CULTURAL THEORY
A comparison with other typologies
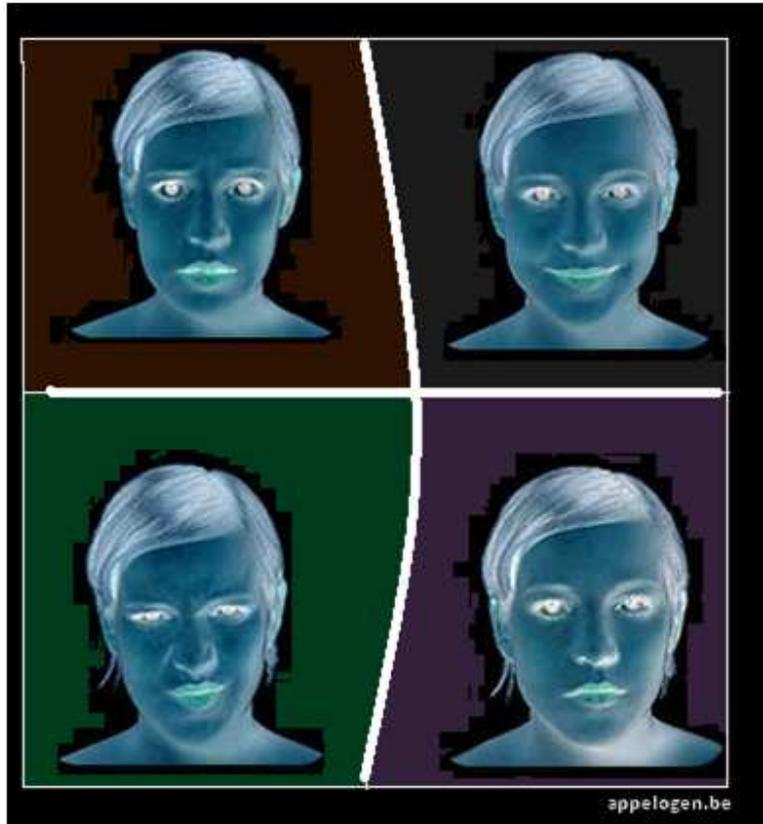
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1.1 Introduction

One of the goals of Cultural Theory (Douglas, 1973; Thompson, 1990) is to enable human comparison to be less subjective and relativist by providing a typology of different social environments (Douglas, 1996). Of course, Cultural theory is not a theory in isolation; more typologies with often comparable goals exist. Characteristic about a typology is that it offers a framework for dividing things (people, arts, political preferences and so on) into different types. Some people prefer to highlight the connectedness of the different parts within a typology; therefore they often use the term segmentation instead of typology. The definition of a segment, on the other hand, is rather empty; as being part of something, considered separately from the rest (for more information about definitions see Geest, Jansen *et al.*, 2008). A perspective empathetically focuses on ways of thinking, often influenced by beliefs or experiences, which is a slightly richer definition. We will use the terms typology and segmentation interchangeably, and also segment, perspective and category will essentially refer to the same.

To give the reader an idea about the position of Cultural Theory within present (in the Netherlands) much used typologies, we will briefly discuss the relation of Cultural theory with six other typologies (Motivaction's mentality test, spiral dynamics, TNS-Nipo's win, mood consumption, IPCC/ PBL worldviews, and the WRR typology). It is not a purpose to be exhaustive, but rather to broaden insight in the applicability of Cultural theory, and identify its weaknesses and strengths. This analysis is part of the project 'Perspectives in Integrated Water Resources Management in River Deltas' , financed by Deltares (Delft, the Netherlands) and the International Centre of Integrated Assessment and Sustainable development (ICIS, Maastricht, the Netherlands).

In a by Hessing and Reuling (2003) referred research of Gankema and Wedel (1992) it is explained that a good segmentation has to comply with 7 criteria (McDonald, 1995; Hessing & Reuling, 2003; Geest, Jansen *et al.*, 2008):
1. The groups should be *easy identifiable* (it should be clear to which segment somebody belongs), I will call this univocal measurability.
2. The groups have to be *accessible*. Individuals should have the opportunity to move in and out certain segments, meaning that they can freely choose to which segment they want to move (multi directional change). This implies that a typology with only one direction of change does not comply with this criterion.
3. The size of every segment should be *big enough*, meaning that there should not be too much groups consisting of only a few people. However, it has to be said that this heavily depends on the research scale. If the focus is on an organization level, it is well imaginable that there is a relatively small "rest group", whereas this should not happen if the focus is on a national level. Starting point for us is that – on a national level- each of the groups should be big enough (containing at least 10% of the number of people of the dominant perspective or segment).
4. The typology should be *heterogeneous,* meaning that the segments should differ clearly and that the differences between the segments should be clear enough.
5. The typology should be *stable*, meaning that perspectives aren't allowed to change too often or easily.
6. Within each perspective or segment, the *response should be homogeneously*, meaning that members within a segment should react in a comparable way to arousals.
7. The typology should reach a level of *influentiallity,* meaning that the typology should offer ideas on how human behavior within each segment can be steered, e.g. a marketing strategy.

For this, the typology should give a description about preferred policy-options and/ or where people strive for.

I will start with a short summary of every typology and a comparison with the perspectives from cultural theory[1]. Later on I will come back to these criteria, conclusions and shortcomings/ points of particular interest regarding cultural theory.

1.2 Cultural theory and Motivaction's mentality test

Motivaction International (located at Amsterdam, the Netherlands) developed the mentality test which is a value and lifestyle research method and focuses on marketing and policy questions. Results are -amongst others- applicable to sustainability issues, mobility, media, and politics. Within the typology eight segments are distinguished which differ in terms of status (low importance, middle importance and high importance) and values (traditional, based on conservation; modern, based upon possession and spoil; or postmodern, based on self development and experience). Besides the eight main segments, around forty undercurrents are distinguished (Motivaction International, 2008b; Motivaction International, 2008a; Motivaction International, n.y.). In the table below, a summary of every main segment is given, as well as the perspective to which each segment is comparable.

Name	Description	Comparable to
Traditional citizens	Traditional values, family is cornerstone and most important, harmony and rest, acceptance of authority and rules, disciplined, risk aversive, soberly, traditional division of roles	HIE
Comfort oriented	Material wealth, freedom, entertainment, no solidity or responsibilities, little ambition, longing to appreciation, impulsive, consumption minded, outward appearance very important	FAT
Modern citizens	Balancing between traditional values and change, family cornerstone, social status important, authority and rules, longing to appreciation, security, income and experience, technology minded, regularity, traditional division of roles, risk aversive, consumption and entertainment	IND-HIE
New conservatives	Traditional values, protecting social status, hierarchical, critical, interested in politics and history, work is more important than private life, culture and arts, soberly, risk aversive, etiquettes	HIE- ind
Cosmopolitans	Success, self development, internationally oriented, interested in politics, tolerant, work is central motive, ambitious, materialistic, technology minded, impulsive and adventurous, status and etiquettes, arts and culture, focused on like- minded, consumption	IND- fat
Upward mobiles	Career, gaining social status, freedom from tradition and duties, change and modernization, international, longing to appreciation, work and achievement, income, materialistic, consumption and entertainment, technology minded, impulsive and adventurous, freedom, focused on like-minded	IND

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[1] HIE refers to Hierarchism, EGA to Egalitarism, IND to Individualism, FAT to Fatalism, HERM to the hermit. If a segment describes a balanced combination of perspectives (for example a combination of Egalitarism and hierarchism), it will be indicated like EGA- HIE (both in capital). Sometimes a description is mainly hierarchical, however also possessing minor egalitarian characteristics. This will be indicated by HIE- ega (the second perspective in small character).

| Post materialists | Self development, solidarity, attention for immaterial values, interested in social life and politics, reflexive, critical, solidarity, tolerant, international, balance between work and private, being societal useful, principle, not consumptive and not entertainment focused, sober, arts and culture | EGA |
| Post modern hedonists | Freedom, independency, carpe diem, new experiences, tolerant, equal changes, not interested in politics or society, work subordinate to private, impulsive, adventurous, without obligations, arts and popular culture, experience focused, friends more important than family | FAT-HERM |

In the figure below, the position of every segment is given, as well as their positions in comparison to cultural theory. What is remarkable is that in the mentality test, Egalitarism and Hierarchism as well as Individualism and Fatalism are opposed to each other. According to cultural theory, it is Egalitarism and Hierarchism who share a high group dimension, and Individualism shares a low group dimension with Fatalism. In cultural theory, they are not opposites.
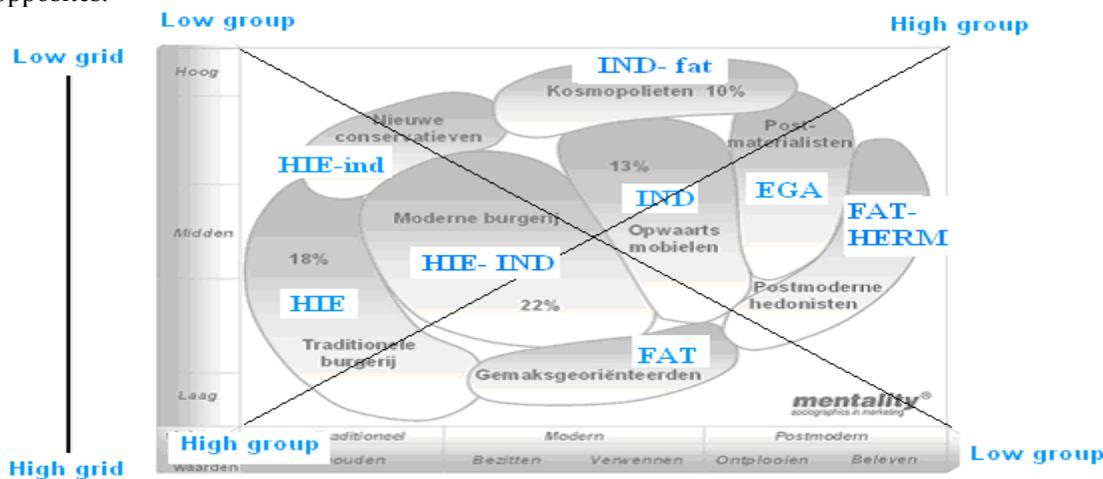

Figure 1: the position of the segments in the mentality test compared to each other (Motivaction International, n.y.) and to cultural theory. The relation of the segments differs from cultural theory. In the figure above, HIE and EGA as well as IND and FAT are opposing. In Cultural theory, HIE/ EGA and IND/FAT share the same group dimensions.

1.3 Cultural Theory and Spiral Dynamics

Spiral dynamics is an evolutionary development model in the shape of a spiral of worldviews (patterns of thought; also called VMemes) and based on the theory of Clare Graves (Graves, n.y.). Every VMeme attracts a packages of additional beliefs, which come together in a distinguishable, unique social group, motivation pattern, organizational dynamic and goals. Eight different groups are distinguished which are not connected to a name, but to a color. Every individual or group starts in the lower vMeme system (beige). Beige describes a society of hunters and fishers which is only driven by instinct and tendency to survive (comparable to a child in the period after its birth). It won't be surprising to note that this kind of society is not visible anymore in today's societies (perhaps with the exception of some tribal tribes). After solving present problems of existence, one reaches a stage of increasing complexity with different problems, values, goals, structures, motivations and ways of thinking, expressed by a different color. It is only possible to move one spiral up or down simultaneously; you cannot skip any phases (Straatsma, Schipper *et al.*, 2009; Graves, n.y.). Possible nearby futures (and perspectives) are thus reduced, because it can only exists of personalities preceding, following or equal to the current personality.

For every phase or level of personality the seeds of change are described (like maintaining physiological stability or living with self-awareness). After reaching certain situations (like the situation of psychological stability) people change and move to the next level of complexity (the next spiral) (Graves, n.y.). Although very generally, this offers possibilities to identify transitions and to argue when a shift towards an other level is forthcoming (Herold, 2005). In spiral dynamics, two axes are used to characterize the different fields of personality; they are not determinants of the different typologies. The interpretation of all four fields together constructs one typology/ personality. The axes are individual versus Group and interior (non visible thoughts about what people think and prefer) versus exterior (visible behavior) (Herold, 2005; Graves, n.y.). In the table below, a summary of each stage of personality is given, including a classification of every stage in cultural theory. What becomes clear is that the existence of social relations is a prerequisite condition for a perspective to be included within the typology of cultural theory.

Name	Description	Comparable to
Beige	Uses instincts and habits to survive, food, water, warmth, safety has priority, no conscious value system or sense of self, loose relations, do what you have to do to stay a live.	No social relations
Purple	Groups as tribes, tradition and safety, keeping the spirits happy and the tribes nest safe and warm, learning through classical conditioning, obedient and loyal to chiefs, elders, the clan etc., preserves valuable objects and customs, "our people versus them", paternalistic, strict role relations, focus on subsistence.	HIE
Red	Egocentric, groups as imperia, psychological survival, exploitation, power, the world is a jungle full of threats and predators, breaks free from domination and constraints, expects attention and respect, no guilt, immediate pleasure, us versus them walls, attention seeking and you have winners and losers.	Border HERM- no social relations
Blue	Life has a meaning with predetermined outcomes, eternal and absolute principles, righteous living produces stability now and guarantees future reward, laws, discipline and regulations, only one right way, obey rules and authority, adhere to tradition, moralistic lessons, peace and quiet, places for everybody, absolute value system.	EGA- fat
Orange	Progress by learning and seeking out best solutions, manipulates earth's resources to create and spread the abundance of good life, optimistic, risk taking, self reliant people deserve success, societies prosper through strategy, technology and competitiveness, delegating, independency, materialistic, achievement, change to progress, experiments to win, upwardly mobile.	IND
Green	The human spirit must be freed from greed and dogma, feelings and sensitivity supersede rationality, spreads the worlds resources equally among all, reaches decision through reconciliation and consensus, spiritual, harmony, enriches human development, putting into perspectives, love and kinship, socio-centric, seeks inner peace, all must collaborate, shared experiences, cooperation, open for insiders.	EGA
Yellow	Inevitability of change, principled, knowledge centered, self directed, shifting family roles, expects competence, appropriate technologies, power is dispersed, life is learning, rarely fearful, Live fully and responsibly, integration, flexible structures.	IND – HIE

Turquoise	Holism, experience, solidarity, peace in an incomprehensive world, deeper receptivity of multidimensional trans- rational perceptions, restoration of harmony, synergy, plan for long range, blends feelings and technology, maximize the brain, broad interest ranges, seeks outreach, highly diversified, not isolationist.	IND- EGA
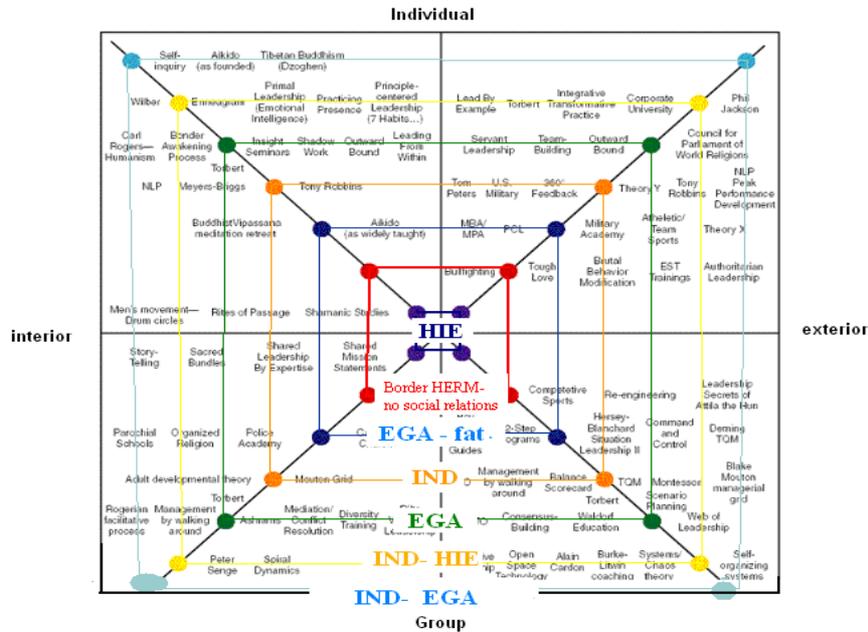
Figure 2: Evolutionary system with the four contents of personality, the different colors refer to the different personalities from spiral dynamics and are compared to the perspectives from cultural theory. Adapted from (Graves, n.y.).

1.4 Cultural theory and the WIN- Model of TNS-NIPO

WIN is an abbreviation for 'Waardensegmenten in Nederland' (Dutch for value segments in the Netherlands). It encompasses a value research method (derived from Schwartz, 1990; Schwartz, 1992) including leisure activities like museum visits, television program preferences and favorable newspaper brands. This classification has also been used to define segments for the PBL "duurzaamheidsverkenning' (MNP & RIVM, 2004) in which the relation of these segments to worldviews were investigated. Seven categories are distinguished, and an eighth category ('balanced') exists of people who have characteristics of all other 7 typologies. Scores on 4 different axes determine the classification of segments. These axes are: other(s) as most important versus self as most important, progress versus conservation, high educated versus low educated and high age versus low age. For each person a value *rating* is provided (Hessing & Reuling, 2003; TNS-NIPO, n.y.). Following Schwartz, starting point is that every person possesses the same package of values. However, the importance attached to every value differs. The most important value for segment A may be the least important value for segment B. In the table below a summary of every segment is given, besides, the similarities with cultural theory are presented.

Name	Description	Comparable to
Conservative	Focused on your own environment, security, family is most important, do	HIE

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s	not like to attract attention or seeing anybody else doing so, confirmation to rules and norms, bit impulsive, tidy people, preference for unconstrained entertainment like television, disappointed with society and politics, not really materialistic, but in favor of luxurious, modern stuff, confirmative.	
Engaged	Harmony, stability, prefer to do activities together with a group of other people, often members of clubs or associations, deliberate and well considered, thinking about consequences of decisions for themselves and their environment, prefer reading over watching television, interest in arts, nature and politics, not materialistic, however interested in nice, tasteful, objects, not interested in new, innovative technologies, safety.	HIE-EGA
Enjoyers/ hedonists	Pleasure and enjoyment on physical and emotional level, more sportive than creative, challenge, risk, adventure and excitement, not a worrier, impulsive and showing things very easily (lazy), likes to go out in a group, not interested in social issues and politics, prefer watching television over reading, like to spend money on going out for diner, new and novel objects.	FAT
Luxury seekers/ careerist	Ambitious, success, appreciation, comfort is highly valued, not somebody who keeps seated, seeking challenges and does not really matter about (behavioral) rules, not very religious, ego centered, not involved in other's businesses, judge quickly and talk straight from the shoulder, interest in society, both television watchers and newspaper readers (mainly telegraaf), possess lots of modern objects and willingness to show these to others, technological developments can not go fast enough, sensitive for trends, and you will be the first one possessing a novel object, achievement.	IND – fat
Broad minded/ progressives	Progressive and educated, lots of ideals who are mainly left wing, worried about social problems and trying to better the world, starting with yourself, environmental consciousness, keen on freedom, appreciate to make once own choices and to have a varied life with some risks, self development, make great demands on oneself and others, receptive for the world around, understanding, profundity, dislike prejudice, read a lot, politics and social issues come from the bottom of the heart, flexible, modern, engaged.	IND-ega
Professionals	Ambitious, independent, educated, self development, working hard and a quick and creative thinker, free liver ("life enjoyer"), stimulating and challenging life, often double earners, high income, buying luxurious, tasteful, trendy objects and sensitive to technological novelties, giving money for good causes, critical but receptive for new things and point of views, watches a lot of actualities and background programs on television, up to date for social issues and politics, self destination.	IND
Care takers/ traditionalist	Focused on well being of others, social person receiving energy from helping fellow human beings, sober, generous for others, traditional values and traditions which provide rest and security, no need for change, self effacing, community people, like to do meritorious work for the (church) community, not very creative, prefer implementation over preceding development processes, both reading and television watching, regional newspapers, up to date for social and political situation, fairly cheap products who are reliable, social.	EGA-hie
Balanced	They are an average of all people. When it comes to interests, life style and so on, they are exactly in the middle or other people.	EGA-IND-HIE-FAT
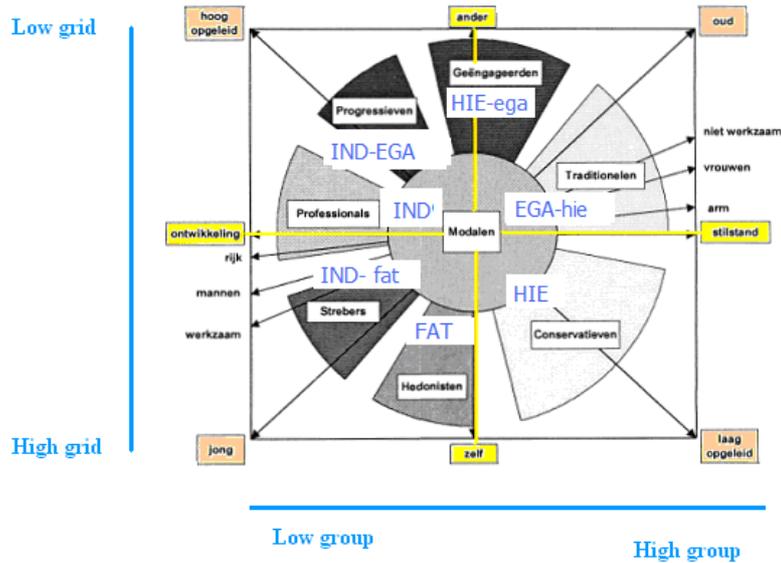
Figure 3: relation of the segments of the win-model to Cultural theory (derived from Hessing & Reuling, 2003). The distribution of perspectives is equal to cultural theory (e.g. IND and EGA as opposing perspectives).

1.5 Cultural theory and WRR- typology

In 'Sustained Risks: a Lasting Phenomenon', the Scientific Council for Government Policy (WRR) examines ways "*in which the concept of sustainable development can be manageably translated into policy terms*" (Nederlands scientific council for government policy, 1995; pp.5). Four action perspectives are distinguished depending on the score on two axes: low consumption versus high consumption and adaptation of production methods versus a change in the nature of production methods (Wetenschappelijke Raad voor het Regeringsbeleid, 1994; Nederlands scientific council for government policy, 1995). In the table below, a description of every action perspective is given, as well as a comparison with cultural theory.

Name	Description	Comparable to
Utilizing	Humans have a need for natural products, plants and animals. Setting aside natural areas is not necessary; zoos, parks and cultivated areas satisfy. Ecosystems can be imitated, separate spaces are only necessary if valuable species or ecosystems can not be sustained in cultivated settings, goal is then to supplement the populations in zoos and botanical gardens. Social dynamics can be adjusted, not directed. Environmental risk can never entirely ruled out. Some levels of pollution are acceptable; others can be mitigated by means of technological adaptations. Much can be achieved by technology. Scarcity of resources will mean a rise in prices, leading to endogenous substitutions. Nuclear energy must be considered. The problem of storage is nearing a solution. Population growth in the Third World is a major concern. The associated poverty results in major environmental problems. Tackling poverty is an important lever. An increase in prosperity in Western countries is also regarded as desirable and possible.	IND
Saving	Natural areas must be safeguarded for the future, at least one section of each ecosystem should be protected, size of landscapes should be adapted to self maintaining capacity, management to maintain important parameters, knowledge is already available or will be available in the short term, nature management	EGA-HIE

	using 'large grazers' is an example of this. Resilience of environmental and social system is considerable. Methods of production, including technology, cannot be changed rapidly. Environmental risks can be reduced by reducing the volume of consumption, also necessary for a fairer intra- and intergenerational distribution of scarce resources. Each world citizen should make limited use of natural resources. Equal rights of access to sufficient primary resources, before all kinds of luxury needs can be met. Environmental problems which could still arise are accepted as potentially insoluble or inevitable. Little confidence in the effectiveness of banning substances, recycling or replacement. Allow for a cautious margin for error by exercising restraint with respect to consumer needs, reducing dependence on natural resources.	
Managing	Observing plants and animals under natural conditions is the only satisfying condition to contact with nature. Conservation should concentrate on preserving and developing plants and animals in their respective biotopes, recreation and education in natural areas is important, however should not disturb species and their biotopes, large national parks. Needs cannot be rapidly changed, environment is regarded as 'robust within limits', meaning that these limits need to be monitored to prevent accidents. Risks exceeding limits are not acceptable, new production methods should spare the environment as far as possible. Regulating adjustments in production, accumulation of information to provide for deliberate, future-oriented policy. This information is used in order to accelerate the dematerialisation of production, possibly followed by the dematerialisation of consumption.	HIE-ega
Preserving	Existing unspoiled nature must be allowed to develop unhindered, in eroded areas, nature should be restored, attention to future generations, preservation and restoration of wildlife is allowed to take up space, however not at costs of other functions, each component in an ecosystem has its own function and can not be substituted (holism), people are part of the ecosystem, change both consumer and producer behaviour. Environmental risks are high, consumption should be adjusted and production activities changed. Social willingness, minimise the uptake of non-renewable resources, control the utilisation of renewable resources. Sober lifestyle. Risk aversive Confidence in technological contributions for solving environmental problems through recycling and renewables, Risks can be minimized, meeting priority needs for each world citizen now and in the future, New products can only be marketed if harmlessness to the environment, radical government intervention is allowed, making use of all the available means, for example via the market.	EGA-hie

		Consumption	
Production		high	low
Adaptation of production methods		IND Utilizing	EGA- HIE Saving
Change in nature of production methods		HIE-ega Managing	EGA- hie Preserving

Figure 4: Relation with the action perspectives of the WRR typology with cultural theory (derived from Nederlands scientific council for government policy, 1995). Because the fatalistic perspective is missing and three out of four perspectives contain egalitarian components, the grid- group comparison can not be made.

1.6 Cultural theory and Mood consumption

MOOD consumption provides a deeper understanding of consumer behavior in a post-industrial world. According to Oustrup and Flaven (ny) traditional demographic segmentation criteria such as age, gender and income are no longer accurately in explaining attitudes. Starting point is that the present social order has reached a stage of increased complexity. Mood consumption is a next step in describing consumer behavior following from an agricultural society, towards mass consumption, marketing led consumption, and finally mood consumption. It distinguishes 3 axes: abstract versus concrete, organized versus spontaneous, and emotional versus logical. The score on these axes determines one of the four main moods. Every combination of moods results in a minor mood (Oustrup & Flaven, n.y.). In the table below, a description of every mood is given as well as a comparison with the perspectives from cultural theory.

| Name	Description	Comparable to
Innovation	Knowledge seeking, Bill Gates, people tend to plan, invent and configure, being competent, autonomous, concerned with questions like ' how does it work' and 'does it make sense'? Focused on improving, the world is a flexible network of logical possibilities, moved by skills. Ingenuity, willpower, achievement, trust reason, appreciate respect, choose products based on minimalist elegance with a classical edge over temporary fanciness. With regards to services, Innovation is against bureaucracy and unnecessarily complex. Asking questions rather than providing answers, logical.	IND
Intuition	Identity seeking, Mahatma Ghandi, people are teaching, counseling, deep and meaningful relationships, interpersonal integration, being empathetic and authentic, aware of people's feelings, self actualization, tact and sensitivity, benevolence, prefer a warm style, romantic, sentimental, trust intuition and appreciate recognition, do not intellectualize but act how they feel, close emotional relations are essential to well being and happiness, emotional arguments.	EGA
Perfection	Security seeking, George Washington, filtering, inspecting, protecting, reliability, respectability, well prepared, ethical, correct deeds in an organized manner, following tradition, trust in familiar and real things that happened before, social order, need for belonging, intensive planning, choose products by being cautious, conventional and dependable, design that is practical, correctly priced and with a good quality, detail conscious, pragmatic, status, trust authority and appreciate gratitude, adherence to rules and regulations, organizers, communication should be predictable without fancy surprises or speculation, concerned	HIE
Satisfaction	Sensation seeking, Pablo Picasso, promoting, displaying, composing, spontaneous, adaptable in action, outgoing sensation in the here and now, fun loving, impatient, easily bored, egalitarian and make sure that everybody gets their fair share, however also frequently showing their big egos, simple and short term significance of intellectuality, entertainment, great faith in themselves, shopping and material possessions, the firsts to try new trends, trust impulse, cheerful, optimistic, confident, assertive, nothing hurts more than being ignored.	FAT

Low grid

Low group — High group

	Abstract (Jung: Intuition)	*Abstract* (Jung: Intuition)	
Logical	*Innovation Mood* **IND**	*Intuition Mood* (Keir... ...ists) **EGA**	*Emotional*
Organized	*Perfection Mood* **HIE**	*Satisfaction Mood* (K... Artisans) **FAT**	*Spontaneous*
	Concrete (Jung: Sensing)	*Concrete* (Jung: Sensing)	

High group — Low group

High grid
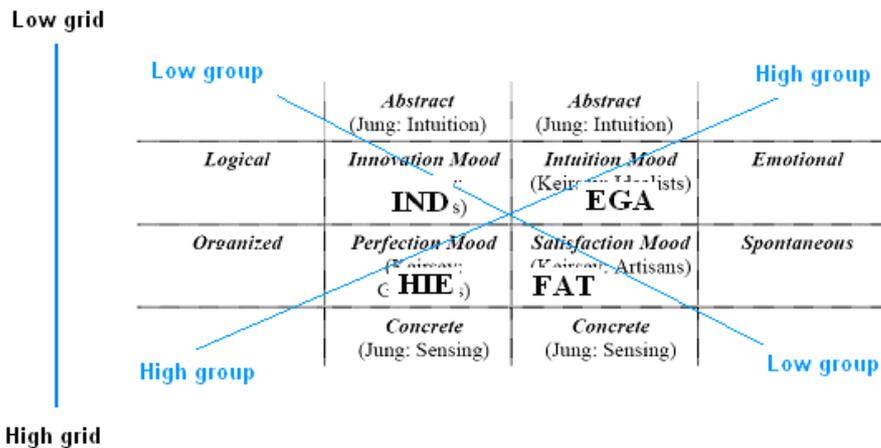
Figure 5: the different moods in relation to each other and to the perspectives of cultural theory (derived from Oustrup & Flaven, n.y.). It is notable that in mood consumption Fatalism and Individualism as well as Egalitarism and Hierarchism oppose, which is different from Cultural theory wherein HIE- IND and FAT- EGA oppose, but comparable to the distinction made in Motivaction's mentality test.

1.7 Cultural theory and IPCC/ PBL worldviews

As indicated before, in their first sustainability exploration, MNP and RIVM (2004) connected the value segments of TNS-NIPO's WIN model to four worldviews. These worldviews depend on the score on two axes: globalization versus regionalization, and efficiency versus solidarity (MNP & RIVM, 2004). In the table below, a description of every worldview is given, including a comparison with cultural theory.

Name	Description	Comparable to
A1- Mondial market	Performance, ambition, concurrence, free market, technique, technology, innovation, privatization, adaptation, liberalism, freedom, progress, future generations will be smarter and richer, trust in global economy, growth, if the west does well, other parts of the world will do well too, concurrence is good: it improves quality, efficiency and improves price- quality ratio, self development, earning money is important, luxurious, comfortable and challenging life, opportunities, do not like patronizing and interfering government, privatization, less remittances, individual responsibilities.	IND
A2- Safe region	Private, safe and livable society, independency and safety, trust in politics and the law, arm oneself against undesirable developments, winners and losers, responsibility, subsidies, political leadership, obtained rights, only interfere in your own business, neo conservatism, distrust in people and institutions, trust in transatlantic market. Concerned about well-being and safety, should not forget our culture, norms and values, politics should listen to problems of people, government is responsible for protecting inhabitants, the welfare state is not up to date anymore and is making people lazy, give more responsibilities to the market, taxes have to be used for useful things, our own concerns are more important than concerns of other countries, there is no united Europe, we are not responsible for solving the problems of other countries, besides it is not clear if we could help at all, preservation.	HIE-ind
B1- Mondial	International and national solidarity, collaboration, government coordination for common goods and correcting market failures, education and economic growth must	HIE-ega

solidarity	lead to decrease of population growth, rules, public services, together we are strong, there is only one world, social democracy, equality, help the weaker, responsible for future generations, trust in strong Europe. Money alone does not make you happy; quality of life (for yourself and other people in the world) is also important, responsible for others and willing to help and to make sacrifices for that, world problems can not be solved by the market: governments and NGO's have to put efforts in this, common services are essential, freedom and material well being are important, however within limits.	
B2- Care taking region	Living together with a sense of solidarity, responsible, careful, small is beautiful, own responsibility, sober, material well being has gone too far, debate, consultation, agreements, decentralization, better the world, start with yourself, comparable to religious movements, trust in humans, united families and neighborhoods, trust in regional communities, we do not have any influence on problems in Europe and the world, more important is to guarantee that we and our own neighborhood go well, more attention for each other, more importance for local governments who are better connected to people. No need for more challenge, higher, more and faster. Voluntary work, more social control (also behavioral), improve quality of own neighborhood, voluntary initiatives to care for each other, sacrifices for other people and trust in each other.	EGA
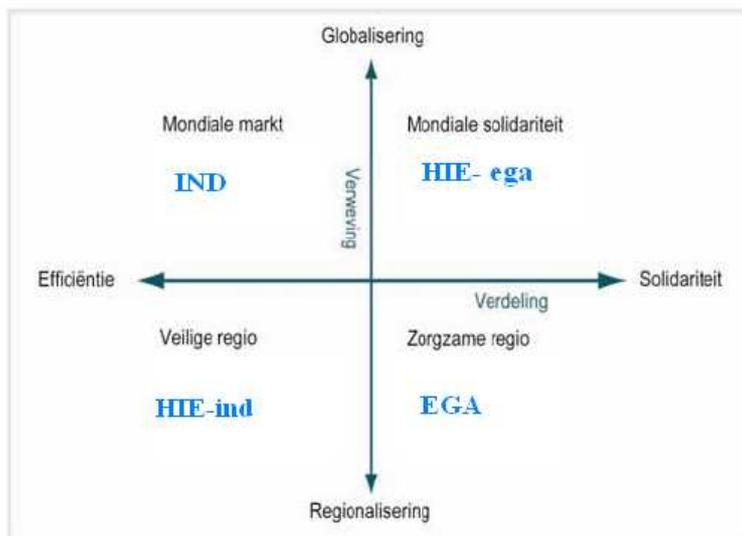
Figure 6: The relation of the IPCC/ PBL worldviews to each other and cultural theory (derived from MNP & RIVM, 2004). It is notable that IND and EGA are opposing, which doe not correspond with cultural theory which states that IND and EGA both share a low grid dimension.

2.1 Conclusions

2.2 Cultural theory and Mood consumption score well on indicators

Most typologies scored well[2] on the criteria of Gankema and Wedel (in Hessing & Reuling, 2003). The criteria which was met least, was the criteria of heterogeneity, indicating that each segment or perspective should differ clearly from others. Especially for the WRR typology it was difficult to distinguish the differences between the segments. One segment is comparable to

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[2] According to the analysis of the author of this report

Individualism and the others are a mix of Egalitarism and Hierarchism. In the WIN model, most segments were easy to distinguish, however, the differences between the careerist/ luxury seekers and professionals were hard to detect. The stability criterion was met by every typology, since every typology acknowledged the relative robustness of segments for change. However, if the criterion of heterogeneity is not met, the hypothesis is that segments may change more often and faster. Due to their similarities, people may move to other (similar) segments if the interpretation of only one or two values changes. The more segments differ from each other, the more surprises are needed to leave one segment and support another one. Heterogeneity and robustness for change seem to be reinforcing factors.

Table 1: Scores of in this report discussed typologies for the criteria of Gankema and Wedel. Cultural theory and Mood consumption score very well, and also the WIN model and Motivation's mentality test score sufficiently.

	Cultural theory	Motivaction	Spiral dynamics	WIN	WRR	Mood	IPCC/ PBL
Identifiable	+	+/-	+/-	+	-	+	-/+
Accessible	+ (-fat)	+	-	+	+	+	+
Size	+	+	-	+	+	+	?
Heterogeneous	+	-	+	-	-	+	-
Stable	+	+	+	+	+	+	+
Homogeneous response	+	+	?	+	?	+	?
Influential	+	+	+	+	-	+	+/-
Score total	7	4	0	5	0	7	1

2.3 Individualism and Hierarchism seem most known segments

In (Offermans, n.y.) it was indicated that Hierarchism and Individualism have been known perspectives within social sciences for centuries already. Egalitarism and Fatalism were much less known for a long time. This message can be underpinned by this comparison, because the categories equivalent to Hierarchism and Individualism are generally well described and are quite similar over different typologies. Hierarchism is often described with the following keywords: traditional values, acceptance of authority and rules and norms, risk aversive, security and safety, obedient, harmony and stability, discipline and regulations. Individualism was even described more extensively: freedom, technology minded, self development, achievement, challenge and risk, innovation, independency, risk taking, competitiveness, ambitious, risk accepting, novelties, autonomous, luxurious, and progress. Similarities in the descriptions of Egalitarism and Fatalism were also common however, the overall picture was less clear. The egalitarians were characterized by: solidarity, equality, sober, focused on well- being of others, and meaningful relationships. Fatalism was defined as belief in predetermined outcomes, pleasure and enjoyment, adventure and excitement, risk and challenge, and comfort.

2.4 Division in four or eight categories

In terms of the number of categories, three typologies distinguished four (main) segments or perspectives, and three categories distinguished eight (main) segments. For most typologies, the number of segments is determined by the number of axes being used. Still it is remarkable that all typologies encompass four (or its multiple eight) categories. Hypothetically it can be said that most typologies find no more than eight main categories. If the number of categories would be extended, that might lead to difficulties regarding the criteria of size and heterogeneity. If the number of categories is too big, some groups might be too small and/ or some groups might be

too similar. Anyways, there are no reasons to assume that the four categories of Cultural Theory are a too small or big number. Sometimes (see for example Valkering, Offermans *et al.*, 2008; Offermans, Haasnoot *et al.*, 2009; Offermans, Haasnoot *et al.*, in press) the fatalist perspective is ignored in (policy relevant) research, since the fatalist rejects the existence and influence of policy and states that formulation of any policy is a waste of time since it won't effect the future situation. However, resulting from this comparison, a typology existing of only 3 segments is not common, and besides the existence of fatalists in society (and their influence on policy) should not be underestimated.

2.5 Combinations of beliefs and opposing perspectives

Every perspective from Cultural Theory[3] was recognized at least three times in the other typologies. Every typology distinguished a segment equivalent to Individualism. Four out of six typologies distinguished categories equivalent to Egalitarism and Hierarchism. The fatalistic perspective was recognized three times. Besides, combinations of the main perspectives (E.g. EGA-IND, EGA-HIE and HIE- EGA.) were also found in other typologies. Where categories like EGA-IND (both abbreviations in capital) refer to a balanced combination of two perspectives, EGA-hie (with the second segment in small characters) refers to a segment in which the first perspective is dominant, but also possesses characteristics of the second perspective. Noticeable is that within the triangle of Hierarchism, Egalitarism and Individualism each sub domain was recognizable in other typologies, with the exception of IND- hie and EGA- hie. We do not have a solidly ground explanation for this, however, hypothetically it can be said that a balanced mix of core beliefs and values is possible. However, if somebody has a strong direction towards one perspective, the corresponding values may become incompatible with values from other perspectives. In our sample, a strong focus on Individualism would then be incompatible with hierarchical values. This rises questions about to what extend the perspectives oppose or complete each other, which will be central in the next paragraph. Furthermore it is remarkable that balanced combinations with the fatalist perspective did not occur[4]. IND- fat occurred twice, and EGA- fat occurred once, other combinations with fatalism were not recognized in other typologies. Hypothetically it can be said that the Fatalist perspective is an isolated, but widespread perspective, which corresponds with insights from Cultural Theory.

2.6 Shared and opposed dimensions

In cultural theory Egalitarism and Fatalism, as well as Individualism and Hierarchism are opposites since they do not have a grid or group dimension in common. The equivalents of cultural theory in the WIN model show similar results. However, the mentality test and mood consumption show a different pattern wherein Egalitarism and Hierarchism as well as Individualism and Fatalism oppose. The IPCC/ PBL worldviews finally, show a contradiction between Individualism and Egalitarism. Apparently it is not as easy as to say that some perspectives contradict or share common values with others. This poses the question whether it is valid to start from a value orientation wherein people adhere to *different* values, or from a value ranking (mainly inspired by the work of Schwartz) wherein every person holds the same set of values, however, the importance attached to these values may differ from person to person and is determining for one's perspective. Interesting is to see that the WIN model is based upon a value *ranking* system (following Schwartz), but shows the same results as cultural theory. We come back to value ranking typologies later on, but this observation rises questions about to what

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[3] Hierarchism, Egalitarism, Individualism and Fatalism.
[4] With the exception of FAT- HERM

extend the grid- and group dimensions – as being used in Cultural Theory- are (the only) viable ones.

2.7 Role of agency

From eight typologies, one (Spiral dynamics) can be indicated as a transitional model. Our assumption is that such a model is too deterministic and provides too little space for individual freedom and agency. It doesn't only identify into which direction people move, but it also indicates when people move to the next stage of maturity. After solving certain problems of existence (like living with self consciousness), or after reaching certain levels of maturity (reaching rest in thinking), people move on to the next stage of complexity, hence leaving no freedom to move into any other direction, or to stay within a given segment. Following (Bourdieu, 1970; Giddens, 1984) we prefer a typology where individuals have the relative freedom to move to any other segment (eventually determined by the probabilistic occurrence of surprises and structures). However, agency is an assumption rather than a starting point, and its existence needs to be proven by the outcomes of our research.

Other determining factors in typologies were age, gender and education. Some typologies (like the WIN model) found that these social characteristics are more common in certain segments than in others. However, it did not become clear if these social characteristics were determining for one's perspective, or if these characteristics influenced one's preferences, values and tastes, which on their turn influenced people's perspectives. The role of age, gender and education within Cultural theory is not all too clear, although Douglas reserved some parts of her quadrant for young children (as being controlled by their parents; age), innovators, artists, leaders, gypsies (partially influenced by ones education) and so on. Our research therefore should include these social characteristics and their role in perspectives.

2.8 The role of starting points

It is very tempting to formulate common shared starting points for a typology. However, there are some major disadvantages of using starting points. In the comparison we made, the WRR typology explicitly used the starting point that environmental risk are regarded as unacceptable and that there is willingness to make social adjustments. How innocent such a starting point may look like, the consequences are real: in the WRR typology three out of four categories had egalitarian characteristics. Starting points restrict future possibilities and are less suitable for scenario analysis and studies, since the possibility of exploring a broad range of different futures is also restricted to the perspectives matching with the starting point. However, it would not be fair to say that Cultural theory is totally free from any prejudgments and starting points. As we saw in the comparison with Spiral Dynamics, a prerequisite to be incorporated within cultural theory is the existence of social relations. On that sense, the existence of social relations within a group is a starting point of Cultural theory. Because policy can only be made and implemented in a context wherein people interact, this is not regarded as being problematic for our research goals.

3.1 Points of particular interest

Most important outcome of this short comparison and analysis is that the perspectives derived from Cultural theory are comparable with perspectives distinguished in other typologies. We could not find major difficulties in recognizing HIE, IND, EGA, and FAT in other typologies, or

the other way around. However, there are some aspects which deserve some extra attention; they will be discussed in the sections below.

3.2 Distinction government regulation and free market

In Cultural theory, a sharp distinction is made between government regulation (as is characteristic for Hierarchists) and the free market/ liberalization (characteristic for the individualist). The standard Hierarchist does not have trust in liberalization and the market, and the individualist fiercely rejects controlling government regulations. However, this strong distinction can not be recognized in the other typologies. Although individualist indeed may seem to have a preference for liberal measures with not too much government interference, the envy against any way of government interference as described in cultural theory, can not be recognized. Most typologies amalgamate the two extreme points of view, like the WRR typology does for describing the preserving perspective: "government intervention is allowed making use of all available means, for example via the market". Such a policy option should thus not been regarded as contradictory or a combination between Individualism and Hierarchism. Depending on the exact context, it can be defined as individualistic *or* hierarchical.

3.3 Role of age, gender and education

As described before, some typologies pay attention to social characteristics like age, gender and education as being determinants for arranging people into certain segments. Apparently, these characteristics do play a role in segmentations. However, so far it is not clear what role they exactly play. One possibility is that they do have a direct influence on people's perspectives; another possibility is that they have an influence on people's tastes, preferences and values, which are on their turn determining for one's perspective. In our questionnaires, questions should be asked about gender, age (and possibly education) in order to unravel eventually relationships between these characteristic ands certain perspectives.

3.4 Ranking of values

As described before, a typology can roughly be presented in two ways: 1. based upon a description of what people value and reject and 2. based upon a ranking of values. Cultural theory is an example of the first category as it describes what people value (e.g. tradition, authority, safety) and what they reject or try to prevent (e.g. risk, too much individual freedom). The WIN model (based upon the work of Schwartz) is an example of the second category as it states that all people on earth share the same set of values, however, the importance attached to every single value, differs from person to person. People with comparable value rankings come together in one segment/ perspective. To solve problems regarding the (in)compatibility of some perspectives (e.g. FAT and EGA since they theoretically do not share any group or grid dimension), it may be promising to explore the possibilities of a value ranking system instead of a value description system. However, I see one major problem resulting from such an exploration. By making use of a *ranking* system, you automatically introduce a starting point which may be restricting for your perspective classification and even more for a scenario analysis. The starting point is that it is assumed that every single person appreciates every single value. If a value is ranked as least important, still it is labeled as important. This may lead to certain problems: an individualist for example, highly values technological innovation. Its is not that an egalitarian on the other hand values technological innovation less than an individualist: he or she fiercely rejects it! Some values are preferred, others are approached in a neutral way and more others are rejected. In a value ranking system there is less space for rejected values which is the main reason to stay with description based systems, like cultural theory, Mood consumption and the Mentality test.

3.5 Grid and Group as determining axes

As we saw in this comparison, the grid and group ax (as used in Cultural Theory and) resulting in the quadrant of perspectives, is not the *only* possible way to distinguish different groups in society and determine perspectives. It is not within the scope of this research to investigate if the grid-group distinction is the *best* way. However, since the scientific validity of the grid and group dimension as fully explanatory for ones perspective has not been proven satisfying enough yet, we also have to deal carefully with opposing perspectives. In Cultural theory Egalitarism and Fatalism do not share any grid or group dimension, and the same is true for Hierarchism and Individualism. They are regarded as being different (what we call opposing). However, this message is not shared by all the other typologies. For our research, this implies that not too much value should be attached to the grid and group dimension as explaining and determining factors. Independent of the value of these axes or dimensions, they lead to descriptions of four different perspectives which are recognizable in other typologies.

3.6 Integration of the Fatalist

In 50 percent of the analyzed typologies[5] a segment comparable to Fatalism was distinguished, and in typologies in which a distribution of the research population is known, fatalists encompassed a fairly part of the total group[6]. Often, the Fatalist perspective is abandoned in policy relevant research since the fatalist rejects the existence of policy and believes that policies won't change the course of the future since everything is determined by fate. However, this does not automatically imply that Fatalism is non existing among stakeholders and that it has no influence on policy (makers). Besides it relates to questions about scale levels. A regional policy maker can still have a fatalistic perception about the extend to which his decisions may influence policy on a global, European or even national level[7]. Remarkable is that combinations of Fatalism with other perspectives were not too common in all typologies. Hypothetically it can be said that Fatalism is a vivid, however isolated perspective; an observation that also matches with Cultural theory. Besides, this observation leaves us little reason to exclude Fatalism in our research.

3.7 Inter reviewer reliability

Of course, this analysis is the subjective outcome of a comparison made by one single researcher. Such analyses are inherently subjective since they are influenced by the values, preferences and tastes of the researcher involved. Interpretations and judgments are made based on personal thoughts. Especially social sciences have to cope with these shortcomings inherently to people as meaning giving creatures. Although insolvable, more transparency can be given about to what extend the researcher is influenced by his or her own personal value judgments. This can be done by making use of an inter- reviewer reliability. In this procedure, a second and preferably third researcher will repeat part of the analysis made by the first researcher. Afterwards, the results will be compared and a percentage will be calculated. This percentage indicates how many times the

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[5] Cultural theory not included

[6] For example, Motivation found that 9% of the Dutch population exists of Fatalists (gemaksgeorienteerden); this is more than the population of new conservatives (8%), and almost equal to cosmopolitans, post materialists and postmodern hedonists (each 10% of the Dutch population). This information can also be used to compare perspectives regarding lifestyles with perspectives on water in a later stage of the research.

[7] This was also confirmed by M. Krol in a personal conversation in October 2009 at Dubrovnik.

results of the first and second (and third) researcher matched. In general, an inter – reviewer reliability of 80% or more (80% or more of the observations correspond) is seen as reliable. The inter reviewer reliability of this comparison is 75%[8] which is still relatively high given all the different possible options and the fact that this inter reviewer reliability does not only measure the similarities between the findings of researcher one and researcher two, but also the extend to which both researchers have knowledge about the content of the perspectives from Cultural Theory.

4.1 Summary

In this report a short comparison has been made between the perspectives of Cultural theory and Mood consumption, the WRR typology, Motivation's mentality test, Spiral dynamics, the WIN model and the worldviews used by IPCC and PBL. Main subjects of comparison were the extend to which perspectives described in other typologies could be recognized in Cultural theory's perspectives and on basis of what factors (axes) perspectives were determined. This comparison had two main goals: 1. to increase insight in the position of Cultural theory within other typologies and 2. to analyze if factors were forgotten in Cultural theory, or if information of Cultural theory contradicts information from other typologies.

The four perspectives and its combinations (excluding combinations with Fatalism) were recognized in most other typologies (see figure #). The Fatalist turns out to be a rather isolated, however vivid perspective in society. All typologies encompass four or eight main categories/ segments/ perspectives. In general, a typology can be based upon a value description (describing what is valued, rejected and avoided) or a value ranking (meaning that every person on earth possesses the same set of values. Differences occur according to importance attached to each value). The latter is seen as more problematic than the former. It introduces a starting point (namely that all values are regarded as more or less important; there is no space for rejection of values) which leads to constraints in the number of possible perspectives and future situations.

The grid- group distinction as characteristic for Cultural Theory was not recognized in other typologies. Neither could the discrepancy between Individualism – Egalitarism and Hierarchism – Fatalism (since they do not share any grid or group dimension) structurally be recognized. Consequently, we should be careful in using scores on grid and group dimensions as determining factors for ones perspective.

The distinction made in Cultural Theory between government regulation (as preferred policy option for the HIE and rejected by the IND) and free market liberalization (preferred by the IND, rejected by the HIE) was not found equally strong in other typologies. Although both perspectives seem to have their own preferences, they sometimes focus on combining both options (e.g. through government regulation making use of all available means, for example via the free market). Attention to this finding should be paid when analyzing values and management preferences into perspectives.

Finally, age, education and gender were included in some typologies as in some segments certain social characteristics were more common than in others. In our questionnaires we will also

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[8] The completion of Mood Consumption and the IPCC/PBL worldviews were compared. 75% of the observations matched. The remaining 25% can be explained by missing combinations (e.g. it occurred once that researcher one chose FAT whereas researcher two chose FAT-IND).

include questions about age, gender and possibly education to analyze if some characteristics occur more often in specific perspectives.
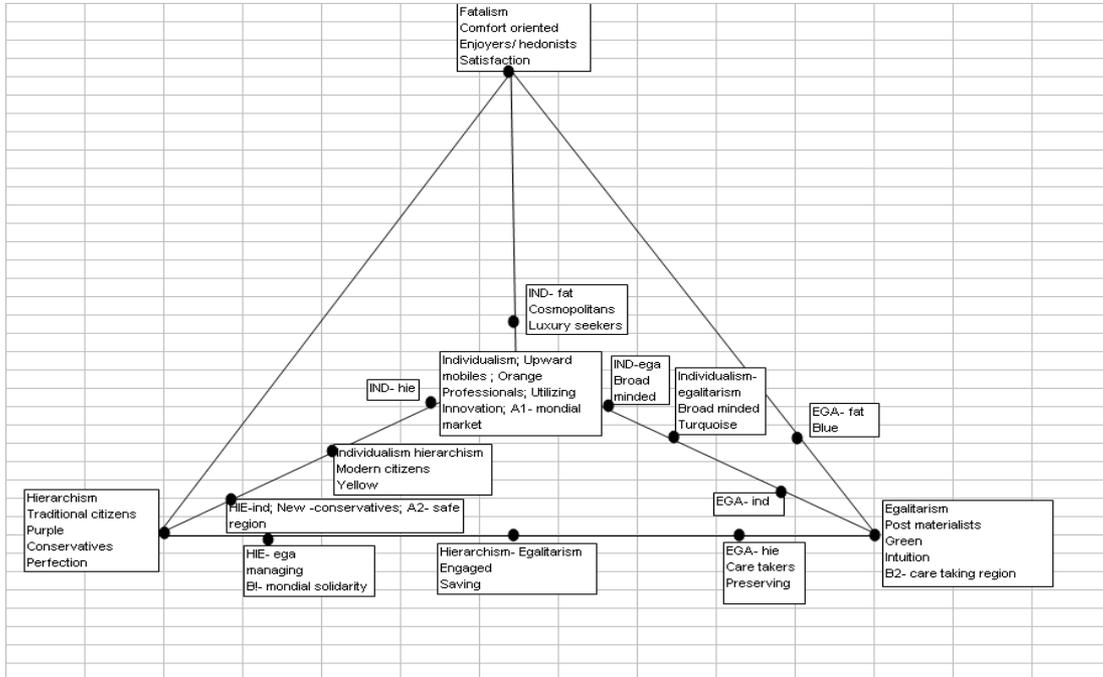

Figure 7: Positions of all segments/ perspectives from every typology discussed in this report in the perspectives triangle.

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