

# Who's doing the right thing?

ethicability® Moral DNA Report 2008

by Professor Roger Steare  
and Pavlos Stamboulides

in association with

PRICEWATERHOUSECOOPERS 

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## Contents

Executive Summary	3
What is ethicability® Moral DNA?	4
How is the test constructed?	6
How should the graphs be interpreted?	7
Gender and Age	8
Nationality	10
Education	14
Occupation	18
Religion	26
Politics	30
Philosophers, Angels and Enforcers	34
Final thoughts...	38
About the authors	40

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## Executive Summary

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**“The world we have created is a product of our thinking.  
It cannot be changed without changing our thinking.” Albert Einstein**

Women, the caring professions and those with a religious faith scored highest in our ethicability® Moral DNA Test, which created waves around the world when it went viral on the internet in July and August 2008. Over 20,000 people from 162 countries completed the test.

On the downside, lower ethicability® scores indicating greed, fear and moral immaturity are driving behaviours in occupations such as government, energy businesses and financial services – occupations at the centre of climate change and economic meltdown. And whilst Americans top-scored amongst English-speaking nationalities, the British scored the least. Is this more evidence of a “broken society”?

So we certainly don’t need governments and employers to tell us what’s right. That’s not just because politicians, civil servants and many private sector occupations score below average in this test; it’s because these test results support earlier theory and research that most of us can be trusted to behave as moral grown-ups. Yes, when we’re small children, others do need to tell us what’s right. But as we mature, not only do we consider the outcomes of our actions on others, we also develop our own internal moral compass.

If we want to build a better world, these test results suggest we should develop good thinking in not only the education of young people, but also in the debates we have at work, in the media

or around the meal table. We need people in government to stop trying to fix society through red tape and political correctness - and perhaps fix themselves first. If we ask who’s doing the right thing, we need to consider the high scores of stay-at-home parents and professional carers; and ask whether for many others, a healthy family life is being sacrificed for consumerism and the economic treadmill of boom and bust - of greed and fear? And can the development of a common moral philosophy help us bridge the chasms of religious hatred and turn faith into an even more powerful force for good?

We hope that this report will stimulate much informed debate amongst all who care about doing the right thing. There is a great deal of material here for social commentators, politicians and religious leaders. But there is also much for employers, workers, parents, children and teachers to think about, discuss and then act upon.

Ethics helps us to make tough decisions and then do the right thing. Perhaps the key to solving the challenges we face with climate change, poverty and violence is to see them as ethical challenges rather than just economic, political, religious or social challenges. Perhaps now is the time to replace the moral infancy of fear and greed with the grown-up moral virtues of courage, self-discipline and love that define the best in humanity.

## What is ethicability® Moral DNA?

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“He who knows others is learned. He who knows himself is wise” Lao-tzu

Human beings make ethical decisions using three broad moral consciences, which evolve throughout our lives.

As with all animals, human beings are born with the instinct and will to survive. Greed, fear and sexual attraction are natural mechanisms that help us to survive in a hostile world. However, as with other social species, if these drivers are unchecked, others begin to suffer and our families, communities and other social groups begin to break down. So as young infants our parents teach us what's right or wrong and we are rewarded and punished accordingly. This first moral conscience we describe as Rule Compliance. Doing what's right is simply doing as you're told. You don't have to think too hard. You just have to remember the rules and obey them. This is a critical first stage for the moral development of young children and the role of firm, fair parenting is clearly important in this process. It is also a good thing - in moderation - for adults. Rules help to protect us from those with no moral conscience or to protect us from danger. But what happens to human behaviour when **Rule Compliance** becomes the dominant moral philosophy? Do we create a better world, or do we create a world where people take no personal responsibility for the lives they lead?

As young children we then begin to interact and communicate with others and we learn that it feels good to share our sweets and our toys with others; to give and take; to be kind

and thoughtful. This second stage in moral development is **Social Conscience**. What's right is what's best for others. It's about developing empathy with and for others. It's about friendship and ultimately altruism. A loving parent is clearly important in the development of this second stage. Where Rule Compliance is about *external* control, Social Conscience is about *interaction*. It's a strong and powerful conscience, but not without its own weaknesses. So does Social Conscience mean that what's right is always what's best for most people? So what about minorities? And can we have too much happiness and pleasure? Is our collective success as a social species already bearing the seeds of our own destruction in terms of climate change, poverty and violence?

That's why we also develop **Principled Conscience**; what philosophers call virtue or integrity. It's our mature or grown-up moral philosophy. What's right is defined by moral virtues such as courage, fairness and self-discipline. Some of the greatest human role-models such as religious prophets, or the Gandhis of this world believed that doing what was right was not about personal happiness or wealth, it was about living virtues such as courage and self-discipline to balance our insatiable greed and our childish fears. If Rule Compliance is *external* and Social Conscience is about *interaction*; then Principled Conscience is *internal*. It's our moral compass. It helps us to make complex and difficult

## **ethicability® Moral DNA** *all adults*

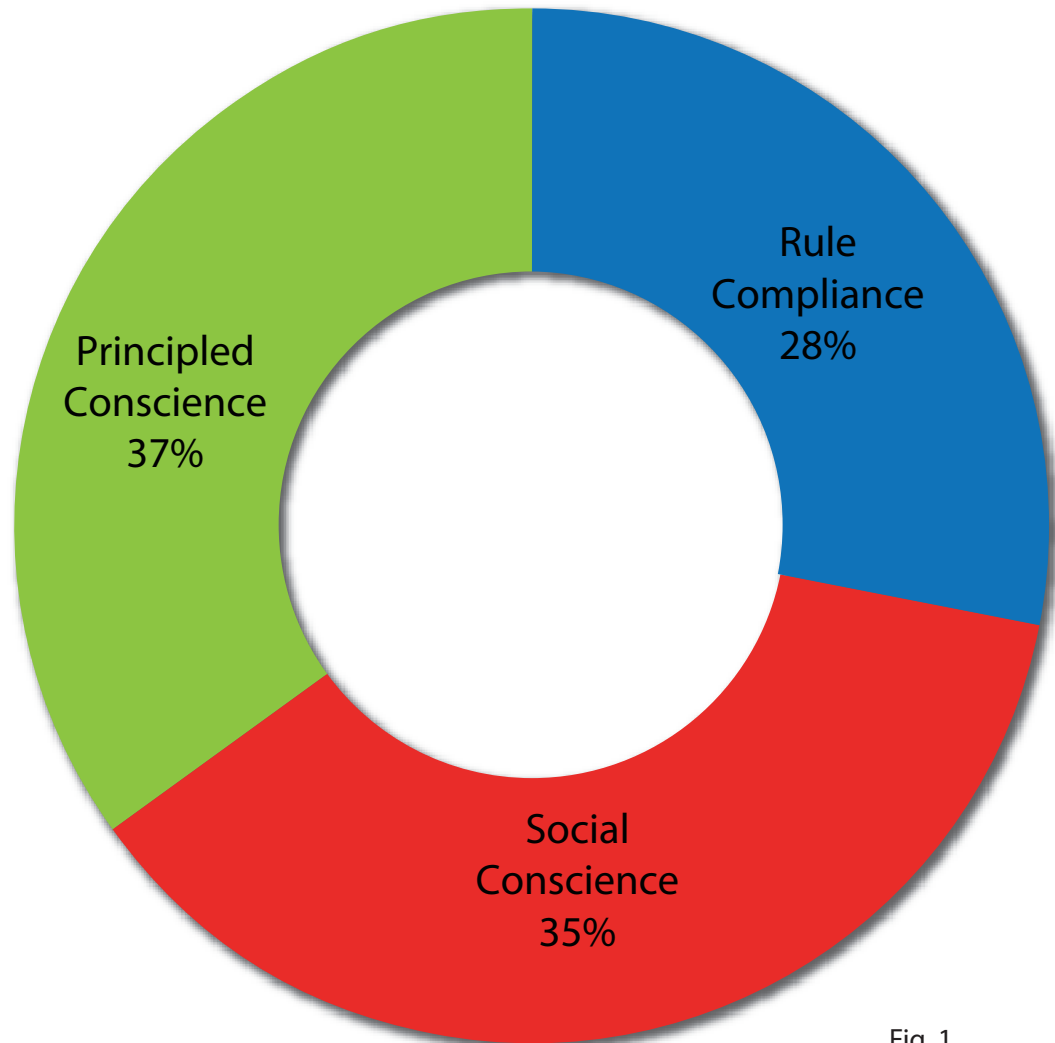


Fig. 1

decisions about the world and the communities we live in. It enables us to make difficult choices when a loved-one is dying of cancer. It helps us to stand-up against mindless bureaucracies and to make real sacrifices for what we believe in.

This report details how these three consciences vary according to gender, age, nationality, education, occupation, religion and politics. But before we examine these variances, let's just

look at what the ethicability® Moral DNA of an average human being looks like in Fig.1.

The message of hope in the results of this test is that virtue and altruism far outweigh blind obedience in the make up of our moral DNA. The clear message here is that politicians, religious leaders, employers – in fact all of us - need to grow-up as moral citizens for the good of humanity and for the planet we share.



## How is the test constructed?

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The three moral consciences defined in the ethicability® Moral DNA Test represent the three dominant moral philosophies in the modern world. They also represent a simplified version of Harvard Professor Lawrence Kohlberg's 6-stage Theory of Moral Development<sup>1</sup>.

In contrast with previous testing methods that were based on moral dilemmas, this test is based on an adjective list, where each adjective loads on one of our three moral dimensions. The benefits of this approach are several. The test is much quicker and simpler to complete; and it avoids the cultural and relativistic bias inherent within situational moral dilemmas.

The test consists of a list of 18 adjectives filtered from a pilot 36-adjective list based on factor analysis and internal consistency methods. Participants rate how people who know them well would describe them. Each adjective is scored on a 5-point Likert scale from "Not at all" to "Absolutely".

After completing the test, a report is automatically generated which includes a graph with normative scores and a moral DNA "type". These types have been created to help people engage with the results. They are Philosopher, Judge, Angel, Teacher, Enforcer and Guardian. These types are explained in more detail later in the report.

The following table and notes are for the

benefit of those familiar with test construction and validation:

Scale	A	mean	SD	N
Rule Compliance	0.76	3.00	0.65	20738
Social Conscience	0.86	3.71	0.67	20738
Principled Conscience	0.79	3.87	0.56	20738

*(The means and standard deviations are presented on the same scale as the original responses i.e. they range from 1 to 5).*

This report is based on a snapshot of 20,738 completed tests. This is a very large sample, about 20 times the size of most psychometric norm databases. This allows us to drill down into the detail of the results without losing statistical integrity.

The initial indications on validation are very encouraging, as the correlations with biographical data fit with widely accepted theory. The results are consistent with Carol Gilligan's<sup>2</sup> position that women rely more on interpersonal relationships (an Ethic of Care) than abstract conceptions (an Ethic of Justice). Women score 0.49 standard deviations more than men on Social Conscience ( $p < 0.001$ ). The test results are also consistent with Lawrence Kohlberg's position on the stage development model. Principled Conscience increases significantly with age (Pearson's  $r = 0.18, p < 0.001$ ).

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<sup>1</sup> *Essays in Moral Development I-II*, Lawrence Kohlberg, Harper & Row, 1981, 1984

<sup>2</sup> *In a Different Voice: Psychological Theory and Women's Development*, Carol Gilligan, Harvard University Press, 1982



## How should the graphs be interpreted?

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This report displays the data in graph form to make it easier to interpret. For most biographical categories, four graphs are presented, ranking the scores for each of the three moral consciences and one for the combined ethicability® ranking – which is simply the sum of all three moral consciences.

With the exception of Fig 1, the data is normative and the “ethicability® scores” used are statistical “T-scores” for each of the three moral dimensions. A score of 50.00 is the average (mean) score for the entire survey population. Differences in scores greater than 1.00 have statistical significance. Most graphs are column or bar graphs to demonstrate clearly the relative score for each moral conscience. Where a trend is detected over time to demonstrate moral development, the graph is in line format.

Whilst the report describes some of the more obvious findings, we encourage readers to explore the graphs for themselves, think about what these results might mean and debate them with others. We will continue to build the database and in subsequent reports identify how each of the different factors of age, gender, nationality, education, occupation, religion and politics correlate and interact with each other.



## Gender and Age

**“At the age of eleven or thereabouts women acquire a poise and an ability to handle difficult situations which a man, if he is lucky, manages to achieve somewhere in the later seventies.” P. G. Wodehouse**

### **Women outscore men and wisdom comes with age. Mum really does know best!**

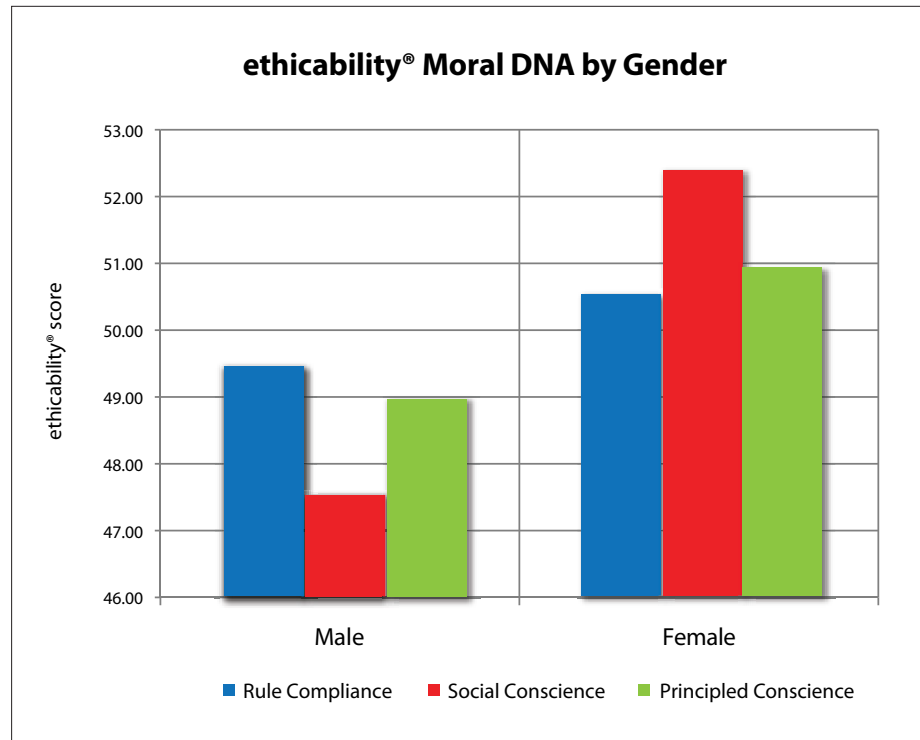
Women outscore men on each moral conscience, particularly with Social Conscience and to a lesser extent with Principled Conscience. This suggests that women are not only more caring and altruistic than men; they may also be more virtuous. This will be no surprise for many, yet beyond family and social life, the role of women in business, in politics and in religious life is secondary to men. This simple fact might explain much about the crises that threaten humanity. What would our civilization look like if a more caring and virtuous approach to economic, political and religious life were to be adopted by all – by men as well as women?

The results for Age should also make us stop and think. The graph clearly shows a marked transition from moral infancy towards moral maturity at about the age of 33. It also clearly indicates that moral development does not fully complete until we are in our late 50s. Yet in

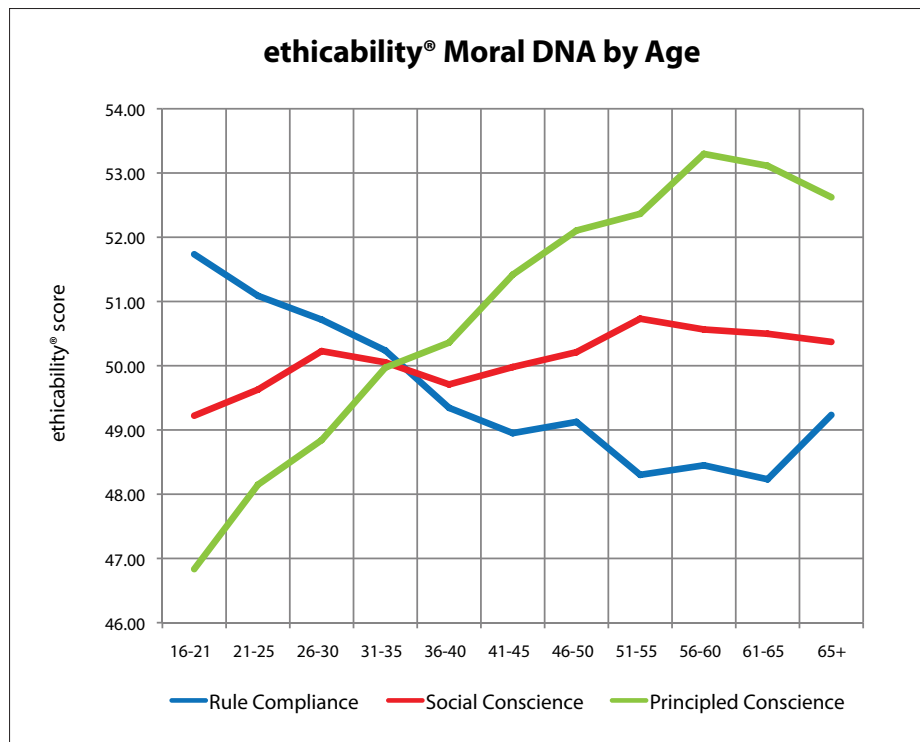
the workplace, this peak of wisdom represents not the high point of our working lives, but the point where we either give up work, or work gives up on us. Organizations that fail to retain the wisdom and good thinking of older workers are placing themselves at greater risk and at a serious commercial disadvantage. In the banking industry for example, it is doubtful that the excesses of this year's credit crisis would have been created had the traditional banking values of an older generation been the guiding business principles, rather than the get-rich-quick philosophy of young men in sharp suits.

The Age graph also shows an interesting trend beyond 60. This shows the beginnings of a reversal in the development of each moral conscience. This could be for cultural or historical reasons. It could also be the beginning of a regression to a more child-like mindset, perhaps as older parents become dependent on their children. This potential link between moral development and independence is clearly worth further dialogue and research.

“This suggests that women are not only more caring and altruistic than men; they may also be more virtuous.”



Wisdom comes with age, but the change to moral maturity in our mid-30s occurs later than many would have predicted.





## Nationality

**"You're not to be so blind with patriotism that you can't face reality. Wrong is wrong, no matter who does it or says it." Malcolm X**

**Moral DNA shows significant national variations with each moral conscience. The below-average scores for the UK suggests that there needs to be a serious debate about British values and British society. But the low scores for both local and central government reported later in the survey indicate that politicians and civil servants are probably not best qualified to lead this debate...**

The ethicability® Moral DNA Test is currently only available in English and so any analysis of scores by nationality is currently restricted to the major English-speaking countries. In the future we plan to launch the test in other languages and build a global picture of national and ethnic variances.

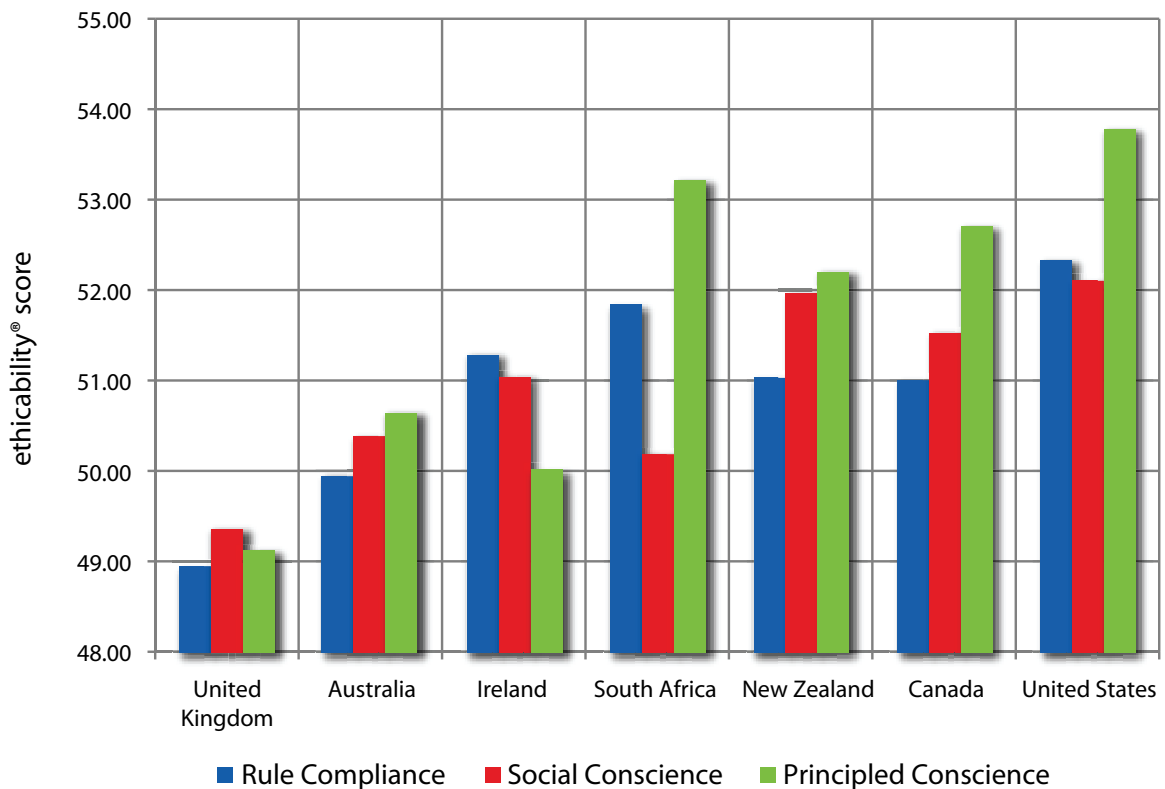
The test results make depressing reading for the "mother country". UK nationals not only score lowest overall on each moral conscience,

they also score lower than average on every scale. This uncomfortable result gives further evidential support to those who believe that Britain is a "broken society". The one consolation for the British is that the "shape" of their moral DNA is "female" (see Gender), so we prefer an Ethic of Care to an Ethic of Justice. We care - but maybe not enough.

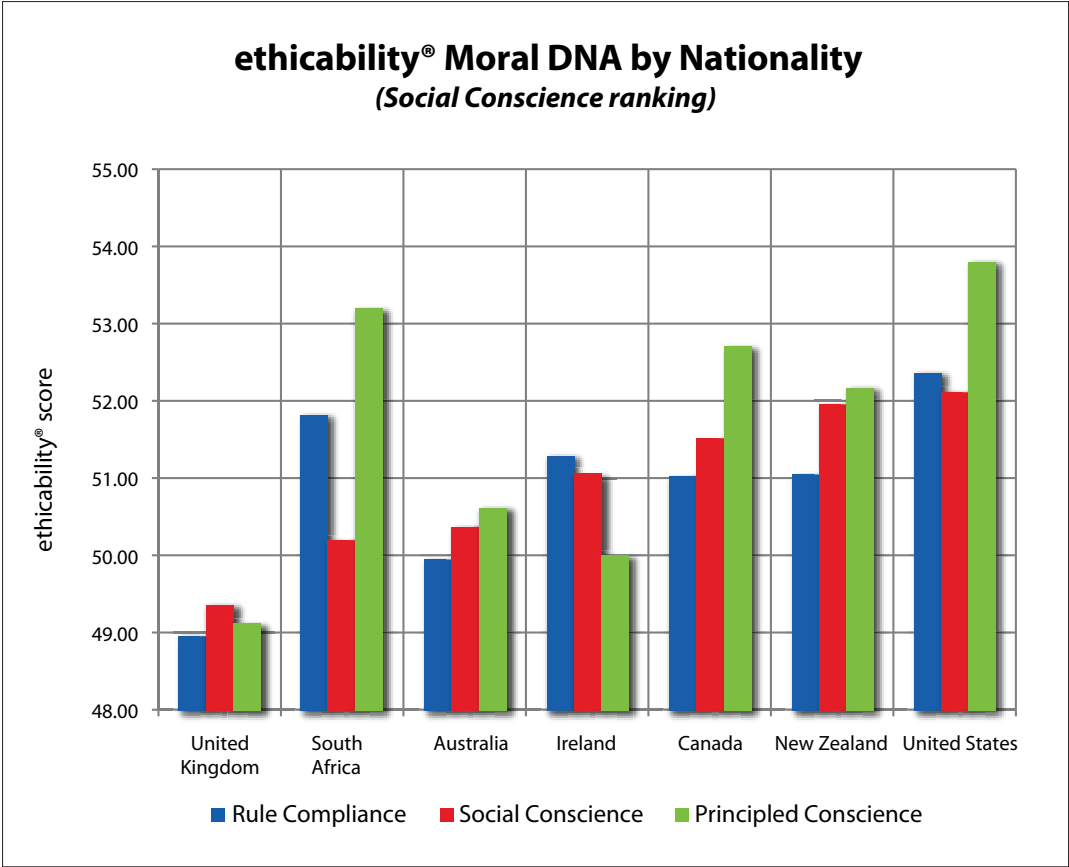
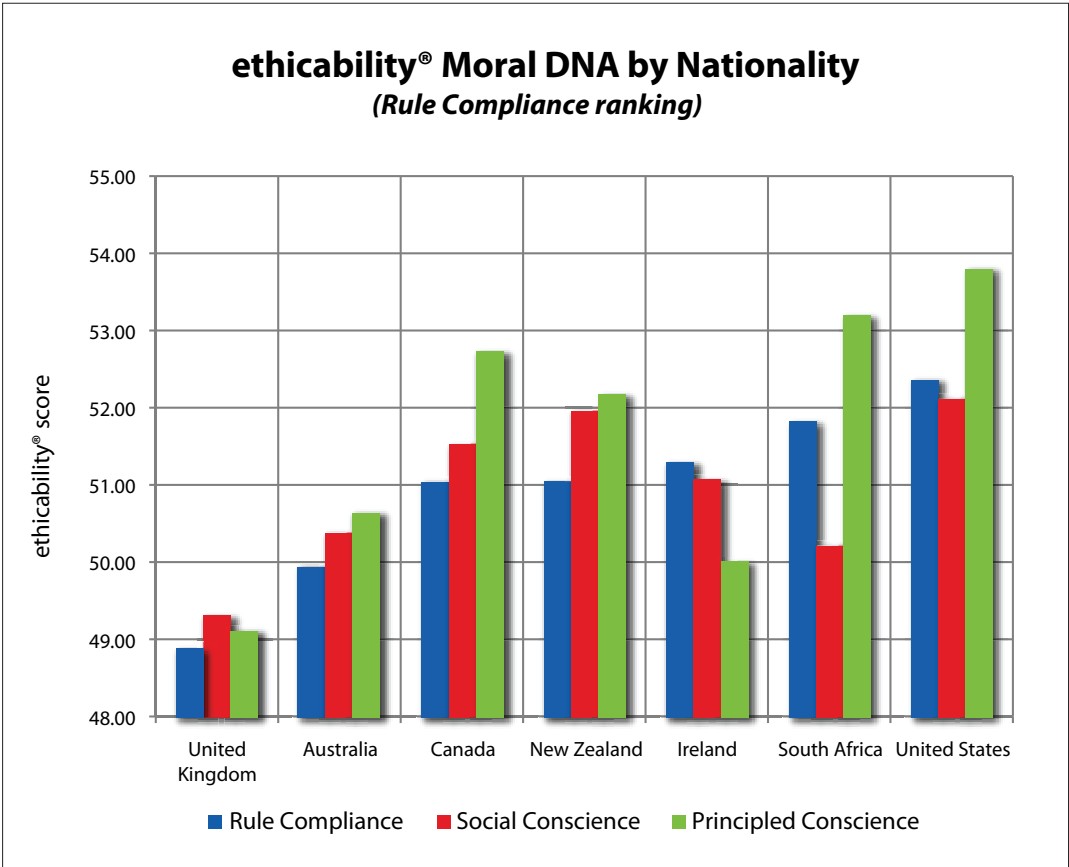
US nationals on the other hand score highest. The contrast between the British and US scores may have some correlation to religious faith. (Please refer to the results for Religion on page 27.) Most US citizens practice a religious faith. Most British nationals do not.

South Africans score highly on both Rule Compliance and Principled Conscience – a very "male" score, whereas New Zealanders and Canadians score well on Social Conscience.

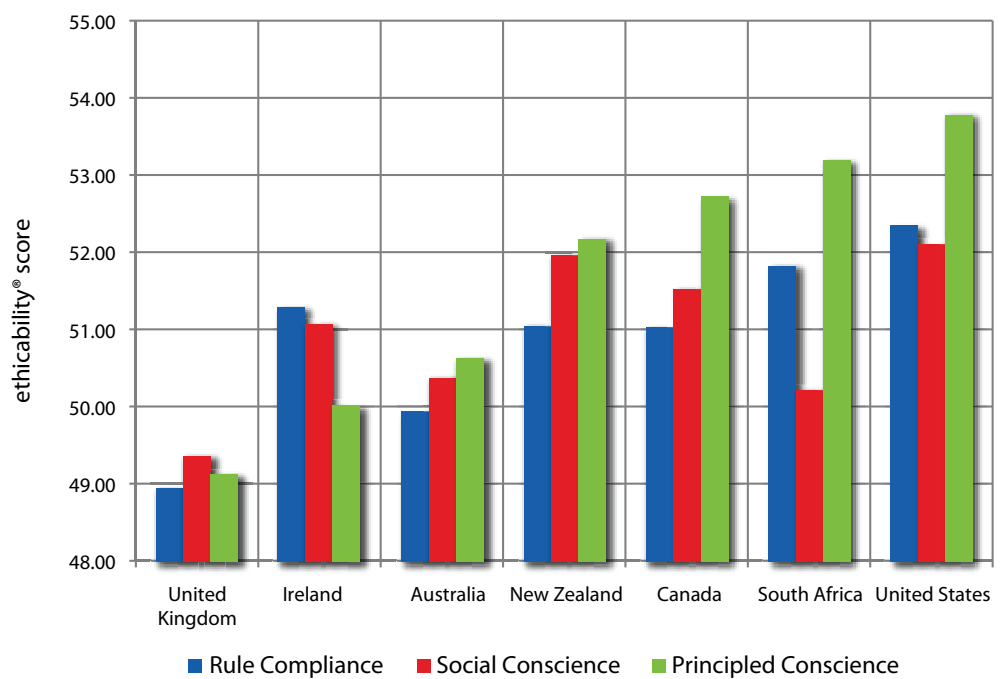
## ethicability® Moral DNA by Nationality (Combined ethicability® ranking)



US nationals score highest on each scale; the British score lowest. The results for Canada, New Zealand and Australia show moral maturity, but with Ireland the moral profile is more youthful (see Age). The South African profile is very masculine (see Gender).



**ethicability® Moral DNA by Nationality**  
*(Principled Conscience ranking)*





## Education

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**“The very spring and root of honesty and virtue lie in good education.” Plutarch**

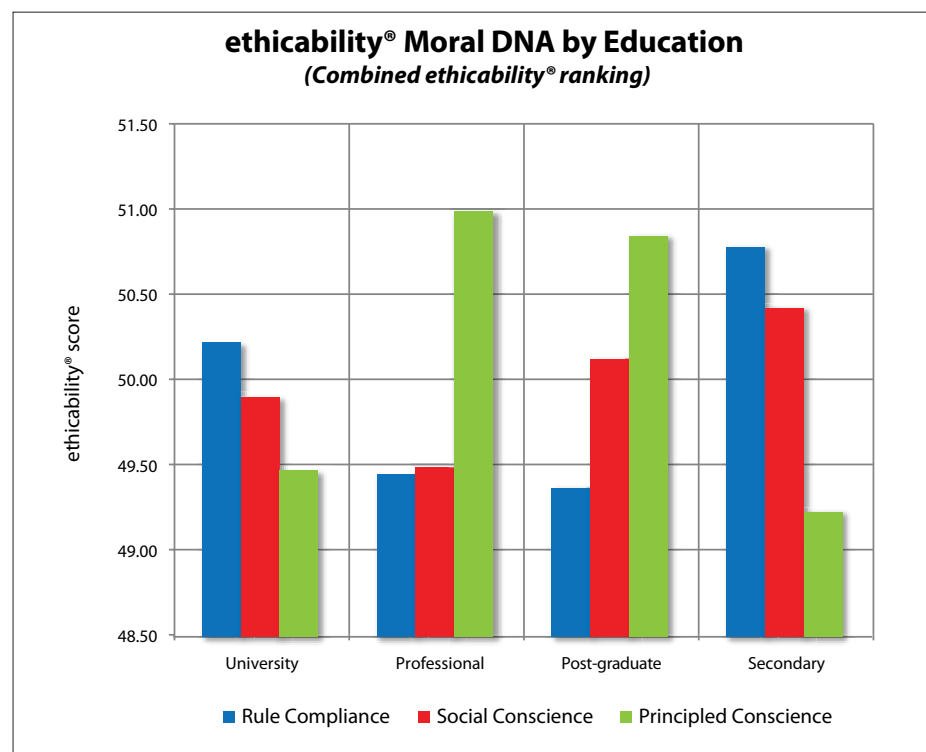
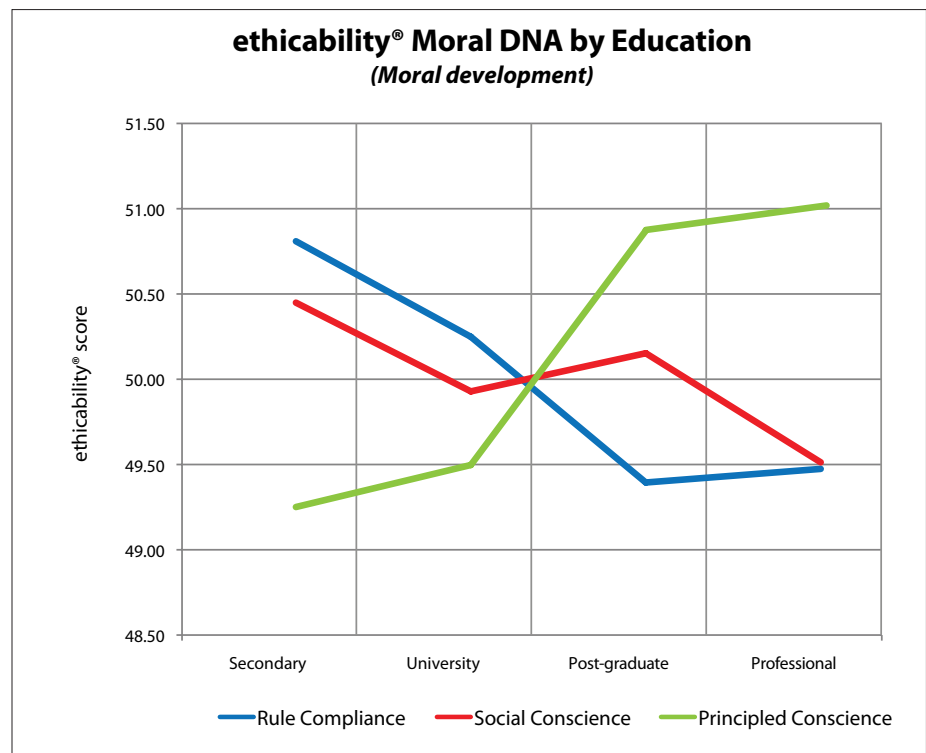


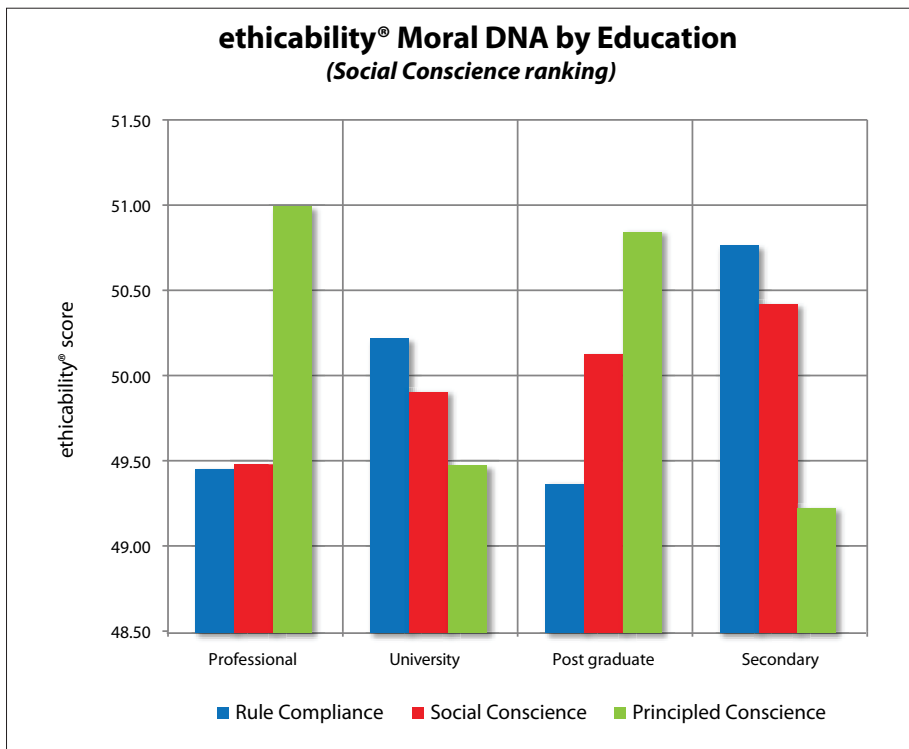
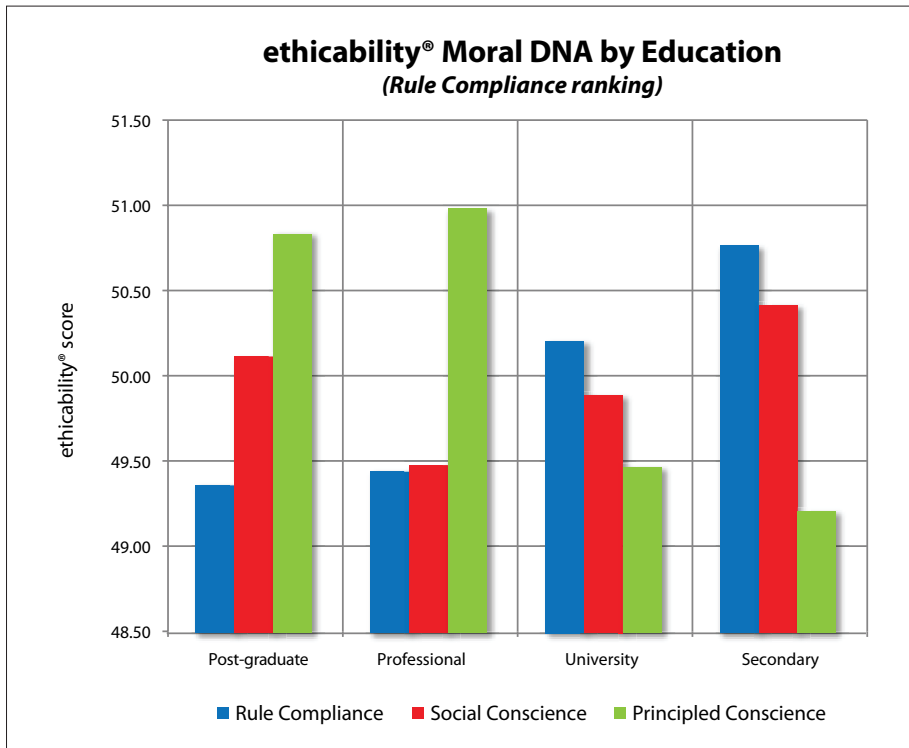
**Education helps us to develop our moral character, but not in terms of our Social Conscience, our Ethic of Care. We learn to make good decisions based on reason, but lose a little human empathy in the process.**

The most striking insight of the results for ethicability® by education is further evidence of moral development. Getting a college or university degree and then going on to a post-graduate course or a professional qualification, appears to accelerate the development of virtue – Principled Conscience. We can therefore be reasonably confident that a good education is certainly consistent with the development of moral maturity. However, with Social Conscience – our ability to make ethical decisions that consider the interests of others – this appears to diminish with further education. It's possible that this may have something to do with the victory of reason over emotion as we become better educated. If this is the case, then many will consider this to be a less desirable outcome. It certainly warrants further debate.

It is also arguable that whilst education appears to help with moral development, we cannot escape the finding that in terms of Rule Compliance, Social Conscience and the combined ethicability® ranking, those leaving education at 16 or 18 score highest. These conflicting findings are also clearly worthy of further research, analysis and reflection.

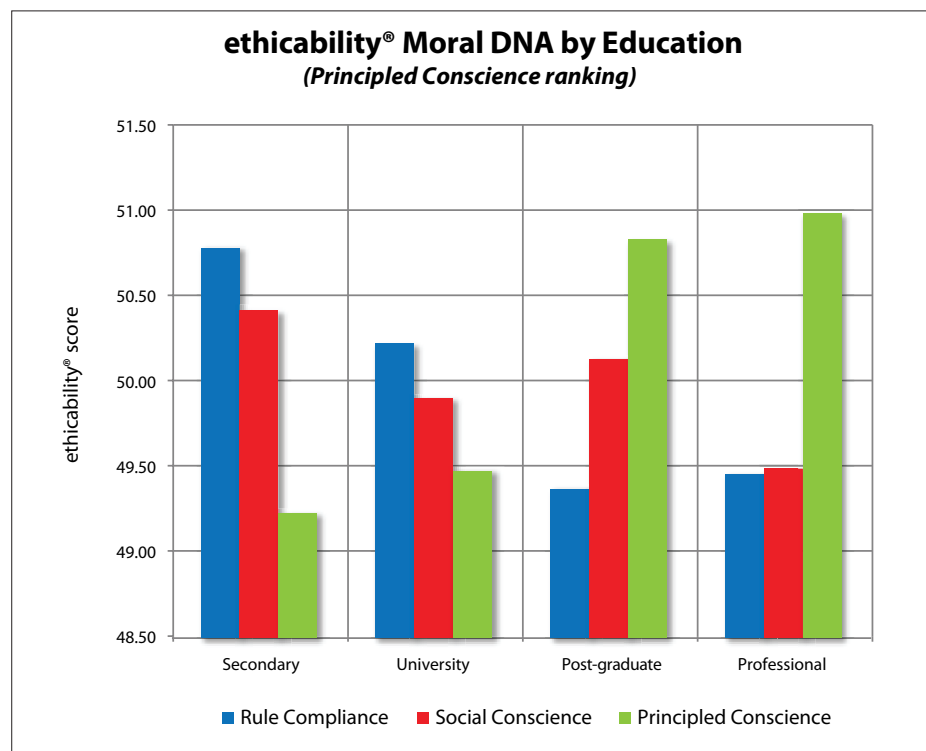
More evidence of moral development, but what's happened to the Ethic of Care?





“However, with Social Conscience - our ability to make ethical decisions that consider the interests of others - this appears to diminish with further education.” Hmm...

Further education is consistent with moral development, although Age will also be an influencing factor.



## Occupation



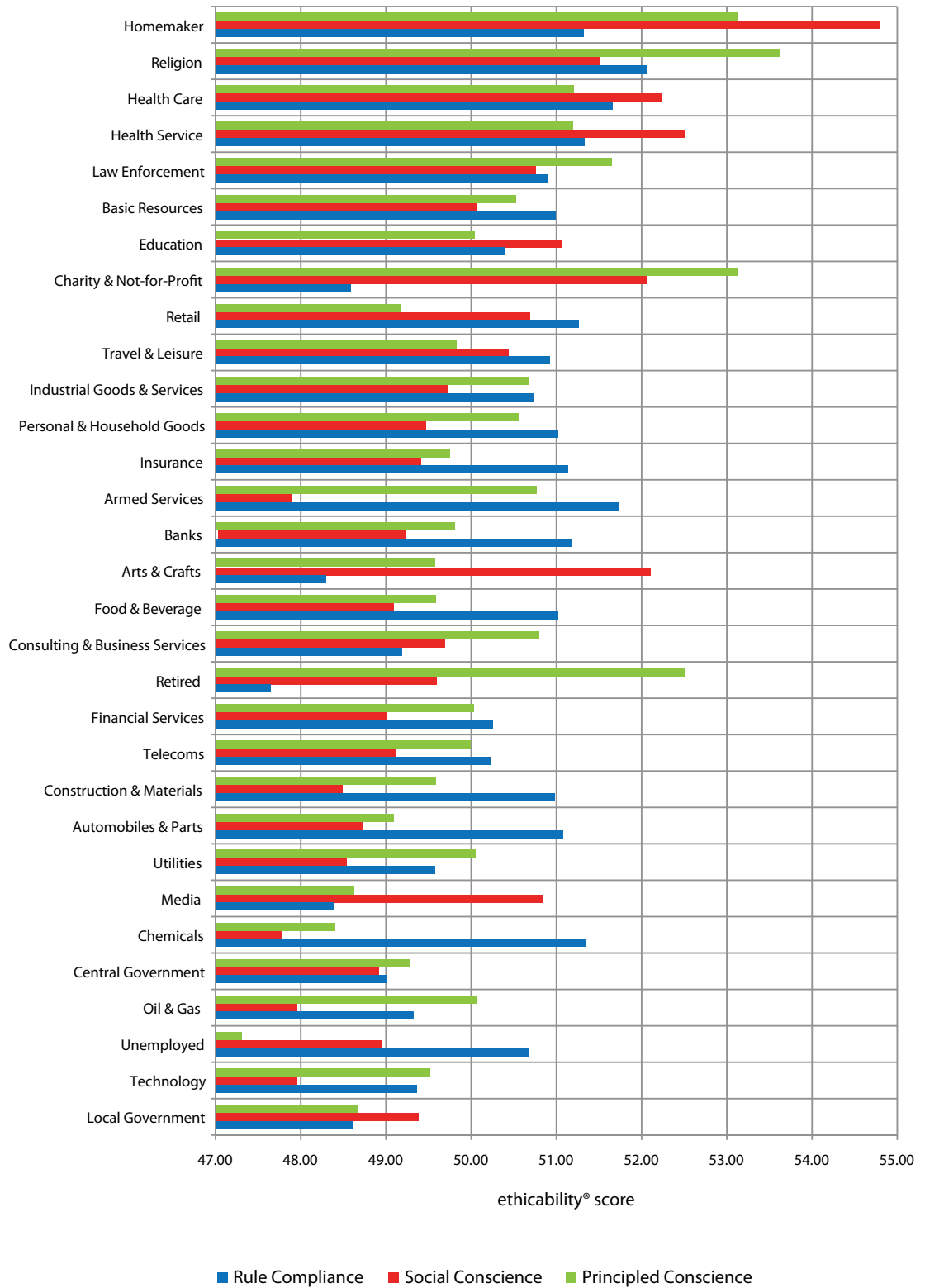
**"I'll keep it short and sweet - Family. Religion. Friendship. These are the three demons you must slay if you wish to succeed in business." Matt Groening, *The Simpsons***

**The challenge for leaders both in government and the private sector is to ask why most of their scores are low, morally immature or simply show that they couldn't care less about the customer? When do they intend to grow up and do something about it?**

It will not be a surprise for many to see the high ethicability® scores for homemakers, religious workers and health workers. Others will be relieved to see high scores for law enforcement and for those in education. However, there is uncomfortable evidence of low scores for those working in government, technology, oil and utilities, where scores are significantly below average on most of the moral dimensions.

# ethicability® Moral DNA by Occupation

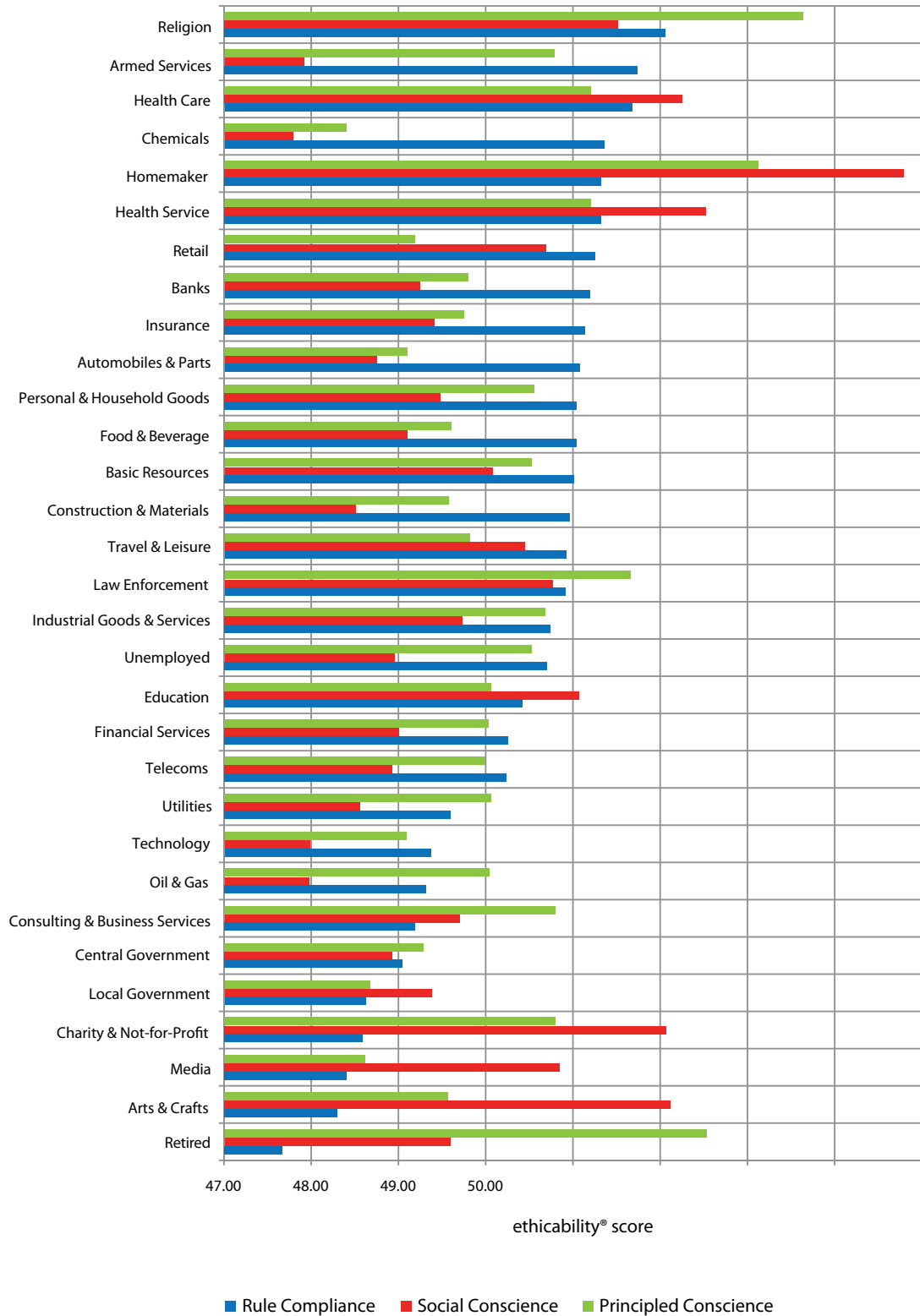
(Combined ethicability® ranking)



High Rule Compliance scores are to be expected in occupations where health and safety issues are paramount, such as the armed services, health care and chemicals. But it's also worth considering that good Rule Compliance scores in banks, insurance and financial services have obviously not prevented the economic meltdown seen as the credit crisis unravels. Governments and regulators need to seriously consider whether more rules-based regulation is likely to prevent further crises. To be blunt, shareholders, senior management and all employees in financial services firms need to stop behaving as moral infants and grow-up. Greed can only be contained by self-discipline. Fear can only be faced with courage. Virtue is its own reward.



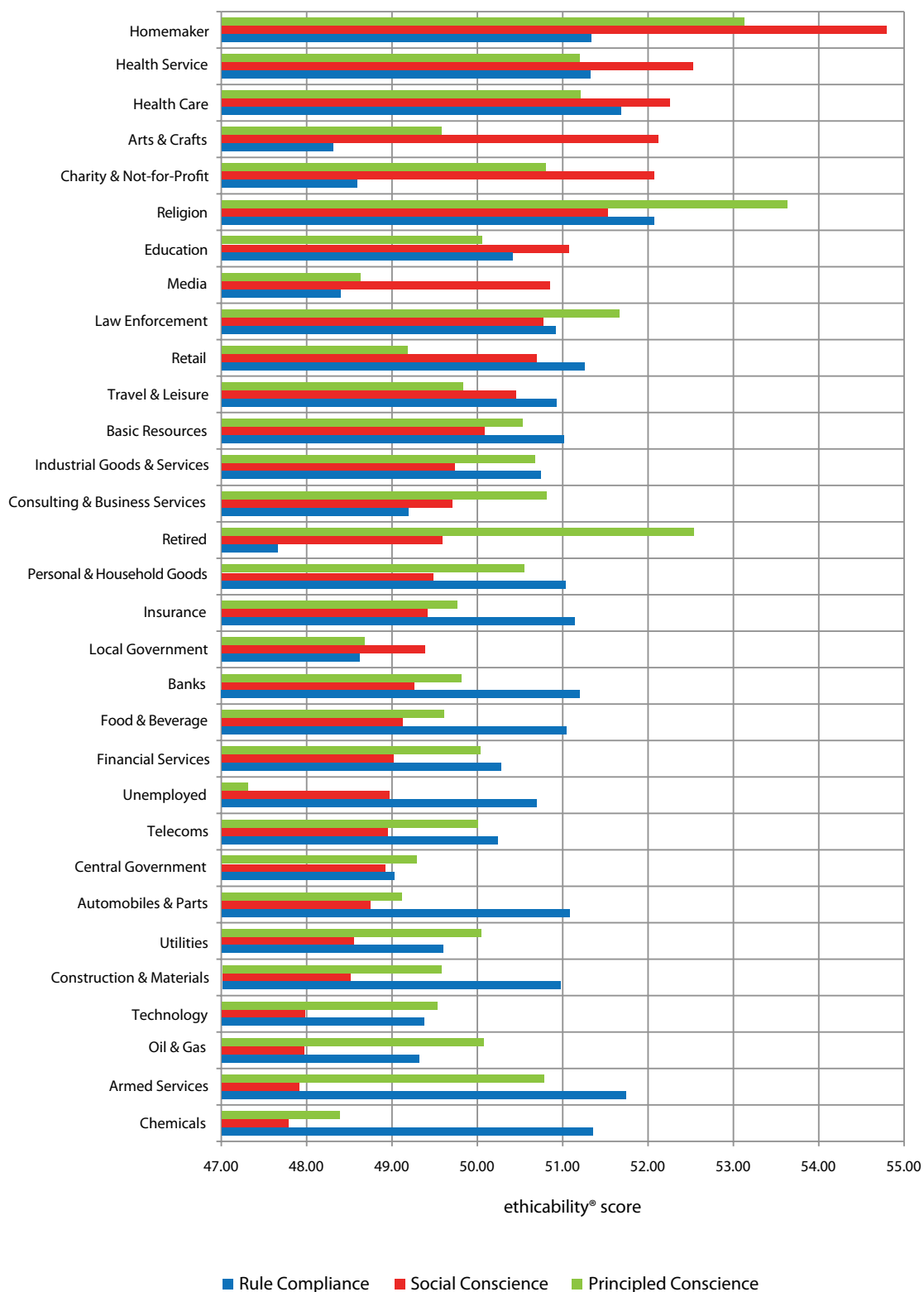
## ethicability® Moral DNA by Occupation (Rule Compliance ranking)



Caring occupations obviously score well in terms of Social Conscience. Again, homemakers, health workers, arty people and charity workers rank highly, as do those in law enforcement. The media also scores well in terms of Social Conscience, but scores below average with both Principled Conscience and Rule Compliance.

Significantly lower Social Conscience scores with technology, energy, utilities, banks and other consumer facing businesses are a serious challenge to the credibility of their rhetoric of customer care. The test results seem to be more consistent with the Little Britain mantra of "computer says no" than with treating customers fairly.

## ethicability® Moral DNA by Occupation (Social Conscience ranking)



In terms of Principled Conscience, there is no surprise to see religion and homemaker at the top of the list. Those who are retired also score highly for the obvious reason that they have become morally mature. Conversely, the very low score for the unemployed is clearly linked to youthful immaturity, but this might also be evidence of moral despair. The cumulative low scores for unemployed, poorly educated, young men is powerful evidence that a specific focus on developing virtue and moral character will be much more effective in changing their behaviours, rather than a fearful resort to more law and criminalization. Several studies in the US and the UK already suggest that teaching philosophy (as distinct from "citizenship") significantly improves behaviour, well-being and a sense of community<sup>3</sup>.

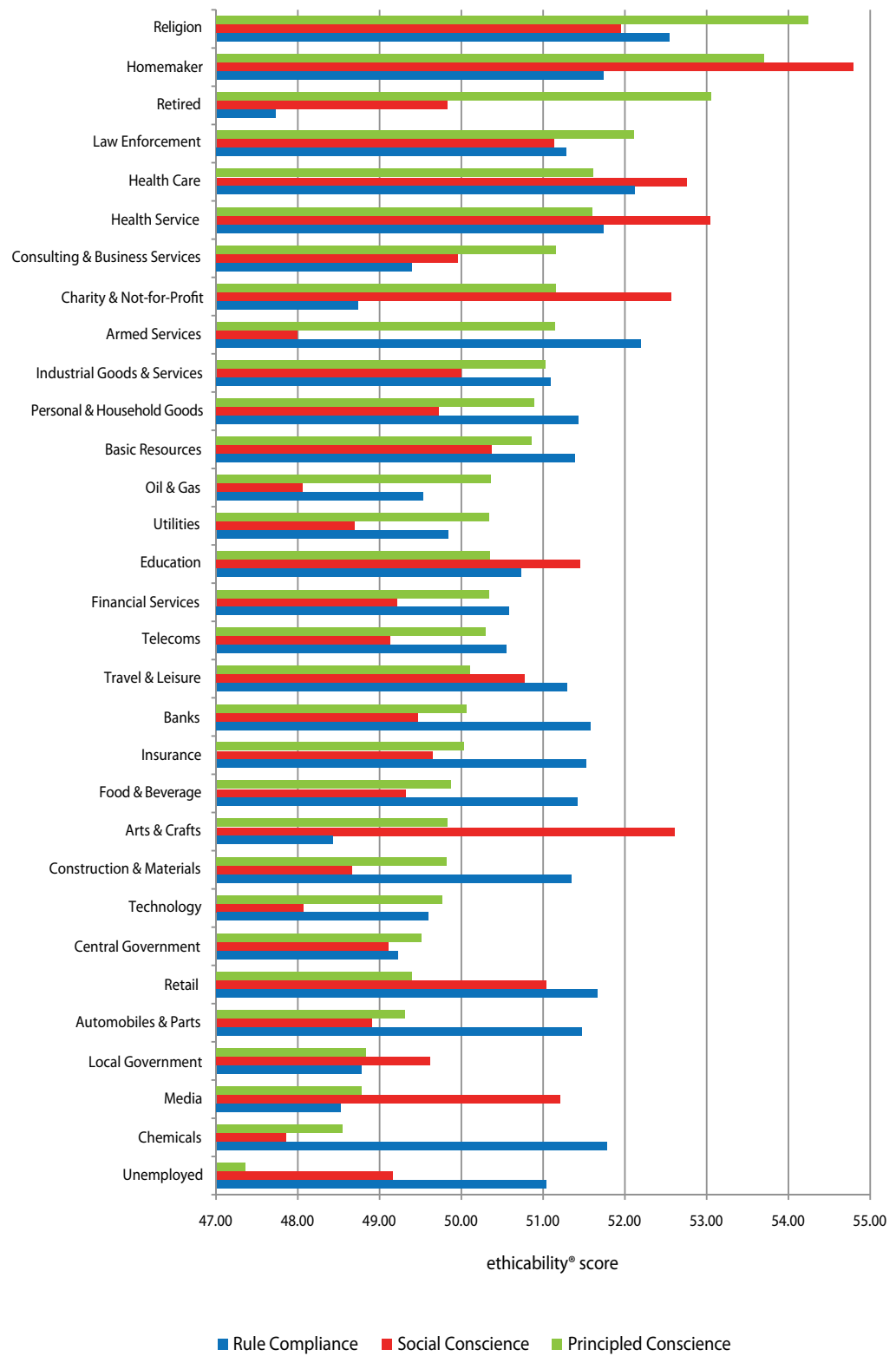
It's good to see both law enforcement and the armed services scoring well on virtue, but it's worrying when we look at the below average score for their political masters in local and central government.

And for those in the media who will report and comment on these results, they might want to take time to consider their below-average score on virtue.

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<sup>3</sup> See *Philosophy for Children* entry in the *Stanford Encyclopedia of Philosophy* by Michael Pritchard

## ethicability® Moral DNA by Occupation (Principled Conscience ranking)



## Religion



**"All sects are different, because they come from men; morality is everywhere the same, because it comes from God." Voltaire**

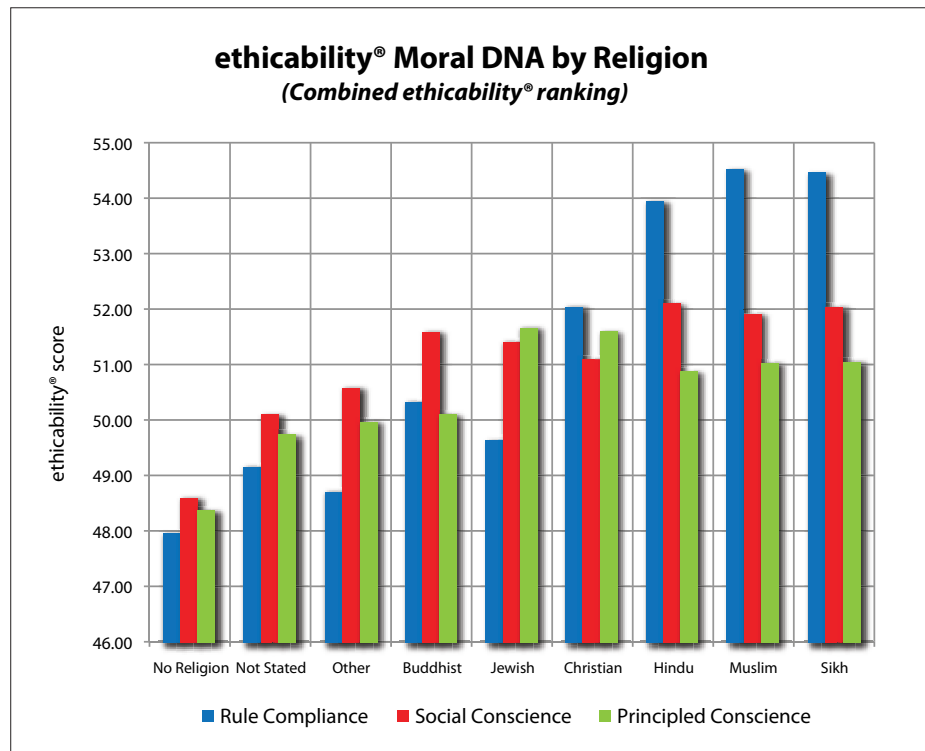
**Those with religious faith score significantly higher than those with no religious belief. The clear challenge and opportunity here for religious leaders is to focus on shared values rather than divisions of dogma and practice.**

People with a religious faith score significantly higher than those with no religious belief. Rule Compliance is the greatest variable across the religious landscape, whilst Social Conscience and Principled Conscience show little significant variation. These results indicate that whilst different faiths will disagree strongly about the detail of the lives that followers should lead, they are equally caring and virtuous. The clear challenge and opportunity here then for religious leaders is to focus on shared values rather than divisions of dogma and practice.

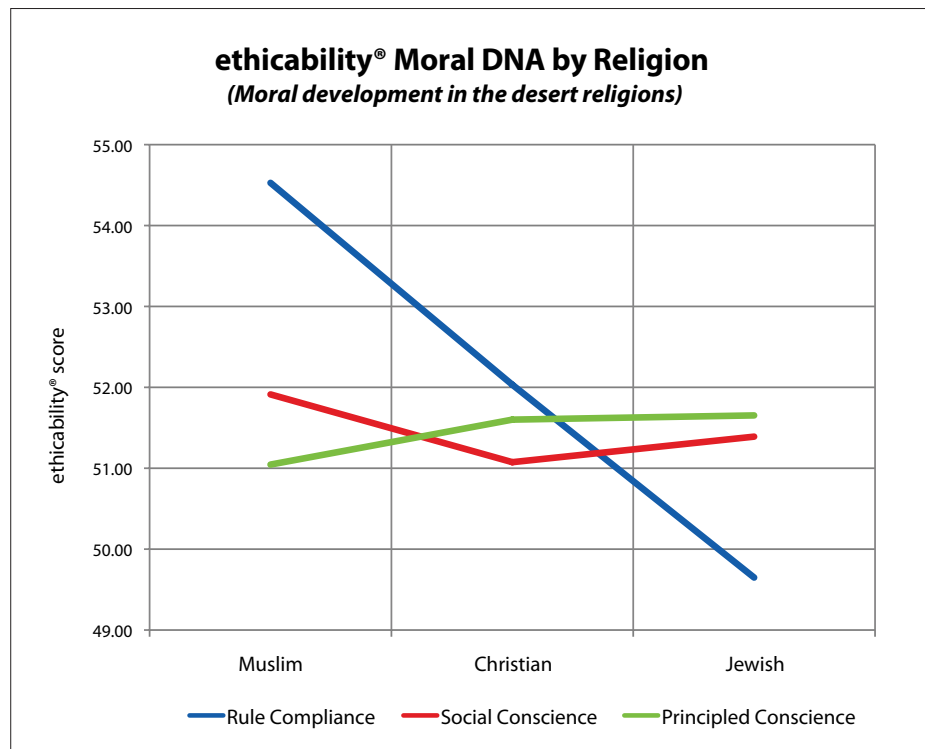
In terms of moral development, we have also looked at the "desert religions" of Judaism, Christianity and Islam. Judaism is the oldest at about 3,400 years; Christianity is 2,000 years old; and Islam is about 1,400 years old. Whilst the Principled Conscience and Social Conscience scores show no significant variation, there is a clear trend with Rule Compliance scores reducing over the lifetime of the desert religions. What does this mean? Is this important?

The combined ethicability® ranking for Religion is most consistent with Rule Compliance rather than with Social or Principled Conscience.

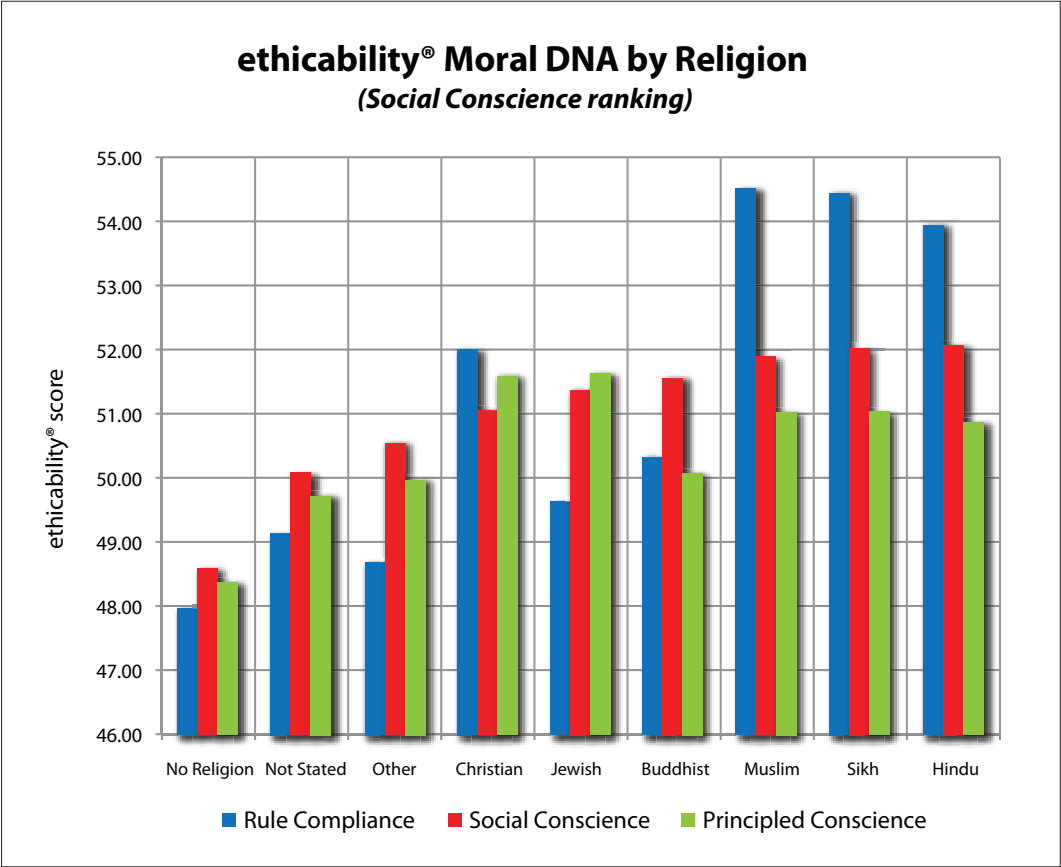
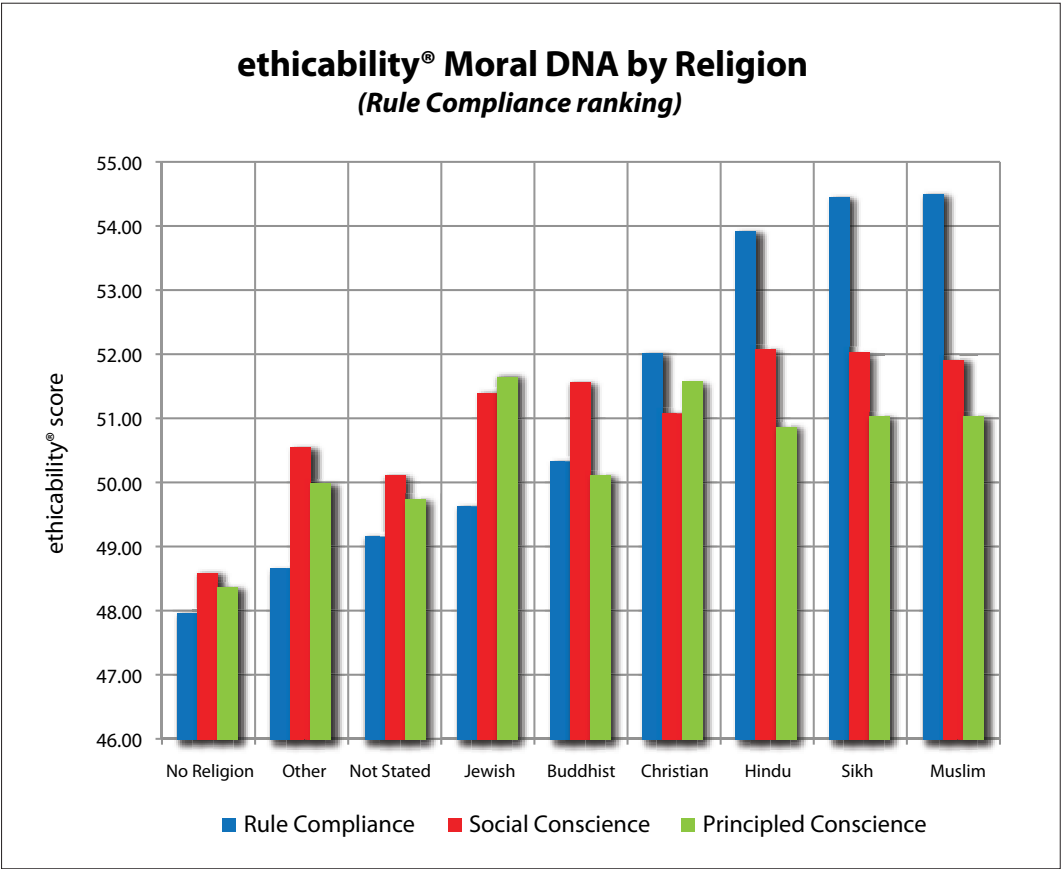
This would suggest that religious conflict and hatred are not the result of differences in virtue or altruism, but are fuelled by differences in dogma.



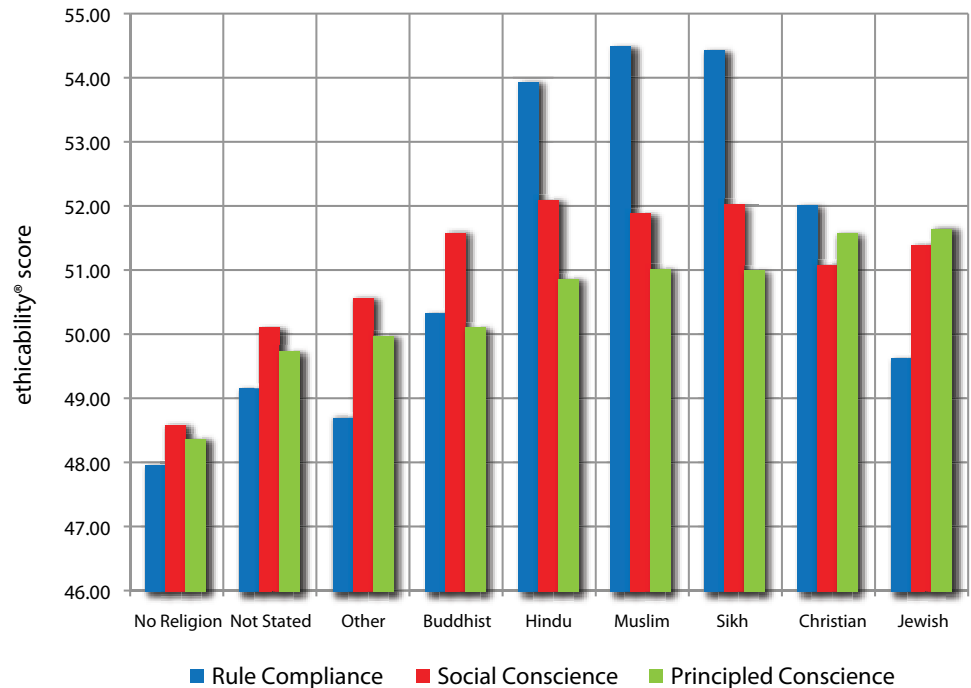
Is this evidence of moral development or of moral decline?







**ethicability® Moral DNA by Religion**  
*(Principled Conscience ranking)*





## Politics

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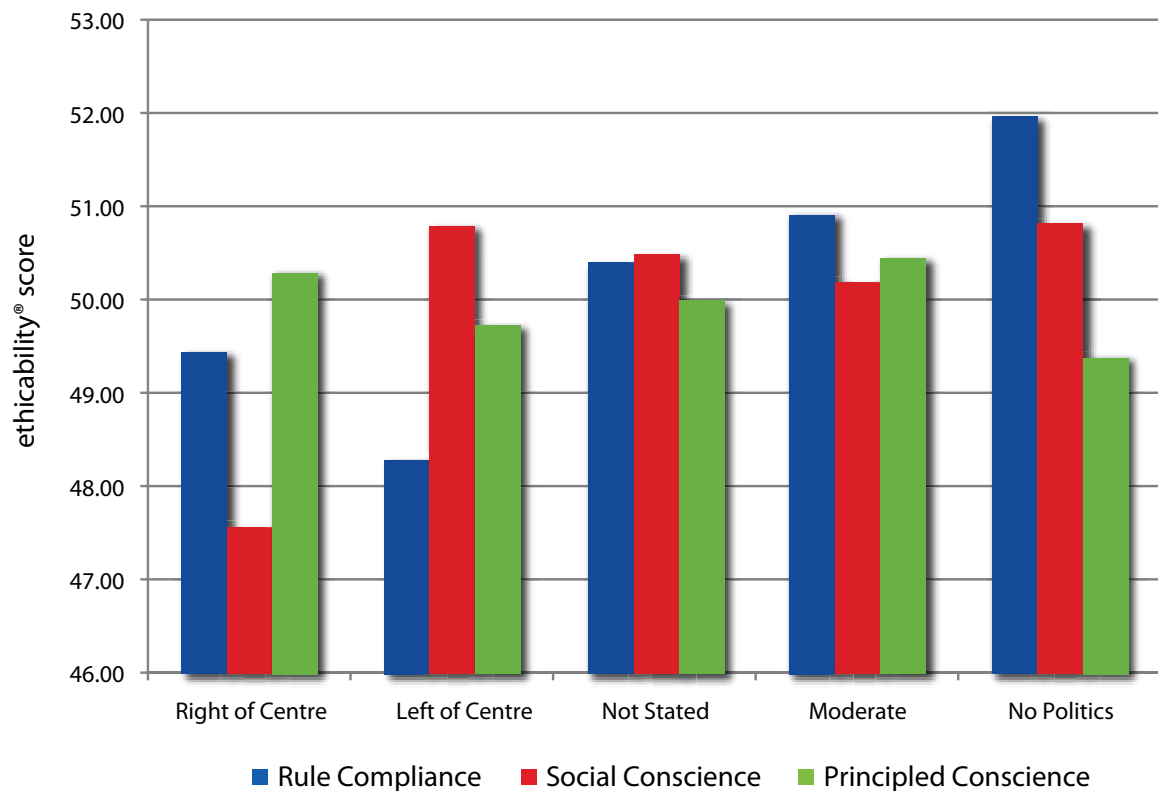
**"You begin saving the world by saving one man at a time; all else is grandiose romanticism or politics." Charles Bukowski**

**Whilst there are clear differences in political philosophy, moderates and those with no political allegiance score higher than those with either left or right wing views...**

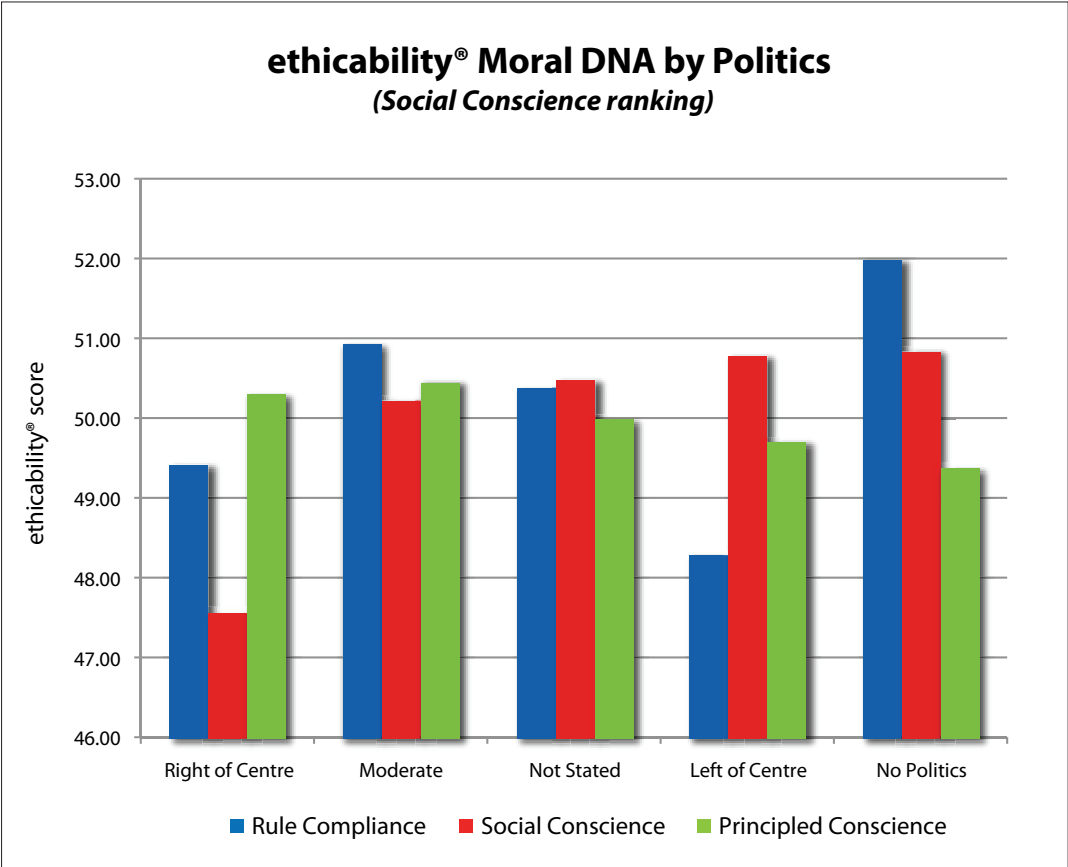
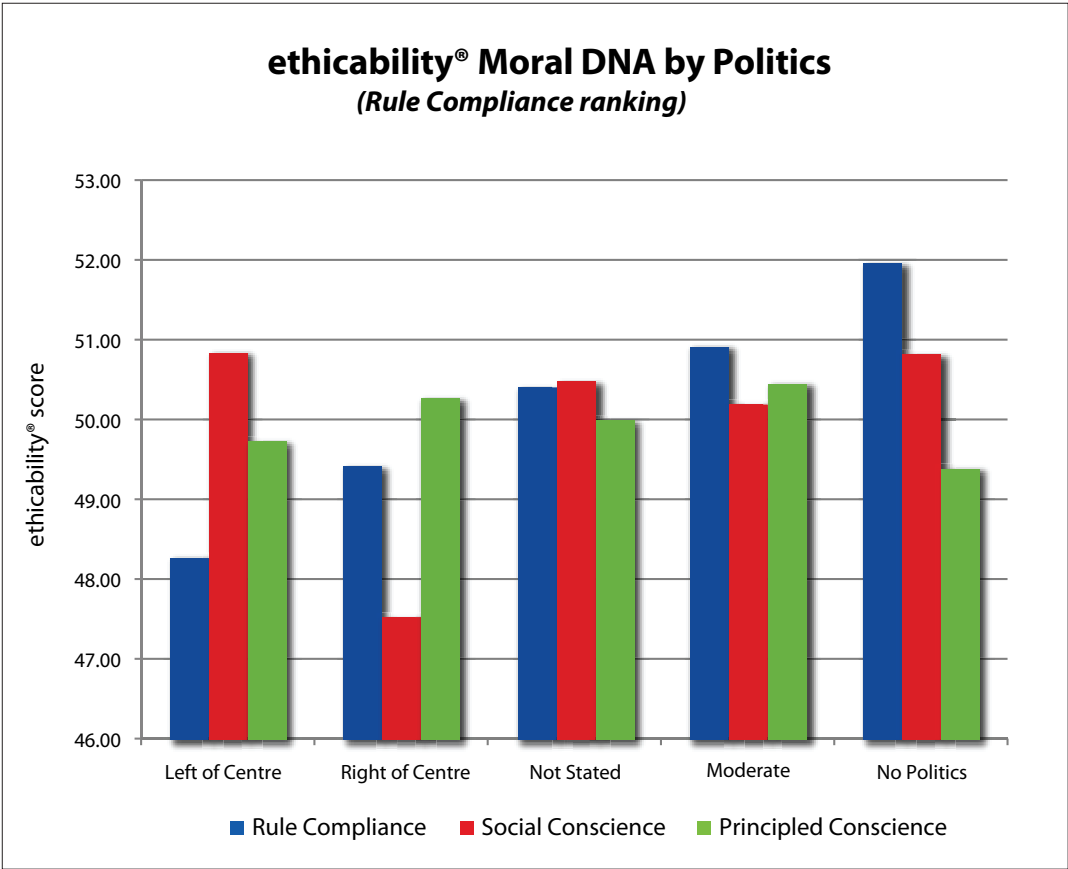
Whilst religious faith is consistent with higher ethicability® scores, firm political beliefs are not. Those with no political allegiance have the highest scores in our survey, particularly in terms of Rule Compliance and Social Conscience. Those with moderate views also outscore both left and right-wingers on Rule Compliance and Principled Conscience, but score lower on Social Conscience. Moderate and right of centre scores are "male" in profile indicating an Ethic of Justice; the left of centre score is "female", indicating an Ethic of Care.

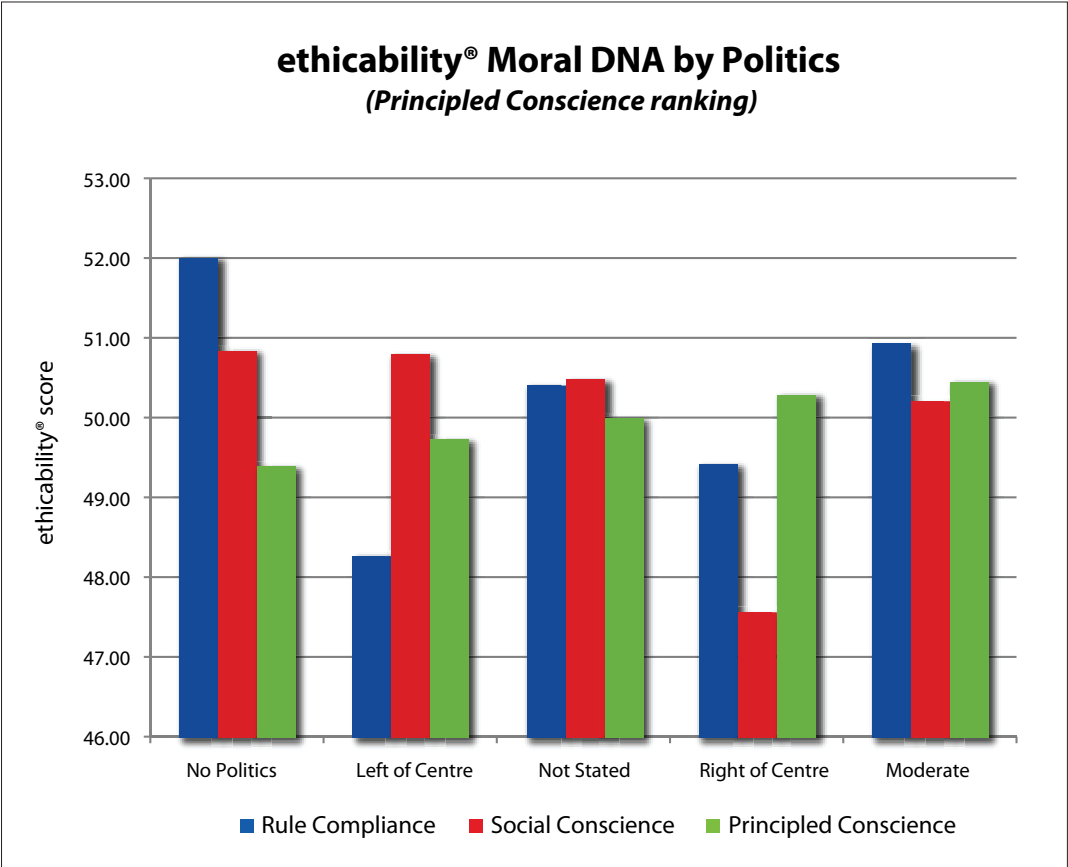
So what lessons can politicians learn from these results? Firstly, the moderate centre ground appears to be where you will find the moral high ground. But does this mean a separate political philosophy or a very human marriage of caring "female" left of centre policies; and tougher "male" right of centre policies? Perhaps this is what politicians mean when they refer to "tough love"?.

### ethicability® Moral DNA by Politics (Combined ethicability® ranking)



Both right and left of centre show signs of moral maturity (see Age). The right of centre profile is male, left of centre is female (see Gender). Perhaps the challenge and opportunity for those with right of centre views is simply to care more about others; and for those on the left, to make tougher decisions?





## Philosophers, Angels and Enforcers

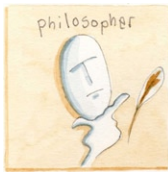
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Those who complete the ethicability® Moral DNA Test receive a report which includes not only a set of scores for each moral conscience, but also the description of the moral “type” that helps them to interpret each score. These types have been created to broaden the popular appeal of the test. As the test has spread throughout the internet, discussion forums and blogs, it is clear that many people have really engaged with the use of these types – although many who came out as Enforcers wrote that they didn’t believe or like the result!

It’s important to understand that although our combined ethicability® score has meaning, the “shape” of our three-dimensional score is also important. As you will see from the table opposite which is printed as part of the test report, each moral type simply reflects a different order of preference for each moral conscience.

On the following pages we conclude and summarise this report by showing how each demographic group fits with each moral type. The results are absolutely fascinating and suggest that the choices we make about doing the right thing are clearly affected by our family life, our communities, our work and our environment – as well as our Moral DNA.

## Philosopher PSR Type Moral DNA



**Philosophers** believe that moral principle, or "virtue" is the most important ethical perspective. They ask "what would be the honest or courageous thing to do?" Then they'll consider the consequences for others. Then finally and reluctantly they'll consider rules, laws and regulations. Philosophers hate being told what to do or what's right. They're mavericks and rebels, but good to have around when really difficult decisions have to be made. **About 15% of adults are Philosophers.**

**Strengths:** Good at solving difficult or complex dilemmas.

**Weaknesses:** Will break rules if they believe a higher principle is at stake. May sometimes lack empathy for others in making rational decisions.

## Angel SPR Type Moral DNA



**Angels** believe that being good to others is that most important moral perspective. They think the world would be a better place if we were all a little less selfish and considered the consequences of our actions. Then they'll consider moral principles like love and hope and ask "what would build trust and respect?" Then finally and reluctantly they'll consider rules, laws and regulations. Angels do what's right for others because it's in their nature. They don't have to be told! **About 16% of adults are Angels.**

**Strengths:** Lovely people and great to have as friends.

**Weaknesses:** Will break rules if they believe a higher principle is at stake. May sometimes give people the benefit of the doubt rather than stand up for a principle.

## Enforcer RPS Type Moral DNA



**Enforcers** are the people we rely on to make sure that everyone obeys the rules. They help to stop crooks and cheats, and of course ourselves from doing the wrong thing. They'll look up rule 3, sub-section 7 to tell us what's right. If the rules don't tell us what's right, then they'll think of the principle or spirit behind it. Finally, they might remember that everyone is human and fallible and if you're lucky, might let you off with a warning not to do it again. **About 14% of adults are Enforcers.**

**Strengths:** Reminds everyone to do their duty.

**Weaknesses:** May appear cold and aloof and seem to lack empathy for others. May sometimes forget that it's the principle that counts, not the letter of the law.

## Judge PRS Type Moral DNA



**Judges** believe that moral principle, or "virtue" is the most important ethical perspective. They ask "what would be the fair thing to do?" Then they'll make sure that laws, rules and contracts have been complied with, although they'll sometimes "interpret" a rule differently to be consistent with their principles. Finally they'll consider the human dimension and the impact of their decisions on others. Judges are stubborn but good to have around when the going gets tough. **About 17% of adults are Judges.**

**Strengths:** Good at solving really challenging dilemmas.

**Weaknesses:** Could lack empathy with others in making tough decisions. May sometimes bend the rules if they believe a higher principle is at stake.

## Teacher SRP Type Moral DNA



**Teachers** believe that doing what's right for humanity is the right thing to do. They put others first and have no hesitation in telling us to do the same, because for Teachers, rules and order are also important. Finally, they will consider moral principles, but only if they face conflicting interests between other people and the rules of the game. Teachers are good people who think of others first and are good to have around as long as you do as you're told! **About 20% of adults are Teachers.**

**Strengths:** Caring people, you can rely on to do what's right.

**Weaknesses:** Could fail to consider deeper moral principles and can decide to break the rules if they think they know best, which is most of the time!

## Guardian RSP Type Moral DNA



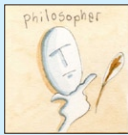


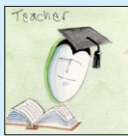
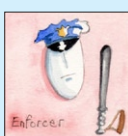

**Guardians** believe that doing as we're told and following the letter of the law is best for all of us. They're like parents in that they really do care about other people, because you have to do as you're told for your own sake. They protect us from ourselves as well as others. They will also consider moral principles, but believe that life would be so much better for everyone if people just did as they were told. Guardians are protectors, but they can also be patronizing! **About 17% of adults are Guardians.**

**Strengths:** Protectors who will tell us off for our own sake.

**Weaknesses:** May fail to consider important principles such as freedom and trust. Will sometimes fail to consider other people's feelings.



So, in the final part of this report, let's see how some of the different demographic groups compare with each type:

ethicability® Type	Age and Gender	Nationality (English-speaking)	Education	
<b>Philosopher (PSR)</b> 	Over 35s	Australia, Canada, New Zealand	Post-graduate Professional	
<b>Judge (PRS)</b> 		South Africa United States		
<b>Angel (SPR)</b> 	Women	UK		
<b>Teacher (SRP)</b> 				
<b>Enforcer (RPS)</b> 	Men			
<b>Guardian (RSP)</b> 	Under 35s	Ireland	Secondary, University	

	Occupation	Religion	Politics
	Consulting & Business Services, Retired	Jewish	
	Central Government, Law Enforcement, Oil & Gas, Religion, Technology, Utilities		Right-of-Centre
	Arts & Crafts, Charity & Not-for-Profit, Homemaker, Local Government, Media,	Other, No Religion, Not Stated	Left-of-Centre
	Education, Health Care, Health Service	Buddhist	Not Stated
	Armed Services, Automobiles & Parts, Banks, Basic Resources, Chemicals, Construction & Materials, Financial Services, Food & Beverage, Insurance, Personal & Household Goods, Telecoms	Hindu, Muslim, Sikh	Moderate
	Industrial Goods & Services, Retail, Travel & Leisure, Unemployed	Christian	No Politics

## Final thoughts...

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"Doing the right thing" is a mantra that anyone can chant. Politicians, media commentators and business executives are really good at this rhetoric, but what about the reality?

What is the right thing to do? Who decides and how? And how do we find the courage to do it?

I believe that the environmental, social and economic challenges we face today are all ethical challenges. They challenge us to decide whether we live greedy, fearful and childish lives; or whether we grow up and live thoughtful lives; lives measured by our ability to know when enough is enough for ourselves; and by the good we do for others.

People often ask me why I care about these things and what possible difference I think I can make? My answer is to invite them to stop and think – and answer this question for themselves.

Then they understand.

**Roger Steare**

October 2008



**“The ideals which have always shone before me and filled me with the joy of living are goodness, beauty, and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle.”**

**Albert Einstein**

## About the authors



In addition to his work as Visiting Professor of Organizational Ethics at Cass Business School, **Roger Steare** provides a range of advisory, consulting and education services to organizations that demonstrate a genuine commitment to doing the right thing. He works with boards, senior executives and larger groups of employees to develop good thinking, effective dialogue and positive change. This is delivered through seminars, workshops, off-sites and one-to-one advisory support.



The **ethicability**® standard is awarded to organizations that make a continuous commitment to ethics testing, ethics education and a specific link between ethical behaviours and pay. A fully customizable version of the ethicability® Moral DNA Test is available both as a first-stage online learning tool; and as a map that measures ethical risk across different business units, teams and functions. Roger is also the author of two books on “doing the right thing”, including, of course *ethicability*®.

Please visit **[www.ethicability.org](http://www.ethicability.org)** for further details.

**Pavlos Stamboulides** is a Chartered Psychologist and founder of Psycholate, a company with one goal in mind: to completely transform the kind of experience test publishers can expect from technology companies. Pavlos has an enviable background in technology and psychometric testing. He has a strong research background with an emphasis on statistics and research methodology. He worked for SHL for eight years and he provides a range of various bespoke solutions to corporate clients.

Further information can be found at **[www.psycholate.com](http://www.psycholate.com)**.





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