

SOCIAL VALUES GLOSSARY 2020

ACCEPTANCE OF VIOLENCE

People highest on this construct believe that violence is an inevitable fact of life that must be accepted with a certain degree of indifference. A belief that violence can be both cathartic and persuasive.

ACTIVE GOVERNMENT

A tendency to believe that government efficaciously performs socially beneficial functions. A desire for more government involvement in resolving social issues.

ADAPTABILITY TO COMPLEXITY (OPPOSITE OF AVERSION TO COMPLEXITY)

A tendency to adapt easily to the uncertainties of modern life and not to feel threatened by the changes and complexities of society today. A desire to explore this complexity as a learning experience and a source of opportunity.

ADVERTISING AS STIMULUS

A tendency to enjoy viewing advertising for its aesthetic properties; to enjoy advertising in a wide range of venues, from magazines to television to outdoor signs and billboards.

ANOMIE/AIMLESSNESS

The feeling of having no goals in life; experiencing a void of meaning with respect to life in general. A feeling of alienation from society, having the impression of being cut off from what's happening.

ATTRACTION FOR CROWDS

Enjoyment of being in large crowds as a means of deindividuation and connection-seeking.

ATTRACTION TO NATURE

How close people want to be to nature, whether to recharge their spiritual batteries or to enjoy a simpler, healthier or more authentic way of life.

AVERSION TO COMPLEXITY (OPPOSITE OF ADAPTABILITY TO COMPLEXITY)

The tendency to find it difficult to adapt to the uncertainties of modern life and to feel threatened by the changes and complexities of society today. A desire to avoid this complexity as a learning experience and a source of opportunity.

BRAND APATHY (OPPOSITE OF IMPORTANCE OF BRAND)

Giving little weight to the brand name of a product or service; a tendency to favour no brands in particular over others and being unwilling to pay a price premium for a brand.

BRAND GENUINENESS

A tendency to value authenticity and to look for a deeper level of brand experience. People strong on this construct want their brands to have a soul, a history, a founding myth, a place of origin that confers its own culture. These preferences attract them to brands that not only provide the functionality they seek but also feed their imaginations by telling a true and compelling story.

BUYING ON IMPULSE (OPPOSITE OF DISCRIMINATING CONSUMERISM)

A tendency shop impulsively and noncritically, to fully engage in the consumer society and not to bother seeking product information before making purchases.

COMMUNITY INVOLVEMENT

The measure of the interest in what's happening in one's neighbourhood, city, town or region, reflected in activities ranging from reading the weekly community newspaper to socio-political involvement in community organizations.

CONCERN FOR APPEARANCE

The penchant for placing a great deal of importance on appearing "attractive" and being concerned about the image projected by one's appearance. People who are strong on this construct are image-driven.

CONFIDENCE IN ADVERTISING (OPPOSITE OF SKEPTICISM OF ADVERTISING)

A tendency to trust and use advertising as a source of reliable information. Also, a tendency to identify with the fashions and the role models promoted by advertising and the consumer society.

CONFIDENCE IN BIG BUSINESS

The belief that big businesses strive to strike a fair balance between making a profit and working in the public's interest. Expressing a certain level of faith that what serves the interest of big business also serves the interest of society, and vice-versa. Associating good quality and service with big companies and well-known products.

CONFIDENCE IN SMALL BUSINESS (OPPOSITE OF SKEPTICISM TOWARD SMALL BUSINESS)

A tendency to assume that small businesses are generally fair and ethical in their practices, committed to providing quality goods, and working in the public interest.

CONSUMPTION EVANGELISM

Desire to exercise real leadership among one's peer group in adopting brands, products and services. Consumers who are strong on this construct are enthusiastic, even passionate, about what they buy and are very well informed about product features and competitive products. These are the people others consult before buying something. Because of their large, well-maintained social network, they wield great influence when it comes to promoting a brand, product or service.

CONSUMPTIVITY

This construct represents enthusiasm for purchasing products or services in areas of particular interest (such as music, electronics, etc.), about which consumers make an effort to stay continually informed. Through books, magazines and by other means, consumers ensure that they are always up to date with the latest product offerings and market developments in their special area of interest, to take maximum advantage of their newest acquisitions.

CULTURAL ASSIMILATION (OPPOSITE OF MULTICULTURALISM)

A lack of openness toward the diverse cultures, ethnic communities and immigrants that make up Canada. A belief that ethnic groups should be encouraged to give up their cultural identities and blend into the dominant culture.

CULTURE SAMPLING

This construct identifies the view that other cultures have a great deal to teach us and measures people's inclination to incorporate some of these cultural influences into their own lives.

DISCRIMINATING CONSUMERISM (OPPOSITE OF BUYING ON IMPULSE)

A tendency to actively adopt defensive stratagems to shield oneself from the artificial needs created by the consumer society and to seek product information before making purchases.

DUTY

The belief that duties and obligations to others should be fulfilled before turning to one's personal pleasures and interests.

ECOLOGICAL CONCERN (OPPOSITE OF ECOLOGICAL FATALISM)

A tendency to believe that today's environmental problems are a result of industrial and personal disregard for the environment. People strong on this construct feel that environmental destruction is unacceptable and reject the notion that job protection or economic advancement should be allowed at the expense of environmental protection. They also reject the idea that any one person is too small to contribute to this project

ECOLOGICAL FATALISM (OPPOSITE OF ECOLOGICAL CONCERN)

A tendency to believe that today's environmental problems are too big for any one person to affect. People strong on this construct feel that environmental destruction is somewhat acceptable and inevitable and accept the notion that job protection or economic advancement should be allowed at the expense of environmental protection. They also view environmental leaders as misguided and overly extreme.

ECOLOGICAL LIFESTYLE

The propensity to give a high priority to integrating environmental concerns with purchasing criteria. This can have positive consequences, as when consumers are willing to pay more for an environmentally friendly product, or negative consequences, as when consumers refuse to buy a product whose manufacturer has an unsatisfactory environmental record.

EFFORT TOWARD HEALTH

The commitment to focus on diet, exercise and healthy living to feel better and have a healthy, wholesome lifestyle. A willingness to transform one's lifestyle through exercise and radical changes to diet.

EMOTIONAL CONTROL (OPPOSITE OF PURSUIT OF INTENSITY)

The desire to live in a cool and controlled way. Also, a tendency to be guided less by one's emotions, feelings and intuition than by reason and logic. No great tendency to explore emotion-based experiences.

ENTHUSIASM FOR TECHNOLOGY

A tendency to be fascinated with the possibilities offered by modern technology; to believe that technology is the best tool for facing today's world, one that helps us adapt and respond to the demands of daily life. People who are strong on this construct have a favourable bias toward technology and have great confidence that science and technology can better their lives.

EQUAL RELATIONSHIP WITH YOUTH

The preference to break down traditional hierarchical and patriarchal relationships by giving the youth equal freedoms as those of adults. Discipline, like that issued by adults over young people, is therefore replaced by freedom and increased individualism.

ETHICAL CONSUMERISM

The willingness to base consumer decisions on the perceived ethics of the company making the product (e.g., whether management treats employees fairly, co-operates with governments that do not meet ethical standards, or uses testing methods that involve mistreatment of animals). Desire to see companies be good corporate citizens in terms of these new social concerns.

FATALISM (OPPOSITE OF PERSONAL CONTROL)

The feeling that there are forces beyond one's immediate control preventing one from being in control, and being resigned to not being able to organize and control the direction of one's life or future. Lack of belief in one's basic ability to effect change and control one's life.

FEAR OF VIOLENCE

The fear of violence occurring in today's society. Feeling insecure about personal safety. Feeling vulnerable to attack in the city or one's neighbourhood, especially at night. The tendency to believe that one must be on constant alert against unpredictable, gratuitous violence.

FINANCIAL CONCERN REGARDING THE FUTURE

The feeling of insecurity about one's financial future, particularly in old age, and of being personally responsible in this area.

FINANCIAL SECURITY

A feeling of security and optimism about one's financial future. A sense of being personally responsible for and in control of one's financial situation.

FLEXIBLE FAMILIES (OPPOSITE OF TRADITIONAL FAMILIES)

The willingness to accept non-traditional definitions of "family," such as common law and same-sex marriages. The belief that "family" should be defined by emotional links rather than by legal formalities or institutions. The belief that society should be open to new definitions of what constitutes a "family."

FULFILMENT THROUGH WORK

A need to invest one's professional life with meaning and to find personal fulfillment through one's work. Also, a need to feel that one's work is useful to others and has some social value.

GLOBAL CONSCIOUSNESS (OPPOSITE OF PAROCHIALISM)

The inclination to consider oneself a "citizen of the world" first and foremost, over a "citizen of one's community and country." Non-ethnocentricity, feeling an affinity to peoples in all countries.

IMPORTANCE OF AESTHETICS (OPPOSITE OF UTILITARIAN CONSUMERISM)

The tendency to base purchase decisions on aesthetic rather than utilitarian considerations. It measures the attention given to the beauty of objects and products purchased. People strong on this construct often buy products purely for their appearance. Aesthetic, in this case, is a form of personal expression.

IMPORTANCE OF BRAND (OPPOSITE OF BRAND APATHY)

The predilection to give great weight to the brand name of a product or service, a tendency to have favourite brands and be willing to pay a price premium for them.

IMPORTANCE OF PRICE

The propensity to give great weight to price as a purchasing criterion. Consumers strong on this construct always take price into account when considering a purchase even when the product or service is a particularly desired one.

IMPORTANCE OF SPONTANEITY

The tendency to enthusiastically embrace the unexpected and spontaneous events that temporarily interrupt daily routines.

INTEREST IN THE UNEXPLAINED

The tendency to reject the assumption that all valid knowledge must be logical, rational or scientific in favour of an acceptance of beliefs or phenomena that remain mysterious or unexplained by modern science.

INTROSPECTION & EMPATHY

The tendency to analyze and examine one's actions and those of others dispassionately, rather than being judgmental about variances from the norm or from one's own way of doing things. An interest in understanding life, and others, rather than taking sides.

INTUITION & IMPULSE

A way of understanding and transacting with the world that largely leaves aside controlled and critical rational thought. A tendency to be guided less by reason and logic than by one's emotions and feelings. Also, tendencies to be impulsive and spontaneous, able to change one's opinions easily.

JOY OF CONSUMPTION

The feeling of intense gratification through the purchase of consumer goods (rather than basic necessities). Enjoying consumption for the pleasure of consumption. People who are strong on this construct are often more excited by the act of buying than by the use of the products they buy.

JUST DESERTS

The confidence that, in the end, people get what they deserve (and deserve what they get) as a result of the decisions they make and what they put into life, both positively and negatively.

LEGACY

The desire to leave behind a legacy after death, either to one's descendants or to society at large. This legacy could be of a financial, cultural, moral or spiritual nature. People strong on this construct tend to plan their bequests well in advance.

MULTICULTURALISM (OPPOSITE OF CULTURAL ASSIMILATION)

The openness toward the diverse cultures, ethnic communities and immigrants that make up Canada. A belief that ethnic groups should be encouraged to preserve their cultural identities, and that others should seek to learn about them.

NATIONAL PRIDE

The inclination to define one's identity through national pride and believing that Canada should hold a strong position in the world.

NEED FOR ESCAPE

The desire to regularly escape the stress and responsibilities of everyday life.

NEED FOR STATUS RECOGNITION

The desire to be held in esteem and respect by others, and to express one's social standing or aspired status, through a display of fine manners, good taste, style or "chic".

NORTH AMERICAN DREAM

The belief that, like the United States, Canada is a "land of opportunity" and that anyone can make it and make it big if they try hard enough (i.e., the "American Dream"). The belief that even in middle age, one can start anew, launching new initiatives or changing one's way of life.

OBEDIENCE TO AUTHORITY (OPPOSITE OF REJECTION OF AUTHORITY)

A belief in playing by the rules. The belief that persons or organizations in positions of authority should be deferred to at all times. A belief that there are rules in society and everyone should follow them. The feeling that young people, in particular, should be taught to obey authority rather than question it.

OSTENTATIOUS CONSUMPTION

The desire to impress others and express one's social standing through the display of objects that symbolize affluence.

PAROCHIALISM (OPPOSITE OF GLOBAL CONSCIOUSNESS)

The desire to consider oneself a "citizen of one's community and country" first and foremost, over a "citizen of the world." The tendency toward ethnocentricity, feeling an affinity to people mainly in one's in-group or country.

PATRIARCHY

The belief that “the father of the family must be the master in his own house.

PENCHANT FOR RISK

The desire to take risks to get what one wants out of life. Also, indulging in dangerous and forbidden activities for their associated emotional high.

PERSONAL CHALLENGE

The propensity to set difficult goals to achieve, even if just to prove to themselves that they accomplish them. People strong on this construct set lofty, challenging goals and finish what they start, persevering until their self-assigned task is completed to their satisfaction. Rejecting personal failure.

PERSONAL CONTROL (OPPOSITE OF FATALISM)

The desire to strive to organize and control the direction of one's future, even when it feels that there are forces beyond one's immediate control preventing it. The belief in one's basic ability to effect change and control one's life.

PERSONAL CREATIVITY

The desire to use one's imagination and creative talents in daily life, both at work and at play.

PERSONAL EXPRESSION

The desire to develop and express one's personality, combined with a desire to communicate in an authentic and sincere manner with others.

PERSONAL OPTIMISM

The general feeling of optimism about one's future personal outcomes.

PRIMACY OF ENVIRONMENTAL PROTECTION

People strong on this construct prioritize the protection of the environment over economic advancement and job creation that could threaten the environment.

PRIMACY OF THE FAMILY

The penchant to put family first; making personal sacrifices and providing for one's family over all else.

PROPRIETY

The importance of dressing so as not to give offence, but rather to elicit and communicate respect in more formal relationships, in public, and at work. Also, behaving in a way that respects oneself and others. A preference for the formal over the casual.

PURSUIT OF INTENSITY (OPPOSITE OF EMOTIONAL CONTROL)

The desire to live intensely. Also, a tendency to be guided less by reason and logic than by one's emotions, feelings and intuition. A need to constantly experience new sensations.

PURSUIT OF NOVELTY

The active desire to discover new "modern" products, services and experiences, and to integrate them into the routine of daily life. People who are strong on this construct want to experience something new every day.

PURSUIT OF ORIGINALITY

The need to feel different from others. A preoccupation with demonstrating one's individuality through original touches and expressions of personal uniqueness.

RACIAL FUSION

People who are strongest on this construct are accepting of ethnic diversity within families, such as inter-racial marriage, believing that it enriches people's lives.

REJECTION OF AUTHORITY (OPPOSITE OF OBEDIENCE TO AUTHORITY)

A belief in not playing by the rules. The belief that persons or organizations in positions of authority should be questioned and challenged at all times. A belief that while there are rules in society we should not just follow them blindly. The feeling that young people, in particular, should be taught to question authority rather than unquestioningly obey it.

REJECTION OF INEQUALITY (OPPOSITE OF SOCIAL DARWINISM)

A belief that active involvement in the political process can make a difference in society. People strongest on this construct reject the notion that inequities in society are inevitable and should be expected.

REJECTION OF ORDERLINESS

The inclination to live with a certain amount of disorder as an expression of oneself. Also, a desire to distance oneself from society's traditional moral code governing good manners and the golden rule in favour of a more informal and relaxed approach to life.

RELIGION A LA CARTE

A selective, personal, adaptive and eclectic approach to the adoption of religious beliefs. Spiritually questing, seeking personal fulfillment through learning about or sampling other faiths.

RELIGIOSITY

The desire to place great importance on religion as a construct which guides one's life. Also, placing great significance on having an affiliation with an organized religious faith. The tendency

to consider that religion represents the essential values and education that should be transmitted to the next generation. (Note: Lower scores on this construct should be construed not as anti-religious, but as "Apatheistic").

SAVING ON PRINCIPLE

The tendency to save and accumulate money, motivated by a moral impulse for future security. A preference for frugality and denial to self of "luxuries." Displaying tendencies towards inhibition and impulse control.

SEARCH FOR ROOTS

The desire to preserve and maintain one's cultural and ethnic roots and to live in accordance with one's own traditions and customs. A yearning to return to one's cultural roots in order to rediscover, and participate in, the fundamental values that give meaning to one's life.

SENSUALISM

The tendency to give priority to the sensorial perceptions aroused by the non-visual senses. A more sensual, intuitive, and effective approach to life.

SEXISM

The belief in traditional, male-dominated views on the division of gender roles – that men are naturally superior to women. These views carry into economic issues such as the belief that, when both partners are working, the husband should be the main bread-winner.

SEXUAL PERMISSIVENESS

A tendency to be sexually permissive regarding oneself and others. Fidelity within marriage or between partners and the prohibition of premarital sex are of little importance for people scoring high on this construct.

SKEPTICISM TOWARD SMALL BUSINESS (OPPOSITE OF CONFIDENCE IN SMALL BUSINESS)

The tendency to doubt that small businesses are generally fair and ethical in their practices or committed to providing quality goods and working in the public interest.

SKEPTICISM TOWARDS ADVERTISING (OPPOSITE OF CONFIDENCE IN ADVERTISING)

The tendency to distrust and reject advertising as a source of reliable information. Also, a tendency to reject the fashions and the role models promoted by advertising and the consumer society.

SOCIAL DARWINISM (OPPOSITE OF REJECTION OF INEQUALITY)

A belief that active involvement in the political process doesn't really make any difference in society. People strongest on this construct accept the notion that inequities in society are inevitable and should be expected.

SOCIAL INTIMACY

A desire to be around and to connect with smaller, closely knit groups of people. The feeling that smaller organizations are better than larger ones.

SOCIAL LEARNING

An attraction to, and interest in, diversity. The feeling that there is a great deal to learn through contact and conversation with people different from oneself, who come from other backgrounds and places. Diversity is perceived as a source of personal enrichment, a way to satisfy a hunger for discovery and exploration and to extend a network of contacts. This construct is also associated with a respect for other people and cultures, as well as a heightened social conscience.

SOCIAL RESPONSIBILITY

A belief that society, and the individual, has a responsibility to help those less fortunate. The tendency to believe that quality of life can improve when people work together.

SPIRITUAL QUEST

A desire for an intense spiritual life, contemplating questions of existence and meaning.

STATUS VIA HOME

The feeling a strong sense that one's home represents an extension of one's image. People strongest on this construct make great efforts to decorate and equip their homes in a manner that will impress others and pay particular attention to the way they entertain in the home.

TECHNOLOGY ANXIETY

People strong on this construct are intimidated and threatened by technological changes and express high concern regarding the ethical and moral dilemmas towards which science and technology is advancing.

TIME STRESS

The feeling of never having enough time in a day to get everything done. The sense that being overwhelmed by what is to be done and of always "running against the clock" causes stress and anxiety in one's life.

TRADITIONAL FAMILIES (OPPOSITE OF FLEXIBLE FAMILIES)

The belief that society should guard against new definitions of what constitutes a "family" and preserve the traditional, "one man, one woman" definition of the nuclear family. The belief that "family" should be defined by legal formalities or institutional sanction. An unwillingness to accept non-traditional definitions of "family", such as common law and same-sex marriages.

UTILITARIAN CONSUMERISM (OPPOSITE OF IMPORTANCE OF AESTHETICS)

The tendency to base purchase decisions on utilitarian rather than aesthetic considerations. It measures the attention given to the utility of objects and products purchased. People strong on this construct seldom buy products purely for their appearance. The lack of a need to engage in personal expression through aesthetic means.

VITALITY

The sense that one has a great deal of energy and is in contact with this energy. It measures an energetic, lively approach to life, a feeling that one has more vigor and initiative than most other people.

VOLUNTARY SIMPLICITY

The desire to balance quality versus quantity in life. The desire to achieve a sense of the quality of life combined with the willingness to scale back one's material expectations or concentrate on those things that are truly important in life.

WORK ETHIC

The propensity to follow the "golden rule" and guiding one's life according to the principles of deferring pleasure to realize greater gains in the future. Individuals who score high on this construct believe that children should be taught to work hard to get ahead.

XENOPHOBIA

The sense that too much immigration threatens the purity of the country. The belief that immigrants who have made their new home in Canada should set aside their cultural backgrounds and blend into this society.