THE DUTCH AND THE WORLD 2013

GLOBAL CITIZENSHIP IN THE NETHERLANDS

NCDO RESEARCH SERIES **15**

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GLOBAL CITIZENSHIP IN THE NETHERLANDS

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RESEARCH SERIES **15**

CONTENTS

SUMMARY

This report examines the behaviour and attitudes of the adult population (aged 18 and over) of the Netherlands. It focuses on their feeling of international solidarity and global responsibility. Do they act in a sustainable manner to assure the long-term future of the environment and society? To what extent do they feel engaged in problems which are currently playing out beyond our own national borders but which are likely to affect us in the future? Do they feel a personal responsibility for tackling issues such as climate change? In short, can the Dutch be described as 'global citizens'?

Sustainable behaviour

In this study, we examine nine specific behaviours which are linked to social or environmental sustainability. They are: 1) responsible use of water and energy; 2) mobility; 3) recycling and waste management; 4) consumer behaviour; 5) seeking information; 6) expressing an opinion on global issues; 7) political participation; 8) donating to good causes 9) voluntary work.

Responsible use of water and energy

The Dutch are reasonably frugal with regard to energy and water. They tend not to leave taps running unnecessarily and will generally unplug battery chargers when not in use. However, almost half of Dutch households own and use a tumble dryer.

Mobility

A more sustainable approach to mobility entails reducing reliance on conventional motorised vehicles and using more environmentally-friendly alternatives. Although the majority of Dutch people will avoid using the car for short local journeys, there are still relatively few who travel by train on a regular basis. In fact, they are outnumbered by those who would not think twice about taking a holiday which involves air travel.

Recycling and waste management

The Dutch have a responsible attitude to waste. By recycling, separating household refuse and donating items (such as clothes, furniture and appliances) to be re-used by others, they are helping to reduce the total volume of waste and hence the amount of (chemical) waste which finds its way into the environment.

Consumer behaviour

Almost half of Dutch households have opted to use 'green' electricity (generated from renewable resources). In all other aspects of consumer behaviour, however, the Dutch perform less auspiciously. Relatively few people regularly purchase Fairtrade products or secondhand items, and only a small minority have opened a 'green' savings or investment account. 'Plant-a-tree' schemes which compensate for carbon emissions caused by air travel have yet to achieve widespread popularity, while over four out of every five Dutch people eat meat or meat products virtually every day.

Seeking information and offering an opinion on global issues

The majority of Dutch people follow the news about global issues. Many continue to do so by means of the traditional media (television, radio and newspaper) rather than the internet. A relatively small number of people not only keep abreast of global developments but actively contribute to the debate about world problems. They discuss issues such as poverty, environmental pollution and climate change, and will say something when they see family or friends acting in a manner which is not environmentally responsible. A few regularly endorse petitions and lobbying campaigns, support good causes using the social media (Facebook, Twitter, Hyves etc.) or comment on issues in their own personal blog.

Political participation

For the majority of Dutch people, political participation is restricted to voting in elections. Approximately one in five is a member of a trade union or professional federation. Far fewer are active 'card-carrying' members of a political party.

Donating to good causes

Donating to good causes is very much part of the Dutch way of life. Almost one in every two people gives money to one or more social organisations by means of an ongoing subscription or standing order. A similar number support organisations devoted to overseas development.

Volunteering

Approximately forty per cent of the Dutch population are engaged in some form of voluntary work for the good of the community. Most volunteering takes place in the context of a sports club, of which the Netherlands has a huge number. Many people donate their time and energy to the health and welfare sector, perhaps delivering 'meals on wheels' to the housebound or helping in residential care homes. Community centres, church congregations and other religious groups can rely on considerable support from volunteers, as can cultural organisations such as libraries and music societies.

Human equality, mutual dependency and shared responsibility

The three principles which underpin the concept of global citizenship are the human equality of all people worldwide, mutual dependency and shared responsibility for finding solutions to global issues. These principles are widely endorsed by the Dutch public. Respect for equality is reflected by their tolerance for other religions and cultures. The Dutch would also like to see people in other countries enjoying the same opportunities that they have been given. There is, however, an exception to this rule: many believe that a Dutch national has a greater right to employment in the Netherlands than a Polish migrant. The principle of mutual dependency, whether in terms of trade, economic activity or the impact of climate change – is also acknowledged by the majority of Dutch people. A large proportion see shared responsibility for solving global

issues as a 'given', especially in the field of human rights and with regard to natural disasters. Awareness of shared responsibility is somewhat less marked in terms of other, more complex, problems such as poverty reduction.

What trends can be seen in global citizenship in the Netherlands?

The survey on which this report is based is only the second to be conducted since our long-term study began in 2012, and hence the first opportunity to identify any shifts in behaviour and attitudes. Of course, changes from one year to the next do not constitute a 'trend'. A complete analysis requires similar data to be gathered over the course of several successive years. Nevertheless, the findings thus far do offer some interesting insights.

Behaviour remains relatively stable with slight positive shift

As a group, the respondents who took part in the survey in both 2012 and 2013 show very little change in behaviour. The changes that can be observed are predominantly positive, whereupon there is a (statistically) significant increase in the average index score. More people now report that they follow world news and discuss global problems, while fewer are inclined to waste food. One negative development can be seen in the higher percentage of respondents who report having purchased a product which they know or suspect to have been made using child labour. However, this is probably due to greater awareness of working conditions in the low-wage countries rather than any actual change in consumer behaviour.

Many changes at the individual level

A longitudinal analysis of behaviour at the individual level reveals that changes are more marked than the group average would suggest. Over all, two thirds of respondents have not changed their behaviour to any significant degree. Among the remaining third we can observe both positive and negative developments.

Greater awareness of mutual dependency

The survey also examines shifts in support for the basic principles of global citizenship. One positive development is increased awareness of mutual dependency: the fact that countries and individual citizens throughout the world rely on each other. Compared to the 2012 results, a greater number of respondents now realise that some garments are so inexpensive that they can only have been produced by extremely low-paid textile workers in the

developing countries. It seems likely that awareness has been raised by the media coverage surrounding the Bangladesh factory disaster in April 2013, among others. Furthermore, a greater number of respondents now agree that everyone can make a personal contribution towards solving global problems through the choices they make.

Less confidence in principles of human equality and shared responsibility

By contrast, fewer respondents endorse the principle of human equality, in practice if not in theory. A greater number now state that jobs in the Netherlands should go to Dutch nationals rather than Polish migrant workers. This is probably due to the current economic situation and a negative impression of Eastern Europeans. There is also slightly less support for the principle of shared responsibility, with a greater number of respondents suggesting that the Dutch government should focus exclusively on solving problems in the Netherlands itself.

Less support for cuts in the development cooperation budget

Despite the diminished feeling of shared responsibility noted above, attitudes with regard to the national budget for overseas development aid have shown a slight positive development. In 2012, respondents who believed that the budget should be reduced outnumbered those in favour of maintaining it at the same level. This situation is now been reversed. The belief that the Netherlands has an obligation to help people in the developing countries also remains high.

Global citizenship explained

Dutch citizens who show above-average support for the three principles of global citizenship are also more likely to demonstrate sustainable behaviour. Marked altruistic values and religious adherence (measured in terms of the frequency of church attendance) tend to coincide with sustainable behaviour and global citizenship, as does a higher level of education. Similarly, respondents who are better informed about global problems are more likely to display sustainable behaviour. People aged over 35 and those who have frequent contact with other cultures are also more likely to conduct themselves as global citizens.

Effect of income

The relationship between income and global citizenship appears to be complex. Sustainable behaviour can be seen among both the low-income

and high-income groups. A person's (disposable) income and financial resources do not always determine whether he or she acts with due regard for sustainability. Sustainable behaviour on the part of the lower income groups is often due to a lack of resources, and hence choice. Some people simply cannot afford a tumble dryer or holidays by air. Here, global citizenship is the automatic result of necessary thrift. In those behaviours in which the higher income groups perform well, spending power appears to be less of a determining factor. Their positive behaviour can be explained in terms of personal qualities which happen to coincide with a higher income level: age, trust in society and its institutions, and education can explain why people in the higher income groups are more likely to volunteer and to be politically active. The relationship between income and behaviour differs between the various behaviours examined, and also differs significantly within the one and the same income group. Not every Dutch citizen with a certain level of income behaves in the same way.

Acquired behaviour and values: transmission from parent to child

The behaviour and attitudes of parents do much to determine the behaviour and attitudes of their offspring in adult life. People who grew up in a family which regularly discussed values such as equality, and which avoided wasting energy (turning off lights when not in use, for example), are more likely to show sustainable behaviour than those who did not. Today, it is far more common for families to discuss global issues than it was in the past. Furthermore, parents with a religious background and those whose children go on to achieve a higher level of education (even if they themselves did not) are more likely to instil certain attitudes with regard to sustainability and social justice, either by talking about the relevant issues or by setting a good example.

CHAPTER 1

INTRODUCTION

Traditionally, development cooperation involved the rich countries giving money to the poorer countries. The term in general usage was not development cooperation, but development aid. In recent years, the Dutch government and public alike have come to realise that this one-way traffic is no longer appropriate to today's world (Scientific Council for Government Policy; WRR, 2010). Problems such as poverty, inequality and social injustice do not respect national borders. In the modern world, countries are no longer independent entities: they are increasingly reliant on each other. They are *interdependent*. Focusing exclusively on the problems within the developing countries will not bring about solutions to the global issues, the problems which affect or threaten the entire world. Food shortages and water scarcity are part of global structures and global interrelationships. Solutions can only be found by placing these problems in the same global context.

The global perspective means that what people do 'here' in the Netherlands will influence both the problems and their solutions 'there'. For example, our consumption of meat could exacerbate the scarcity of fresh water in other countries, far away. The new approach to development cooperation has many implications. For NCDO, it has prompted a radical change in focus. No longer is NCDO solely concerned with fostering support for development cooperation, but is encouraging everyone in the Netherlands to make a personal contribution towards a better, more sustainable world. Of course, development cooperation continues to form part of the process, but it is not the only means by which the objectives can be achieved.

Further to this shift in emphasis, in 2012 it was decided that the ongoing study monitoring public attitudes to development cooperation should be transformed and expanded to examine all the various aspects of global citizenship. The project now bears the title *The Dutch and the World*. The narrow focus on development cooperation has been replaced by a consideration of the day-to-day behaviour and attitudes of the Dutch public with regard to international solidarity and international responsibility. How 'green' are the Dutch; do they act in a manner which

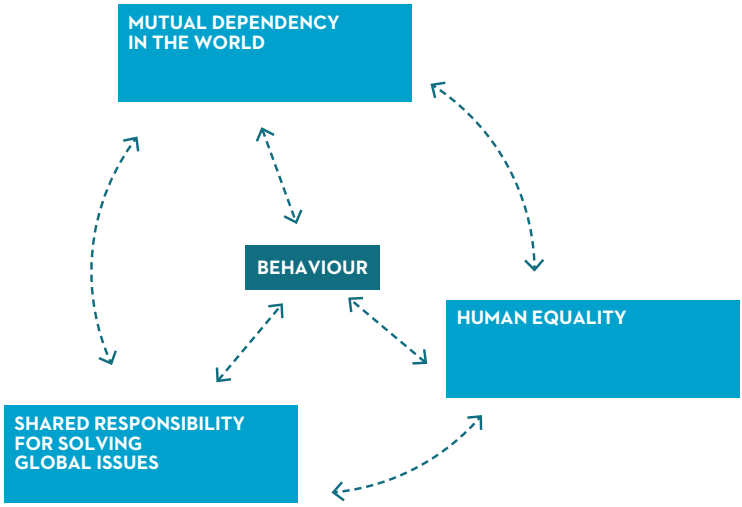
promotes the sustainability of nature and the environment? To what extent are they engaged in problems which are not currently playing out within our national borders but which are likely to affect us in the longer term? Do they acknowledge and act upon their responsibility for tackling issues such as climate change? Do they donate their time or money to development organisations? In short, do the Dutch regard themselves as 'global citizens' and do they act accordingly?

This report presents the findings of a large-scale public survey conducted among adult respondents (aged 18 and above) in 2013. All respondents are permanently or indefinitely resident in the Netherlands. For the sake of convenience, we refer to 'the Dutch', 'Dutch citizens', 'the Dutch public', etc., regardless of nationality at birth.

1.1. What is global citizenship?

A previous NCDO report (Carabain, Keulemans & van Gent, 2012a) sets out the theoretical and conceptual implications of the term 'global citizenship', from which we can derive the following definition:

'The global dimension of citizenship is expressed in behaviour which complies with the principles of mutual dependency, the equality of all people worldwide, and shared responsibility for solving global issues.'



This definition centres around attitudes, and more specifically, behaviour. Only if people actively express their global citizenship by adopting certain types of behaviour, whether deliberately or otherwise, can they make a real difference. Only then can they help to change the world. Merely agreeing with the principles of global citizenship is not enough.

The study examines nine specific behaviours which are linked to sustainability, either environmental sustainability or that of society at large, and therefore form indicators of the three principles of global citizenship: mutual dependency, human equality and shared responsibility. The behavioural domains concerned are 1) responsible use of water and energy; 2) mobility; 3) recycling and waste management; 4) consumer behaviour; 5) seeking information; 6) expressing an opinion on global issues; 7) political participation; 8) donating to good causes; 9) volunteering. In each domain, the (sustainable) behaviour of the Dutch public will influence the quality of the environment and society elsewhere in the world. Together, these nine behaviours form the basis for the Global Citizenship Index. For a more comprehensive description, please refer to the NCDO report '*Global Citizenship in the Netherlands 2012*' (Carabain, van Gent & Boonstoppel, 2012b).

1.2. The survey

The survey examines the extent to which Dutch citizens relate to the world as 'global citizens'. The findings are presented in this report, in which Chapter 2 offers an impression of how environmentally responsible – or otherwise – respondents are in their behaviour, and the degree to which they devote their time and talents to society. Together, performance in the nine behaviours combines to give a score on the Global Citizenship Index. Chapter 3 is concerned with the Dutch public's attitudes towards the three principles of global citizenship: mutual dependency, equality of all people and responsibility. This being the second year in which we have conducted the survey, Chapter 4 offers a comparison of the 2013 findings against those of 2012. Has the concept of global citizenship gained ground in the meantime? In Chapter 5, we focus on the determinants of global citizenship, i.e. those factors which influence a person's feeling of belonging to the global community and propensity to act accordingly. Particular attention is devoted to income and family background. Chapter 6 represents a condensed version of the longstanding NCDO study examining support for national overseas development cooperation, including any relevant trends.

CHAPTER 2

BEHAVIOUR

This chapter is concerned with nine specific ways in which Dutch citizens can display sustainable behaviour. Sustainable behaviour entails taking into account the requirements of today's generation and those of generations yet to come. In practice, this means adopting a responsible approach to the use of water and energy, to mobility, recycling and waste management. Sustainability also refers to social and economic justice, not only here in the Netherlands but far beyond the national borders (Carabain et al., 2012a). The focus is on the equality of all people worldwide and the fair distribution of wealth and resources. The relevant behavioural domains are consumer behaviour, seeking information, expressing an opinion on global issues, political participation, donating to good causes and volunteering. We examine the degree to which the Dutch public displays each of these types of behaviour.

The figures in this chapter show the percentage of respondents who report that they display each type of behaviour 'often' or '(almost) always'. A green bar represents a positive contribution to the sustainability of the environment or society, while a red bar indicates a negative contribution. The figures compare the results of the most recent 2013 survey (the darker bar) against those of 2012. Relevant differences between the respondent subgroups (e.g. based on gender, education, income or political affiliations) are discussed in the accompanying text.[1]

[1] The weighting factor has been adjusted since publication of the 2012 report. As a result, there may be some discrepancy between the figures in that report and those given in the current document. See the section on 'Methodology' for further explanation.

2.1. Energy and water

As the global population increases, so inevitably does the demand for water. There are many parts of the world in which water is a scarce commodity. A more responsible and frugal approach to water consumption, including water used in manufacturing processes (the production of textiles and meat require large quantities of water) will help to mitigate or resolve the global water shortage. Similarly, more responsible use of energy, with efficiency measures to reduce consumption, will offset or decrease the adverse environmental impact associated with carbon emissions. The introduction of clean, renewable resources to replace traditional fossil fuels will also mitigate or halt the damage being caused to the environment (Muskens, 2012; OECD, 2012). Our survey examined three specific types of behaviour as indicators of the degree to which respondents can be said to use energy and water in a responsible manner (Figure 2.1).

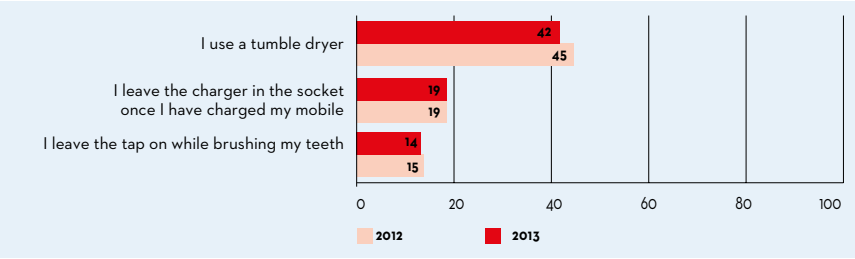


Figure 2.1. Responsible use of energy and water (% 'often' or '(almost) always'; n=2009, weighted results)

The Dutch are reasonably economical in their use of water and energy. A significant majority do not leave the tap running unnecessarily and will unplug mobile phone chargers when not in use. However, almost half of the respondent group report using a tumble dryer 'often' or '(almost) always'.

Men show a less responsible approach to energy and water than women. They are more likely to leave the mobile phone charger plugged in and the tap running. There is no significant gender difference in terms of the use of a tumble dryer. Older respondents are more economical than their younger counterparts in terms of unplugging their mobile phone chargers, but are more likely to use a tumble dryer. Income does not appear to have any influence on water consumption, although there is some correlation between income and energy consumption. The higher income groups are more likely to own

and use a tumble dryer, while those with an average income are most likely to leave the charger plugged in. Respondents with a higher level of education (i.e. degree or equivalent) are more economical in their use of water and less likely to use a tumble dryer than those who have completed only primary or secondary (until 16 years) education. However, the latter group is more inclined to unplug the mobile phone charger when not in use. Respondents with 'marked altruistic values' (a demonstrable willingness to help others for no material gain) are more economical in their use of energy and water than those who lack such values, but show a comparable level of tumble dryer ownership and usage. Respondents who live in the Randstad (the western conurbation of the Netherlands) are less likely to own and use a tumble dryer than those in other parts of the country.

2.2. Mobility

Transport, whether of passengers or goods, accounts for very high energy consumption and a significant proportion of air pollution. A sustainable approach to mobility involves reducing the unnecessary use of motorised vehicles (with a conventional internal combustion engine) in favour of more environmentally friendly alternatives such as the hybrid vehicle, train and bicycle (Replogle & Hughes, 2012).

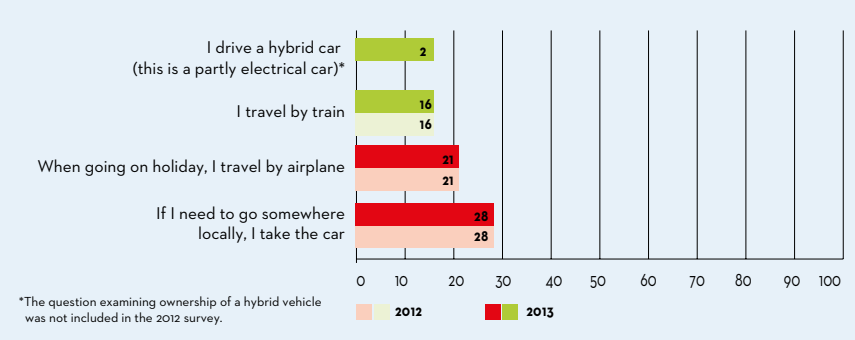


Figure 2.2. Mobility (% 'often' or '(almost) always', n=2009, weighted)

As Figure 2.2 shows, very few respondents (16%) travel by train on a regular basis. A relatively low number (28%) use the car for short local journeys, the remainder opting for some alternative form of transport. Ownership of a hybrid

vehicle remains extremely low at just 2%. Just over one in five respondents (21%) regularly take foreign holidays involving air travel.

Younger respondents are more likely to take the train than their older counterparts and are also more frequent flyers. Women are less inclined to use the car for short local journeys than men but this is the only aspect of mobility in which any gender difference can be observed. Respondents in the lower income groups travel by train more often; they use the car for local journeys and travel by air less often. All respondents reporting ownership of a hybrid vehicle belong to the high income group. Respondents who vote for GreenLeft (GroenLinks) or the Animal Rights Party (Partij voor de Dieren) make less use of the private car and travel by train more frequently. Residents of the Randstad are less likely to use the car for short local journeys than those living in other parts of the country. Furthermore, they travel by train more often and are more likely to own a hybrid vehicle. However, they also take a greater number of foreign holidays involving air travel. Respondents who have marked altruistic values display greater sustainability in their mobility choices than those who do not

2.3. Recycling and waste management

In today's consumer society, many products are made from synthetic materials which cannot be readily reused and which do not naturally decompose: they are not 'biodegradable'. As a result, there is an ongoing increase in the total volume of waste being thrown away. Some is transported to the developing countries for processing or to be placed in landfill. In either case, there is significant adverse environmental impact. By recycling products, separating waste flows and giving away unwanted items for others to use, people in the Netherlands can help to reduce the amount of waste which finds its way into the natural environment.

The majority of Dutch people recycle and have a sustainable approach to waste. As Figure 2.3 shows, 40% of respondents donate items such as clothing, shoes and computers for re-use. The majority of respondents dispose of batteries in the appropriate chemical waste containers; only 10% throw them away with the rest of the household refuse. Only 9% of respondents report that they dispose of leftover food which is still edible, stating that they usually do so because the quantity involved does not warrant keeping it for another occasion, or because they know that it will never be eaten. The vast majority of respondents will never throw food away unnecessarily. They eat everything, re-use leftovers or

give any spare food to others. Many regard the idea of throwing good food away to be morally repugnant. Arguments range from 'what a waste', 'that's not why it was produced' and 'it represents valuable resources', to 'I didn't survive the 1945 famine by throwing good food away', 'some people are starving' or an indignant 'you just don't do it!'

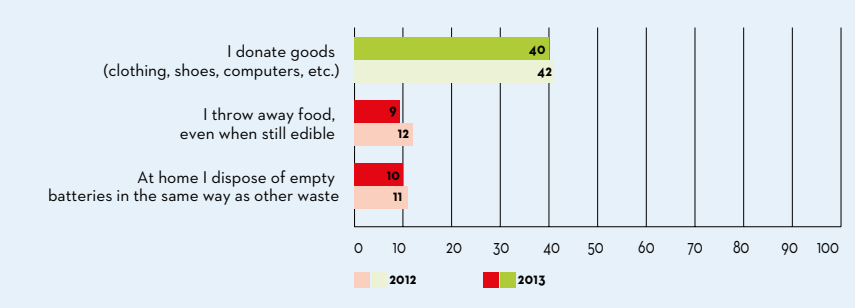


Figure 2.3. Recycling and waste management (% 'often' or '(almost) always', n = 2009, weighted results)

Older respondents display more sustainable behaviour in terms of recycling and waste management than their younger counterparts, as do those with marked altruistic values compared to respondents who are not notably altruistic. Women are more likely to donate items for re-use but are neither more or less likely to dispose of batteries in the approved manner than their male counterparts. Similarly, there is no gender difference with regard to throwing food away. Graduates (with a university degree or equivalent) are more likely to dispose of batteries in the approved manner, but education has no influence on the other aspects of behaviour examined. An analysis by income shows that those in the lower income groups are most likely to dispose of batteries alongside ordinary household refuse, while respondents with a high income are more likely to donate items for re-use.

2.4. Consumer behaviour

Consumption is increasingly a global undertaking. Food, clothing and many other products destined for the Western markets are now produced in Africa and Asia. Not only does the transport of these products account for significant fuel consumption and carbon emissions, their production places excessive demands on (scarce) water and other resources in the countries of production.

Moreover, the products are rarely environmentally responsible in themselves, and are frequently manufactured under extremely poor working conditions (Hoeks, 2013).

The consumption of 'remotely manufactured' products is one significant cause of adverse environmental impact. Another is the consumption of meat and dairy products, the production of which accounts for 18% of the global greenhouse effect and 8% of global water consumption (Steinfeld et al., 2006). Reducing the quantity of meat and dairy products we consume will therefore enhance environmental sustainability, as will the purchase of products which are certified to be socially and environmentally responsible (Spitz, 2012).

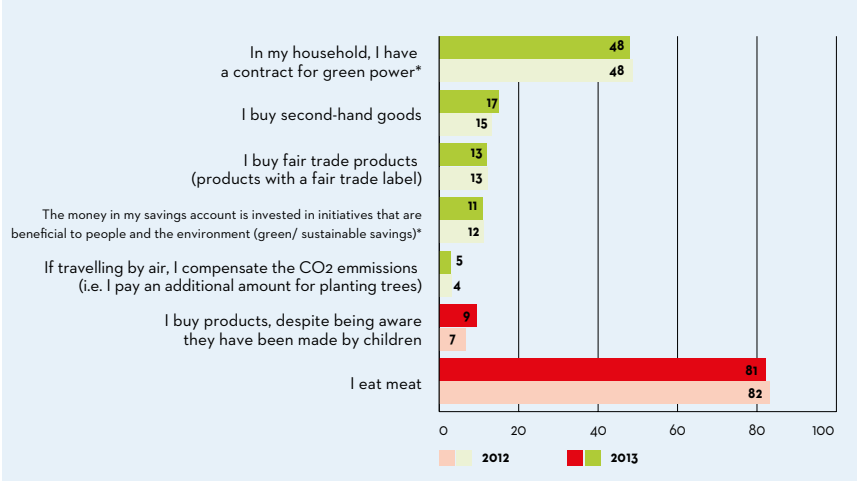


Figure 2.4. Consumer behaviour (% 'yes' (*) / 'often' or '(almost) always', n=2009, weighted results)

'Green' electricity is now commonplace in the Netherlands. Almost half (48%) of respondents have a contract under which the energy supplied to their household is guaranteed to be generated from sustainable or renewable resources (Figure 2.4). A far smaller number (11%) have a savings or investment account which guarantees to reinvest only in environmentally responsible ventures. All other forms of sustainable behaviour in this category have yet to find widespread currency. Only 13% of respondents regularly purchase Fairtrade products in preference to standard alternatives, while only 17% buy secondhand goods. Even where a product is known or can be suspected to have been made using child labour, 9% of respondents are still willing to purchase that product.

Among those respondents who travel by air, only 5% compensate for their carbon emissions by paying a voluntary 'plant-a-tree' supplement. Meat remains extremely popular in the Netherlands: the vast majority of respondents (81%) report that they eat meat 'often' or '(almost) always'.

Respondents in the lower income groups are more likely to purchase secondhand items than those with a higher level of income. Those in the very lowest income group are more willing to purchase an item which they know or suspect has been produced using child labour. In general, sustainable consumer behaviour is more prevalent among the senior age group, the exception being the use of 'green' electricity which is more common among younger respondents. Women eat meat less often than men and are more likely to purchase secondhand items. Respondents with a higher level of education are more inclined to purchase Fairtrade products and the penetration of 'sustainable' savings accounts is also higher among this group. Respondents living in the Randstad purchase a greater number of Fairtrade products and eat meat less often than those in other parts of the country, but the latter group is more likely to buy secondhand items. The other aspects of consumer behaviour show no regional variation.

2.5. Seeking information about global issues

Actively seeking information and keeping abreast of global developments are both aspects of sustainable behaviour (Kaiser & Wilson, 2004). Over 75% of respondents report that they follow the news about world problems 'often' or '(almost) always' by means of the traditional media: radio, television or newspaper. A smaller number (44%) do so online via various internet sites (Figure 2.5).

Respondents with a higher level of education follow the news more avidly than others, using both traditional and online media. Those who have marked altruistic values are more likely to follow news about global issues than those who do not. Men follow the news more often than women (using all media), as do supporters of the orthodox protestant Dutch Reformed Party SGP compared to those with other political affiliations. Younger respondents actively follow world news more often than the senior group, and those in the higher income groups do so to a greater extent than those with a lower level of income.

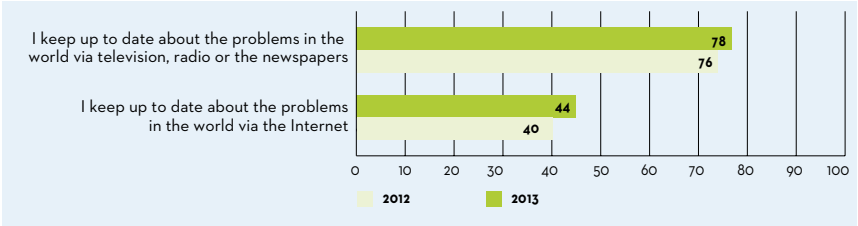


Figure 2.5. Seeking information (% 'often' or '(almost) always, n = 2009, weighted results)

2.6. Expressing an opinion on global issues

One step beyond merely keeping abreast of global issues is actively expressing an opinion about (aspects of) global citizenship. As Figure 2.6 shows, 16% of respondents will 'often' or '(almost) always' comment if they see family or friends acting in an environmentally irresponsible manner, and 56% do so 'sometimes'. Slightly fewer (13%) discuss environmental problems and issues such as poverty 'often' or '(almost) always', while a much larger number 'sometimes' discuss environmental problems (63%) or poverty (64%). Petitions can count on the active and automatic support of 5% of respondents, with 39% reporting that they 'sometimes' sign petitions.

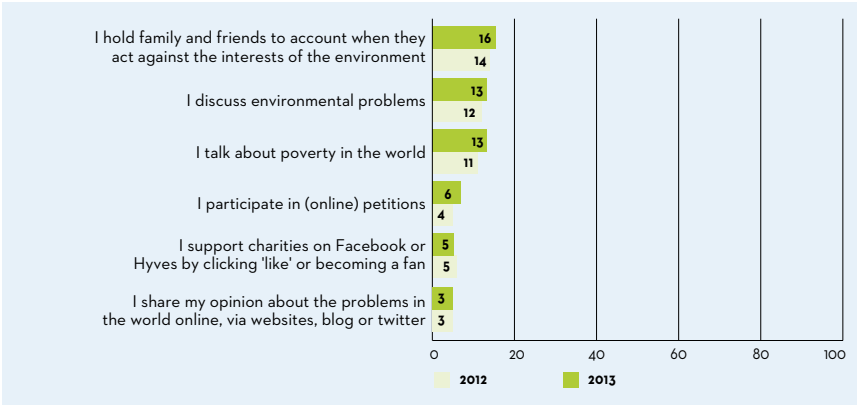


Figure 2.6. Expressing an opinion (% 'often' or '(almost) always', n = 2009, weighted results)

A small minority of respondents use online channels to publish their opinions on global issues: 6% 'often' express support for good causes by joining or 'liking' a Facebook page (or the equivalent on the Dutch social network Hyves), while 3% express their opinions by 'tweeting' or maintaining a personal blog.

Although older respondents discuss poverty and environmental problems more often, the younger age groups are more active online. They 'tweet' and write blogs more often, and support a greater number of causes by using Facebook's 'like' feature. Respondents with an above-average income discuss environmental problems more often than others. Those in the lowest income group (less than 1000 euros net per month) are more active online than those in the higher brackets. They also sign a greater number of online petitions, are more likely to express their opinion on the internet and use the 'like' feature to show support for good causes more frequently. In most cases, these respondents are young, many being students. Women are more likely to offer their opinion about global issues than men. They are more likely to discuss poverty problems and to rebuke others for any environmentally irresponsible actions. Women also sign a greater number of online petitions than men, and support more good causes on Facebook or Hyves. Men discuss environmental problems more often than their female counterparts. Graduates are more likely to comment on others' behaviour, discuss environmental problems and sign petitions than those with only secondary or further education, although the latter are more active on Facebook and Twitter. People who have marked altruistic values are generally more likely to express an opinion than those who do not.

2.7. Political participation

The survey examined three specific aspects of political participation: voting in elections, membership of a trade union or professional federation, and active 'card-carrying' membership of a political party. As shown in Figure 2.7, the majority (88%) of respondents 'often' or '(almost) always' exercise their vote in elections, while 22% are members of a union and 4% are active members of a political party.

In the behaviours relating to global citizenship examined thus far, religious adherence (measured in terms of church attendance) plays only a very minor role. However, there is a correlation between church attendance and political participation, as well as a link with charitable giving and volunteering (as discussed below). Regular churchgoers are more likely to vote and to become

actively involved in a political party than those who rarely if ever attend a service. Respondents who vote for one of the Christian parties are also more likely to turn out for an election, while those who vote for the Dutch Reformed Party SGP are more often members of a union or active members of a political party.

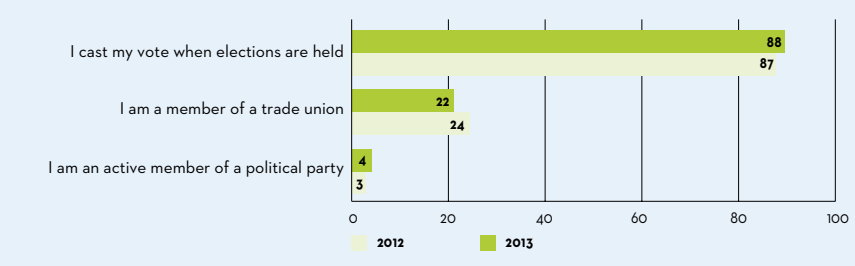


Figure 2.7. Political participation (% 'yes' (*), n=2009, weighted results)

Political participation is higher among men and the senior age group. Men are also more likely to be active within a political party or hold membership of a union. Older respondents vote in elections more often than younger respondents and are more likely to be union members. Education is also an indicator of voting behaviour, with turnout higher among those with a higher (degree or equivalent) qualification. Members of this group are also more likely to be active members of a political party, but there is no link between education and union membership. There is however a direct correlation between income and voting behaviour (the higher the income the more likely a person is to vote) and between income and union membership.

2.8. Donating to good causes

Over half of respondents (53%) make regular donations to one or more good causes by means of a (membership) subscription. Slightly fewer than half (45%) donate to organisations active in overseas development such as Oxfam Novib, War Child and Unicef.

Regular churchgoers are more likely to donate to good causes than others, and are also more likely to donate specifically to development aid organisations. Political affiliation is also an indicator of the propensity to make charitable donations, which is highest among respondents who vote for the Christian

parties, GreenLeft and the Animal Rights Party. Supporters of the smaller Christian parties (ChristianUnion and Dutch Reformed Party SGP) and the GreenLeft are also more likely to donate to organisations devoted to development causes. There is also a correlation between donation frequency and income, age (those over 35 donate more often) and altruistic values. Women are more likely than men to donate to development organisations.

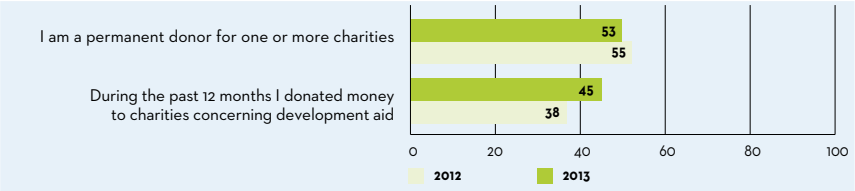


Figure 2.8. Donating to good causes (% regular donors, n=2009, weighted results)

2.9. Volunteering

2.9.1. Who are the volunteers?

The ninth and final type of behaviour examined in the survey is volunteering. Overall, 40% of respondents are active in some form of voluntary work for the benefit of their community and society at large. The primary locus of voluntary work is the amateur sports club, of which the Netherlands has many, accounting for 13%. A relatively large number of volunteers (10%) are active in the health and welfare sector, perhaps delivering 'meals on wheels' or helping out at a residential care home. Community centres, churches and similar organisations can also count on considerable support from volunteers (each accounting for 8%). The 'miscellaneous' category includes those respondents who devote their time and energy to the cultural sector, such as a library or music society.

Graduates are engaged in voluntary work to a greater degree than those with a lower level of education, as are older respondents, residents of regions other than the Randstad and regular churchgoers. People who vote for the Dutch Reformed Party SGP or for ChristianUnion are also more likely to volunteer than the supporters of other political parties. Respondents in the lower income groups are less likely to volunteer than those with an average or higher income. Almost by definition, those for whom altruistic values are important are also more likely to engage in some form of voluntary work.

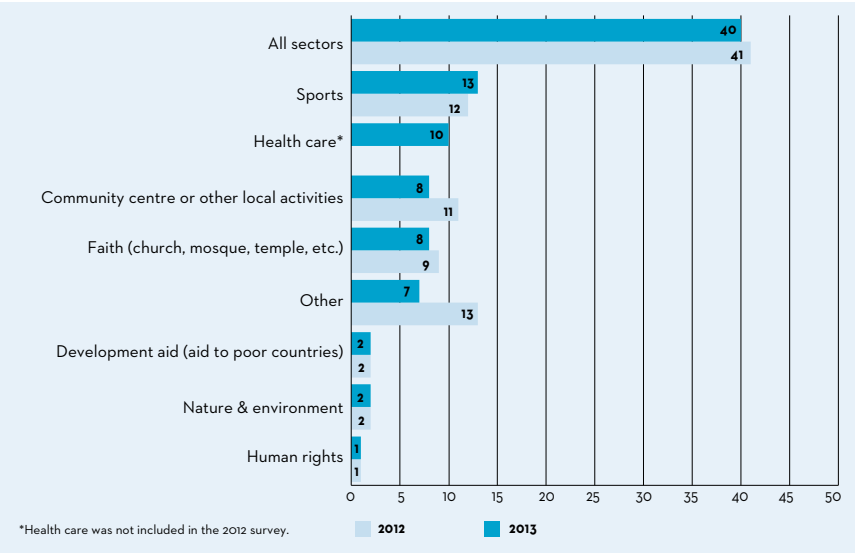


Figure 2.9. Volunteering by sector (% of volunteer total, n=2009, weighted results)

2.9.2. Do the Dutch volunteer on a regular basis?

In addition to examining the sectors in which people are active as volunteers, we also considered the regularity with which they perform their voluntary work. As Figure 2.10 shows, 76% of volunteers who give their time to the church or other ideological organisations, human rights advocacy, health and welfare or 'miscellaneous' sectors do so at least once a month. The sports sector also shows a significant majority (64%) of volunteers who give up their time at least once a month. Of those who work for the local community, 65% do so with similar frequency, while the figure is 50% for development cooperation activities, falling to 38% in the nature and environment sector.

Older respondents, graduates, people living outside the Randstad and regular churchgoers are more likely to perform voluntary work at least once a month than younger respondents and those with lower educational qualifications, residents of the Randstad or non-churchgoers. Respondents who vote for the Dutch Reformed Party SGP or ChristianUnion are also more likely to volunteer than those with other political affiliations. Those with an average or median income engage in voluntary work to a greater extent than those in either the higher or lower income groups. Finally, respondents who

have marked altruistic values are better represented within the group who perform voluntary work at least once a month than those who do not.

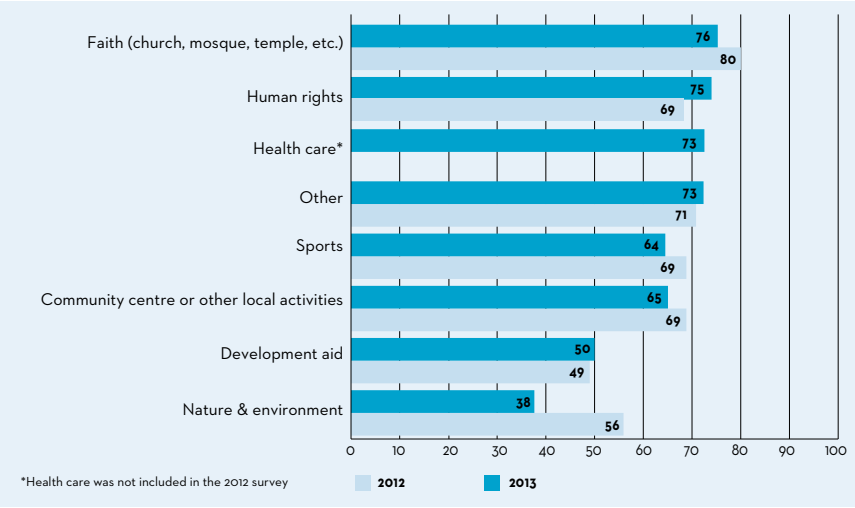


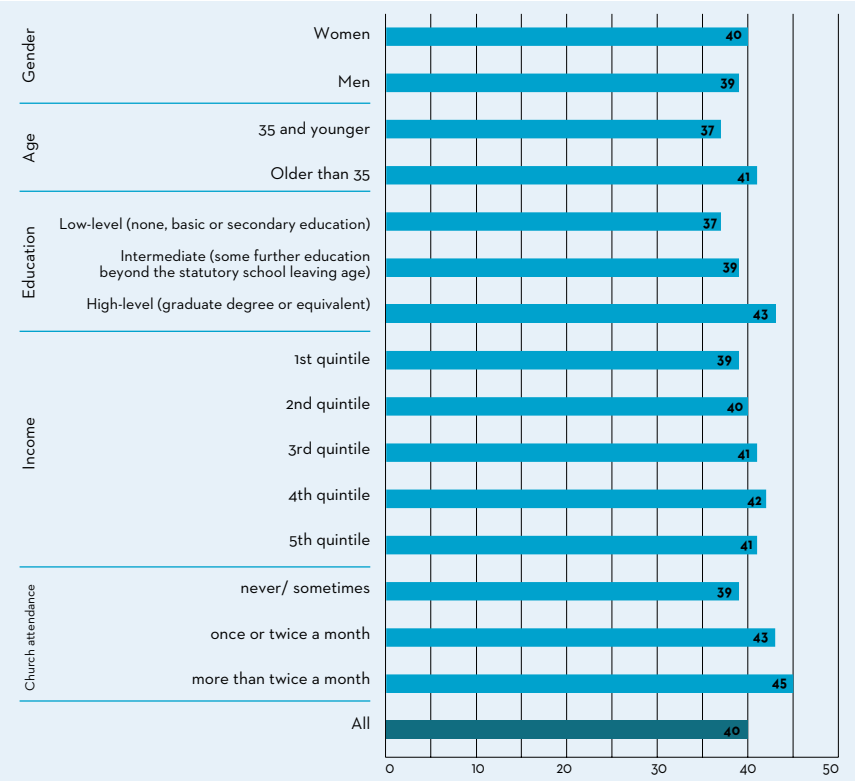
Figure 2.10. Voluntary work at least once per month, by sector (% volunteers, weighted results)

2.10. Global Citizenship Index

The nine behaviours described in preceding sections have been combined to produce a 'Global Citizenship Index', on which the individual can score in the range 0 to 100. A score of 100 indicates that the person concerned has displayed all nine behavioural aspects of global citizenship 'often' or '(almost) always' during the past year. A score of 0 indicates that the person concerned has displayed the behaviours only sometimes, if at all. Taking the respondent group as representative of the entire population of the Netherlands, the average score on the 2013 Global Citizenship Index is 40.

As shown in Figure 2.11, certain subgroups achieve higher or lower average scores. The classification is based on certain underlying characteristics identified by the existing literature as having some correlation with sustainable or prosocial behaviour in the broader sense. For example, those with marked altruistic values, whereby they spontaneously show concern for others with no thought of material gain, may also be expected to show greater concern for social and environmental sustainability, and this concern is likely to be reflected in their behaviour (see Carabain et al. 2012a).

There are disparities both within and between the subgroups. Gender is least relevant in this respect: women achieve an average index score of 40 compared to 39 for men. The differences in terms of other characteristics are somewhat more marked. The senior respondents, for example, score four points higher than those in the younger age group. The greatest disparities are to be seen in terms of religious adherence (measured by church attendance) and education. Graduates and regular churchgoers conduct themselves as global citizens more consistently than those with a lower level of education and those who rarely (if ever) attend church. Income has a subtle influence.[2] As income rises, so does the score on the Global Citizenship Index, but only in the first four quintiles. The score then falls slightly in respect of respondents in the very highest income bracket.



Figuur 2.11. Global Citizenship Index classified by gender, age, education, income and church attendance (average scores on scale of 0-100, n=2009, weighted results)

Those with marked altruistic values achieve higher average scores than those for whom such values are less important. Respondents who have frequent contact with other cultures also show a higher score, as do those who express trust in society and its institutions.

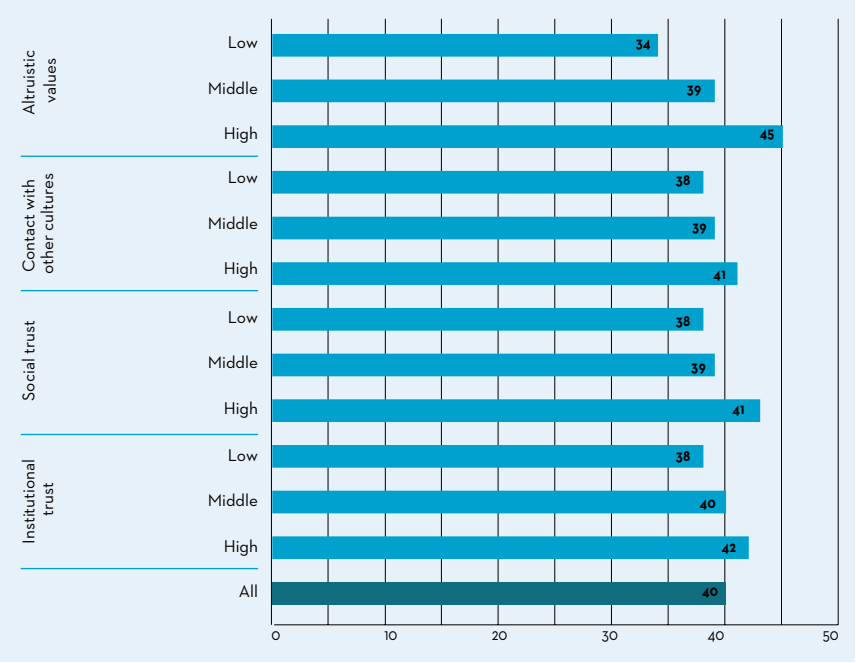


Figure 2.12. Global Citizenship Index: effect of altruistic values, contact with other cultures, social and institutional trust (average scores on scale of 0-100, n=2009, weighted results)

[2] Our analysis is based on the net monthly income as stated by the respondents themselves. This income comprises the salary, benefit payments or pensions of both the respondent and his or her partner, i.e. it is the household income. The incomes have been grouped into five brackets or 'quintiles'. The first quintile includes the 20% of respondents with the lowest income, and the fifth quintile the 20% with the highest income.

2.11. Conclusions

This chapter has offered an overview of the degree to which Dutch citizens demonstrate sustainable behaviour directed towards nature and the environment on the one hand, and social and economic justice on the other. Sustainable behaviour with regard to the environment, and thus concerned with conserving our planet and its resources for future generations – 'stewardship' – shows a varied picture. The majority of Dutch people know better than to leave their mobile phone chargers plugged in, and most will not leave the tap running while they brush their teeth. However, a significant number own and use a tumble dryer. The car is rarely used for short local journeys but travelling by train remains relatively uncommon. Almost one in two households have a contract for 'green' electricity, but eight people in every ten consume meat on a regular basis. Only in the area of recycling and responsible waste management do Dutch citizens consistently display sustainable behaviour. A small minority (10%) dispose of batteries along with other domestic waste, but only 9% will throw away food that remains edible. A relatively high number (40%) pass on unwanted items such as clothing, appliances and furniture to be used by others. We therefore see that some aspects of environmentally sustainable behaviour have achieved far greater currency than others.

The Dutch public's sense of social engagement is demonstrated by behaviour directed towards other members of the (global) community. A high level of engagement is suggested by the fact that three out of four people follow news about global issues (either through the traditional media or online) while over 80% exercise their right to vote in elections. Many people donate money to good causes by means of a regular subscription, while some 40% (regularly) engage in voluntary work. However, few people are willing to point out others' non-sustainable behaviour, and relatively few express their opinions on Twitter or in personal blogs. Similarly, active membership of a political party, trade union or professional federation is notably low.

2.11.1. Differences between subgroups

Income

Among the higher income groups, sustainable behaviour is mostly shown in the form of social engagement. Members of these groups are more likely to follow world news, discuss environmental problems, vote and be active members of a union or professional federation. They also donate to good causes and engage in voluntary work to a greater extent than those in the lower income groups.

However, people with a lower income perform better in those aspects of global citizenship which are concerned with nature and the environment. They are less likely to own and use a tumble dryer, they travel by train more often, they use the car less often and take fewer holidays involving air travel. However, they donate items for re-use less often than those in the higher income brackets. Their sustainable behaviour would seem to be prompted by the need for thrift: it is a product of their limited disposable income. The relationship between income and global citizenship is examined in greater detail in Chapter 5.

Religion

Religious adherence, measured by frequency of church attendance, seems to have greatest influence in terms of political participation, donating to good causes and volunteering. In each of these domains, the more often a person attends church the more likely he or she is to display the behaviour associated with global citizenship.

Region

The region in which people live, which for the purposes of our study is classified as the 'Randstad' (the western conurbation of the Netherlands) or 'elsewhere', has only a very minor influence on sustainable behaviour. The main differences are to be seen in terms of mobility, which is to be expected given the nature of the Randstad's transport infrastructure compared to that of the rest of the country. Residents of the Randstad are less likely to use the car for short local journeys; they travel by train more often and are more likely to own a hybrid car. People living elsewhere take fewer holidays involving air travel. Slight regional differences can be seen in consumer behaviour; people in the Randstad eat less meat and purchase a greater number of Fairtrade products, while those elsewhere are more likely to purchase secondhand items. Residents of the Randstad have a lower rate of volunteering than those elsewhere.

Education

For the purposes of the study, we classify three levels of education: higher (graduate degree or equivalent), intermediate (some further education beyond the statutory school leaving age) and lower (basic or secondary education). Overall, graduates achieve higher scores on the Global Citizen Index. They are less likely to own a tumble dryer, they purchase a greater number of Fairtrade products and more likely to have a 'green' investment or savings account. People with higher educational qualifications are more likely to discuss environmental problems and to rebuke family and friends for any non-sustainable behaviour.

They are more active in both politics and voluntary work. Interestingly however, it is those with a lower level of education who make greatest use of Twitter and the Facebook 'like' feature to show their support for good causes.

Gender

Women show a slightly higher degree of global citizenship than men. However, gender is by no means relevant in all behavioural domains. Although women are less likely to leave the mobile phone charger plugged in or taps running, they use tumble dryers just as frequently as men. Very little gender difference can be seen in terms of recycling, mobility and consumer behaviour. In only four of the fourteen indicators do women show a higher degree of sustainable behaviour than their male counterparts. In the environmental domain, women tend to use the car less for short local journeys, donate to environmental causes more often and are more willing to purchase secondhand items. They also eat less meat. In the social domain, the differences are slightly more marked. Women are more likely to express an opinion about poverty, sign petitions, show support for good causes online, and rebuke family and friends for any lack of environmental awareness. Men are more likely to seek information about global issues and discuss environmental problems. They are also more politically active than women.

Age

As with gender, age does not influence every aspect of global citizenship in the same way. Older respondents tend to show a higher degree of sustainable behaviour, although they are more likely to own a tumble dryer than those in the younger age group. They travel by train less often. The members of the younger age groups are more likely to have opted for 'green' electricity; they follow news about global issues more assiduously, they show support for good causes online more often, and are more likely to maintain an online blog. In all other aspects, they lag behind the more senior respondents, who are more politically active and more willing to an express an opinion about global issues. They also donate to good causes more often and engage in voluntary work to a greater extent.

Altruistic values

The degree to which a person holds certain altruistic values appears to be a good predictor of all nine types of behaviour, and of his or her overall score on the Global Citizenship Index. There is a clear and direct correlation between altruistic values and global citizenship, which is also influenced by a person's

confidence in society and its institutions and by contact with people from other cultures. Those with a high degree of social and institutional trust, and those who have frequent intercultural contact, are far more likely to behave in a manner befitting the global citizen.

In Chapters 4 and 5 we consider the differences between the 2012 and 2013 results in greater detail before going on to examine the interaction between personal characteristics and global citizenship.

CHAPTER 3

PRINCIPLES

Global citizenship is based on the principles of human equality, mutual dependency and shared responsibility. While the previous chapter has focused on behaviour, this chapter examines the degree to which the Dutch public endorses these principles. Respondents were presented with a number of statements and asked to indicate how strongly they agreed or disagreed. Following a discussion of the results, we examine the differences between the respondent subgroups.

3.1. Human equality

Respondents were asked to evaluate eight statements relating to the equality of all people worldwide. More specifically, the statements examined equal opportunity, religion, perceptions of superiority, standards and values, and freedom of expression. Figure 3.1 shows the percentage of respondents who agree with each statement. For example, slightly more than two thirds (68%) find it unjust that children in developing countries do not enjoy the same opportunities that they have been given. However, precisely the same number believe that they have a greater entitlement to a job in the Netherlands than someone from Poland. Many respondents endorse the equality of religions and of their standards and values. A significant majority (58%) consider Muslim people and Christian people to be entirely equal. A slightly smaller percentage (44%) consider Islam to be equal to Christianity. Fewer than a third of respondents (29%) state that they would prefer to live next door to someone of the same cultural background as themselves. The percentage of respondents who consider their own culture 'superior' to others is also low, at just 20%. Almost twice as many people (39%) believe that the Netherlands is a richer, more prosperous country because 'we do things better.' The contention that freedom of expression is less important for people in developing countries is endorsed by only 20% of respondents. In short, the vast majority of respondents, and hence the Dutch public, endorse the principle of the equality of all people, the only notable exception being in the field of employment opportunity.

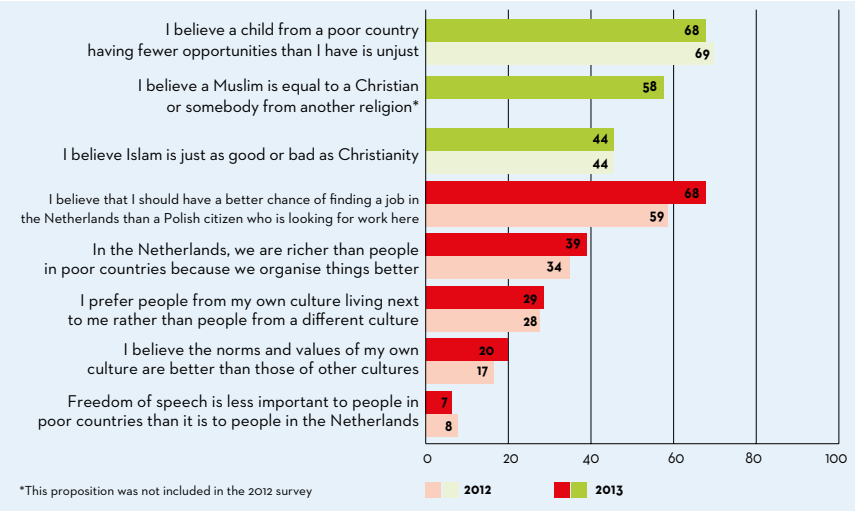


Figure 3.1. Equality (%'agree' or 'strongly agree', n=2009, weighted results)

Some differences can be seen between the subgroups in terms of the number who 'agree' or 'strongly agree' with the various statements. Respondents with a higher level of education tend to endorse the principle of human equality more strongly, as do those with marked altruistic values or a higher degree of confidence in society and its institutions. Intercultural contact also leads to a more positive attitude towards equality. Regular churchgoers are more likely to agree that freedom of expression is important for all people, compared to those who rarely or never attend church. They also attach greater importance to equal opportunities for children in developing countries. Religious adherence also influences responses to the statement concerning the equality of Islam and Christianity. Respondents who attend church on a regular basis are less likely to place the two religions on an equal footing.

Women attach greater importance to equality than men, except with regard to employment opportunity in the Netherlands and the equality of Islam and Christianity. No gender difference can be seen in the responses to either of these statements. Age appears to have only a very limited influence on opinions regarding equality. Younger respondents are slightly more likely to (strongly) agree with the contention that a Muslim is equal to a Christian (or someone of any other religion). The senior respondents are more likely to agree that the standards and values of all cultures are equal.

3.2. Mutual dependency

The principle of mutual dependency refers to the fact that there are relationships between countries, communities and individuals throughout the world, whereby the behaviour of people 'here' affects the lives of people 'there' and vice versa. As Figure 3.2 shows, the majority (77%) of respondents are aware that they are able to buy inexpensive clothing in the Netherlands because the textile workers who produce it in other countries are paid extremely low wages. Moreover, 66% of respondents (strongly) agree that the Dutch climate is directly influenced by the number of trees felled in the Brazilian rainforests. Very few respondents (4%) agree with the suggestion that the Netherlands will not be affected by the melting of the polar ice caps, while a slight majority (52%) agree that the Netherlands' immigration policy, particularly with regard to the acceptance of refugees and asylum-seekers, determines the number of people who will apply for asylum in other European states. A similar number (50%) agree or 'strongly agree' that the rich countries derive a direct benefit from providing aid to other countries. A slight minority (42%) of respondents acknowledge that they are able to make a personal contribution to solving global problems, while only 6% (strongly) agree that the Netherlands is not economically reliant on other countries, and even fewer (3%) agree that the Netherlands is in no way disadvantaged by high unemployment in other countries.

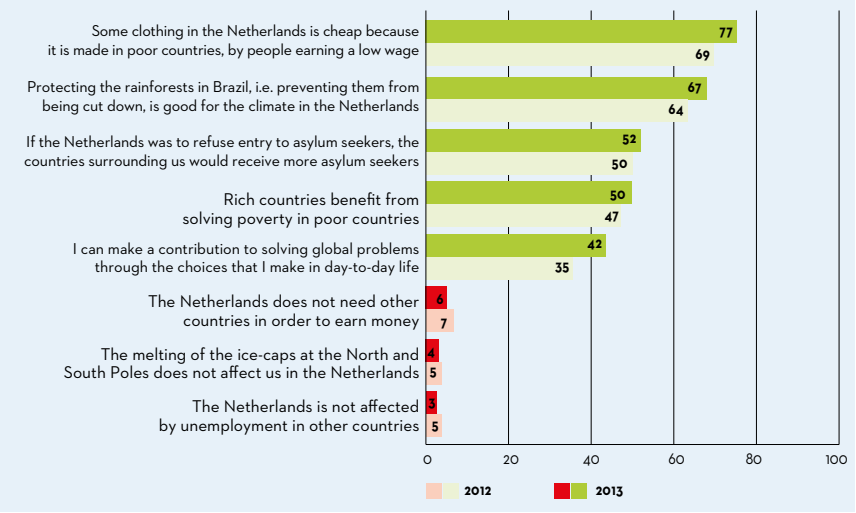


Figure 3.2. Mutual dependency (% 'agree' or 'strongly agree', n=2009, weighted results)

In general, respondents with marked altruistic values and those with a high degree of confidence in society and its institutions are more inclined to endorse the principle of mutual dependency. Respondents who have more frequent contact with people from other cultures are more aware of that dependency than those who have little or no such contact. There is also a direct positive correlation between educational level and acceptance of the principle of mutual dependency. Supporters of GreenLeft and the Animal Rights Party show the greatest awareness of mutual dependency, particularly in their responses to the statements concerning the polar icecaps, the Brazilian rainforests and cheap clothing from low-wage countries. The degree to which people support the principle of mutual dependency is almost entirely unaffected by age, gender or income. Women are more likely than men to recognise that they can make a person contribution to solving global problems, while men are more likely to agree that the Netherlands relies on other countries for its economic prosperity. Women endorse the statement concerning the effects of refusing asylum seekers more often than men. Regular churchgoers agree with these two statements to a greater extent than those who rarely if ever attend church. Moreover, regular churchgoers tend to show greater awareness of the working conditions under which cheap clothing is produced.

3.3. Shared responsibility

The third principle of global citizenship is concerned with the individual's acceptance of shared responsibility for solving global problems. This goes beyond providing aid to the victims of natural disasters. It entails addressing more complex issues such as poverty and environmental problems in the developing countries. A significant majority of respondents (73%) believe that the Netherlands should formally censure those countries in which abuses of human rights take place (Figure 3.3). Other areas in which there is a marked feeling of shared responsibility include aid for the victims of natural disasters. Just under half of the respondents (46%) regard finding solutions to other global problems as a national responsibility, i.e. that of the government. Somewhat fewer (28%) feel a personal responsibility with regard to poverty elsewhere in the world. However, this does not mean that the Dutch public believe that the Netherlands should distance itself from such problems. Only 27% of respondents agree (or 'strongly agree') that the government should focus solely on problems within our country. There is even greater support for action addressing environmental issues.

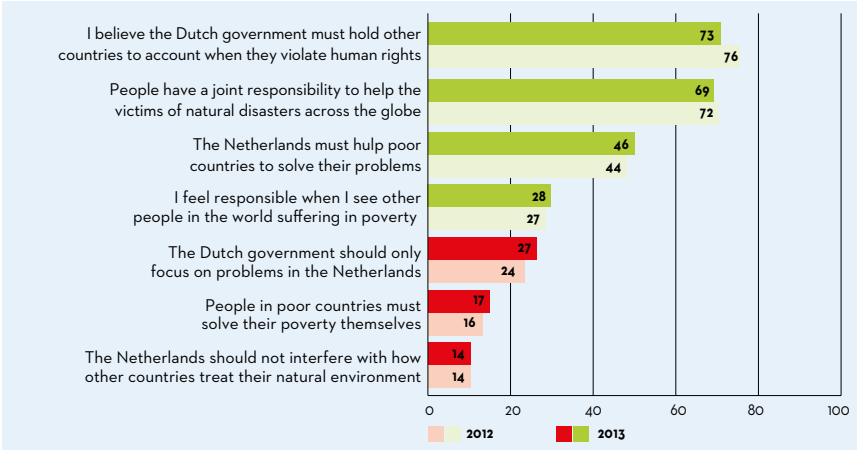


Figure 3.3. Shared responsibility (% 'agree' or 'strongly agree', n=2009, weighted results)

Graduates are more likely than others to (strongly) agree that they bear some personal responsibility for solving global issues, as do regular churchgoers. Respondents who generally vote for one of the two smaller Christian parties (Dutch Reformed Party SGP and ChristianUnion), the Animal Rights Party or GreenLeft also show greater awareness of shared responsibility than the supporters of other parties. The belief that everyone bears some responsibility is greatest among the subgroup with marked altruistic values and those who have a high degree of confidence in society and its institutions. There is also a visible gender difference, with women tending to accept responsibility to a greater degree than men. The female respondents also show greater support for the Netherlands' direct involvement in human rights issues elsewhere in the world, and for national efforts to relieve poverty in developing countries. As with the principle of global interdependency, support for that of shared responsibility is unaffected by age.

3.4. Conclusions

The three principles of global citizenship – human equality, mutual dependency and shared responsibility – are widely endorsed by the Dutch public. Belief in equality is reflected by their general tolerance for other religions and cultures. The Dutch also wish to see people in other countries enjoying the same opportunities that they have been given. However, they believe that people of Dutch nationality should be given preference on the Netherlands' employment market. The principle of mutual dependency – whether economic or with regard to the

effects of climate change – is also endorsed by the majority. The principle of shared responsibility, which is in part an extension of that of interdependency, is accepted as a given by a large number of respondents, particularly with regard to human rights and (aid to the victims of) natural disasters. There is a somewhat lower level of awareness and support with regard to other, more complex problems, such as poverty reduction.

Education is a significant predictor of support for the three principles, with graduates more likely to endorse them than respondents with a lower level of education. Similarly, respondents with marked altruistic values and those with a high level of confidence in society and its institutions find each of the three principles more important than those who show a lesser degree of altruism or confidence. Frequent contact with people of other cultures also has a positive influence on attitudes towards equality and global interdependency.

The effect of religious adherence is greatest in terms of the sense of shared responsibility for solving global issues. Regular churchgoers are more likely to acknowledge a responsibility. Supporters of the smaller Christian parties (ChristianUnion and Dutch Reformed Party SGP) agree with the statements concerning shared responsibility more often than those who vote for other parties. The regular churchgoers are, however, less inclined to agree that all religions are equal.

This chapter has focused on how education, altruistic values, social and institutional trust and religion influence the level of support for the three principles of global citizenship. In contrast to the behavioural differences described in Chapter 2, we find that income, age and gender have no significant effect.

CHAPTER 4

DEVELOPMENTS IN BEHAVIOUR AND ATTITUDES

The current survey is part of an ongoing 'longitudinal' study, i.e. the same questionnaire is presented to the same respondent group each year. This approach enables a thorough investigation of how global citizenship in the Netherlands is developing over time. In this chapter, we examine the group of respondents (n=1764)[3] who took part in the survey in both 2012 and 2013. The results enable us to compare annual averages as well as shifts in attitudes and behaviour at the individual level.[4]

First, we consider the deviation in the average scores for 2012 and 2013 at group level. Because focusing solely on these average scores would obscure differences at the individual level, we then go on to examine the internal dynamic. It is possible, for example, that some people now purchase Fairtrade products more often, while others do so less frequently. The overall average would then remain constant, although there are clear shifts in behaviour at the individual level.

4.1. Behaviours

4.1.1. Behaviour: average scores

The average scores for the various behavioural indicators among the longitudinal respondent group show very little year-on-year difference, and therefore reflect the findings discussed in Chapter 2. Almost all behaviours remain virtually unaltered: there has been no overall increase or decrease in the purchase of Fairtrade products, meat consumption or the frequency with which secondhand items are donated for re-use, for example. There are however a few notable exceptions.[5]

[3] The longitudinal group is not representative of Dutch society as a whole. The figures presented in this chapter are based on the *unweighted* results, whereby there may be some discrepancy with those applying to the general public. Our analyses are subject to a statistical test which takes the longitudinal nature of the data into account.

[4] We use a paired t test in the case of interval variables and the McNeman test for dichotomous variables (Adedokun & Burgess, 2012).

[5] The discussion in this chapter is confined to the most notable findings. Other figures and results are available on request.

Greater interest in world news

Respondents are now more likely to follow the news about global issues, relying on both the traditional and online media (Figure 4.1). In the 2012 survey, 40% of respondents reported following the news online. In 2013, the figure rose to 44% (p=0.001). Moreover, respondents now discuss world poverty more often (p=0.017). This increase in attention for global issues may be due to the widespread media coverage of major conflicts, such as those in Syria and Egypt, and the ongoing global economic crisis. It may also be due to an increase in the number of online news sources and in the sale of portable devices such as smartphones and tablet computers which offer news 'on tap', at any time and at any location.

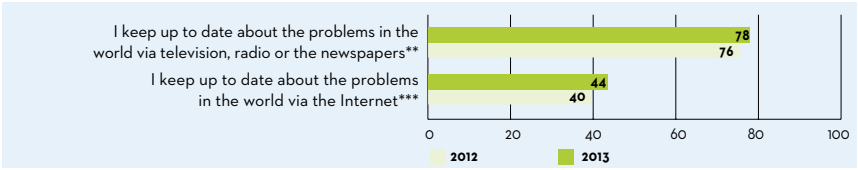


Figure 4.1. Seeking information (% 'often' or '(almost) always', n=1764, unweighted results)
****p<0.001, **p<0.01, *p<0.5*

More support for good causes via social media

Another trend would appear to be an increase in the support shown for good causes on social media channels such as Facebook and Hyves (Figure 4.2). This method of demonstrating personal support for a cause is relatively new and seems to be growing in popularity.

Less food wastage

People are being more economical with food: in the 2012 survey, 11% of respondents reported that they 'often' disposed of food that was still edible. In 2013, this figure had fallen to 9 % (Figure 4.3). This may be the result of various public awareness activities conducted during the past year, such as the DamnFoodWaste event and the 'throwaway test' conceived by the environmental group Milieu Centraal. Various private initiatives such as thuisafgehaald.nl (a site enabling users to share meals) may have played a part in this development. There may also be purely economic motives: given the current difficult economic climate in which food prices continue to rise, people may be more inclined to 'watch every penny' (or cent). This theory seems to be supported by an increase in the number of respondents who report that they purchase secondhand items, from 15% in 2012 to 17% in 2013 (Figure 4.4).

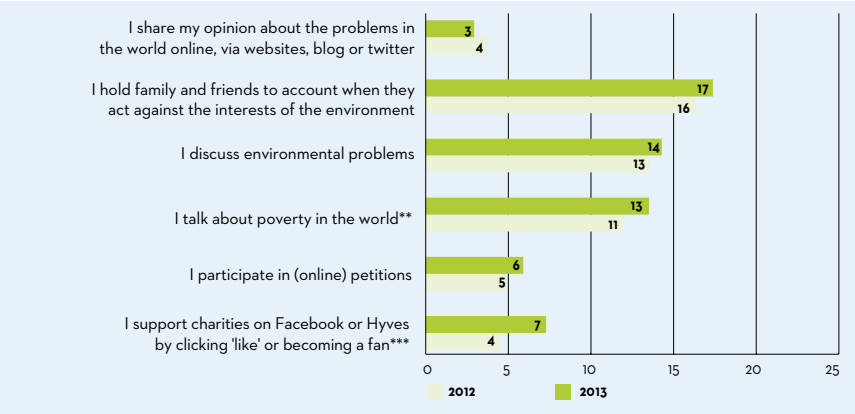


Figure 4.2. Expressing an opinion (% 'often' or '(almost) always', n=1764, unweighted results)
****p<0.001, **p<0.01, *p<0.5*

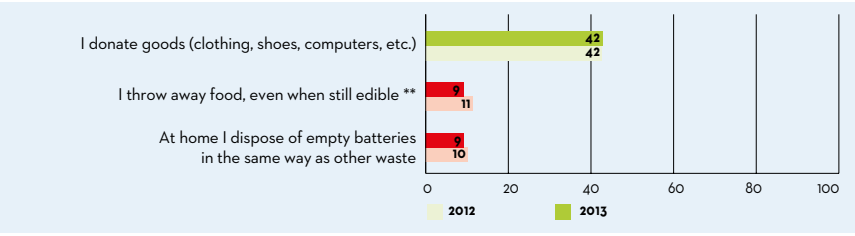


Figure 4.3. Recycling and waste management (% 'often' or '(almost) always' n=1764, unweighted results)
****p<0.001, **p<0.01, *p<0.5*

Increase in purchase of products made using child labour

The developments described thus far are all positive: the members of the longitudinal group are now more likely to display behaviour which promotes the sustainability of society and the environment. However, there is also one notable negative change in that there is a significant increase in the purchase of products known or suspected to have been manufactured using child labour (Figure 4.4). This is remarkable given that child labour itself is generally condemned. In April 2013, NCDO published the findings of a study prompted by the Rana Plaza factory disaster in Bangladesh, which revealed that people are willing to pay (significantly) more for a garment if accompanied by guarantee that children under the age of 14 were not involved in its production (Boonstoppel & Carabain, 2013). It therefore seems unlikely that people have deliberately opted to purchase

products which they know to have been made using child labour. Rather, public awareness of the working conditions in the low-wage countries may have grown due to media coverage and the efforts of various organisations. The increase is therefore probably due to greater knowledge of those conditions, rather than any actual change in consumer behaviour.

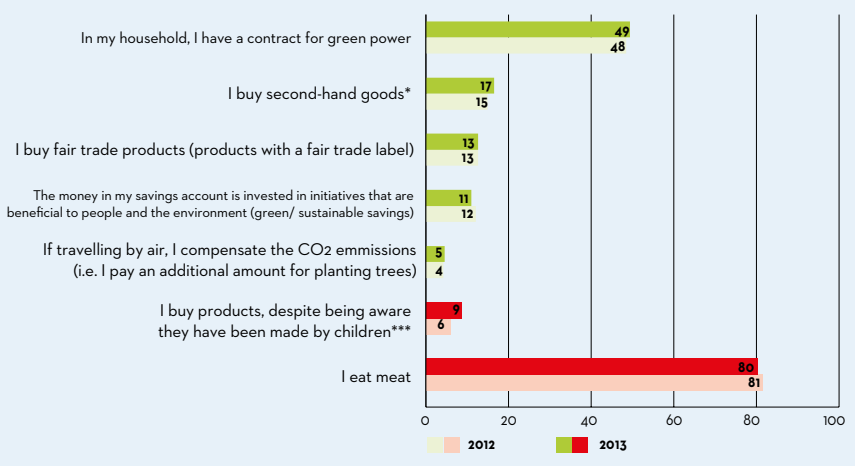


Figure 4.4. Consumer behaviour (n=1764, unweighted results)
****p<0.001, **p<0.01, *p<0.5*

4.1.2. Behaviour: changes at the individual level

As noted above, average scores can obscure significant developments at the individual level. Interesting information which might explain any deviation in those average scores would then remain unexplored. For example, is it those respondents with a lower disposable income who are less inclined to throw food away, whereupon we can indeed explain the decrease in food wastage in terms of financial motives?

This section attempts to provide insight into various aspects by examining the changes in behaviour at the individual level, i.e. by applying the 'individual deviation' in each respondent's score from one year to the next. That deviation is calculated by subtracting the 2012 score for a given item from the same respondent's 2013 score.[6] Where the difference is positive (>0), we may speak of an improvement in behaviour. Conversely, a negative score (<0) indicates a deterioration in behaviour. Where the behaviour remains

unaltered, the deviation score is 0. Using the deviation scores, we can then determine which subgroups have shown an improvement or a deterioration in sustainable behaviour compared to the 2012 results.

Sustainable behaviour in the social and community sphere (voluntary work, donating money to good causes and political participation) seems to have remained largely stable (Figure 4.5). Over 80% of respondents show no change whatsoever, either positive or negative. In terms of active membership of a union or political party, the figure is actually over 90%. The remaining respondents have indeed altered their behaviour in some way during the past year, whereupon the number who have done so in a positive way is broadly equal to the number who have done so in a negative sense, hence the stable overall average. For example, 8% of respondents have taken up some form of voluntary work in the past year, but a comparable number (9%) have discontinued their involvement. In all other behavioural domains (other than 'green' investment or savings accounts) we see somewhat greater variation at the individual level.[7] On average, approximately two-thirds of respondents show stable behaviour, while a third show either a positive or negative shift. A number of developments are particularly notable.

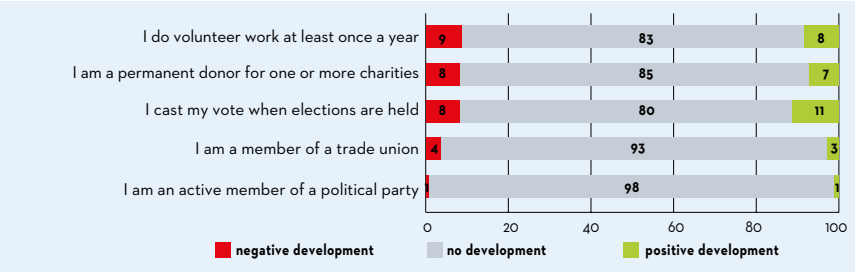


Figure 4.5. Development in social sustainable behaviour 2012-2013 (scale scores, n=1764, unweighted results)

[6] The deviations scores are calculated on the basis of the original four-point scale items rather than the constructed dichotomous items (0 'never/sometimes' versus 1 = 'often/always') used throughout the remainder of the report. This broader classification would obscure any shift from, say, 'never' to 'sometimes' since both account for a score of 0 within the dichotomous variables.

[7] This is partly determined by the nature of the question and how it is framed. The above items are measured at the nominal level (0/1) while all other questions are measured at the ordinal level (using a four-point scale). Where there is a greater number of response options, and hence more differentiation in the responses themselves, there is automatically a greater likelihood of shifts becoming visible.

Discussing global poverty

Respondents whose own disposable income is limited are now more likely to discuss global poverty than in 2012. Those on relatively low incomes, with no paid employment, dependent on pensions or benefits and who do not own their own homes, may well feel a greater sense of solidarity with poor people in other countries. Not only is there a greater relative shift in attitude among the low income group, its members discuss world poverty more often than those in a better financial position. Although this difference was visible in 2012, it has become even more marked.

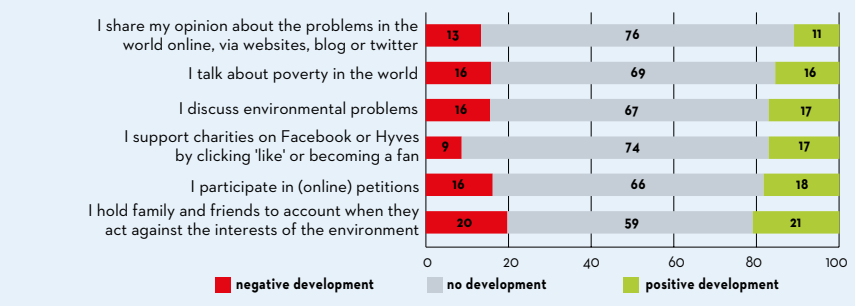


Figure 4.6. Development in discussing world problems 2012-2013 (scale scores, n=1764, unweighted results).

Following world news

Another conspicuous development at the personal level is the degree to which respondents follow the news about global issues. As noted in the preceding section, the overall change is positive. However, the deviation scores reveal that a significant number of respondents (22%) now follow world news less assiduously (Figure 4.7). Although the net increase remains significant (and positive) it is a general trend which certainly does not apply to all. Non-graduates in particular can be seen to have increased their news consumption via the traditional media. It must be stressed that this does not mean that they now follow the news more often than graduates, only that their positive development in this respect is greater than that of the graduate subgroup. In terms of following the news online, the opposite applies: it is the graduates who show a greater positive development.

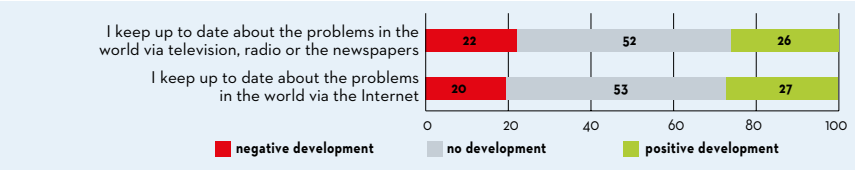


Figure 4.7. Development in following world news 2012-2013 (scale scores, n=1764, unweighted results)

Food wastage

Similar variation can be seen in terms of food wastage: while 19% of respondents show a positive development, 16% are now less likely to avoid unnecessary waste than in 2012 (Figure 4.8). It seems to be the younger respondents (aged 35 and under) who now throw away less food than they did in 2012. This bears out the findings of another (forthcoming) NCDO report on the exchange economy in the Netherlands. It reveals that new initiatives such as websites through which users can exchange food (e.g. www.thuisafgehaald.nl) are most popular among the under-35 age group. Limited disposable income and the desire to save money do not appear to be direct motives for avoiding food wastage. Although respondents in the lower income groups do throw away less food when measured in absolute terms, they have become no less likely to do so than the members of the higher income groups.

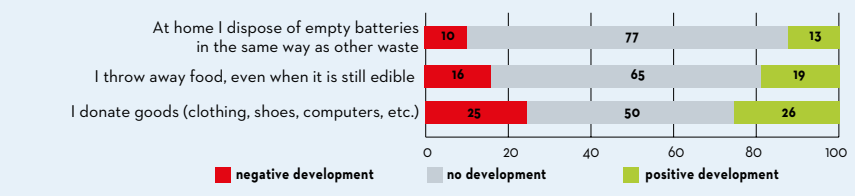


Figure 4.8. Development in waste management and recycling 2012-2013 (scale scores, n=1764, unweighted results)

Stable behaviour?

Based on the changes at the personal level, a slight adjustment to the results at overall level is required. For example, the overall increase in the number of people who follow the news is counterbalanced by the fact that many now read newspapers less often. At the same time, we see many (positive) changes at the individual level which are not reflected by the average scores, as Figure 4.8 illustrates. For example, the group average alone would lead us to conclude that there has been no significant change in the number of people who donate items

to be re-used by others. However, an examination of behaviour at the individual level reveals that there has indeed been a significant development, with no fewer than 26% of respondents reporting that they now donate secondhand goods more often than they did in 2012. However, this increase is almost entirely offset by the 25% who now do so less often.

Once again, we see that the stable behaviour suggested by the average scores does not imply that there has been no development in global citizenship within Dutch society.

4.2. Global Citizenship Index

As noted in Chapter 2, the scores for all the various types of behaviour combine to form the 'Global Citizenship Index', which provides an overall indication of the degree to which people conduct themselves as global citizens. A comparison of the 2012 and 2013 average index scores (for the longitudinal respondent group) shows a slight increase. In 2012, the average was 39.5; in 2013 it is 40. The difference is statistically significant (p=0.001).

As we have seen, there have been more behavioural shifts at the individual level than would be suggested by the overall average scores. This also holds true of the index score, in which there is considerable variation at individual level (Figure 4.9). Only a minority (20%) of respondents have maintained the same index score from one year to the next. Of course, this does not mean that all aspects of their behaviour have remained unaltered. Some may have opted to travel by train more often while also purchasing fewer Fairtrade products. The differences in their scores for these two types of behaviour then cancel each other out. A greater number of respondents (36%) achieve a lower index score in 2013: they show a lesser degree of sustainable behaviour than in 2012. However, the largest group (43%) is made up of those who show a net increase in sustainable behaviour. Moreover, the average increase in their index score (6.81) is slightly higher than the average decrease (-6.65) seen among those whose sustainable performance has deteriorated. Although this difference is not (statistically) significant, the positive shift at the overall group level is indeed significant, given that in absolute terms the respondents achieving an improvement (N = 762) outnumber those who have lost ground (N=642).[8]

[8] There are a few outliers within both groups: respondents who show either a particularly marked improvement (max. 47 points) or an equally marked deterioration in performance. Nevertheless, they do not account for the observed overall development. Even when the outliers at both ends of the scale are excluded, the average index score shows a slight increase.

Figure 4.9 Development in Global Citizenship Index 2012-2013 (n=1764, unweighted results)

We can also see a 'levelling out': those with an improved index score in 2013 had a significantly lower score in 2012 than those in the group with deteriorating performance. In other words, the 'low end' in 2012 has risen, while the 'top end' has fallen, resulting in a convergence of the two groups. This does not, however, represent a reversal of roles. Those who achieved relatively high scores in 2012 continue to outperform those with relatively low scores. In the majority of cases, a high score in 2012 is matched by a relatively high score in 2013 as well (p=0.001).

It is not possible to compile a clear profile of the groups which show the greatest improvement or deterioration between 2012 and 2013. There are no significant differences between the 'risers' and 'fallers' in terms of demographic characteristics such as age and education.

4.3. Principles

It is not impossible –indeed it is probable – that attitudes with regard to aspects such as human equality change over time in response to developments in the Netherlands and elsewhere. In this section, we examine whether this is indeed the case. How stable are opinions and attitudes with regard to the three principles of global citizenship: human equality, mutual dependency and shared responsibility?

4.3.1. Principles: average scores

Mutual dependency

The longitudinal group now show a higher level of conviction that all people in the world are mutually reliant: they are interdependent (Figure 4.10). A greater number agree that some clothing in the Netherlands can be offered at such low prices because it is produced by textile workers in developing countries who are paid extremely low wages. Although impossible to establish, it seems likely that the extensive media coverage surrounding the Rana Plaza disaster did much to raise public awareness of this situation, and hence the responses to this set of questions. The images of working conditions in the factories of Bangladesh

and elsewhere are likely to have remained etched in the memories of the Dutch public. The contention that the Netherlands is affected by high unemployment in other countries also attracts a higher level of agreement than it did in 2012. This may be due, at least in part, to the ongoing economic crisis.

Alongside increased awareness of mutual dependency, there is also a growing realisation among respondents that they themselves can help to solve global problems. This is clearly a positive development. In the 2012 survey, 36% of respondents agreed that they could make some personal contribution; in 2013, the number had risen to 42%.

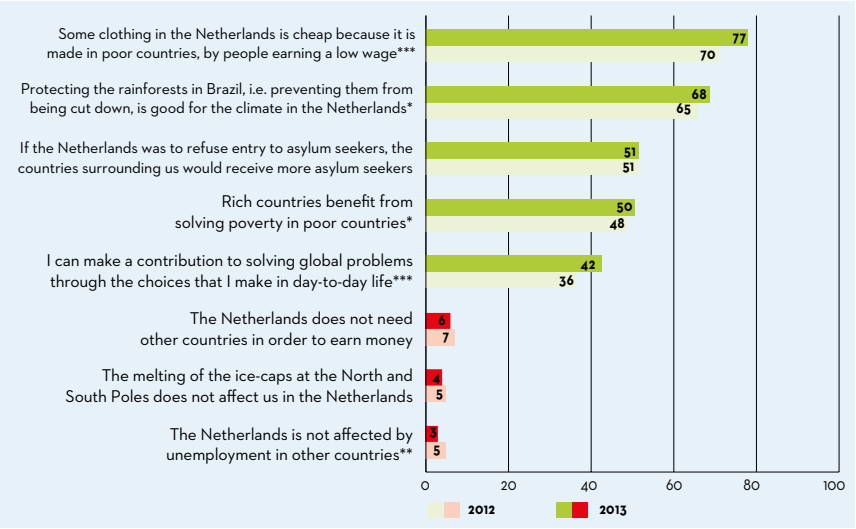


Figure 4.10. Mutual dependency (% 'agree' or 'strongly agree', n=1764, unweighted results)
****p<0.001, **p<0.01, *p<0.5*

Human equality

In contrast to the positive development in attitudes to mutual dependency, we see a negative shift with regard to the equality of all people in the world (Figure 4.11). Although the general principle of human equality is still endorsed by the majority of respondents, a greater number now agree that a Dutch national should be given preference over a migrant worker (the survey uses the example of a Pole) when applying for a job in the Netherlands. This is probably due to the economic situation in the Netherlands, marked as it is by rising unemployment, and to negative impressions of Eastern Europeans fuelled by media reports.

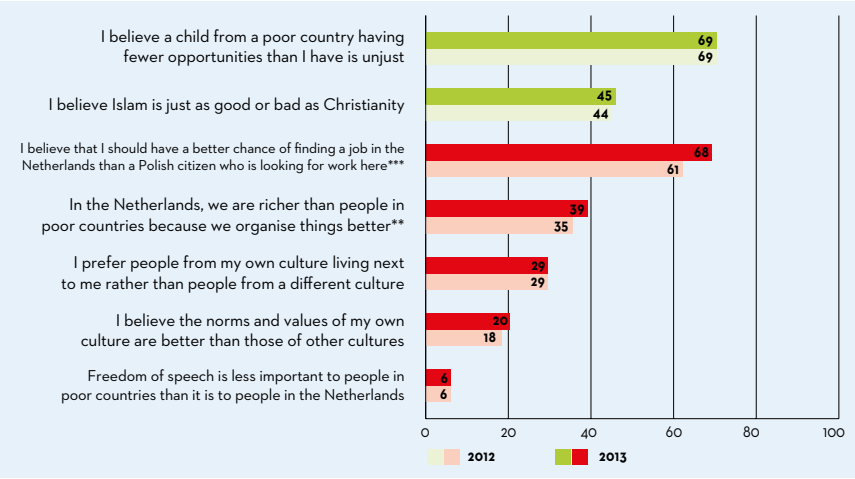


Figure 4.11. Equality (% 'agree' or 'strongly agree' n=1764, unweighted results)

****p<0.001, **p<0.01, *p<0.5*

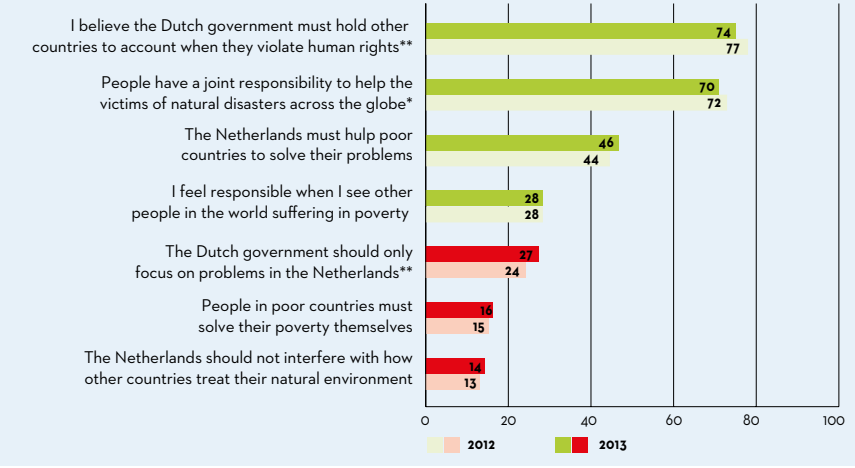


Figure 4.12. Shared responsibility (% 'agree' or 'strongly agree', n=1764, unweighted results)

****p<0.001, **p<0.01, *p<0.5*

Shared responsibility for solving global issues

The diminished belief in human equality is accompanied by a decrease in the sense of shared responsibility for solving global issues (Figure 4.12). A greater number of respondents now agree with the contention that the Dutch government should focus exclusively on problems in the Netherlands itself. This suggests a certain 'closing of the ranks' in times of crisis, a phenomenon to which we shall return in Chapter 6.

4.3.2. Principles: the individual level

Once again, we examined differences at the individual level, this time focusing on attitudes to the three principles of global citizenship. Overall, attitudes are subject to greater variation than the nine behaviours discussed above. However, this picture is somewhat distorted because the questions about behaviour have four response categories (options), while those relating to the principles have five. Applying a greater number of response categories increases the likelihood of there being changes over time.

The picture that emerges on the basis of the deviation scores is that approximately half of the respondent group remain stable in their views, while the other half is almost equally divided between those who show a positive change and those who show a negative change. As a result, the overall average remains virtually unaltered.

As shown in Figure 4.13, the earlier positive conclusions with regard to increased awareness of the personal capacity to influence world problems must be amended slightly, given that 22% of respondents show a negative development in this regard. In other words, since the 2012 survey they have become less certain of their ability to make some direct contribution towards solving global issues. In fact, closer scrutiny reveals that 30% of the respondents who (strongly) agreed with this statement in 2012 were no longer able to do so in 2013.

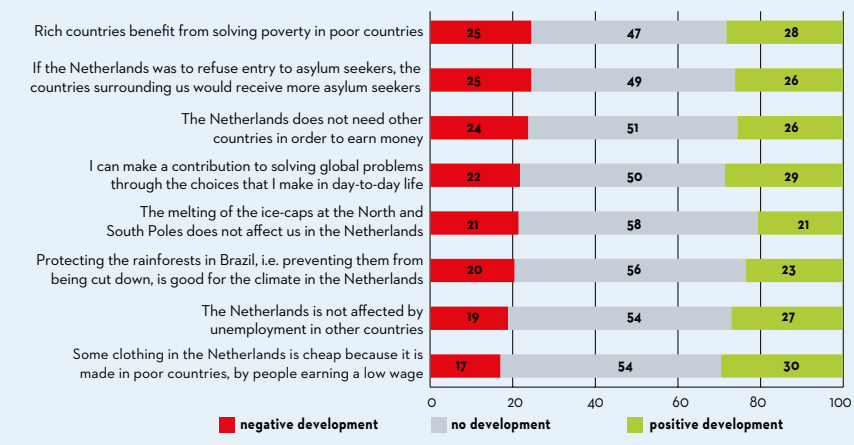


Figure 4.13. Development in attitudes to mutual dependency 2012- 2013 (scale scores, , n=1764, unweighted)

4.4. Principles and behaviour: causal relationships

Does a change in attitude towards the principles of global citizenship bring about a change in behaviour? Or is the relationship actually the other way around? Using the longitudinal data we can begin to draw certain conclusions about this causal relationship. Analysis shows that an increase in (support and awareness for) the principle of shared responsibility has a direct correlation with an increase in global citizenship behaviours (0.127, p=0.001). This principle carries a relatively large behavioural component, more so than the other two. A similar relationship is not seen in terms of human equality and mutual dependency: shifts in attitude (whether positive or negative) do not bring about any change in global citizenship behaviour.

These findings suggest that if the concept of shared responsibility becomes more widely accepted in the Netherlands, there will be a concomitant increase in global citizenship. Because the current information about this relationship covers a period of only two years, it is not yet possible to determine which came first: the change in attitude or the change in behaviour. To answer this question, and therefore to establish whether enhanced awareness leads to a higher degree of global citizenship behaviour, calls for similar data to be gathered over several years.

4.5. Conclusions

This chapter represents an initial attempt to identify any trends in the Dutch public's attitudes to global citizenship and in the relevant behaviour. Changes over the period of a single year do not constitute a 'trend'. We must continue to collect data over several years to allow a full trend analysis. Nevertheless, the findings thus far do offer some interesting insights.

First, we see that behaviour has remained relatively stable from one year to the next, with a few exceptions: respondents report taking a keener interest in world news and they are wasting less food. Examining behaviour at the individual level, we find that many of the respondents who took part in both surveys show changes more marked than the averages would suggest. One in four donates clothes or household items for re-use more frequently, while a similar number report doing so less frequently. In summary, we can state that the longitudinal group shows very little change in behaviour, although the changes that have taken place are largely positive (the exception being the likelihood of purchasing products known or suspected to have been made using child labour). Behaviour at the individual level is therefore more susceptible to change than we might conclude on the basis of the group averages alone.

We also examined changes in the degree to which the three principles of global citizenship are endorsed by the respondents. A positive development can be seen in terms of their awareness of mutual dependency: that the Netherlands relies on other countries and vice versa. Compared to the 2012 results, the longitudinal group is more inclined to agree that the Netherlands is directly affected by high unemployment in other countries, and that some clothing sold in the Netherlands is so inexpensive because it has been produced by extremely low-paid workers in the developing countries. Furthermore, a greater number of respondents now accept that they can make some direct contribution to society. However, fewer are able to support the principle of human equality without some reservations, with growing support for the contention that a Dutch national should be given preference over a Pole when applying for a job in the Netherlands. Although impossible to establish beyond doubt, this is almost certainly due to rising unemployment and a negative impression of Eastern Europeans fuelled by media reports. There has also been a decrease in the sense of shared responsibility for solving global issues. A greater number of respondents now agree with the contention that the Dutch government should focus solely on problems at home, not those in other countries.

A longitudinal study of this nature is not only of value in identifying social and societal trends, it offers some insight into the causal relationship between attitudes and behaviour. But which comes first? Does a shift in attitude prompt a change in behaviour, or vice versa? Further research is required to determine the precise nature of any causal relationships. This initial 'toe in the water' reveals that a greater sense of shared responsibility does indeed lead to an increase in global citizenship behaviour. Based on the limited information now available, a change in attitudes with regard to equality and mutual dependency does not appear to have any influence (either positive or negative) on global citizenship.

CHAPTER 5

EXPLANATIONS FOR GLOBAL CITIZENSHIP

Who or what determines whether someone behaves in a sustainable manner? There are many factors at play. First, the preconditions must be in place (e.g. the ready availability of certain products or services) and the person concerned must have the necessary resources in the form of time or money. In addition, certain specific qualities and characteristics, such as knowledge, skills and motivation, will be determining factors, as will the social context. This chapter examines the possible explanations for global citizenship.

5.1. Who are the global citizens?

In Chapter 2 we discussed who is likely to show various types of behaviour to a greater or lesser degree. We noted that women are more likely to donate clothes and household items for re-use, and also more likely to buy secondhand items. Men, on the other hand, are more likely to keep abreast of news about global problems. We shall now expand this analysis to consider all personal characteristics on which we have the necessary information, thus forming a single regression model. This model enables us to control for possible inter-relationships between various characteristics, such as education and income. Here, we restrict our comments to a few selected findings. A more comprehensive account can be found in Chapter 5 of the report *Global Citizenship in the Netherlands 2012* (Carabain et al. 2012b)[9] in which the authors set out the (inter)relationships between individual characteristics and the observance of the three principles of global citizenship in detail.

Based on the theoretical framework (Carabain et al. 2012a) it is assumed that there is a direct, positive relationship between the acceptance of the three principles (human equality, mutual dependency and shared responsibility) and global citizenship. This is indeed the case. Those members of the Dutch public

[9] http://www.ncdo.nl/global-citizenship-netherlands-2012

who embrace and endorse the three principles often show more sustainable behaviour. Marked altruistic and religious values (the latter measured in terms of church attendance) are also frequently associated with more sustainable behaviour and a higher degree of global citizenship.

These motivations aside, a higher level of education is associated with greater opportunity to adopt the behaviour appropriate to global citizenship. Dutch citizens with greater knowledge about world problems are also more likely to display sustainable behaviour, while those aged over 35 and those who have frequent contact with other cultures are also more likely to act as global citizens.[10]

5.2. Income under closer scrutiny

Income can also be seen to influence the degree to which a person acts in keeping with the concept of global citizenship. The relationship is, however, complex. At first sight, global citizenship appears to be reserved for an elite few. Not everyone is in a position to adopt fully sustainable behaviour, simply because doing so can incur additional expense. By no means everyone can afford to buy Fairtrade products, which are generally more expensive than the mainstream alternatives. Respondents in various NCDO surveys have expressly stated that cost is a disincentive to sustainable behaviour. They would be more than willing to purchase clothing which has not been produced under extremely poor working conditions, if only they could afford to do so (Boonstoppel & Carabain, 2013).

At the same time, it is often those in the higher income groups who own and use tumble dryers and cars, both of which account for high energy consumption and adverse environmental impact. They also tend to take a greater number of foreign holidays involving air travel. Based on such behaviour, we might contend that it is easier for the members of the lower income groups, with their limited spending power, to adopt global citizenship behaviour whether deliberately or otherwise.

In short, the relationship between income and global citizenship is far from straightforward. Even a statistical regression analysis of the degree of global citizenship behaviour against net monthly income fails to provide a clear picture. In the first instance, a higher income can indeed be seen to be associated with greater global citizenship. However, a negative relationship emerges if we also

[10] The results of the regression analysis are given in Appendix A.

include characteristics such as age and values in the analysis.[11] In the complete model, which includes all background characteristics, it is the highest income groups which display least sustainable behaviour compared to the lower income groups (see Appendix A).

It therefore becomes appropriate to examine the complex relationship between income and global citizenship in closer detail in an attempt to clarify the link.

5.2.1. Variation between types of behaviour

As noted in Chapter 2, members of the higher income groups typically display some types of sustainable behaviour more than others; in some cases, the relationship between income and behaviour is absent or even inverse. Figure 5.1 shows the linear relationship between income and each of the nine types of behaviour on which the Global Citizenship Index is based, as derived from a regression analysis. The value on the y-axis is the average score for each behaviour in the various domains: a higher score (max. 1) indicates more sustainable behaviour. A falling line (left-to-right) indicates a negative relationship between income and behaviour (the higher the income, the less sustainable the behaviour), while a rising line indicates a positive relationship (the higher the income, the more sustainable the behaviour).

Figure 5.1 clearly illustrates the high degree of variation in the relationship between income and the behaviours of the index. Although the average index score rises in direct proportion to income, this is certainly not the case for all types of behaviour. We see that the higher income groups are more likely to recycle and to seek information than those with lower incomes. However, in terms of mobility and energy efficiency, their behaviour is actually less sustainable than that of the lower income groups. The higher earners take foreign holidays involving air travel more often, are more likely to own and use a tumble dryer, and travel by train less frequently.

[11] Our analysis uses the net monthly income as reported by the respondents themselves. Some declined to provide this information, whereupon the size of the respondent group falls to n = 1588. Net income includes salary from paid employment, benefits and pensions payable to the respondent himself or herself, and any partner. It is therefore the household income. We divided the total income range into five equal segments or 'quintiles'. The first quintile represents the 20% of respondents with the lowest incomes and the fifth quintile includes the 20% with the highest incomes.

There is a strong relationship between income and donations to charitable causes by means of membership or subscription, with members of the high income groups being far more likely to commit themselves to ongoing financial support. They are also more likely to volunteer, and are more politically active than those in the lower income groups. The only behavioural domain in which there is no clear relationship with income is the discussion of world problems, including reproaching others for environmentally irresponsible behaviour.

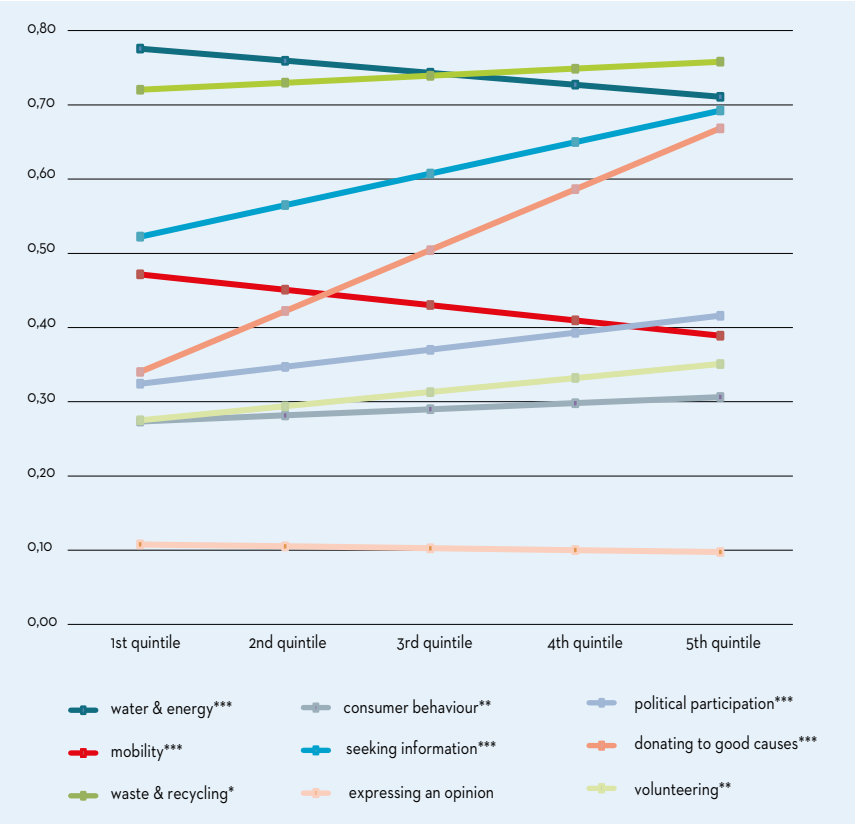


Figure 5.1. Linear relationship between income and type of behaviour (n=1588, non-standardised results)
****p<0.001, **p<0.01, *p<0.05*

Disposable income

To what extent can the differences between the income groups be attributed to actual spending power, i.e. disposable income?

When those in the lower income groups show relatively sustainable behaviour, this does indeed appear to be the direct result of a lack of money or resources. These respondents do not drive an (expensive) hybrid car, are far less likely to own and use a tumble dryer, and take fewer foreign holidays by air. They therefore achieve a higher degree of energy efficiency, and hence sustainability, than those in the high income groups. In this respect, global citizenship is based on motives of thrift.

In the behaviour domains in which the higher income groups outperform the others, disposable income appears to play a lesser role. Apart from their regular donations to charitable causes – which obviously entail an ongoing financial commitment – the more sustainable behaviour of the higher income groups is not so much a reflection of their better financial status but of a difference in personal characteristics, such as age and education, to which their higher income can be attributed.

Age

Age is a notable determinant of sustainable behaviour. Respondents in the lower income groups are, on average, younger than those in the higher income groups. This is hardly surprising, since Dutch people under 35 have often yet to establish their career, while income generally rises according to length of service (and therefore age). Moreover, the first quintile includes a relatively large number of students whose income depends on grants and loans.

This difference in age explains why the lower income groups are less likely to follow the news by means of the traditional, offline media. Newspapers, television and radio are, in general, less popular among younger people regardless of educational level. The national newspapers have long experienced difficulty in attracting younger subscribers. This explains why the (generally older) higher income groups achieve better scores for ‘seeking information’. The relatively poor score for recycling and waste management also has its roots in the age difference. Here, the disparity is largely due to whether a respondent donates items for re-use. It can be assumed that younger people will have accumulated fewer possessions. Those possessions will be relatively new and not yet ripe for replacement.

The age difference also explains the disparity between the higher and lower income groups in terms of political participation. It is hardly surprising that young people report having voted less often than their seniors, since there will have been fewer elections (or perhaps none at all) held since they reached voting age. If we focus solely on respondents over the age of 35, we find that neither (disposable) income nor age is the main determinant of political participation or voting frequency, but rather the degree of trust in society and its institutions. People with a lower income have less social and political trust – they do not trust 'the system'. They are therefore less likely to vote and to join a political party than those in the higher income groups.

Education

There is also a relationship between income and education. Positions which demand higher qualifications generally have higher salaries attached. The correlation between income and education explains why those in the higher income groups are more likely to engage in voluntary work. Research (e.g. Schuyt, Gouwenberg & Bekkers 2013) has established that volunteering is particularly popular among those with a higher level of education. It would appear that volunteering is seen as the norm within graduate circles. In our model too, educational level explains the observed influence of income on the likelihood of becoming involved in voluntary work. There is probably also an element of peer pressure or the 'reputation mechanism', whereby people conform with the social norm in order to be accepted as a member of the group (Bekkers & Wiepking, 2011).

5.2.2. Variation within the income groups

Thus far we have examined the differences in the relationships between income and the nine types of behaviour. The relationships differ not only between the income groups but within one and the same group, in which behaviour can be extremely diverse. Respondents with a similar level of income do not necessarily display similar behaviour. Until the mid-1960s, a demographic and sociological classification according to traditional 'hard' characteristics such as age and income did provide a reasonably accurate reflection of how various social subgroups could be expected to behave. In the Netherlands of 2013, the hard classification is no longer valid. In this study, for example, the first income quintile includes both young students and elderly widows living on a pension. It is likely that these two groups – similar though their income is – will display different types of behaviour in the domains with which we are concerned.

We have therefore applied an alternative classification system developed by the research agency TNS NIPO (see TNS NIPO 2013, MNP 2006). It is known as the WIN model, an acronym which translates into English as 'Values in the Netherlands', and enables the diversity within the various income groups to be taken more fully into account. The model has eight 'segments' or 'profiles', which are defined according to the values which respondents consider to be most important in their lives (see Appendix B). The resultant classification overcomes the limitations of more traditional models based solely on age, education or income.

Each respondent is assigned to one of the eight segments. In some cases, the respondent's values pattern cannot be ascertained, whereby he or she forms part of the 'Unknown' segment. Based on our data, we calculated the average income for each segment, together with the average score for that segment on the Global Citizenship Index. Figure 5.1 presents a comparison of average income against index scores. It clearly shows that certain segments achieve an above-average score on the index while having a below-average income, and vice versa.

The use of the WIN model provides some interesting additional insights into the relationship between income and global citizenship. Both the 'Broad Minded' and 'Hedonists' groups have an above-average income. However, the Hedonists are primarily interested in their own pleasure which they place far above the interests of (global) society. By contrast, the Broad Minded achieve an above-average score on the Global Citizenship Index. They are eager to help improve the world, and they take the interests of others fully into account.

The Caring Faithful demonstrate that a high income is not a precondition of fulfilling one's responsibilities as a global citizen. Despite their significantly lower income, their behaviour is just as sustainable as that of the more affluent Broad Minded.

Table 5.1. WIN model segments by income and global citizenship (n = 1588, unweighted results)

	Below-average income	Above-average income
Below-average Global Citizenship	**Unknown**	**Hedonists** *physical and emotional pleasures, cheerful, impulsive, indolent* **Materialists** *success, competence, ambitious, social recognition, achievement, a comfortable life*
Average Global Citizenship	**Conservatives** *inconspicuous, norm-compliant, prejudiced, family security*	**Professionals** *independent, competent, accomplishment, logical*
Above-average Global Citizenship	**Socially minded** *equality, harmony, stability and security for one's own life, for society, and for relationships* **Caring faithful** *actively taking care off and protecting the welfare of others, altruistic, conventional, peace and tranquility, forgiving*	**Broad minded** *open-minded, freedom, understanding, world improver* **Balanced** *average in everything, resemble the average of the population*

The most striking contrasts are to be seen between the Socially Minded and the Caring Faithful on the one hand, and the 'Hedonists' and 'Materialists' on the other. The former two groups have a relatively low income yet actively work to uphold and enhance the welfare of others. The latter two groups do not, despite their better financial position.

This model helps to nuance the otherwise overly simplistic approach to income in relation to global citizenship. It is important to note that the various groups not only have different values (and hence display different behaviours) but also have different expectations of government and its official communications (MNP, 2006). For example, if central government decides to encourage the use of more sustainable resources by means of a public awareness campaign, the message of that campaign must be tailored to the specific requirements of each group. In practice, there will then be several different, although complementary, messages.

To date, many attempts to encourage sustainable behaviour have focused on economic motives. Information campaigns promoting solar panels or insulation material, for example, stress how much money the purchaser will save over time. They promise a lower 'total cost of ownership'. This direct appeal to the

consumer's purse strings is intended to bring about a positive change in behaviour. However, such an approach is less likely to appeal to those who, despite having limited financial resources, nevertheless show a values pattern in which the interests of others are paramount (notably the Socially Minded and the Caring Faithful).

5.3. Socialisation

Personal characteristics such as income notwithstanding, attitudes and behaviour are also determined by the social context. Our opinions and conduct can be influenced to a significant degree by those of friends, family and neighbours. As we have already noted, graduates are more inclined to undertake voluntary work than others and this is probably due to their social setting: the circles in which they move. There is perhaps a degree of 'peer pressure' for people to conform with the (behavioural) norms in order to achieve acceptance and inclusion (Boonstoppel & Wiepking, 2013).

One of the most influential social contexts is that of the family: the domestic setting in which a person grows up. By a process of 'socialisation', children automatically assume the same behaviours displayed by their parents. The habits learned in childhood remain with them throughout their adult life. Global citizenship is also something that can be passed down from parent to child, becoming an 'ingrained' behaviour. When children see their parents donating to good causes or becoming involved in voluntary work, they will be more likely to follow suit in later life (Bekkers, 2005, 2007; Mustillo et al., 2004: 531). It is not only behaviours which can be instilled into children. Opinions about global issues are also 'transmitted' (transferred) from parent to child. Parents who are actively engaged in global society will almost certainly encourage their children to adopt their values. They will promote similar engagement by talking about global issues, and about the problems and poverty in other countries.

5.3.1. Who are the parents?

The questionnaire used in the 2013 survey includes seven questions which enquire into the respondent's family context as a child. They relate to both attitudes and to actual behaviour. We thus sought to identify those respondents whose parents had impressed upon them the principle of mutal dependency and the importance of sustainable behaviours.

It would seem that talking about global issues is now far more usual than in the past. The parents of respondents aged under 35 were inclined to broach

global issues more often, and to provide a good example in practice (Figure 5.2). This finding may be somewhat distorted by the passage of time and the memory effect. For the more senior respondents, childhood is much longer ago whereupon it may be more difficult to recall their parents' behaviour at the time. Nevertheless, the difference between the generations remains visible even when the respondents who were unable to remember the relevant aspects (who are indeed the seniors) are excluded from the analysis.

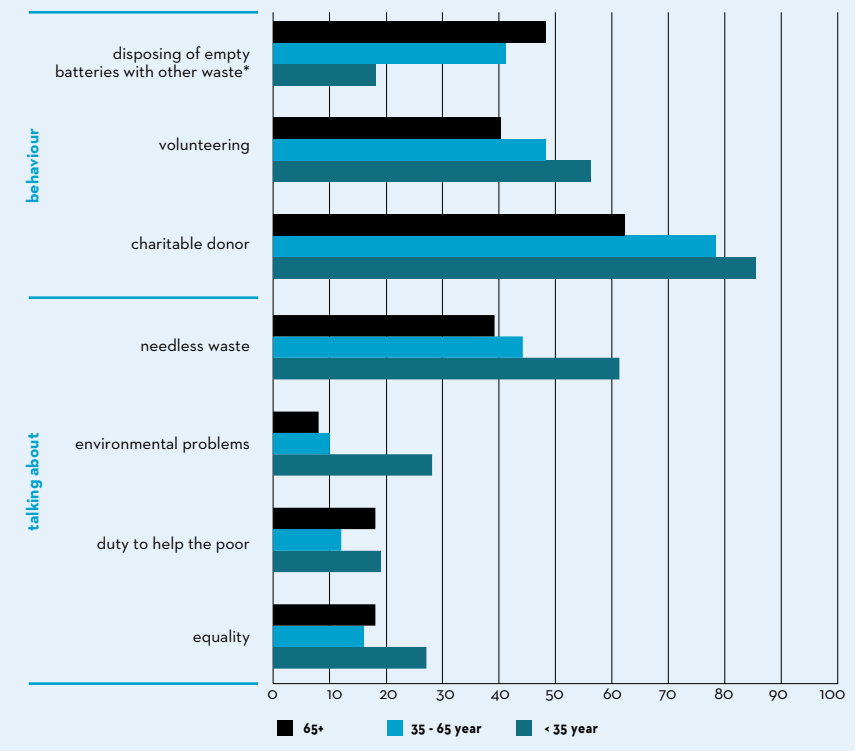


Figure 5.2. Parents' behaviour during respondents' childhood (% yes (behaviour) and % 'often' or '(almost) always (discussion of...), n =2009, weighted results.) * *Negative formulation*

Nevertheless, it is not appropriate to conclude that the parents of the older respondents did not consider it important to raise their children with a sense of global awareness. The generation difference is largely the result of social and societal trends in the intervening years. It was not until the 1980s that separating

small chemical waste such as batteries became common practice in the Netherlands. It is therefore not surprising that the parents of yesteryear failed to set a good example, simply because no one knew any better. By the same token, it was not until the 1960s that the discussion of environmental issues such as pollution and the impact of climate change began to gain ground, while donating money to good causes on a regular basis has become common practice only since the early 1990s (Schuyt et al., 2013).

If we then compare the two most senior age groups, we see that respondents aged between 35 and 65 achieve a slightly lower score than those in the over-65 group with regard to talking about equality and the obligation, or 'duty', to help poor people in other countries. This is probably due to the secularisation of Dutch society which began to take hold in the 1960s. It is therefore the parents of the most senior respondents with a religious background who were most likely to have passed on certain values and opinions about sustainability and equality by talking or by setting a good example. The parents of respondents in the 65+ age group were, on average, more religious than parents of the subsequent generations. For many who hold religious beliefs, the principle of equality is extremely important. Moreover, they view helping others as a duty (Carabain & Bekkers, 2012d). It was based on their faith – and not so much on the modern concept of global citizenship with which we are now concerned – that these values were instilled into the children who are today's 65+ age group. The subsequent generations may have been introduced to these specific values to a somewhat lesser degree, due to the secularisation of Dutch society.

5.3.2. Do parental values matter?

The behaviour and opinions of respondents' parents are indeed relevant because it may be assumed that they were instilled into the respondents themselves. They then emulate behaviour and hold similar opinions throughout later life. It seems likely that this will also apply to the modern concept of global citizenship. Do people who acquire certain values and behaviours from their parents in childhood show greater awareness and a higher degree of sustainable behaviour as adults?

Children raised in a setting in which values such as equality were regularly discussed, and in which they were encouraged to be frugal with electricity, do indeed show a higher level of awareness than those from families in which this was not common practice.

In particular, talking about the equality of all people throughout the world and about the obligation to help those living in poverty result in a higher degree of global citizenship in adult life. There is also a positive correlation between global citizenship and a family life in which it was usual to donate money to good causes or engage in voluntary work. While disposing of used batteries in the approved manner is not in itself a prime indicator of global citizenship, it is suggestive of a certain type of sustainable behaviour. Respondents whose parents took the trouble to separate batteries from other domestic waste are more likely to do so themselves.

It is the transmission of certain values and attitudes which seems to have greatest influence on respondents' current behaviour, rather than the actual behaviour of their parents. Discussing poverty and the duty to help poor people in other countries accounts for 8% of the observed difference in behaviour, while donating to charity and voluntary work account for only 2%. We therefore see that the process of childhood socialisation is most effective in terms of influencing ideas, beliefs and principles which then in turn (are extremely likely to) determine adult behaviour. As noted above, however, we must allow for the possibility that the correlation is not complete because certain behaviours had yet to achieve widespread currency when the respondents were children.

The relationship remains intact when we control for the degree of religious adherence among parents and for the education variable. Even among those whose parents were non-believers and among the non-graduates, a positive relationship between upbringing and adult behaviour can be seen. The transfer of norms and values in childhood can be seen to have a significant influence on behaviour in later life, which confirms the importance of including global citizenship in the school curriculum. The school is another setting in which certain beliefs and behaviours can be instilled into children at an early age. The advantage of addressing global citizenship in the classroom is that the message reaches all children, including those whose parents are less inclined to discuss matters such as equality over the breakfast table. Devoting attention to global citizenship within today's school curriculum will equip future generations to apply its principles in practice.

5.4. Conclusions

In this chapter, we have attempted to explain the relationship between global citizenship and various personal characteristics. In doing so, we have devoted particular attention to the relationship between global citizenship and income, which proves to be extremely complex. First, there are differences between the different types of behaviour. Those in the highest income groups are more likely to be politically active, yet are less responsible in their consumption of water and energy. A person's (disposable) income does not always determine whether he or she behaves with due regard for sustainability. Sustainable behaviours can be seen in both the higher income groups and the lower income groups. When those with lower incomes show relatively sustainable behaviour, this appears to be directly attributable to a lack of resources. They simply cannot afford a tumble dryer or regular foreign holidays. Here, global citizenship automatically results from motives of thrift. There are some behavioural domains in which it is the higher income groups who perform better than others. However, (disposable) income is less of a determining factor. Rather, their more sustainable behaviour can be explained in terms of characteristics which are indirectly associated with a higher income, or which account for that higher income in the first place. Age, education and trust in society and its institutions do most to explain why respondents with a higher income are more likely to be politically active and to engage in voluntary work, for example.

Not only does the relationship with income differ between the various types of behaviour, but the behaviours seen within each income group are extremely diverse. Not everyone with a similar income displays the same behaviour. The application of the WIN model provides greater insight into the disparities. For example, we see that both the Broad Minded and Hedonists have a similar, above-average income. However, the Hedonists are primarily concerned with their own pleasure and have less regard for the interests of society as a whole. The Broad Minded, on the other hand, achieve an relatively high score on the Global Citizenship Index.

In summary, we can state that the relationship between income and global citizenship is not straightforward. It is certainly not linear. This has implications in terms of the way in which global citizenship can be encouraged within Dutch society. To date, most efforts have focused on the personal economic benefits of sustainable behaviour: how installing solar panels will save money in the longer term, for example. We now see that this approach will not work in every case. For some (even those with lower incomes) it may well prove counterproductive.

We have also examined the influence of the family context. Behaviour does not develop in a social vacuum. The views, opinions and behaviour of one's parents do much to determine one's own behaviour in adult life. People who grew up in family which regularly discussed values such as equality, and in which children were admonished for leaving lights on unnecessarily, are more likely to show a greater degree of global citizenship and awareness in later life.

It appears that talking about global issues is now far more common than in the past. The parents of respondents in the under-35 age group were much more likely to discuss world problems and to set a good example than the parents of the most senior respondents. This generational difference can largely be explained in terms of general social and societal trends. In addition, parents with a religious background and those whose children went on to achieve higher educational qualifications are more likely to have instilled certain attitudes towards sustainability and equality by means of discussion or example.

The transfer of certain norms and values in childhood can be seen to have a significant influence on behaviour in later life. This reinforces the argument for including global citizenship on the school curriculum. One advantage of doing so is that the message will reach all children, including those whose parents are less inclined to discuss matters such as human equality and mutual dependency over the breakfast table.

CHAPTER 6

THE DUTCH AND DEVELOPMENT COOPERATION

In 2006, NCDO published the first in a series of annual reports examining public support for the Dutch government's overseas development cooperation budget, together with an account of national development cooperation efforts, their necessity and impact. We continue this tradition, whereby this chapter presents relevant figures for 2013 and describes the trend over recent years. How have the Dutch public's attitudes towards development cooperation changed over time? Are the Dutch really becoming more insular and self-interested, as the observed decline in support for the principle of global interdependency would seem to suggest?

We must emphasise that a trend analysis based on only two questions offers an extremely limited picture of the level of support for development cooperation. It cannot do justice to the complexity of the terms 'support' and 'development cooperation', both of which carry various layers of meaning and interpretation in practice. A more in-depth analysis can be found in the report (in Dutch) Nederlanders & Draagvlak voor Ontwikkelingssamenwerking (Carabain, Hoeks, Boonstoppel & Hogeling, 2013).

6.1. The importance of development cooperation

A significant majority of respondents (65%) acknowledge the importance of supporting the development of people living in poverty (Table 6.1). This figure corresponds with the results of previous years' surveys. Although a slight decline was seen in 2010, it proved to be a statistical dip rather than the start of an ongoing trend. By 2011, the number of respondents who agreed that it is (very) important to help people in the developing countries had recovered to 64%, whereupon the 2013 actually represents an increase. When measured in terms of the importance that respondents attach to development cooperation, support has therefore remained virtually constant since 2009 (Figure 6.1).

Table 6.1. How important is it for people in developing countries to be given assistance? (2009-2013)

	2009 (n=2079)	2010 (n=1500)	2011 (n=1544)	2012 (n=2250)	2013 (n=2009)
(very) unimportant	7%	9%	8%	7%	6%
neutral	23%	27%	25%	26%	27%
(very) important	68%	62%	64%	64%	65%
don't know/no opinion	3%	2%	3%	3%	3%

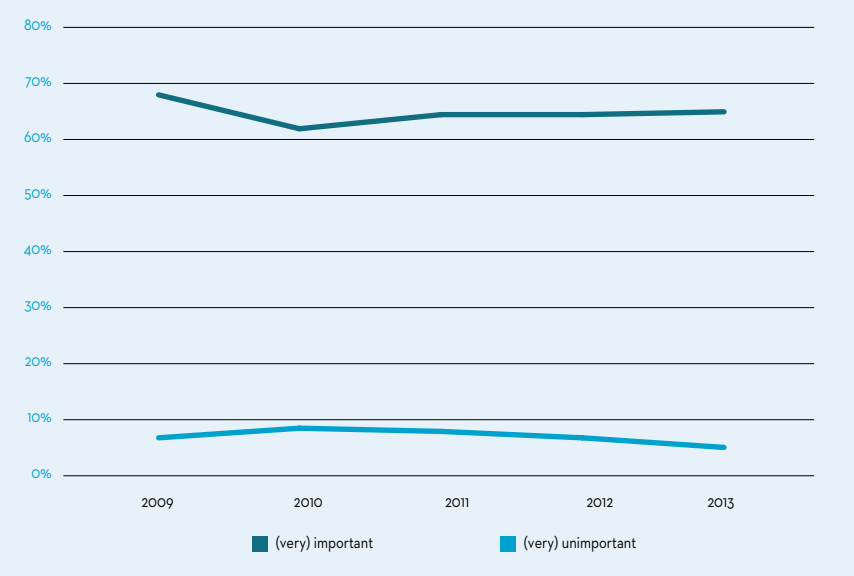


Figure 6.1. How important is it for people in developing countries to be given assistance? (2009-2013)

Respondents with a higher level of education (degree level or equivalent) attach greater importance to foreign aid than those who have completed secondary education, as do those who have frequent contact with other cultures, respondents with marked altruistic values, and those with greater trust in society and its institutions. Respondents who consider themselves to be politically 'left of centre' also attach relatively high importance to development cooperation, as members of a church congregations. Respondents in the low income groups and those with a limited feeling of financial security attach less importance to development cooperation than their more prosperous counterparts.

6.2. The Dutch and the development cooperation budget

Although the importance attached to development cooperation has remained relatively constant, support for government expenditure in this area has come under some strain in recent years. Each of the annual NCDO surveys since 2006 has asked respondents whether they believe that the national development cooperation budget should be increased, maintained at the same level, or decreased. In 2012, respondents in favour of a decrease outnumbered those who wished to see the budget maintained at the same level for the first time (Carabain et al., 2012b). A 2013 study conducted by Statistics Netherlands (CBS) arrived at the same conclusion: there has been a fall in the number of people who believe that more government funding should be devoted to development cooperation. In 2006, some 50% of voters were in favour of increasing the budget; by 2012 that figure had fallen to just 22% (Statistics Netherlands, 2013).

In practice the government has already drastically reduced the development cooperation budget. In 2011, the allocation was cut from 0.8% of GDP to 0.75% (4.6 billion euros) and again to 0.7% in 2012. In November 2012, the newly-formed second Rutte government announced further austerity measures affecting virtually all areas of government expenditure. Under the proposals, the development cooperation budget is to be cut by 750 million euros per annum from 2014, rising to 1 billion euro in 2017 (Van Ewijk, 2013).

Has there been any further shift in public opinion following the announcement of the latest cutbacks?
There are some indications that support for development cooperation has recovered slightly since the 2012 survey, whereupon the negative trend has been reversed. As Table 6.2. shows, the percentage of respondents in favour of maintaining the budget at the same level is 45%, slightly higher than the 43% in favour of a (further) decrease.

Similarly, past years have seen a decline in the number of respondents who believe that the development cooperation budget should be increased. This trend appears to have bottomed out, at least for the time being, in 2012. While the 2006 survey found 17% of respondents in favour of increasing the budget, by 2012 this figure had fallen to just 4%. Although the 2013 figure of 5% remains very low, it does represent a slight improvement (Figure 6.2).

Despite these mildly positive signs, we must concede that a significant proportion (42%) of respondents believe that the national development cooperation

budget should be reduced. Moreover, they hold this view despite the fact that there have already been significant cutbacks. It should however be noted that another NCDO survey found that only one in three respondents are actually aware of the reductions of the previous two years (Carabain, Spitz & Hogeling 2012c).

Table 6.2. Do you believe that the government's budget for development cooperation should be increased, remain unchanged or be reduced? (2006-2013).

	2006 (n=1512)	2007 (n=1487)	2008 (n=2525)	2009 (n=2079)	2010 (n=1500)	2011 (n=1544)	2012 (n=2250)	2013 (n=2009)
Increased	17%	13%	13%	10%	7%	10%	4%	5%
Remain unchanged	46%	53%	51%	56%	48%	48%	44%	45%
Reduced	37%	34%	36%	34%	45%	42%	48%	43%
don't know							5%	6%

Male respondents and non-graduates are more likely to state that the development cooperation budget should be reduced, as do those who regard themselves as politically 'right of centre'. Supporters of the conservative-liberal VVD party are in favour of a reduction, while those who traditionally vote for the social democratic PvdA generally support an increase.

Respondents with religious convictions or marked altruistic values are more inclined to agree that the development cooperation budget should be increased. Those who have frequent contact with other cultures and respondents with a higher degree of trust in society and its institutions are less likely to support any reduction in the budget. People who themselves donate to organisations active in international aid are also more likely to oppose any reduction in government spending.

It is the graduates, those with 'left of centre' political views and respondents with religious convictions who are not only opposed to any further budget cuts, but are also more likely to support an increase in development cooperation expenditure.

Income has no visible effect in terms of support for budget cuts. Subjective financial security, on the other hand, does. Respondents who do not feel financially secure are more likely to be in favour of further reductions.

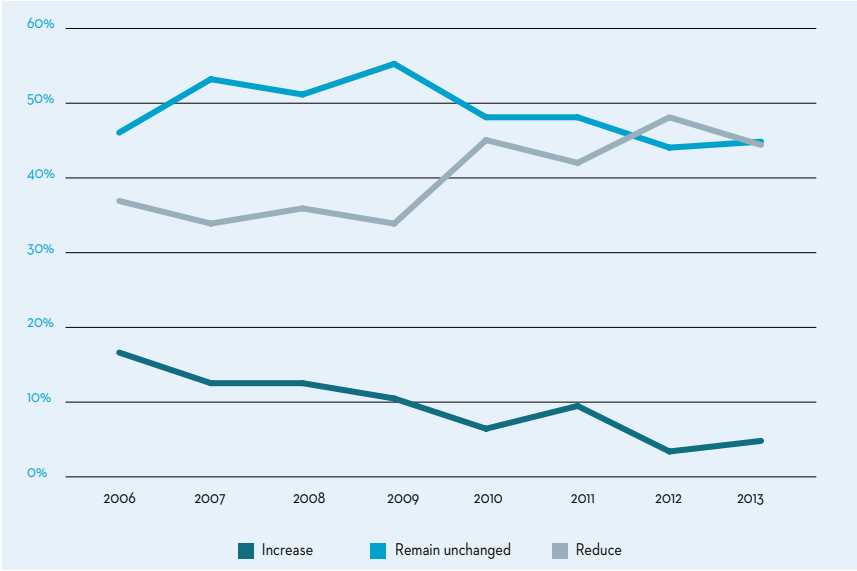


Figure 6.2. Development in support for government's development cooperation budget (2006-2013)

6.3. Conclusions

The importance which the Dutch attach to helping people in the developing countries remains undiminished. A significant majority (65%) consider development cooperation to be 'important' or 'very important'. We may therefore conclude that support for the precepts of development cooperation is high.

However, a relatively large group (43%) believe that the government's development cooperation budget should be reduced, despite there having been a number of previous cuts and despite the announcement of further reductions in the 2012 coalition agreement. It seems that the Dutch public does not attach quite the same importance to the actual provision of (financial) assistance as to the principle of development cooperation in itself. Alternatively, it may be that people do not consider development cooperation to be a government responsibility, regardless of the importance they attach to helping people in other countries. An NCDO study of public support for development cooperation (Carabain et al., 2013) considers this aspect in greater depth, examining the public's expectations of the government.

One positive finding is that the downwards trend in support for government spending on development cooperation appears to have levelled out, having reached its lowest point in 2012. A slight recovery can now be seen. The percentage of respondents who believe that the budget should be reduced no longer exceeds the percentage in favour of maintaining it at the same level. Moreover, there has been a slight increase in the number of respondents who believe that the budget should be increased.

Development cooperation can rely on greatest support from graduates, those with religious beliefs and those with marked altruistic values. The members of these groups are most likely to endorse the importance of helping people in the developing countries, and are in favour of an increase in the government's development cooperation budget. Similarly, those who consider themselves to hold 'left of centre' political views show a high level of support for development cooperation.

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METHODOLOGY

Data collection

The public surveys which support this ongoing longitudinal study are conducted for NCDO by the research agency TNS NIPO. The first data collection round took place in 2012.

The survey draws its respondent group from the TNS NIPO 'panel', a database of 59,000 households (133,000 individual respondents) who have agreed to take part in research conducted by TNS NIPO on a regular basis. The panel is representative and certified to ISO 20252 and ISO 26362 standards.

Panel members were invited to take part in the 2013 survey based on two eligibility criteria: 1) they had taken part in the 2012 survey; and 2) they had indicated a willingness to take part in future surveys forming part of the long-term study. Because some respondents in the 2012 survey were no longer willing or able to take part in 2013, it was necessary to recruit a number of replacements. TNS NIPO opted to approach young panel members who had 1) taken part in the 2012 youth survey; 2) indicated a willingness to take part in future surveys; 3) had since reached the age of 18 whereby they are no longer eligible to take part in the youth survey.

Response

The survey was conducted online between 7 May and 23 May 2013 using the Computer-assisted Web Interviews (CAWI) method. Respondents took an average of 24 minutes to complete the questionnaire. They were then asked whether they would be willing to take part in next year's survey. Almost all (98%) replied in the affirmative.

Table 7.1. Response

	2012	2013
Invited	3.000	2.750
Response	2.250 (75%)	2.009 (73%)
Dropout		486 (22%)
Willingness to participate next year	2.160 (96%)	1.978 (98%)

Weighting

The raw survey data were (re-) weighted according to gender, age, region, education and size of family in order to arrive at a representative sample of the Dutch population. The ideal figures are based on data published by Statistics Netherlands (CBS).

Another weighting factor constructed by TNS NIPO includes the respondents' voting preferences in the general election of 9 June 2010. The resultant sample efficiency is shown in Table 7.2 below. [12]

Table 7.2 Sample efficiency

	Sample efficiency
Weight factor excluding voting behaviour	0,89
Weight factor including voting behaviour	0,59

In contrast to the method used in 2012, we opted to exclude voting preferences from the weighting factor applied to the 2013 results. Doing so increases the sample efficiency. Moreover, the voting preferences shown in the 2010 general election have lost significance because a further election was held in September 2012. The results (and hence the voting behaviour of the Dutch public) were markedly different. A weighting based on the 2010 voting preferences would cause the survey results to be less representative of the general population. The 2012 figures cited in the current report have been recalculated using the new weighting factor. As a result, they may not be identical to those given in the 2012 report.

[12] Sample efficiency = n/ (sum (weighting factor ^2))

APPENDIX A

Table A1. Regression analysis: background characteristics and score on Global Citizenship Index 0 - 100 (dependent variable) ****p<0.001, **p<0.01, *p<0.05*

Characteristic		beta		correlation
Principles				
	Shared responsibility	1,67	***	+++
	Human equality	1,32	**	++
	Mutual dependency	2,00	***	+++
Values				
	Altruistic values – low/absent	ref		
	Altruistic values – moderate	2,83	***	+++
	Altruistic values – high/marked	6,95	***	+++
	Empathy – low	ref		
	Empathy – high	0,00		
Education				
	Lower/secondary (to age 16)	ref		
	Further	0,89		
	Tertiary (degree or equivalent)	3,61	***	+++
Income (net monthly)				
	1st quintile	ref		
	2nd quintile	-0,16		
	3rd quintile	-0,17		

Characteristic		beta		correlation
	4th quintile	-1,11		
	5th quintile	-1,59	*	-
Gender				
	Male	ref		
	Female	-0,29		
Age				
	35 and below	-5,37	***	- - -
	Over 35	ref		
Trust				
	Social trust - scale (0 -10)	0,21		
	Institutional trust - scale (0 - 10)	0,00		
Contact				
	Contact with other cultures – sum score (0 - 6)	0,63	**	++
Knowledge				
	Knowledge about the world – sum score (0 - 9)	0,55	***	+++
Religious adherence				
	Church attendance (x per annum) – scale (0 - 104)	0,04	***	+++
Constant		18,92		
Explained variance (Adj R2)		32%		

APPENDIX B

Values used in WIN model classification

1) Rank the following in order of the importance you attach to them. Please take time to read the entire list before you begin.

   A comfortable life (material wealth)
   A stimulating life (exiting, active)
   A feeling of achievement (having made a real contribution)
   World peace (free of wars and conflict)
   Equality (equal opportunities for all)
   Security for family or household (looking after the people whom you love)
   Freedom (independence, choice)
   Happiness (satisfaction)
   Inner harmony (free from internal conflicts)
   Adult love (sexual and spiritual intimacy)
   National security (protection against attack)
   Pleasure (a relaxed and enjoyable life)
   Forgiveness (preparedness, the everlasting life)
   Self respect (absence of self-reproach; self confidence)
   True friendships (comradeship)
   Wisdom (a mature understanding of life)
   A beautiful, pure world (quality of nature and art)
   Acceptance (the respect and admiration of others)

2) Rank the following qualities in order of the importance you attach to them. Please take time to read the entire list before you begin.

   Ambitious (hard work, pursuit of ideals)
   Progressive (freedom of thought; an unbiased vision)
   Competent (effectiveness, ability to do things)
   Cheerful (optimism)
   Wholesomeness (neat, tidy, clean)
   Courageous (standing up for your ideas)
   Forgiving (prepared to forgive and move on)
   Helpful (acting in the interests of others)
   Honest (forthright)
   Creative (original, flexible of mind)
   Independent (self-confident, absence of doubt)
   Intellectual (intelligent)
   Logical (consistent, rational)

Loving (tender, affectionate)
Compliant (showing respect; doing what is expected of you)
Polite (well mannered and courteous)
Reliable (responsible)
Controlled (disciplined, level-headed)

This report 'The Dutch and the World 2013' examines the behaviour and attitudes of the adult population (aged 18 and over) of the Netherlands. It focuses on their feeling of international solidarity and global responsibility. Do they act in a sustainable manner to assure the long-term future of the environment and society? Do they prefer to travel by car or by train? How often do they dispose food which is still edible? We also investigate the extent to which the Dutch feel engaged in problems which are currently playing out beyond our own national borders but which are likely to affect us in the future. Do they feel a personal responsibility for tackling issues such as climate change? Do they believe that the Dutch government should fight poverty elsewhere in the world? In short: can the Dutch be described as 'global citizens'?

This publication is part of a series of research by NCDO. NCDO is the Dutch expertise and advisory centre for citizenship and international cooperation. It promotes public awareness of international cooperation efforts and the importance of active national involvement in this domain. NCDO carries out research, provides information and advice, and stimulates public debate, working alongside government and politicians, the social midfield, the private sector and research institutes.

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