39
TAFE	17	16
Diploma	13	9
Bachelor or above	29	22
Other/not stated	13	11
Employment		
Employed full-time or part-time	55	88
Unemployed	7	7
Average weekly income (employees only)	\$60,000-\$64,999	\$62,785
Marital status		
Married	50	48
Divorced	6	9
Separated	2	3
Widowed	3	5
Never married	39	35
Religion		
Christian	44	52
No identification	46	30
Not stated	-	9
Other religions	10	9



Image by Caleb Jones

The analyses

The Values Project fielded a series of short 5-7 minute surveys over a 12 week period. Individual's responses to each survey were merged into a master dataset. In this process, we removed duplicate cases, where participants had submitted more than one response. We kept the first complete response and discarded any others.

Values were scored using the simple count method for the BWVr values measure [18], which results in scores ranging from -1 to +1. We transformed these scores to a 0 to 10 scale, where 5 is the midpoint, for ease of interpretation. Higher numbers reflect greater value importance.

Section 2 reports on the average value importance in our sample and the samples' perceptions of the values of MOST Australians. The analyses in Section 2.1 describe the sample average value importance and their perceptions of MOST Australians values on the same 0 to 10 scale. The error bars shown in Figure 2.1 reflect the 95% confidence intervals ($1.96 \times \text{standard error}$). The error bars show in Figure 2.2 reflect the expected location of approximately 95% of the population, at two standard deviations above and below the mean. The analysis in Section 2.2 is based on the most important value to each individual in our sample. For this analysis, we filtered out those with more than two equally important values (2.5% of the sample; 188 people) and weighted the responses of people who reported two equally important values (13.6% of the sample; 1,017 people), so that all respondents included had an equal weight.

The analyses in Sections 3 and 4 compare the top and bottom quartiles of the scores on each value. People who attribute a relatively high importance to a value, compared to others in the sample (i.e., the top 25% of respondents), should differ in their behaviour from those who attribute a relatively low importance on the same value (i.e., the bottom 25% of respondents). After creating these high and low value-based groups, we ran independent samples t-tests to compare the group means on time and money use across the categories in our study. All reported results in Section 3 and 4 have at least a significance level of $p < .05$, with most being well above $p < .001$. For differences in time and money we report minutes and dollar values to allow readers to assess the practical significance. For the scale questions, practical significance is more difficult for a reader to assess. As such, we only report differences with a significant effect size ($\eta^2 > .1$). All reported results in Section 3.1 are significant to $p < .01$ and $\eta^2 > .01$.



Section 6: Who we are and what we offer

The Centre for Human and Cultural Values

The Centre for Human and Cultural Values was launched at the University of Western Australia in 2018, in recognition of the need to better understand how values relate to challenging and significant research problems in society.

The Centre aims to:

- Promote innovative interdisciplinary **RESEARCH** that expands knowledge about values and how they relate to significant and important social issues.
- Encourage **PARTNERSHIPS** between academia, industry, educators, and policymakers to produce relevant and timely solutions to important social issues.
- Provide a high quality **TRAINING** environment for researchers, educators, and organisations.

The Centre for Human and Cultural Values brings together some of the world's leading academics to understand and apply personal and cultural values theory to address important social issues. Specifically, the Centre currently has six main research streams:

- 1. Personal and cultural values**, including (1) the range and nature of values, (2) how values can be used to characterise societies, groups, and individuals, (3) how values change over time and across age and life stage, and (4) how best to measure these phenomena at different levels.
- 2. Children's values**, including (1) how values develop during childhood and adolescence, (2) how values should be measured in an age appropriate manner, and (3) how values relate to social, academic and health issues.
- 3. Societal issues**, including how values guide, justify, and explain beliefs, attitudes, norms, opinions, and actions regarding issues such as immigration and migration, diversity and equality, environmental conservation, ageing, and health issues such as vaccination.

- 4. Prosocial behaviour**, including research into the complex and interrelated ways that personal values impact charitable giving, volunteering, sustainable lifestyles, and interactions with animals and the environment.
- 5. Consumer behaviour**, including research into the perceived value of products, consumer engagement with brands, social media communication, retirement planning, values-based appeals, and consumer materialism and frugality.
- 6. The workplace**, including the impact of values on self-employment, innovation and entrepreneurship, teams and identity, volunteering, cooperation, family businesses, and creativity within the workplace.



Image by Nathan Dumlao

Pureprofile

Pureprofile is a data and insights business, underpinned by technology. We help brands and media owners identify, connect and engage with more of the people that matter, as part of a mutually beneficial relationship.

The three core services Pureprofile provide are:

- 1. Research Panel.** Speak to real people quickly & easily by accessing our proprietary panels and global partner network
- 2. Project Management.** Experienced account managers will serve as your personal consultant and seamlessly manage your project through all stages
- 3. Survey Programming.** Let our team handle scripting for simple to complex programming needs

Pureprofile's deep, perpetual profiling helps businesses identify, engage and convert more of the consumers that matter. Pureprofile offers solutions for:



Marketers.

Enable personalised, data-driven marketing with rich consumer insights.

Achieve higher engagement and ROI.



Researchers.

Access hard-to-reach, highly-engaged consumer segments for deeper insight into attitudes and preferences.



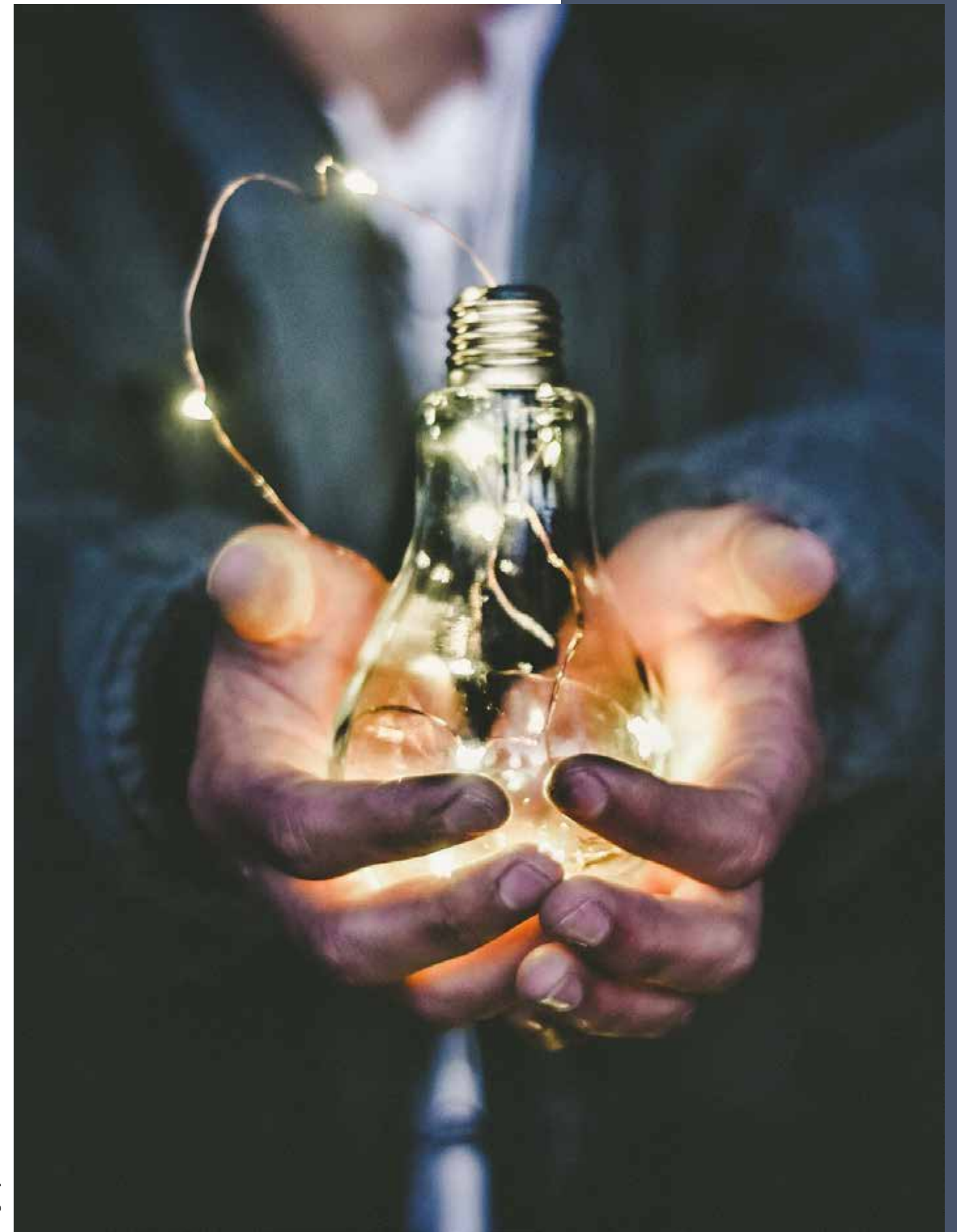
Publishers.

Understand your readers' interests and intentions, to drive higher engagement and increase advertising yield.

Pureprofile offer the following solutions to enable their clients to make better business decisions with intent-based insights from real people.

- **Data and insights.** Understand more of your customers.
- **Media.** Reach more of the people that matter with engaging experiences.
- **Performance.** Convert target audiences with efficient customer acquisition.
- **Platform.** Identify and engage your audience with end-to-end technology solutions.

Image by Riccardo Annandale



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