



What Do We Think Is Right And Wrong?

A snapshot of
morality in the
UK in 2019

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Introduction and Methodology

What do you think is right and wrong? And do you know why? What makes you behave the way you do? How do you make your day-to-day decisions? We get a snapshot of morality in the UK in 2019 and understand where our values come from.

ComRes surveyed a total of 3,655 UK adults (aged 16+) and sought to answer these questions and gain a snapshot of morals and values in the UK in 2019.





Expanded methodology

ComRes surveyed a total of 3,655 UK adults (aged 16+) online between the 16th – 28th May 2019.

The survey included a nationally representative sample of adults aged 16+, as well as additional booster samples of UK 16–34 year olds and UK Muslims. The data were then weighted to be representative of UK adults aged 16+ as a whole, also down-weighting the booster samples of those aged 16–34 and Muslims so that the overall data is nationally representative. Data were weighted by age, sex, region, ethnicity and religion. Interlocking weighting targets are not used.

It is useful to note that some population groups have a different demographic profile from the overall population, and should be kept in mind when interpreting the data. For example, the UK Muslim population has a younger age profile compared to the rest of the UK, and BAME groups have a higher representation in London compared to the rest of the country.

Faith groups are often referred to throughout this report. The UK's two largest religions by affiliation, Christianity and Islam, are unique in this survey in that there are enough respondents affiliated to these religions from which we can draw confident statistical conclusions.

It should be noted that the subset, Active Christians, defined as those attending a religious service at least monthly, at times diverge in their views from the larger group of those identifying as Christian.



Analysis, Crossbreaks and Demographics

The data tables for this study contains a wide range of individual and interlocking cross-tabulations based on both socio-demographic variables asked within the data collection process, as well as attitudinal questions relating to morals and spirituality. While many of the definitions of the cross-tabulations should be self-explanatory, others referenced throughout are defined as below:

Religion

NET: Other = Hindu + Sikh + Buddhist + Jewish + Other (please specify)*

NET: Organised religion = Christian + Muslim + Hindu + Sikh + Buddhist + Jewish

NET: Other faith = Muslim + Hindu + Sikh + Buddhist + Jewish

NET: Not org = Spiritual but not part of an organised religion + None

**Findings marked with an asterisk (*) indicate low base size. These results should be treated as indicative and with caution.*

Values

Strong Values = I have a strong sense of right and wrong + I must live my life by my values all the time + Getting my behaviour to match my vales most of the time is pretty good going – we're only human

Strong Morals but no Religion = (I have a strong sense of right and wrong + I must live my life by my values all the time + Getting my behaviour to match my vales most of the time is pretty good going – we're only human) + (No religion OR Spiritual but not part of an organised religion)

Weak values = I struggle to identify right and wrong + It is not necessary to live by my values + I do not have a set of values + My sense of right and wrong changes depending on who it relates to e.g. friends and family compared to strangers



Headline Finding and Survey Highlights



Headline Finding

This survey suggests your age is most likely to define your morality, more than your religion – or lack of it – social grade, gender, or where you live in the UK.

This survey found that seven in ten adults (70%) think that it's important for people to have a moral framework in their lives – this is as true for people with no traditional faith, as those with. But what we individually consider *is* right and wrong varies considerably. **The difference is most evident through the generations.**

In **Sex & Relationships** – this survey found that **16–34 year olds** are considerably more liberal when it comes to same sex relationships – they are **almost twice as likely to think it's personally acceptable to be in a same sex relationship** than those 55+. And they are much more open to sharing intimate photos of their partners with – and even without – consent.

But they are also **far more likely than their elders to step in if they witness cases of sexual harassment or bullying.**

At Work if you're 16–34, this survey found that you are **almost twice as likely to take a sickie even if you're not ill** than those 55+ but you're also almost twice as likely to feel you have to stay late or come in early just because your colleagues do (40% vs 22%).

In the **Online World**, this survey suggests there are stark generational differences with the **tech savvy (and tech-pressured) young** consistently **more comfortable with** a range of online behaviours including **creating overly flattering online profiles**, **aggressively criticising someone's views or appearance online** and **committing violent crimes in virtual reality**, including rape.

When it comes to the **Environment** – **those 55+ are most likely to feel significant responsibility to protect the planet** for future generations, with the figures suggesting that **youth activism hasn't yet translated into mass behaviour change**. But in terms of diet, attitudes are shifting – it is those 16–34 who are most likely to be vegetarian or vegan for environmental, animal welfare and religious reasons.

In **Wider Society**, this survey found that **the young are the most open to immigrants and refugees**, with 56% of those 16–34 feeling that as a nation, we have a duty to welcome people from less fortunate circumstances, significantly more than their older counterparts.

And there appears to be a **declining sense of nationhood** through the generations – **63% of those over 55+ feel our country's history is something to be proud of**, compared with **44% of 16–34 year olds**. The proportion who feel **significant responsibility to put the nation first** also decreases with age.



The Broader Context

What does the UK believe?

This survey suggests that overall as a nation we feel our most significant moral responsibility is towards our partner – with **83% of adults feeling a significant responsibility not to cheat.**

Although perhaps proving the point that best intentions often go to waste, **three in five of those who say they have been unfaithful did so *despite* believing it is never acceptable.**

And it seems there is often a ‘disconnect’ between what people *think* they should do versus what they actually *do* – 32% of people who have paid for sex did it *despite* thinking it’s personally **unacceptable**, while almost half of those who have taken illegal drugs again did it *even though* they think it’s personally **unacceptable** (43%).

Attitudes towards life and death are striking in this survey: a significant **59% of the population believe that capital punishment is at least sometimes justifiable** for serious crimes. **Four in five adults also feel medically assisted dying is acceptable** for the terminally ill. However **suicide is widely viewed as never justifiable by 49% of the population.**

And while ‘liberal’ attitudes have increased, notably **35% of the population** (38% of men and 33% of women) feel **men and women are born to have different roles.**

Surprisingly, **11% of people with no religious faith believe in divine judgement after death**, compared to 44% of Christians.

This survey found that **different religions show some divergent trends**, notably between the UK’s two biggest faith groups, Christians and Muslims, but important context here is the relatively youthful profile of the Muslim demographic, compared to that of Christians, which may account for some of the differences.

Believing in a **strong moral framework and set of values does make a difference to attitudes**, and occasionally more so than belonging to an organised religion does; yet in terms of behaviours, often those **with faith appear better at sticking to their principles** – for example, when it comes to infidelity – than those whose with strong values but who are not part of an organised religion.

What comes through clearly though, across demographic groups, is that **UK tolerance is alive and well: with over two thirds (69%) agreeing that ‘people should be free to live their lives the way they want as long as it isn’t harming others’.**



Highlights – A Guide by Section

Living by one's values

As indicated, overall, the UK public report having a strong sense of right and wrong, but particularly older generations, those who are Christians or those who are spiritual but not part of an organised religion. This sense of right or wrong is most strongly expressed via a sense of significant responsibility towards being faithful to a partner. Women tend to express stronger feelings of societal responsibility than men, and teens express the most “rebellious” attitudes, being considerably less likely than their older counterparts to feel responsibility to tell the truth and not to harm themselves. They are also less inclined to say that they put their nation first.

The UK culture of tolerance comes through in this survey with the public agreeing many behaviours, from watching porn to taking illegal drugs, are acceptable for others to do, even if they find them unacceptable for themselves. Age is an important factor in the trends which emerge here: teens and those 55+ are relatively conservative in their views of certain acceptable sexual behaviours, such as having sex or children before marriage. However, those aged 16–34 in general are far more accepting of watching porn or being in a same sex relationship, as well as taking illegal drugs. Those who subscribed to an organised faith were the least likely to consider the different actions surveyed to be acceptable when it comes to their own behaviour.

Morals in wider society

Half of the UK population in this survey (50%) believe most people are essentially good, with just 4% disagreeing and the dominant view in the UK is that it is essential to treat people equally when it comes to making laws. On the whole we disagree that the law should be informed by religion, potentially indicating support for a more secular society. A sense of patriotism and nationhood is fading through the generations – but some more traditional views remain. Over a third of people (35%) think men and women are born to have different roles (this number is higher among men than women), and men are more likely to think expressing their views is more important than their impact on other people.



Relationships

UK society is mostly protective of the traditional pact of being in a relationship, considering it unacceptable to be unfaithful, or to share a naked photo of their partner. However, men, particularly younger men, are considerably more likely than women to say it is acceptable to be unfaithful. Those aged 16–34 show a greater comfort level with online sexual behaviours, being more accepting of sharing naked photos of partners if consent is given – and if consent hasn't been. Most of the UK public in this survey say they would get involved to prevent overt sexual harassment taking place in front of them, and younger adults are generally more likely to intervene in these situations than older adults. But in this arena we do succumb to temptation: with, for example, over half of those who admitted to being unfaithful also believing infidelity is an unacceptable behaviour.

At work

As age increases, the UK public in this survey are significantly less likely to say they would behave dishonestly in the workplace. Indeed, at least half of those 16–34 say they would take a sick day because they feel they need a break even if not actually ill – and half of the public overall say they have already experienced a colleague doing this. Meanwhile, men are considerably more likely than women to engage in such behaviours as accepting praise from their boss for work someone else has done, or telling their boss their colleague who says they're off work due to illness is really fine.

The online world

Overall in the online world 'truth' seems to be far more flexible – with many people who feel a significant responsibility to tell the truth happy to dissemble here. This survey suggests there are stark generational differences though, with the tech savvy young consistently more comfortable with a range of online behaviours: they, along with Londoners, have the least trustworthy social media and dating profiles. And while a majority of them disapprove of online bullying, significantly more young people, and also men from across the generations, think it is acceptable to aggressively criticise someone's views or appearance online or on social media, than the population as a whole. When it comes to Virtual Reality experiences and realistic computer games, people are more likely to find violent acts acceptable than sexual acts, but again young people are much more accepting – with as many as one in five thinking rape in a virtual world is acceptable.



The Environment and Consumer Ethics

It is those aged 55+ in this survey who feel the greatest responsibility to protect the planet for future generations. But contrasting age trends emerge in terms of specific behaviours: while the significant majority of UK adults consider it acceptable to eat meat, fish, eggs or dairy, acceptance increases with age. And although there is broad alignment across all age groups on the acceptability of going on long-haul flights for a holiday, older generations are less likely to say it is acceptable to be wasteful with regards to clothing, recycling and single-use plastics than their younger counterparts. Youth activism it seems hasn't yet translated into mass behaviour change. And even feeling a significant responsibility to protect the planet appears to have limited impact on attitudes towards environmentally unfriendly behaviours. In the realm of Consumer Ethics, while three quarters of the population think buying products from companies with poor ethical practices is unacceptable this may be hard to put into practice when half of the population think knowing about a company's ethical practices isn't their responsibility.

Immigrants and Refugees

The young, the urban, Muslims or those who describe themselves as Spiritual in this survey are all more likely to be favourable towards immigration than older generations, rural respondents and Christians (though Active Christians tend to be more positive about immigration than Christians in general). This survey also suggests access to services is a divisive topic, with less than half of the public believing it is right for immigrants or refugees to have access to public services like the NHS. And while prioritising those born in this country has the support of the majority, as much as a third of the population agree that 'we shouldn't restrict movement in any way'.

Life and Death

Over half of UK adults in this survey say that ending life is justifiable in all circumstances explored, but with the exception of suicide. Perhaps most surprisingly, 59% of UK adults say that capital punishment is at least sometimes justifiable. This survey suggests acceptance for ending life is particularly strong amongst those who are non-religious. Over half of the public also express their tolerance towards changing the genes of a baby if it may affect their lifespan or if it may prevent a disability, and men are more likely than women to say it is acceptable to modify its genes when intelligence, gender or appearance are involved. Younger adults in this survey are more likely to say it's acceptable to use a knife or weapon, while one in ten of those with no faith believe in divine judgement after death.



Section 1

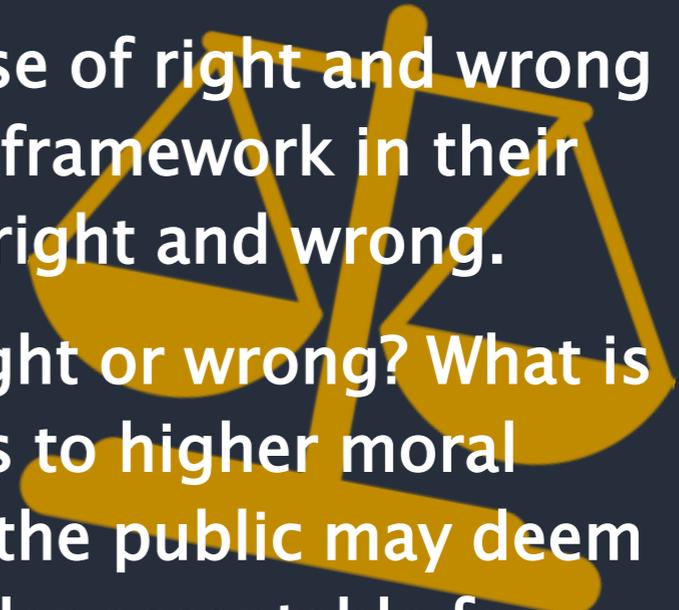
Values in the UK Today

The majority of UK adults say they have a strong sense of right and wrong and that it is important for people to have a moral framework in their lives. Very few say that they struggle to identify right and wrong.

This begs the question: what do UK adults think is right or wrong? What is clear is that the public appear to hold themselves to higher moral standards than they do of others; consistently, what the public may deem acceptable for others they are less likely to consider acceptable for themselves.

This suggests that the public are relatively liberal – even activities they would not engage in, they're happy for others to do so – but there is also the possibility that they believe themselves to be more morally righteous than the average person.

What is revealed though is what we believe doesn't necessarily match what we do...



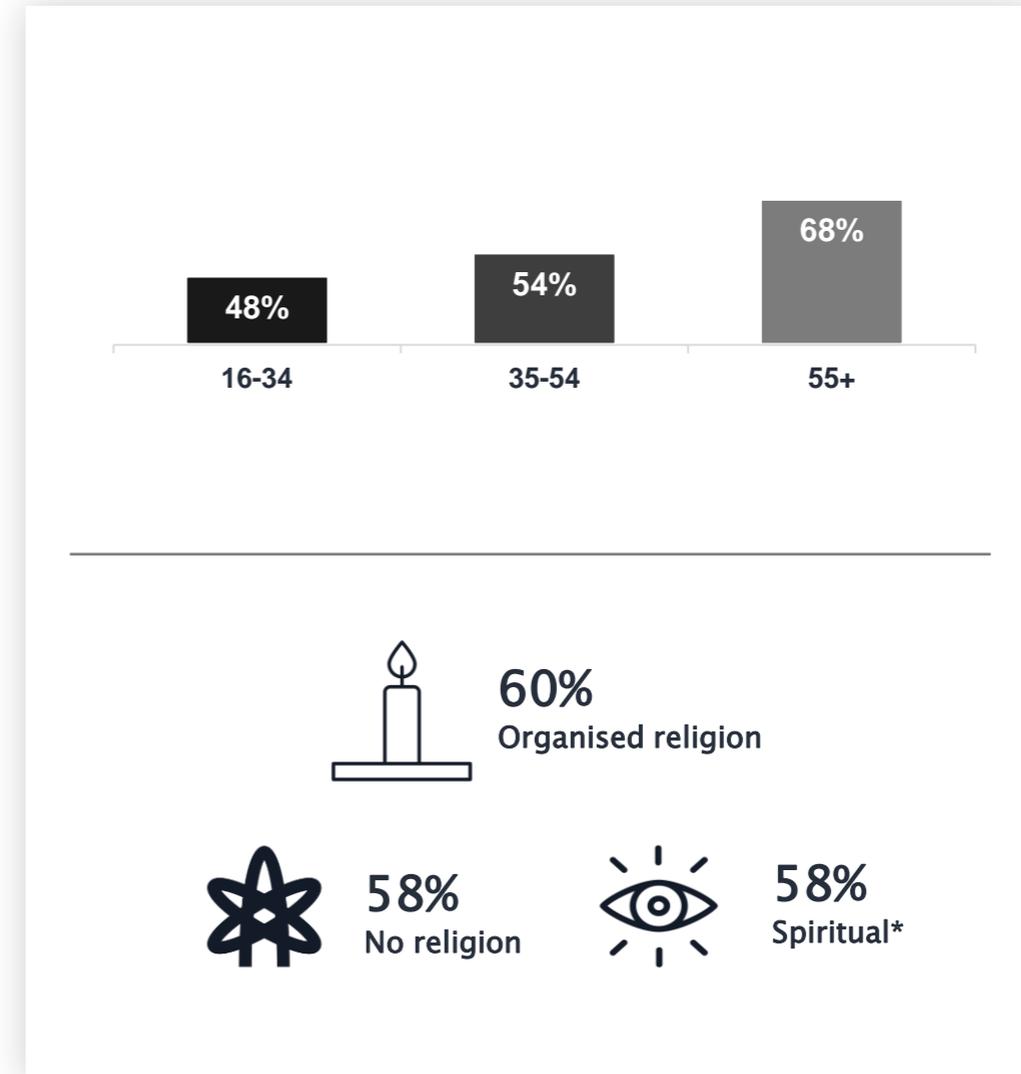


The majority of UK adults say they have a strong sense of right and wrong



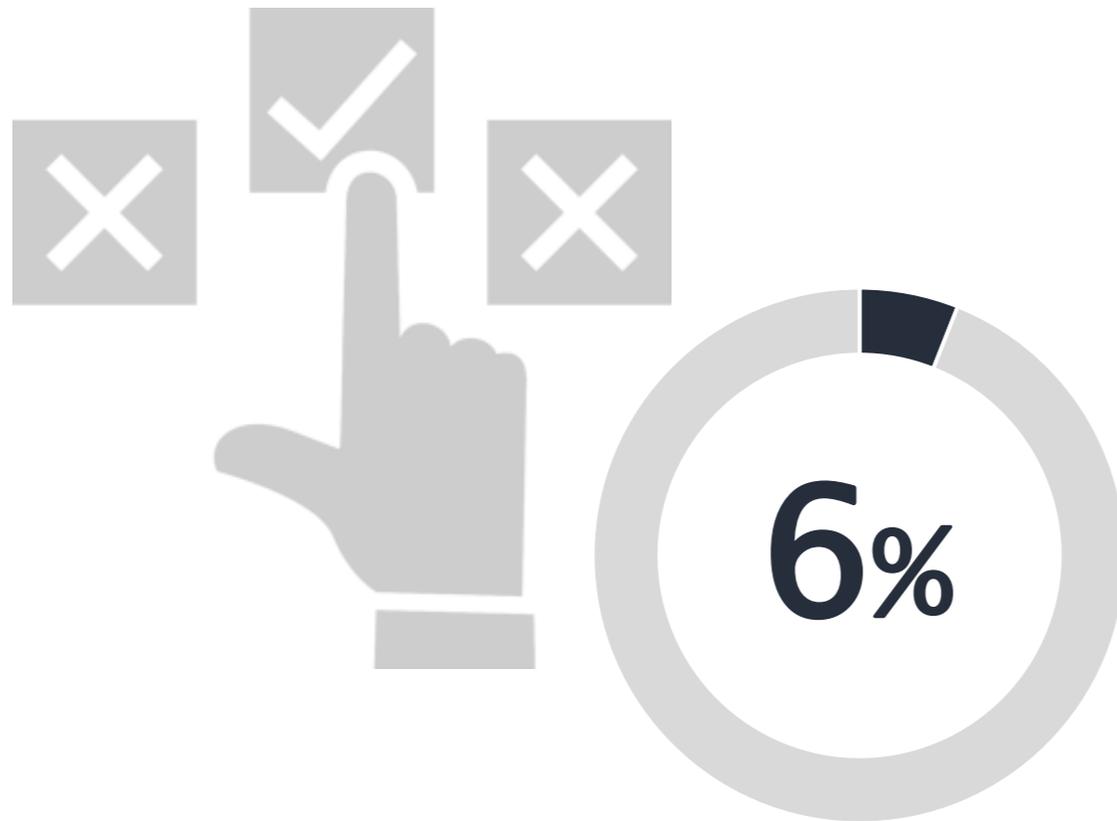
'I have a strong sense of right and wrong'

Showing % all respondents



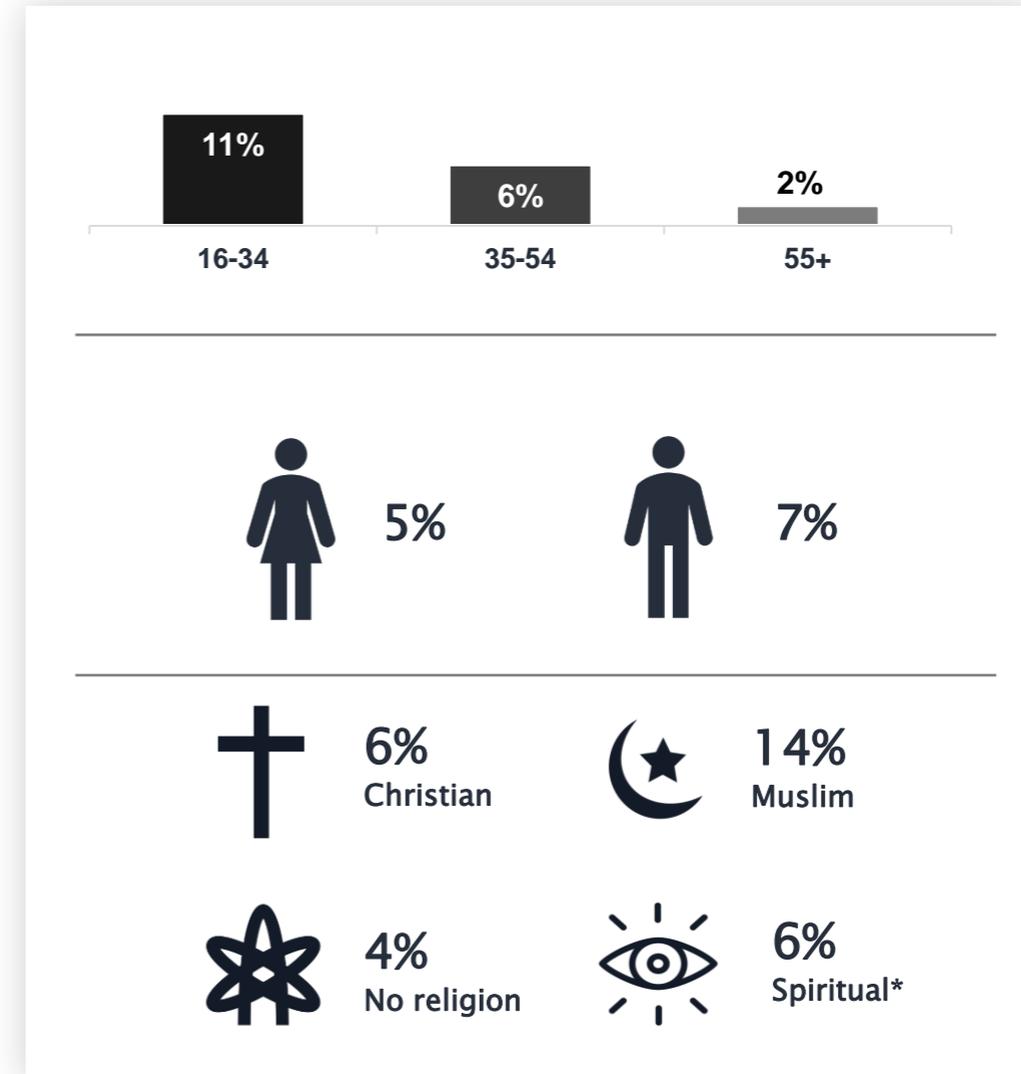


Young people are more likely to struggle to identify right and wrong



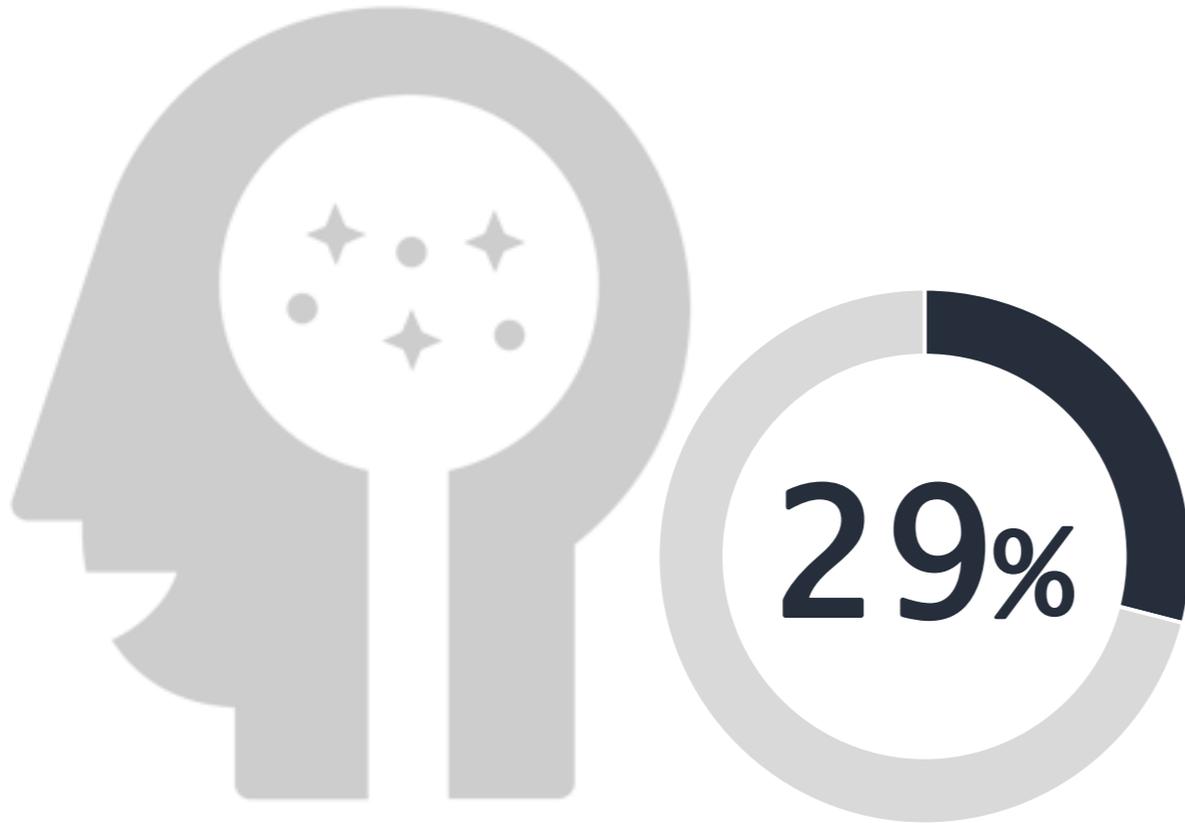
'I struggle to identify right and wrong'

Showing % all respondents



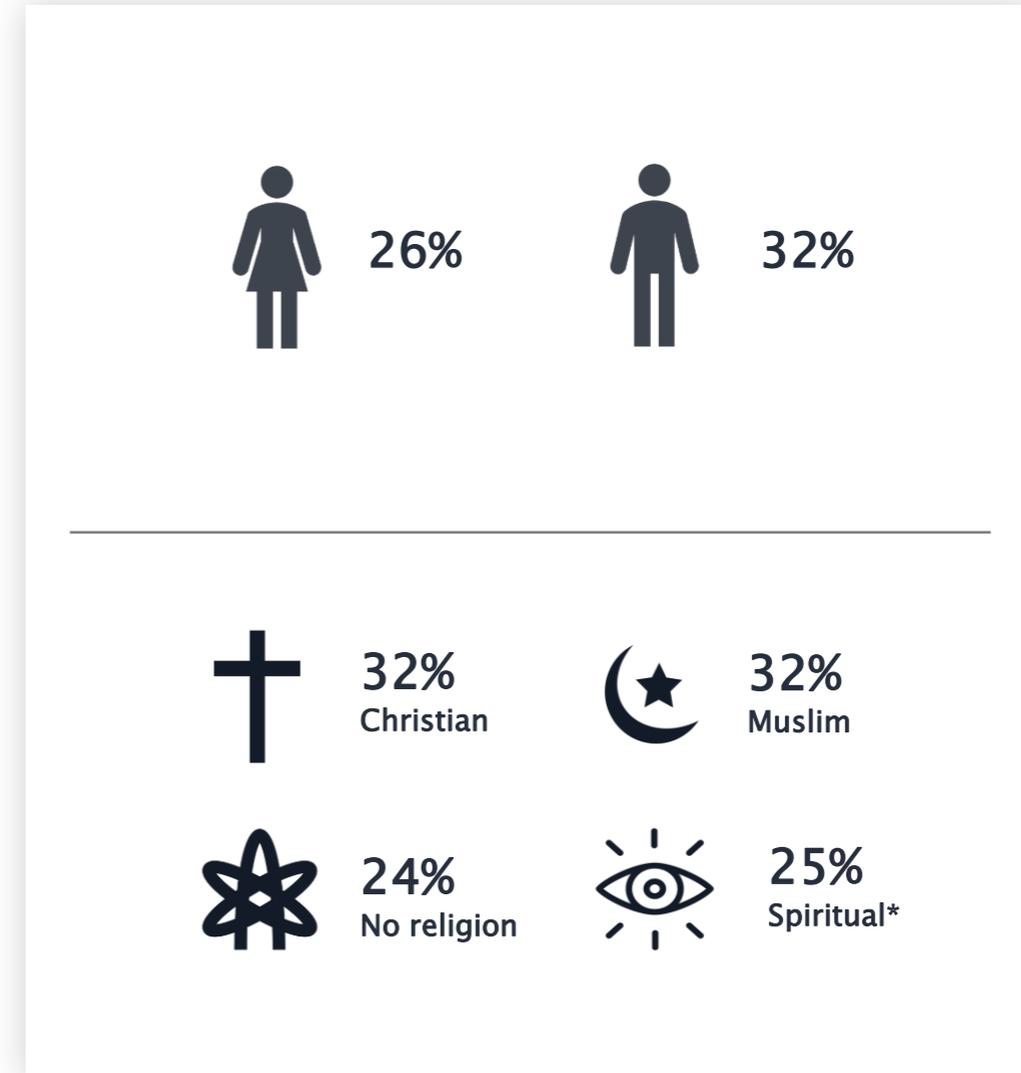


Men are more likely to say they must live by their values all the time, as are those that are part of an organised religion



**'I must live by my values
all the time'**

Showing % all respondents





While UK adults have strong morals for themselves, they do not appear to feel the same sets of morals are required in others, as seen in the examples below



Showing % *Acceptable for others* and *Acceptable for themselves*

'Taking illegal drugs'

18%



30%

'Lying to cover up your own mistake'

24%



40%

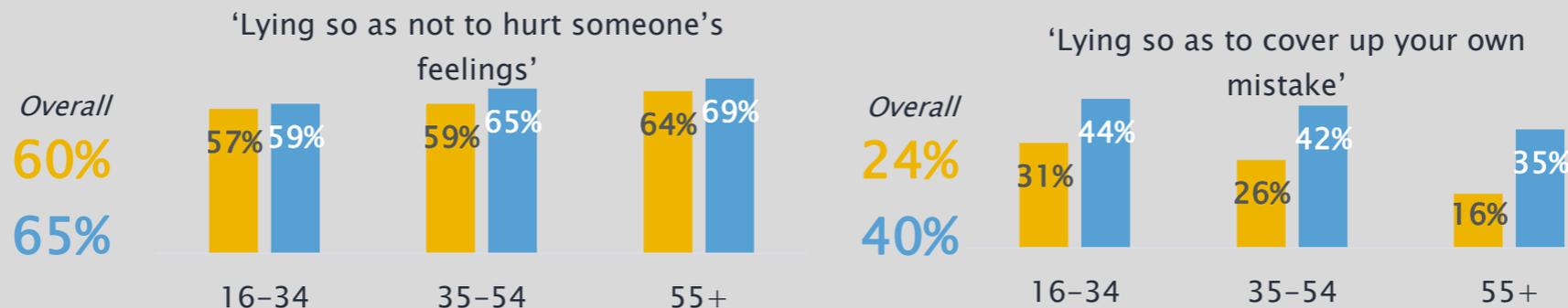
'Paying for sex'

17%



42%

UK adults overall consider it far more acceptable for themselves and others to lie so as not to hurt someone's feelings than to lie to cover up their own mistake

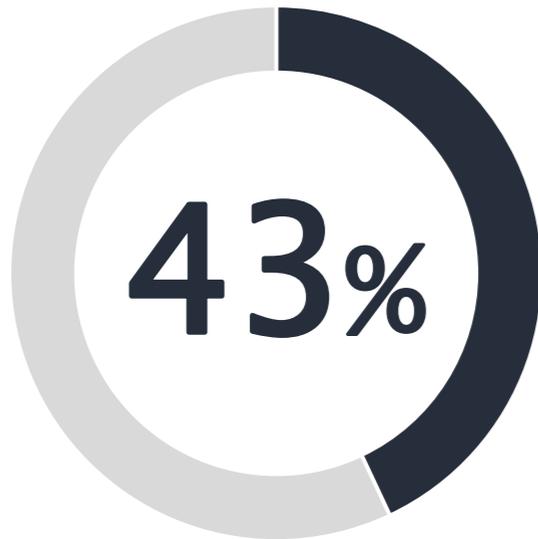




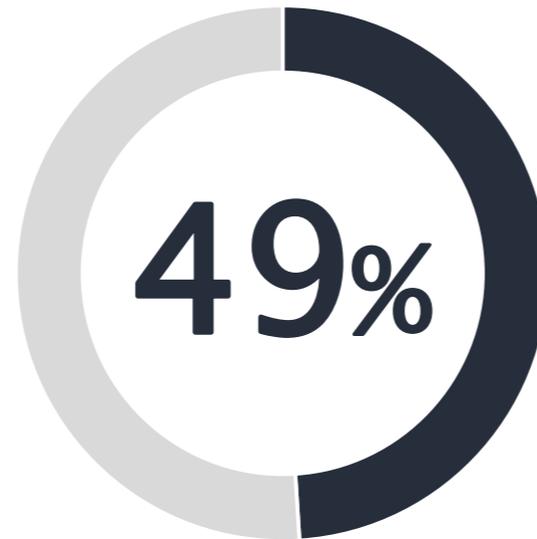
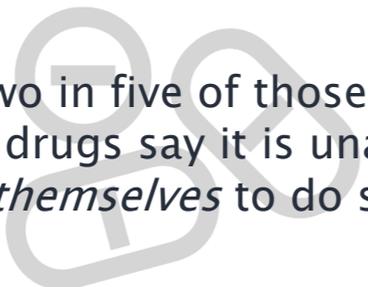
Living up to our values can be hard: despite what we believe in principle, in reality our behaviour can contradict our morals...



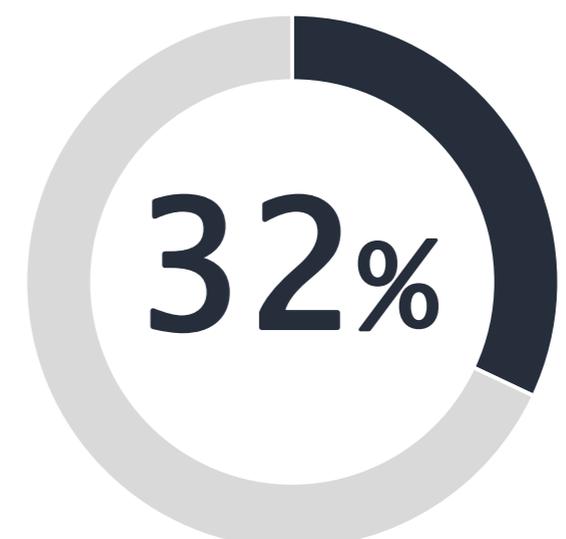
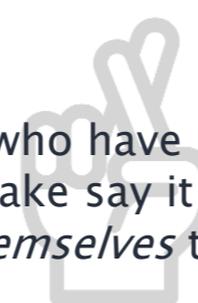
Showing % who have done something and also say never acceptable for themselves



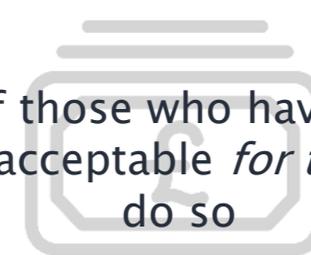
More than two in five of those who have taken illegal drugs say it is unacceptable *for themselves* to do so



Half of those who have lied to cover up their own mistake say it is unacceptable *for themselves* to do so



One third of those who have paid for sex say it is unacceptable *for themselves* to do so

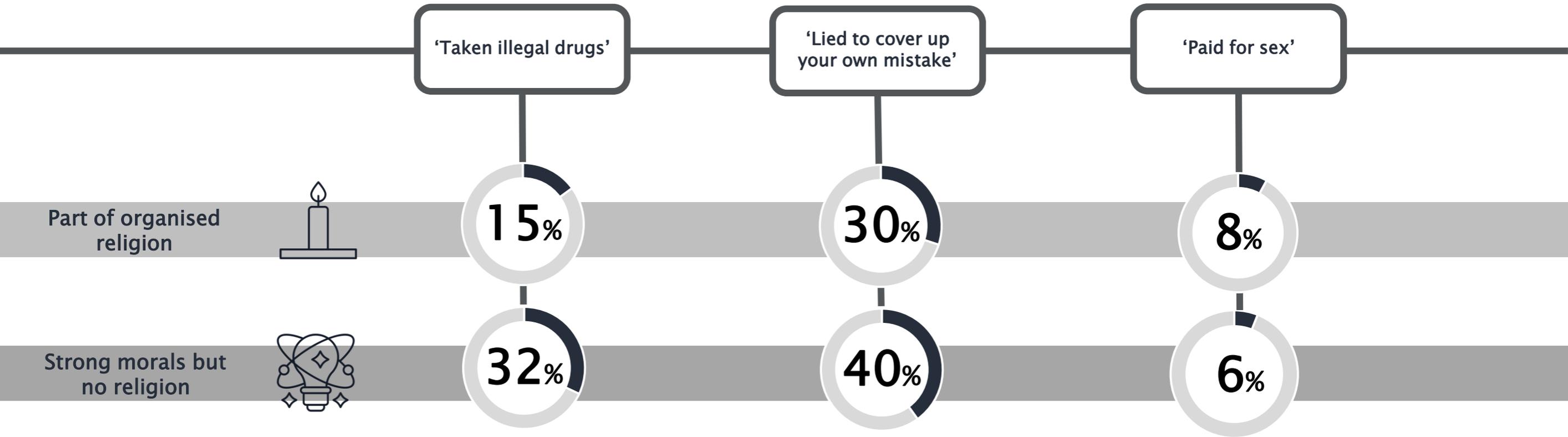




...but those with strong morals and no religion are generally more likely than religious people to exhibit these behaviours



Showing % who have done something





Section 2

Morals in Wider Society

When it comes to wider morals in society, the UK is underpinned by a desire for equality and for a moral framework. But what those morals are based on is less clear.

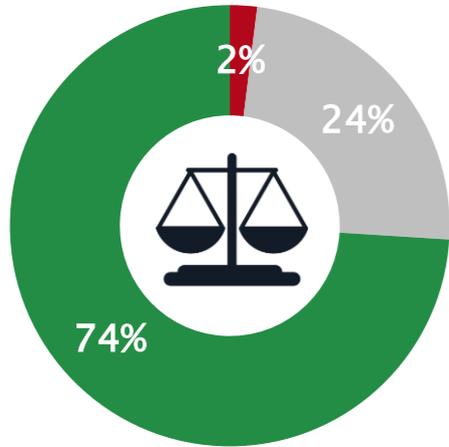
While UK adults are generally tolerant of others living the lives they want to, levels of agreement with many fundamental religious principals are relatively low, even amongst those with a religion – only half of Christians (50%) agree that all life is created by God compared to one in ten of those with no religion who say the same (9%). And while belief in divine authority, such as judgement after death, is limited, just half agree that ‘We should respect those in authority’ (55%), perhaps indicating a general decline in the importance of ‘an authority’ overall.

The UK public are equally split on the topic of patriotism, with about half the nation feeling significant responsibility to put their nation first (47%), and a similar proportion proud of the UK’s history (55%). These values are stronger amongst older adults, suggesting they may be fading away.

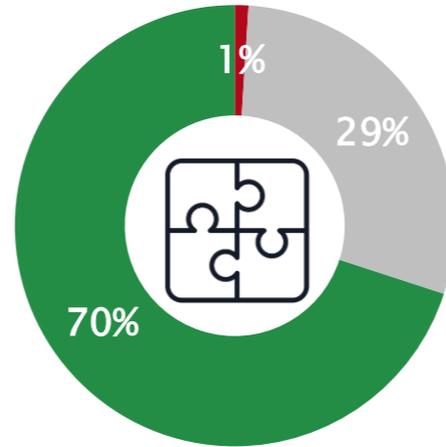


Three quarters of UK adults say it is essential to treat people equally when it comes to making laws

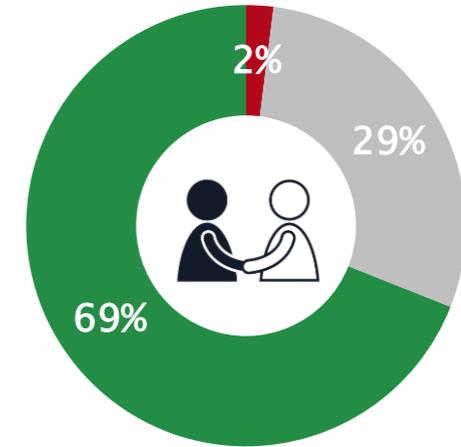
Showing % NET: Agree, NET: Disagree and NET: Neutral



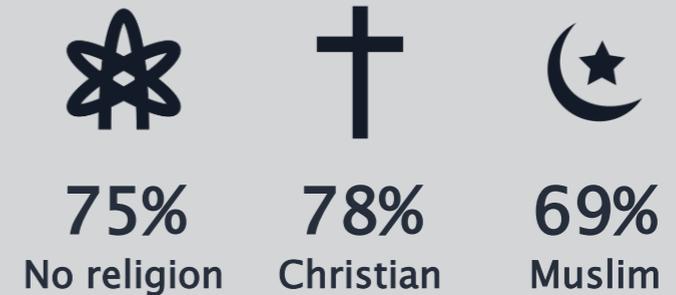
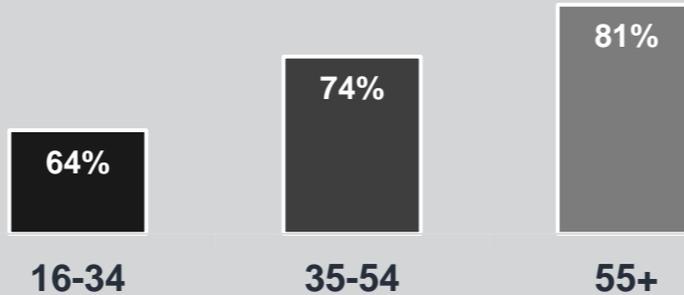
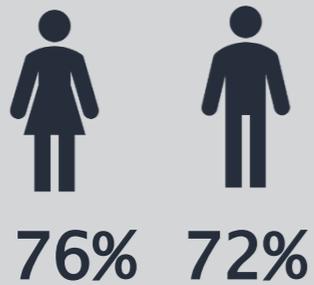
It is essential to treat people equally when it comes to making laws



It's important for people to have a moral framework in their lives



People should be free to live their lives the way they want as long as it isn't harming others



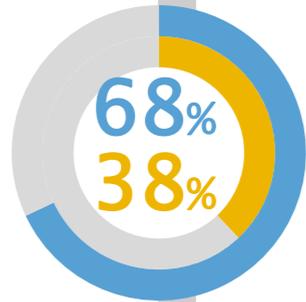


Whilst over two thirds of adults are tolerant of others' religious practices such as clothing requirements, most do not agree with fundamental religious principles



Cover parts of your body because your faith or culture requires it

Showing %
Acceptable for others and
Acceptable for themselves



Acceptable for themselves:

52% 39% 28%
16-34 35-54 55+

37% 74%
Christian Muslim

36% 40%
No religion Spiritual*

I believe all life is created by God



39% 39% 40%
16-34 35-54 55+

50% 73%
Christian Muslim

9% 21%
No religion Spiritual*

I believe in divine judgment after death

Showing % saying Agree (8-10)

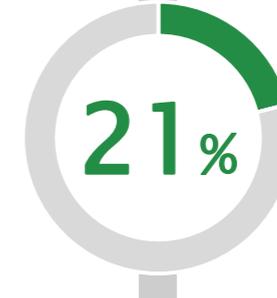


37% 35% 34%
16-34 35-54 55+

44% 63%
Christian Muslim

11% 22%
No religion Spiritual*

The law should be written based on religious teachings



29% 20% 15%
16-34 35-54 55+

24% 44%
Christian Muslim

7% 5%
No religion Spiritual*

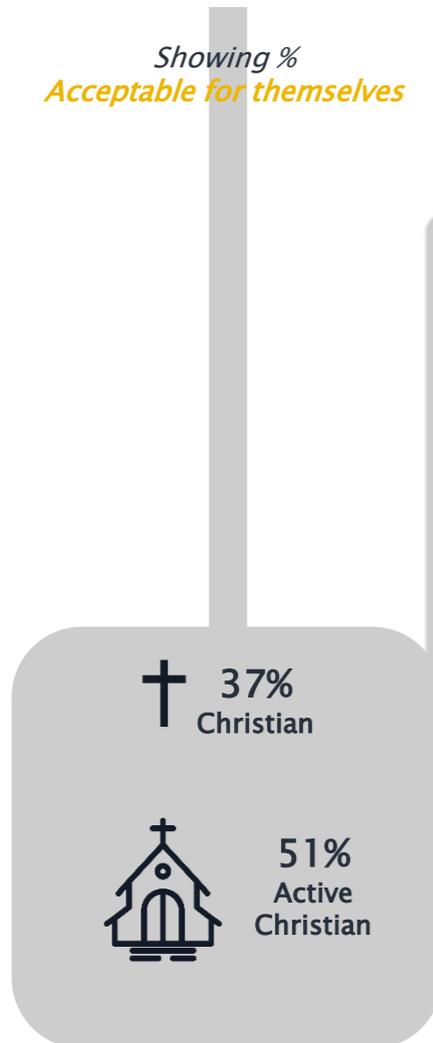


Active Christians have notably higher levels of belief in divine principles than those identifying as Christian at large

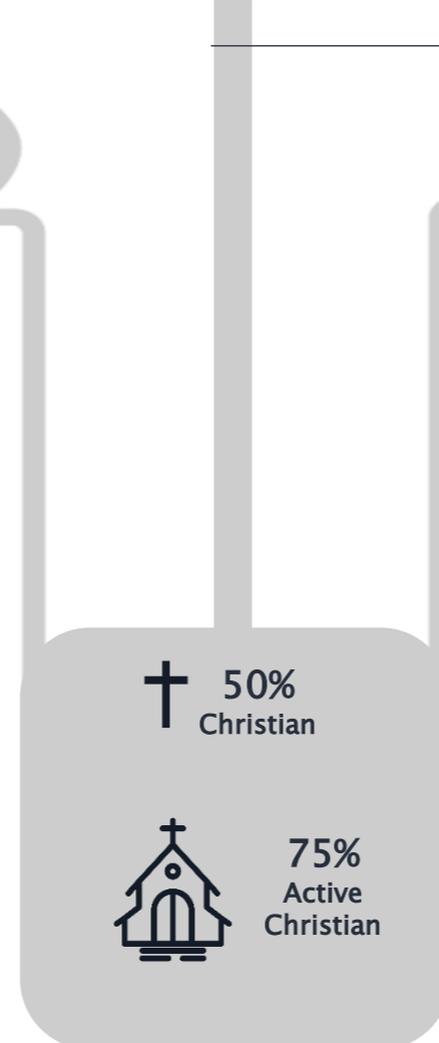


Cover parts of your body because your faith or culture requires it

Showing %
Acceptable for themselves

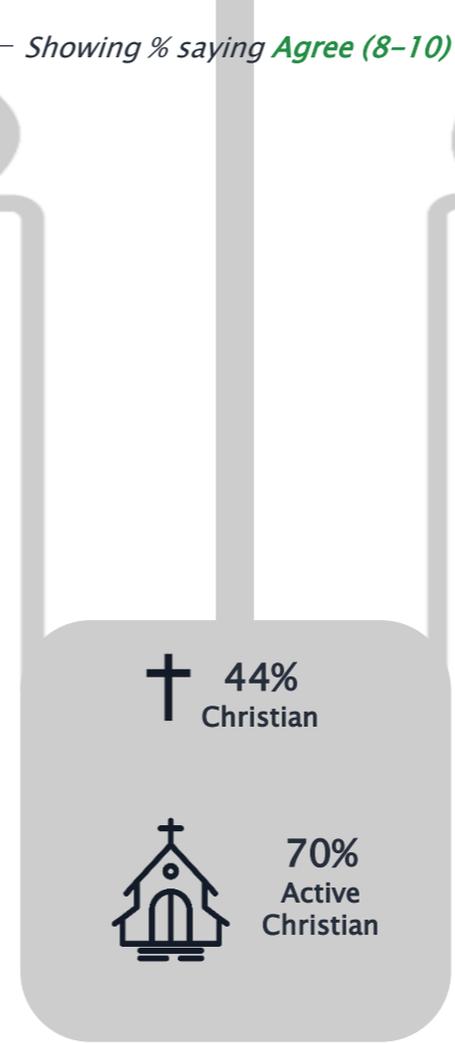


I believe all life is created by God

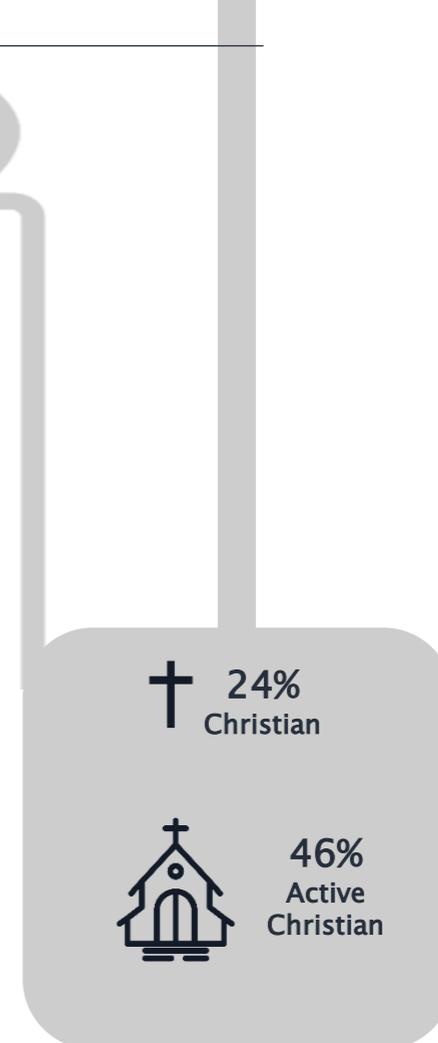


I believe in divine judgment after death

Showing % saying Agree (8-10)



The law should be written based on religious teachings

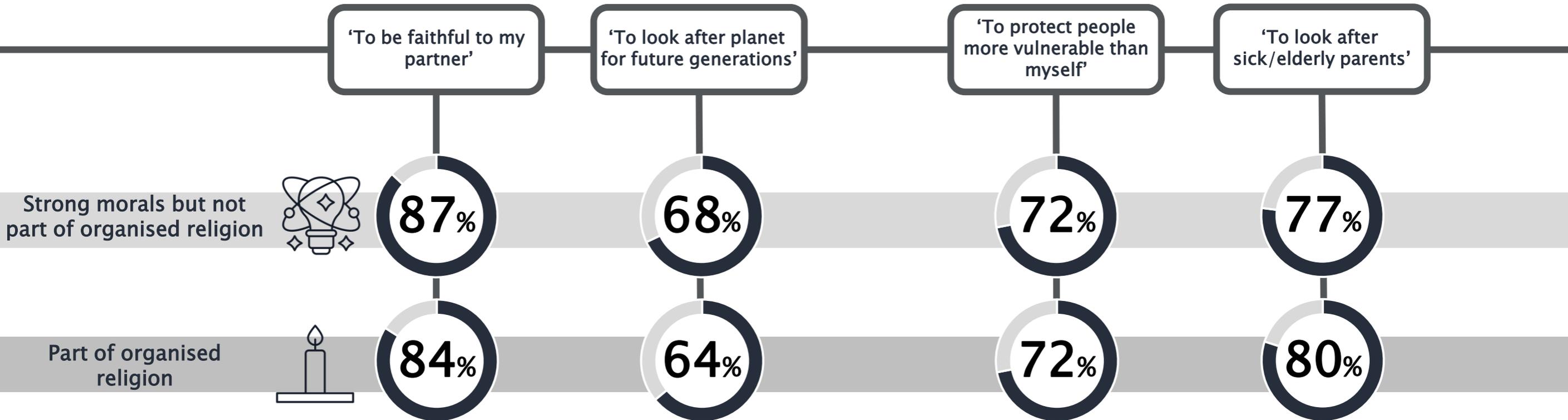




Attitudinal differences between religious adults and those who have strong morals but not part of a religion are rarely stark, indicating a strong moral code is not necessarily dependent on religion



Showing % *Feel significant responsibility (8-10)*

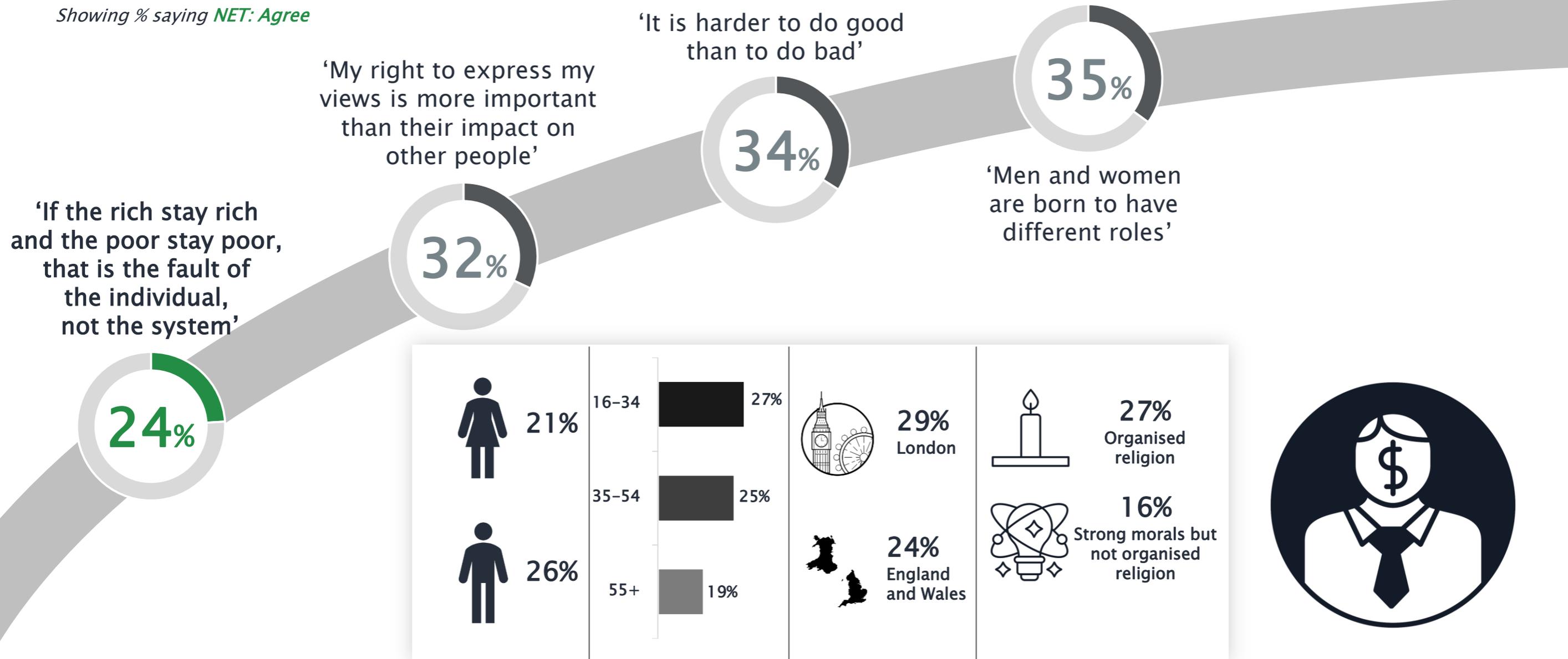




Only a quarter of adults blame individuals for the rich staying rich and the poor staying poor, but this belief is highest among men, young adults and Londoners



Showing % saying **NET: Agree**



Q19. To what extent on a scale of 1 to 10 do you agree or disagree with each of the following statements? Base: All respondents (n=3,655)



A third of adults agree their right to express their views is more important than their impact on others



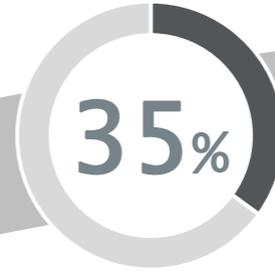
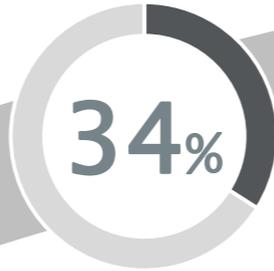
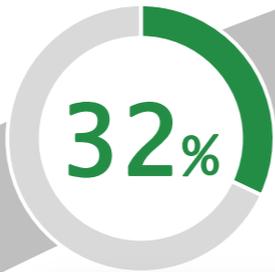
Showing % saying NET: Agree

'My right to express my views is more important than their impact on other people'

'It is harder to do good than to do bad'

'Men and women are born to have different roles'

'If the rich stay rich and the poor stay poor, that is the fault of the individual, not the system'



 27%	 27% No religion	 46% Muslim
 38%	 34% Christian	 22% Spiritual*

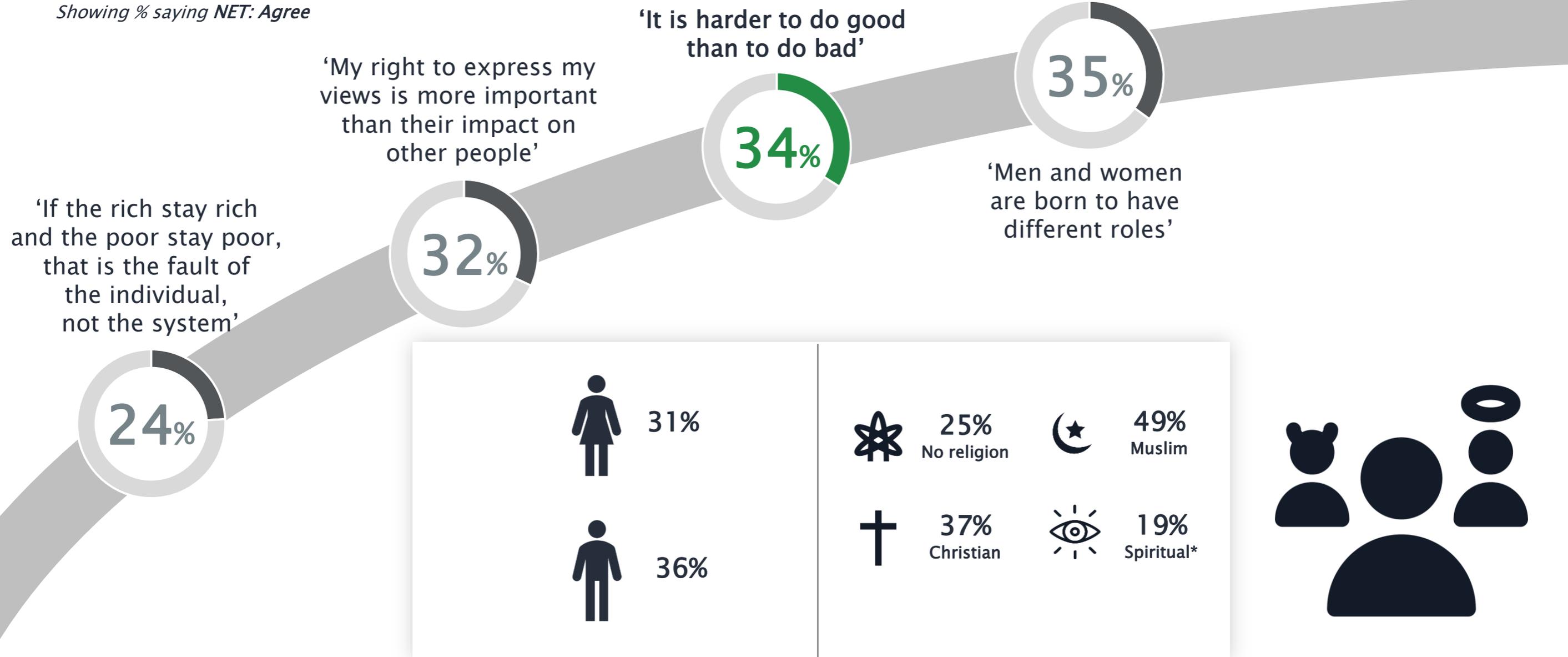




A third of adults agree it is harder to do good than to do bad



Showing % saying NET: Agree



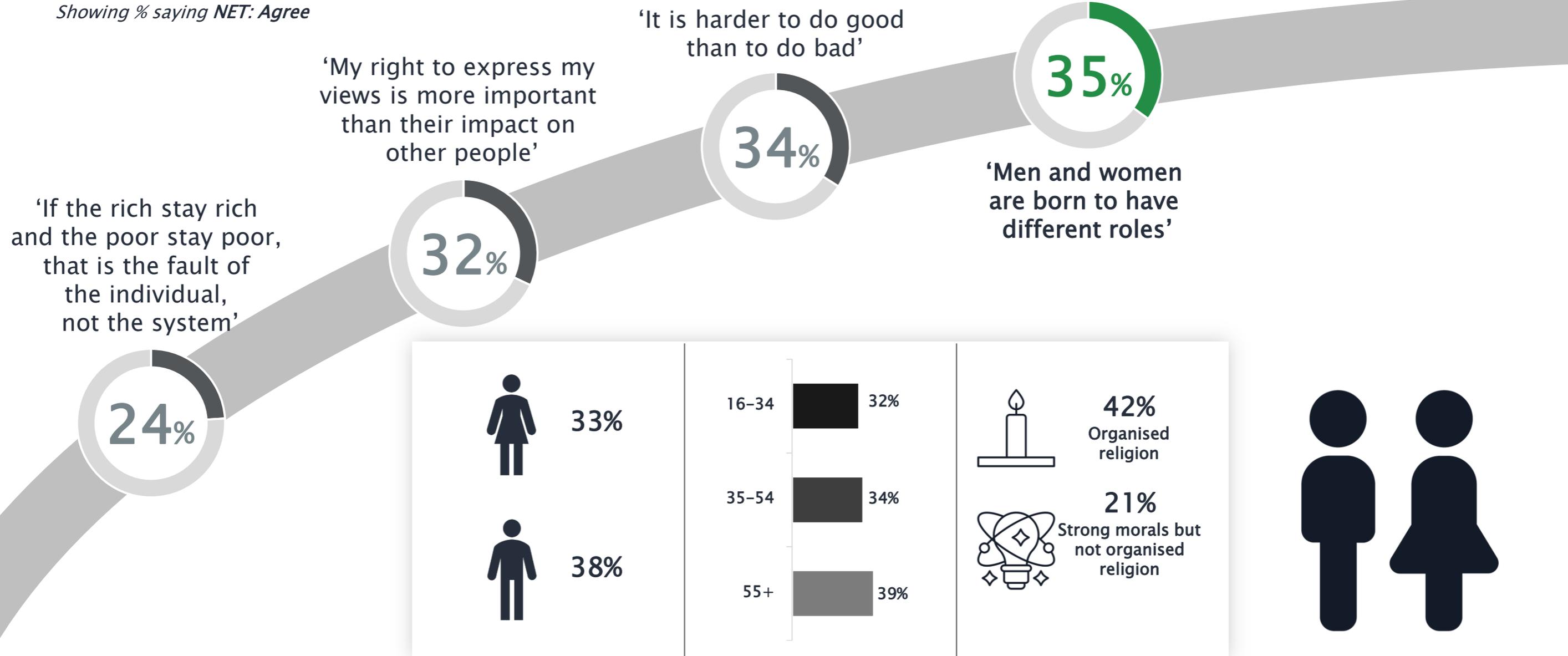
Q19. To what extent on a scale of 1 to 10 do you agree or disagree with each of the following statements? Base: All respondents (n=3,655)



A third of adults agree men and women are born to have different roles, and this is higher amongst men, older adults, and members of organised religions



Showing % saying NET: Agree



Q19. To what extent on a scale of 1 to 10 do you agree or disagree with each of the following statements? Base: All respondents (n=3,655)

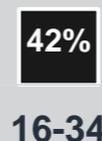
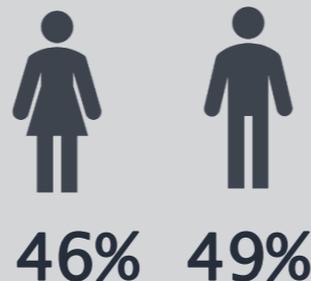
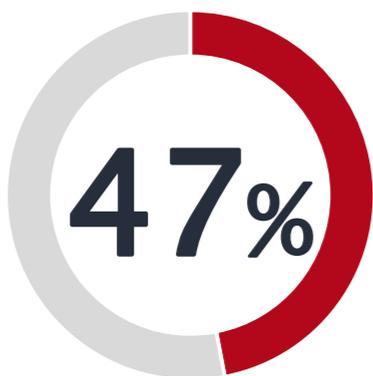


Half of the country feel that they have a significant responsibility to put their nation first, and that the UK's history is something to be proud of



Perception of responsibility 'To put my nation first'

Showing % saying NET: Feel significant responsibility



Showing % saying NET: Agree

People should make their own opportunities rather than expecting the government to do it for them



The UK's history is something to be proud of



Q17. Thinking about your sense of right and wrong, on a scale of 1-10, to what extent, if at all, do you feel a responsibility to do any of the following actions? Q19. To what extent on a scale of 1 to 10 do you agree or disagree with each of the following statements? Base: All respondents (n=3,655)

A close-up photograph of a rope knot on a boat, with a blurred background of water and trees. The rope is dark and textured, and the knot is a complex, multi-looped structure. The background shows a body of water and some foliage, all out of focus.

Section 3

Relationships



Generally, the public adopt a live and let live attitude to relationship practices – such as having sex outside marriage, having a relationship with someone from a different religion, or having a same–sex relationship – across all age groups, although younger people are generally more likely to find all practices acceptable for both themselves and for others.

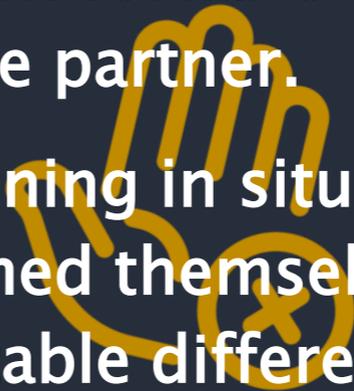


However, the public (particularly women) take a relatively dim view of infidelity. They also disapprove of sharing intimate photos of partners.



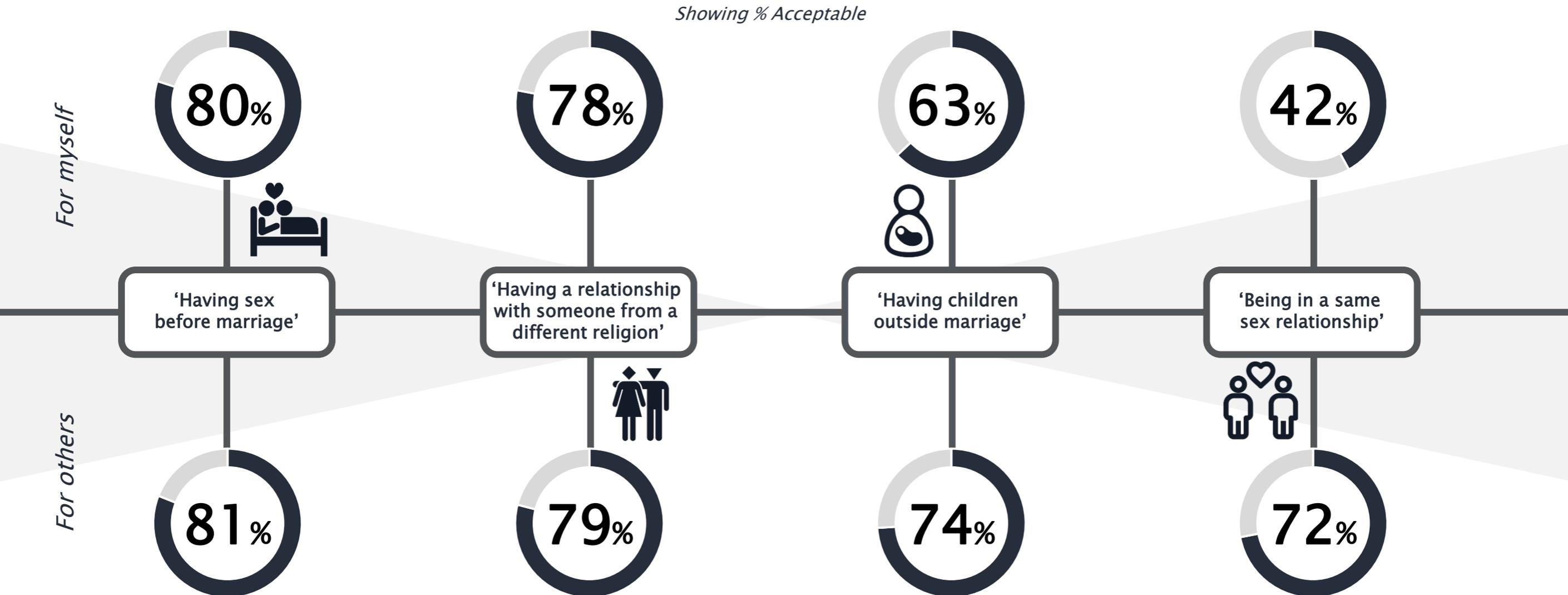
Nonetheless a small but significant proportion of adults believe this form of ‘revenge porn’ is acceptable. Teens are more comfortable with sharing ‘sexts’ if there is consent from the partner.

The public also seem relatively open to intervening in situations that may be considered inappropriate. Young people deemed themselves more likely to intervene in all cases, but there were no notable differences by gender.





When it comes to relationship topics such as pre-marital sex and inter-religious relationships, the nation broadly shares a universal moral framework





UK adults are fairly open across all age groups when it comes to relationship practices, with the majority of adults showing an open minded attitude towards their own lifestyles



Showing % Acceptable for myself



'Having sex before marriage'



'Having a relationship with someone from a different religion'



'Having children outside marriage'



'Being in a same sex relationship'

16-34

76%

75%

65%

52%

35-54

85%

79%

73%

48%

55+

79%

78%

54%

29%

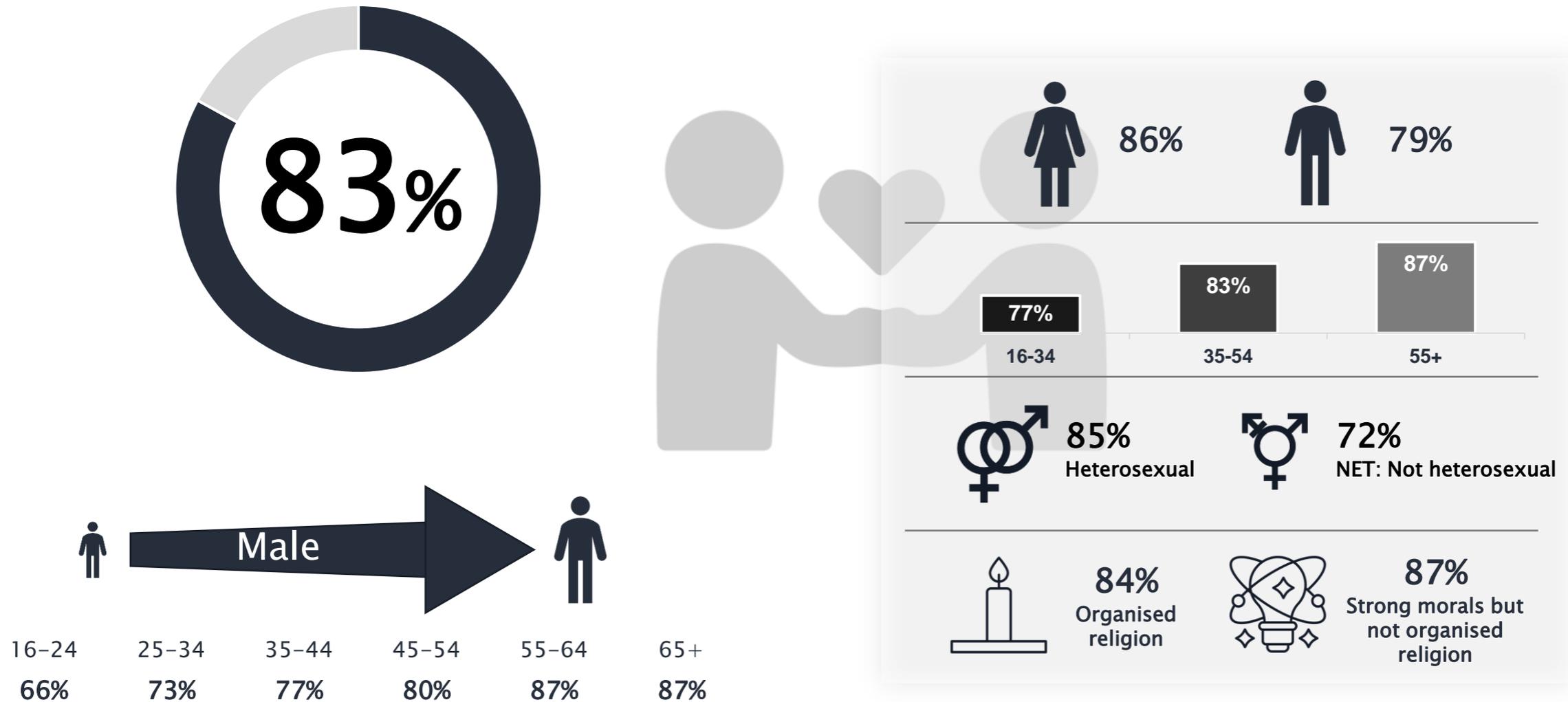


Most adults feel a responsibility to be faithful to their partner. For men, as they get older, their sense of responsibility to be faithful to their partner, increases.



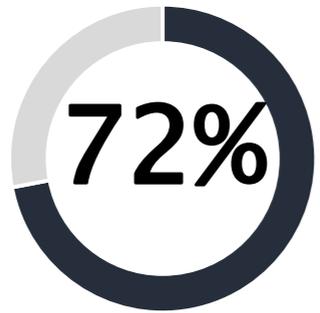
Perception of responsibility 'To be faithful to my partner'

Showing % saying NET: Feel significant responsibility (8-10 on scale)



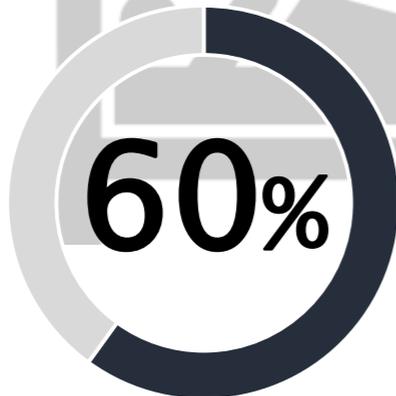


While infidelity is never acceptable for the majority, UK adults don't always manage to uphold their own standards

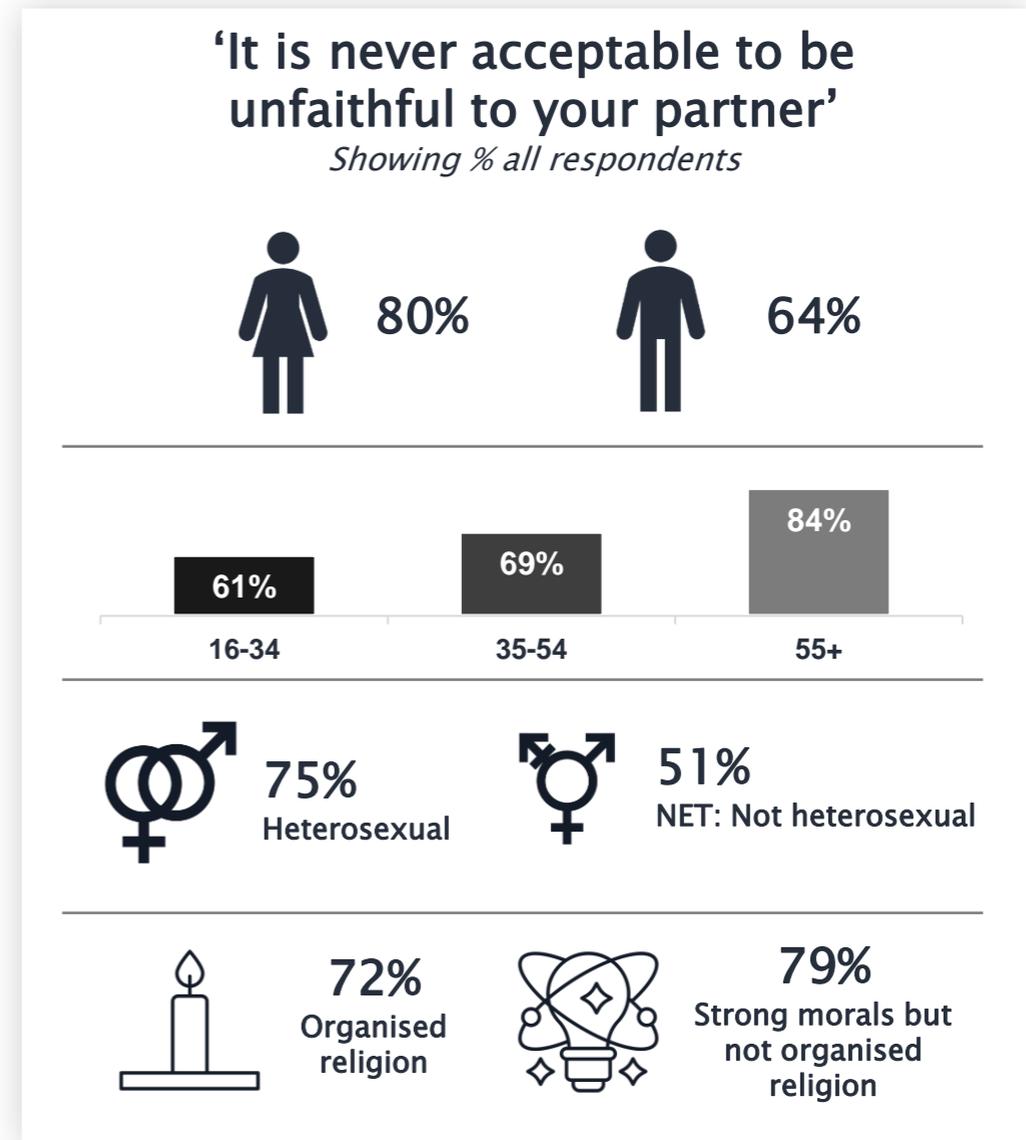
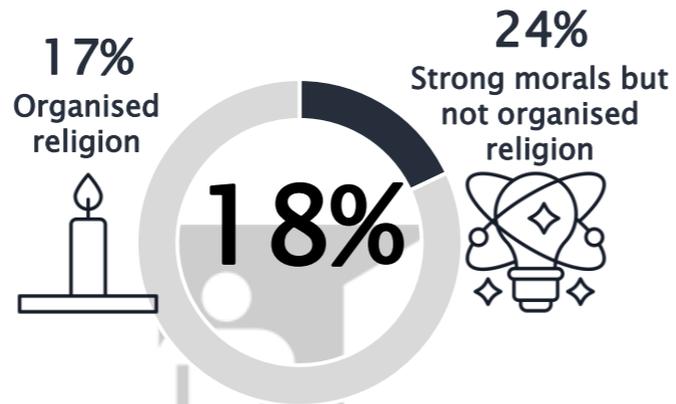


'It is never acceptable to be unfaithful to your partner'
Showing % all respondents

'Been unfaithful to a partner'
Showing % all respondents



Three in five of those who say they have been unfaithful to their partner, also say it is never acceptable to be unfaithful to your partner.





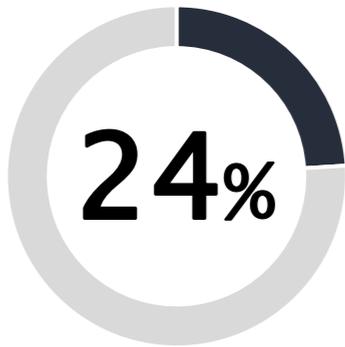
'Nudes' or sexting culture has led to over one in ten adults finding it acceptable to share naked photos from previous relationships and cheating partners



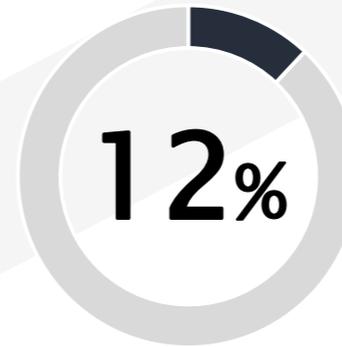
Showing % who say acceptable for myself

Acceptable to share a naked photo of a partner that was taken in private with their consent if...

They say you can while you are in a relationship with them



They have cheated on you



15%

After you have broken up

If they have shared a naked photo of you

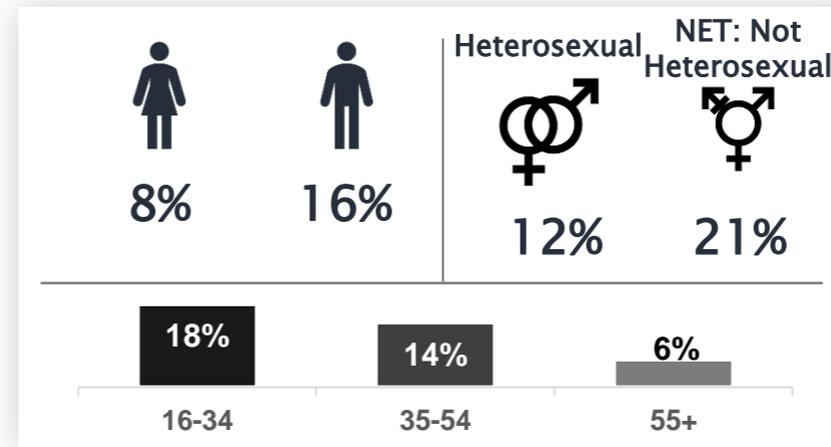
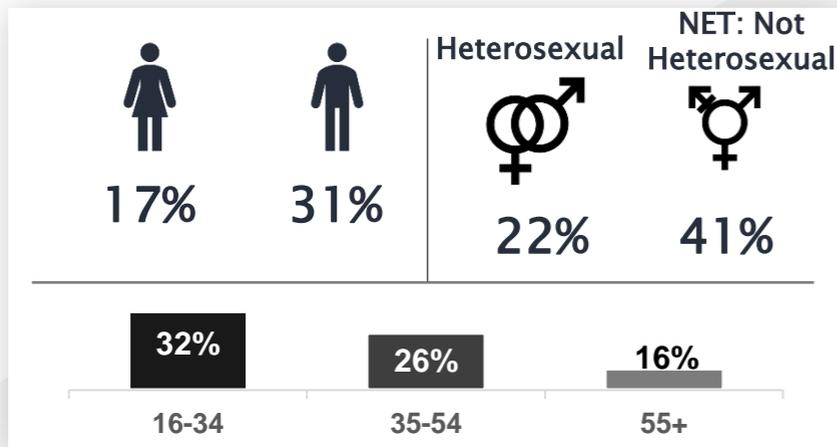
If the photo has already been shared publicly (e.g. social media)

11%

If they have treated you badly in the relationship

10%

If it was from a one-night stand, rather than taken during a relationship





The public are open to intervening in inappropriate situations, with those that would do nothing the minority in all circumstances tested



Showing % NET: Get involved

31%

You see a male boss touch his female employee on the back during a meeting

45%

A group of men shout sexual comments at a woman on the street

59%

You notice a senior colleague making sexual comments towards one of your colleagues

68%

A friend of yours is taking a very drunk person back home late at night with the intention of having sex

73%

You see a colleague touch another colleague in an unwanted sexual manner



6%

16%

Report to Police:

7%

10%

9%

27%

17%

Do nothing:

7%

10%

5%





Young adults are more likely to report intervening in all cases, but there are no notable differences by gender



Showing % NET: Get involved

You see a male boss touch his female employee on the back during a meeting

A group of men shout sexual comments at a woman on the street

You notice a senior colleague making sexual comments towards one of your colleagues

A friend of yours is taking a very drunk person back home late at night with the intention of having sex

You see a colleague touch another colleague in an unwanted sexual manner

16-34
35-54
55+

48%

58%

70%

76%

82%

35%

46%

63%

72%

75%

16%

34%

48%

59%

63%



Section 4

At Work

Throughout this section we explore the extent to which adults are prepared to lie at work. Generally, the UK would be most likely to lie to avoid going to work, rather than to falsely accrue any at-work benefits.



The public are generally unlikely to snitch on 'ill' colleagues who they do not actually believe are ill (although half of UK adults think they know a colleague who has done this), and are even less likely to accept praise for work someone else did.

Young people and men were the most likely to say they would do either of these (with 16–34 years olds the most likely to take a sickie even if not ill).

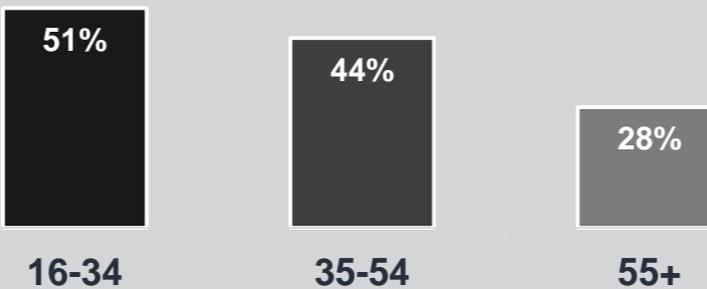
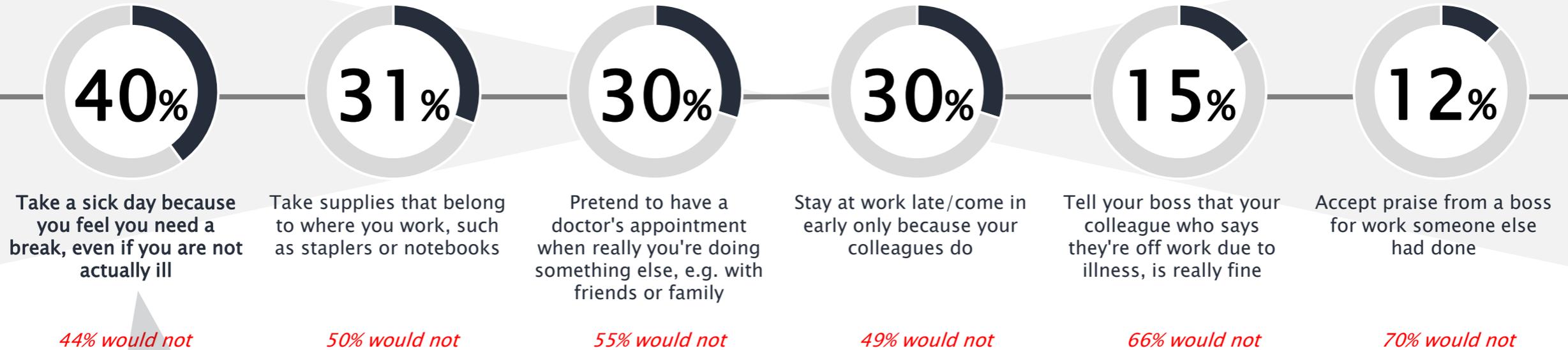


But this was not strictly true of the very young (16–18) – perhaps a reflection that their ideals have yet to meet the reality of significant time in the workplace.



Two in five adults would take a fake sick day if they felt they needed a break, and half of young adults would

Showing % would





Men are almost twice as likely as women to say they would accept praise from a boss for work someone else had done



Showing % would

40%

Take a sick day because you feel you need a break, even if you are not actually ill

44% would not

31%

Take supplies that belong to where you work, such as staplers or notebooks

50% would not

30%

Pretend to have a doctor's appointment when really you're doing something else, e.g. with friends or family

55% would not

30%

Stay at work late/come in early only because your colleagues do

49% would not

15%

Tell your boss that your colleague who says they're off work due to illness, is really fine

66% would not

12%

Accept praise from a boss for work someone else had done

70% would not



9%



15%

19%

16-34

14%

35-54

4%

55+

Strong morals but no religion



7%

Organised religion



14%



Section 5

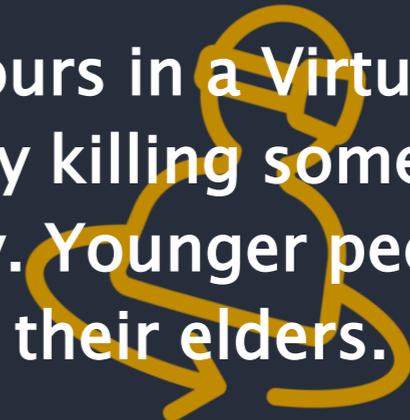
The Online World

Generally, the public are not especially accepting of the various online behaviours explored, from trolling to 'virtue signalling'. The exceptions were only posting positive photos of oneself and logging into their child's social media account without their consent.

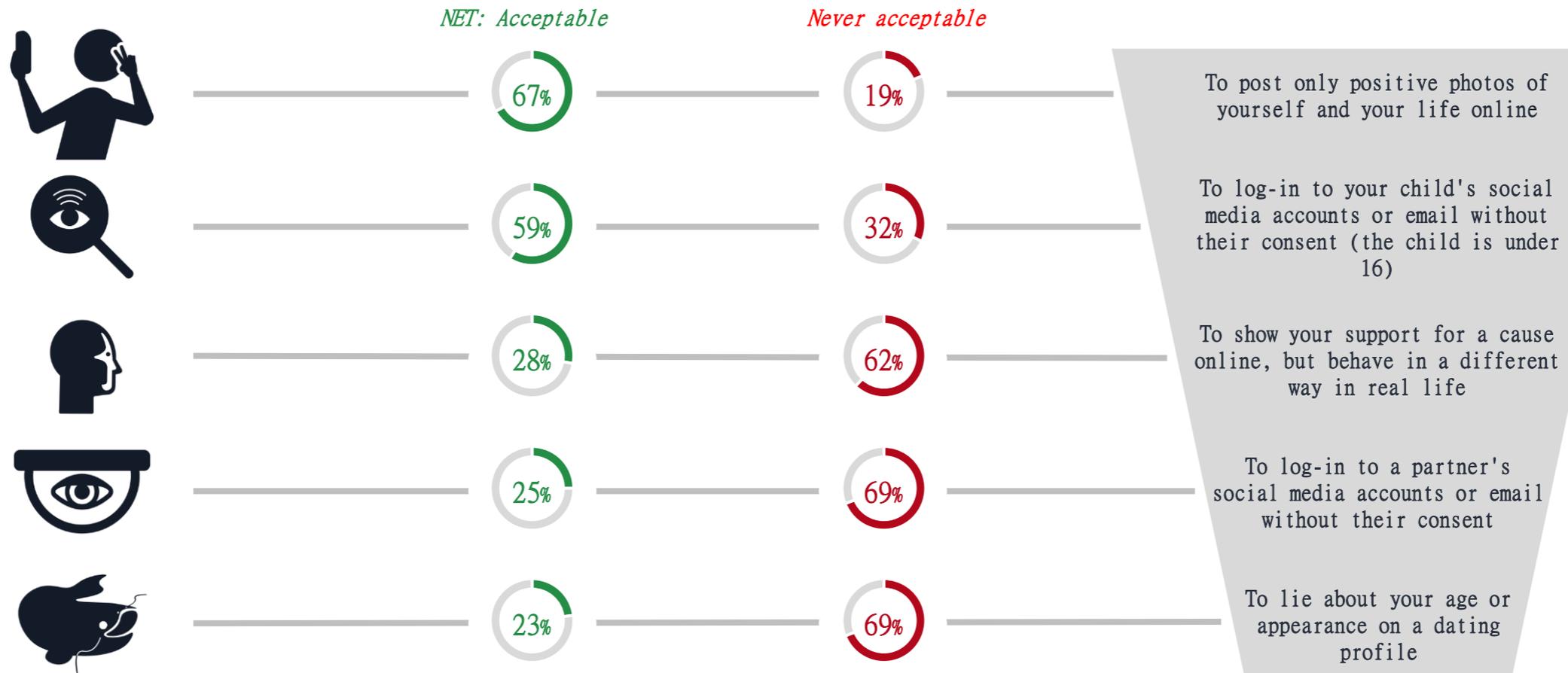
However, there was a marked generational difference. Perhaps being more technologically savvy (and pressured online), younger people were generally more accepting of all forms of online behaviour.

Across generations though many of those who thought dissembling online was acceptable also felt a significant responsibility to tell the truth – suggesting for many deception in the digital sphere doesn't quite 'count'.

There was also low acceptance of many listed behaviours in a Virtual Reality (VR) experience or realistic computer game – only killing someone if acting as a soldier is deemed acceptable by a majority. Younger people again are more accepting of all VR behaviours than their elders.



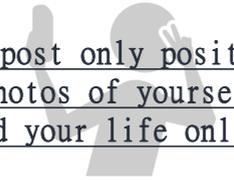
UK adults are hostile towards dubious online activity, but accept only posting positive photos and monitoring children's social media accounts without their consent



Q7. To what extent do you think the following situations are acceptable or unacceptable? Base: All respondents (n=3,655)

Men and women are equally accepting of putting a positive spin on their life online, but younger adults are the most accepting. Feeling a significant responsibility to tell the truth is unlikely to extend to the online realm

To post only positive photos of yourself and your life online



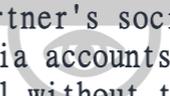
To log-in to your child's social media accounts or email without their consent (the child is under 16)



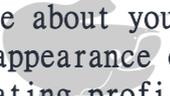
To show your support for a cause online, but behave in a different way in real life



To log-in to a partner's social media accounts or email without their consent



To lie about your age or appearance on a dating profile



Showing % saying *NET: Acceptable*



NET: Acceptable



Never acceptable



68%



67%

16-34



76%

35-54



70%

55+



58%

Showing % of those that feel a significant responsibility to tell the truth saying *acceptable*



Q7. To what extent do you think the following situations are acceptable or unacceptable? Base: All respondents (n=3,655) and all respondents that feel a significant responsibility to tell the truth (n=2,640)



Women, younger adults and those married are more likely to regard logging into their child's social media without their consent as acceptable behaviour

To post only positive photos of yourself and your life online

To log-in to your child's social media accounts or email without their consent (the child is under 16)

To show your support for a cause online, but behave in a different way in real life

To log-in to a partner's social media accounts or email without their consent

To lie about your age or appearance on a dating profile



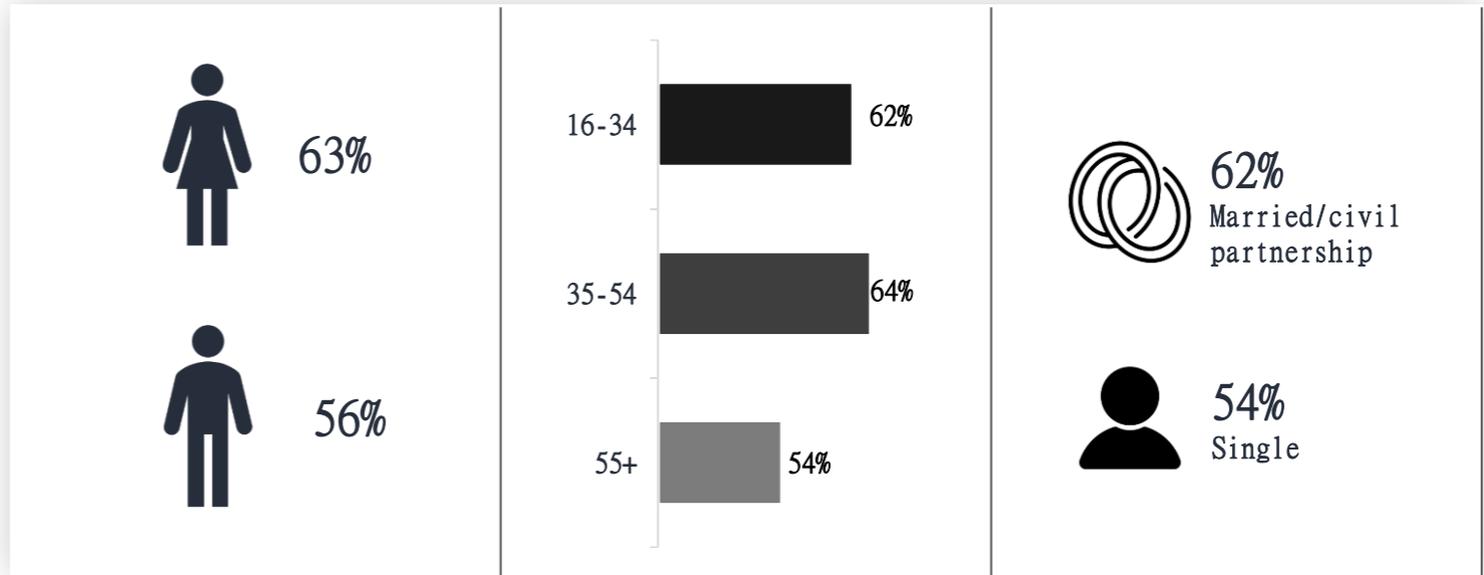
NET: Acceptable



Never acceptable



Showing % saying NET: Acceptable



Q7. To what extent do you think the following situations are acceptable or unacceptable? Base: All respondents (n=3,655)



UK adults are overall unaccepting of online hypocrisy, but men, young adults, Muslims and Londoners are all more likely to accept this practice than most

To post only positive photos of yourself and your life online

To log-in to your child's social media accounts or email without their consent (the child is under 16)

To show your support for a cause online, but behave in a different way in real life

To log-in to a partner's social media accounts or email without their consent

To lie about your age or appearance on a dating profile



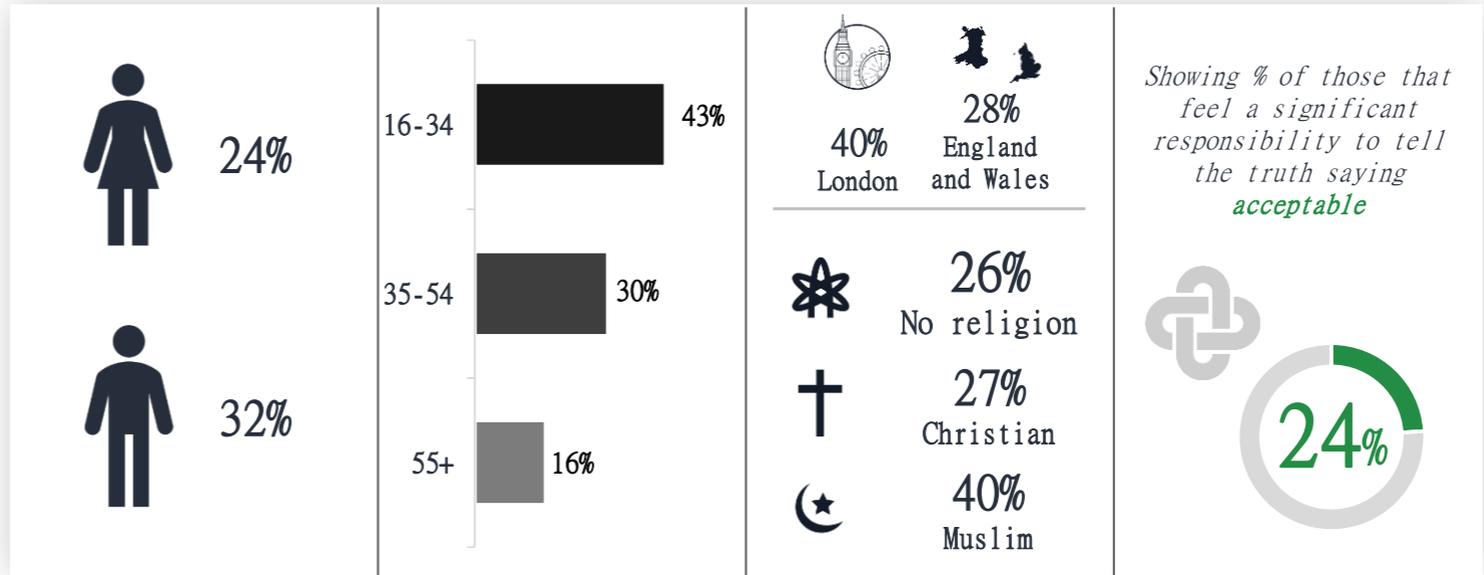
NET: Acceptable



Never acceptable



Showing % saying NET: Acceptable



Q7. To what extent do you think the following situations are acceptable or unacceptable? Base: All respondents (n=3,655) and all respondents that feel a significant responsibility to tell the truth (n=2,640)



Logging into a partner's account without their consent is seen as unacceptable, but it is significantly more acceptable amongst women, younger adults and those not heterosexual

To post only positive photos of yourself and your life online

To log-in to your child's social media accounts or email without their consent (the child is under 16)

To show your support for a cause online, but behave in a different way in real life

To log-in to a partner's social media accounts or email without their consent

To lie about your age or appearance on a dating profile



NET: Acceptable

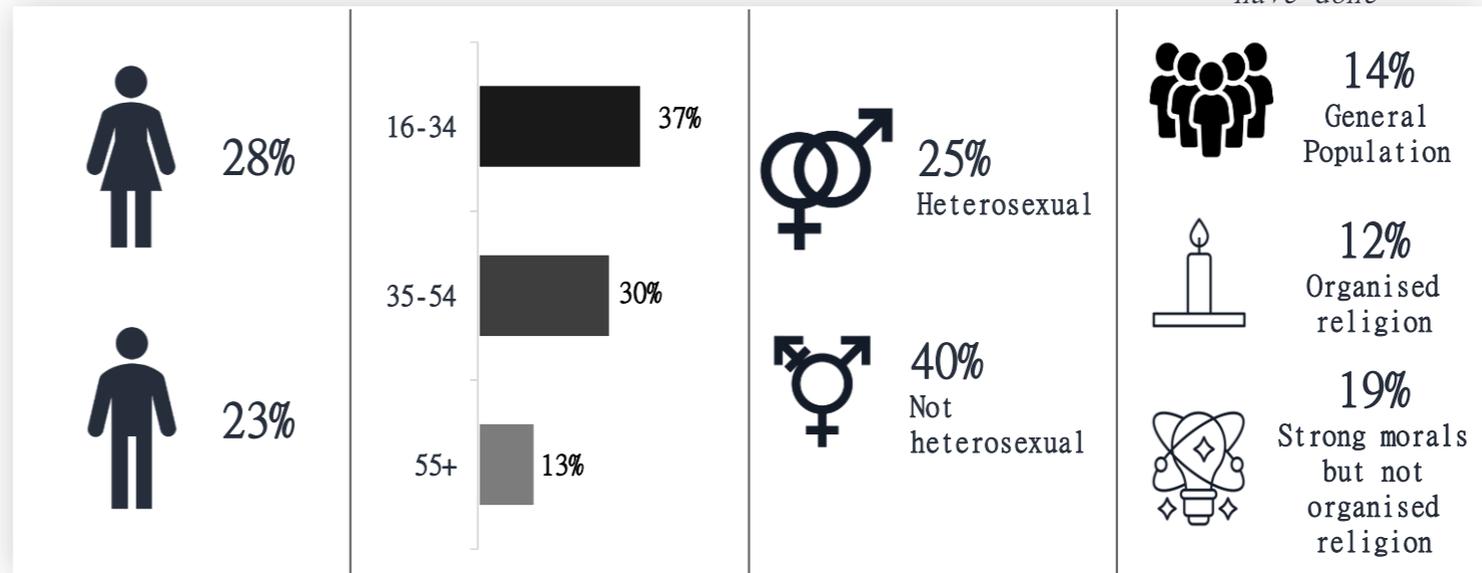


Never acceptable



Showing % saying NET: Acceptable

Showing % saying have done



Q7. To what extent do you think the following situations are acceptable or unacceptable? Base: All respondents (n=3,655) and Q18. Answering as honestly as possible, have you ever done any of the following? Base: all respondents (n=3,655)

Lying on dating profiles is the least acceptable online behaviour, but it is more acceptable amongst men, younger adults, Londoners and those not heterosexual

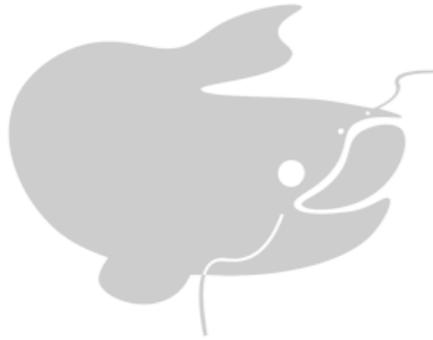
To post only positive photos of yourself and your life online

To log-in to your child's social media accounts or email without their consent (the child is under 16)

To show your support for a cause online, but behave in a different way in real life

To log-in to a partner's social media accounts or email without their consent

To lie about your age or appearance on a dating profile



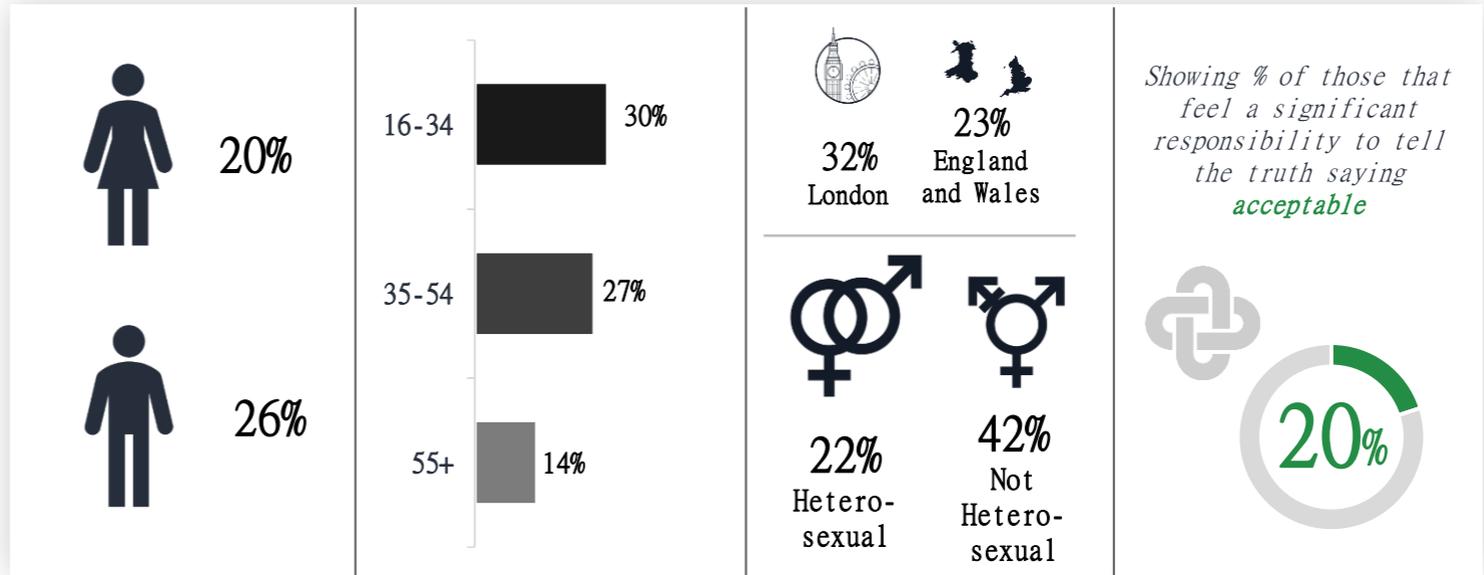
NET: Acceptable



Never acceptable



Showing % saying NET: Acceptable



Showing % of those that feel a significant responsibility to tell the truth saying acceptable



Q7. To what extent do you think the following situations are acceptable or unacceptable? Base: All respondents (n=3,655) and all respondents that feel a significant responsibility to tell the truth (n=2,640)

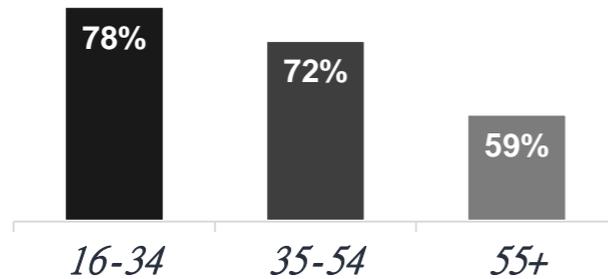


A notable proportion of those that feel a significant responsibility to tell the truth in their lives nevertheless think dishonest online behaviour is acceptable. Do our values change online?

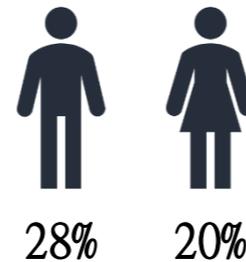
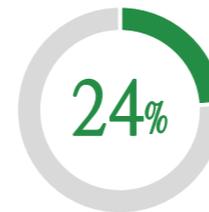


Showing % of those that feel a significant responsibility to tell the truth saying *acceptable*

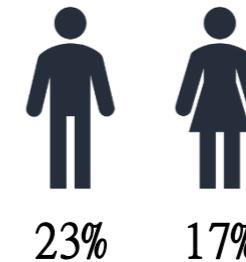
To post only positive photos of yourself and your life online



To show your support for a cause online, but behave in a different way in real life



To lie about your age or appearance on a dating profile



Q7. To what extent do you think the following situations are acceptable or unacceptable? Base: All respondents that feel a significant responsibility to tell the truth (n=2,640)



UK adults predominantly do not find aggressively commenting on or criticising others for their views or appearances to their face acceptable, even less so when on social media

Showing % saying *NET: Acceptable*



Q7. To what extent do you think the following situations are acceptable or unacceptable? Base: All respondents (n=3,655)

The public are not accepting of universally illegal activities, even in a VR experience – but offences which are more “grey” legally are less strongly condemned



To kill someone if acting as a soldier

NET: Acceptable

52%

Never acceptable

36%



To pay for sex

33%

56%



To kill someone if acting as a civilian

29%

58%



To torture a character

23%

67%



To rape someone

11%

84%

Q8. In a Virtual Reality experience or realistic computer game, to what extent are the following acceptable or unacceptable? Base: All respondents (n=3,655)

Contentious VR activities are deemed as more acceptable amongst men and younger adults

To kill someone if acting as a soldier

To pay for sex

To kill someone if acting as a civilian

To torture a character

To rape someone

Showing % saying **NET: Acceptable**

Overall

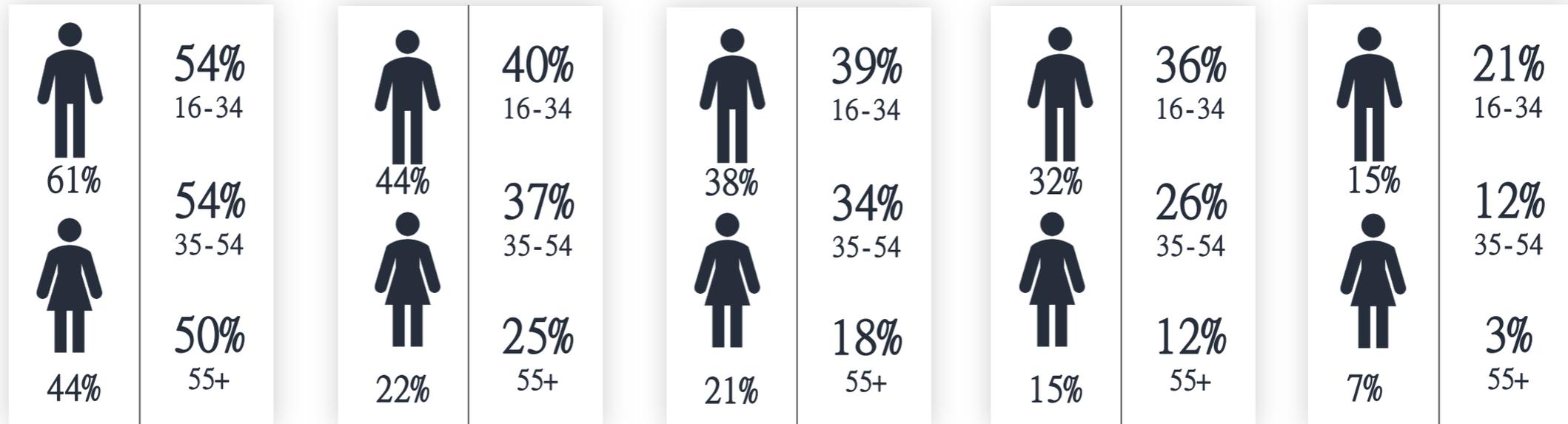
52%

33%

29%

23%

11%



Q8. In a Virtual Reality experience or realistic computer game, to what extent are the following acceptable or unacceptable? Base: All respondents (n=3,655)



Section 6

The Environment and Consumer Ethics

Overall the public seem unwilling to make the big lifestyle changes – particularly around transport – that are commonly cited by scientists as ways to help preserve the environment. And even feeling a significant responsibility towards the planet seems to make relatively little difference to the acceptability of ‘environmentally unfriendly’ behaviour.



Younger people are slightly more likely to say that eating meat, fish, eggs or dairy is unacceptable due to environmental or animal welfare reasons – in other words are more likely to be vegetarian or vegan.

The public in general seem to believe it is more unacceptable to buy products from a company with poor welfare practices than it is to engage with art or media with someone convicted or accused of a serious or violent crime, implying that our grievances tend to lie with the big corporations and their (implied lack of) corporate social responsibility rather than individual crimes and accusations against the rich and famous.

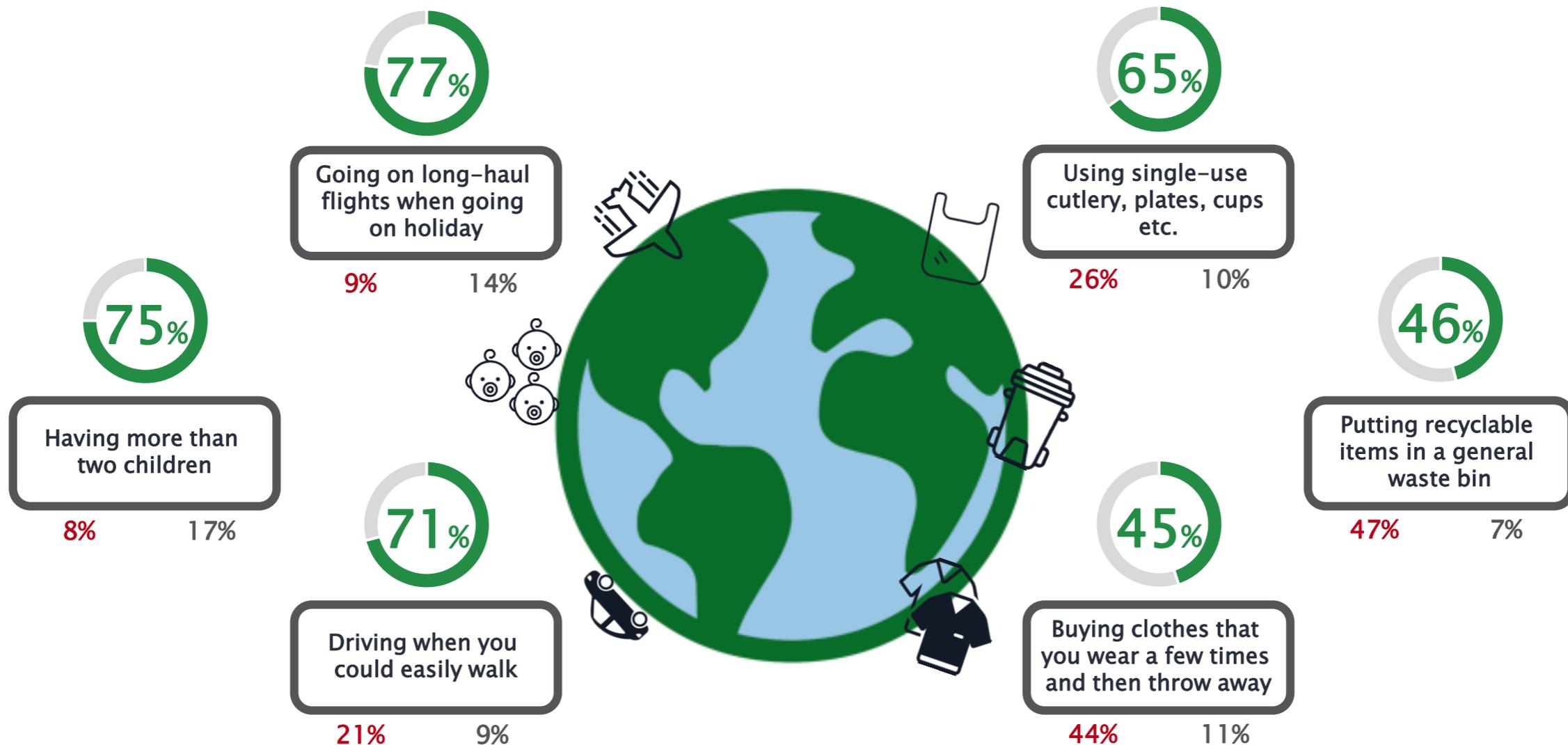




Behaviours that are generally seen as less acceptable are the ones which could be most easily changed



Showing % saying **Acceptable** and **Unacceptable** and **Not a moral issue**





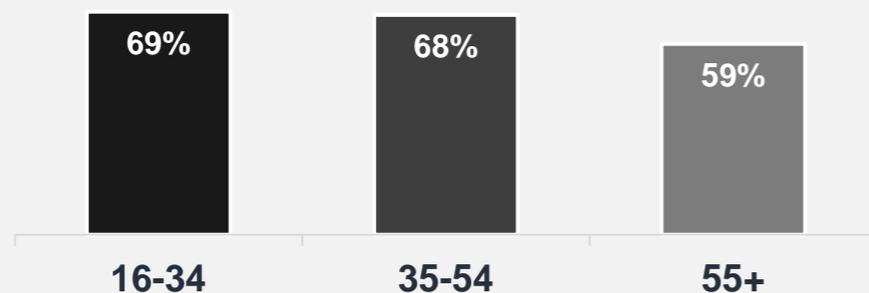
Older people are less likely to say that it is acceptable to commit un-environmental practises, particularly with regards to clothing and recycling



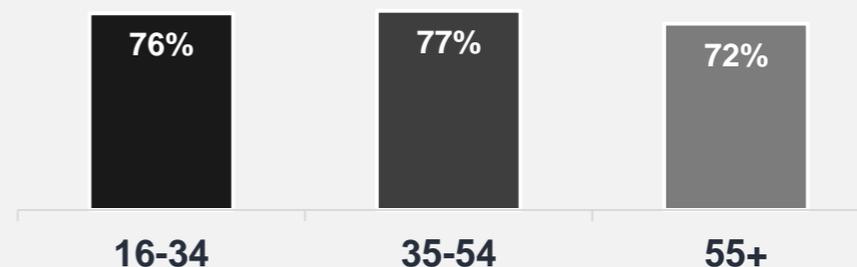
Showing % saying Acceptable



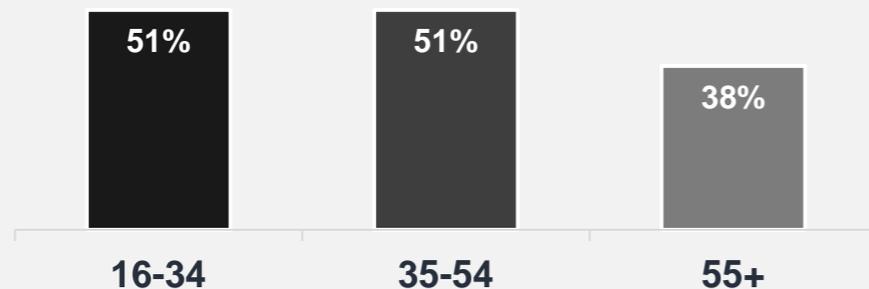
Using single-use cutlery, plates, cups etc.



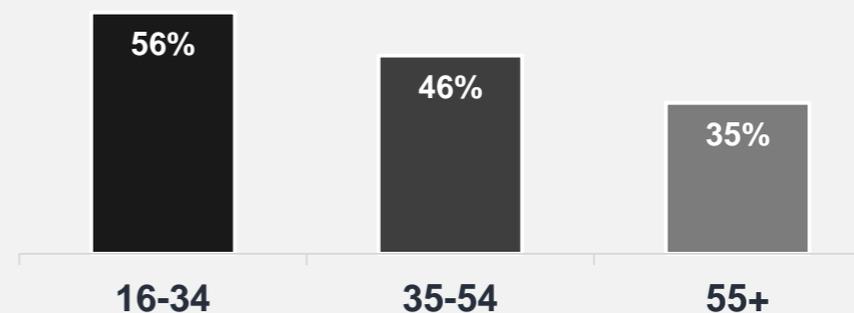
Having more than two children



Putting recyclable items in a general waste bin



Buying clothes that you wear a few times and then throw away





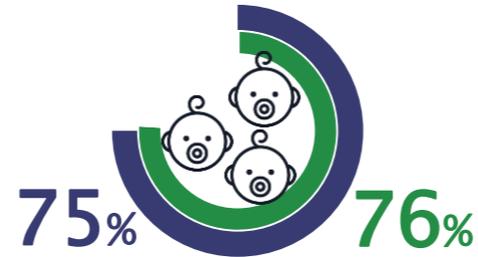
Those who feel a “significant responsibility” towards the planet actually share the same attitudes as the wider population towards un–environmental practices



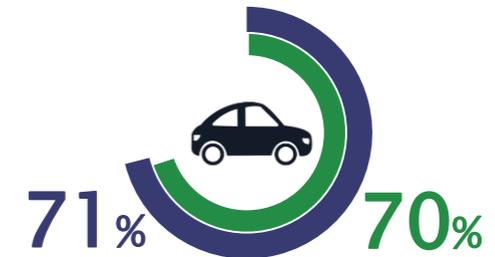
Showing % saying Acceptable among total sample and those that “feel significant responsibility” towards the planet



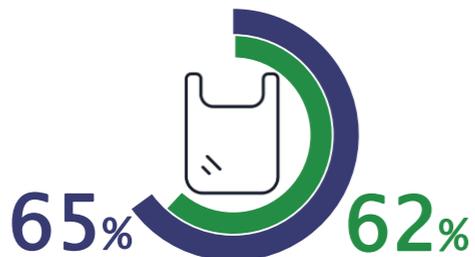
Going on long-haul flights when going on holiday



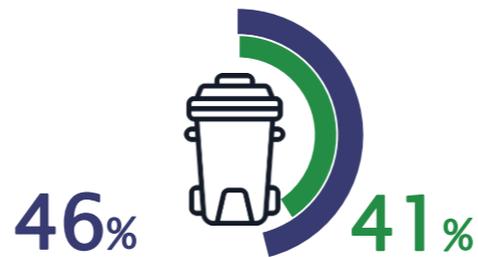
Having more than two children



Driving when you could easily walk



Using single-use cutlery, plates, cups etc.



Putting recyclable items in a general waste bin



Buying clothes that you wear a few times and then throw away

Q9. When considering how much responsibility we should personally take for looking after the planet, to what extent are the following behaviours acceptable or unacceptable? Base: All respondents (n=3,655) and Q17. Thinking about your sense of right and wrong, on a scale of 1–10, to what extent, if at all, do you feel a responsibility to do any of the following actions?: To make sure the planet is looked after for future generations. Base: All respondents who feel “significant responsibility” (8–10 on scale) (n=2261).



Younger adults are slightly more likely to say that eating meat, fish, eggs or dairy is unacceptable due to environmental, animal welfare or religious reasons

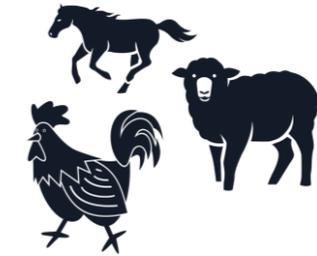
Showing % saying **NET: Acceptable** and **NET: Never acceptable**



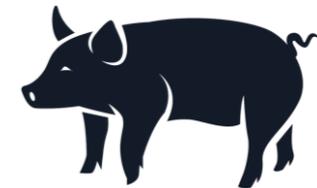
Fish
9%



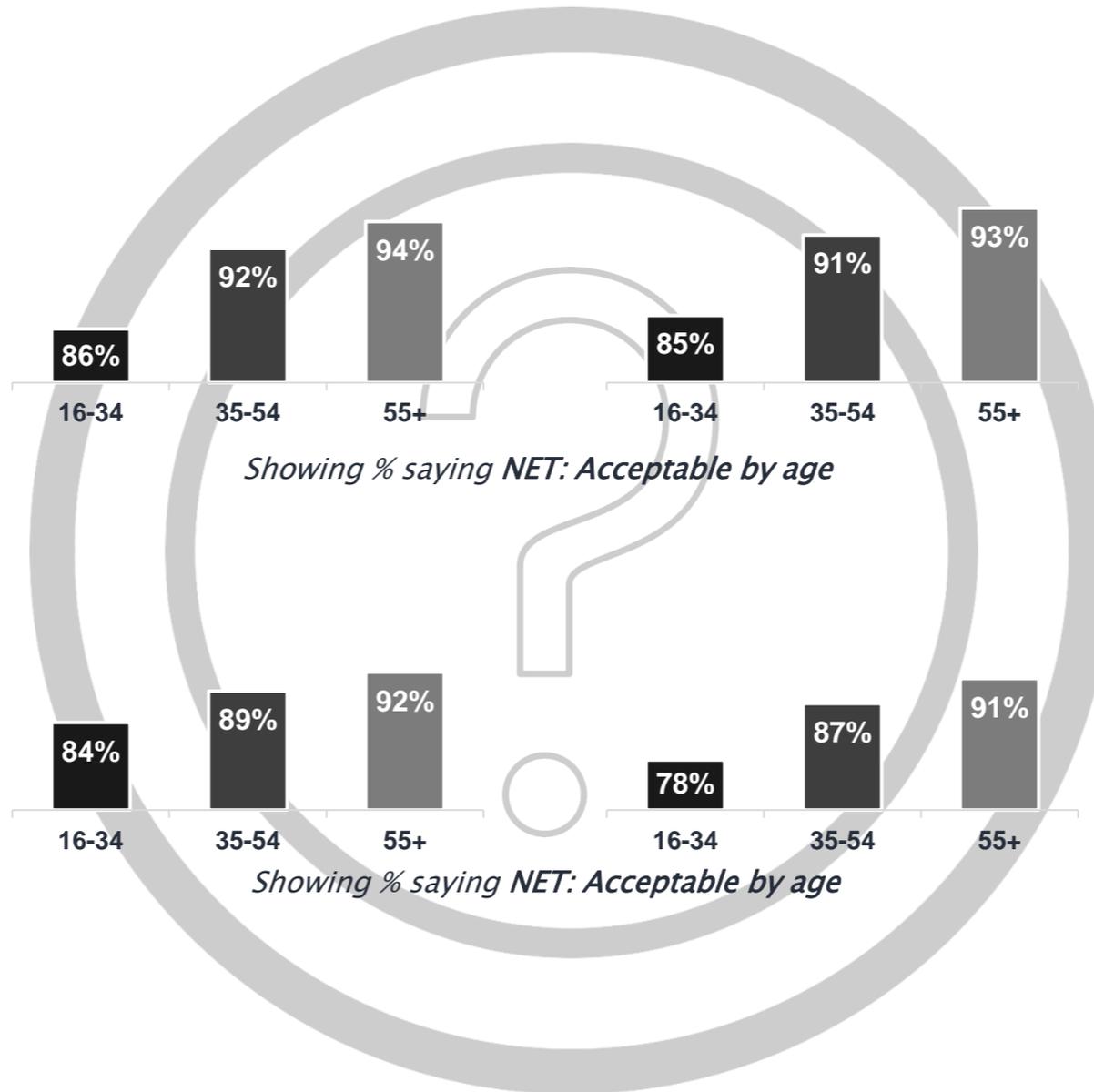
Beef
12%



Other meat
10%



Pork
14%



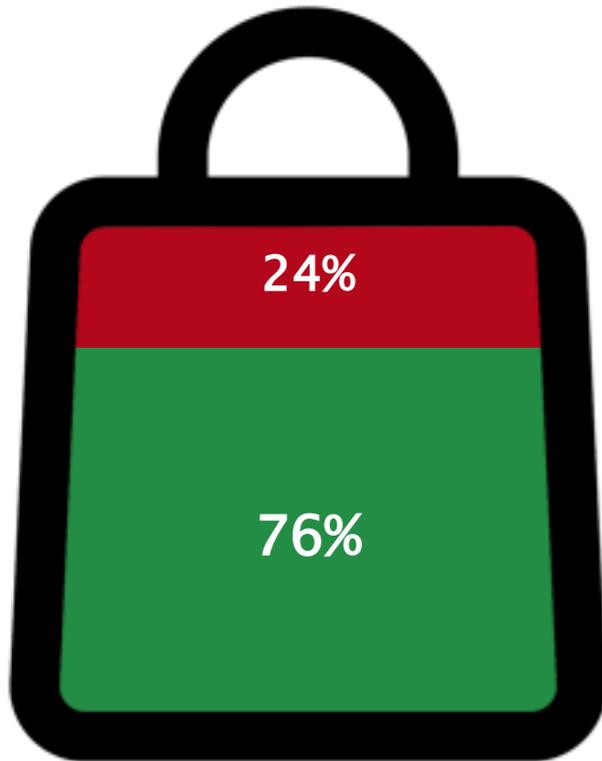
Q10. Which of the following statements, if any, best explain your attitude towards eating the following foods? Base: All respondents (n=3,655)



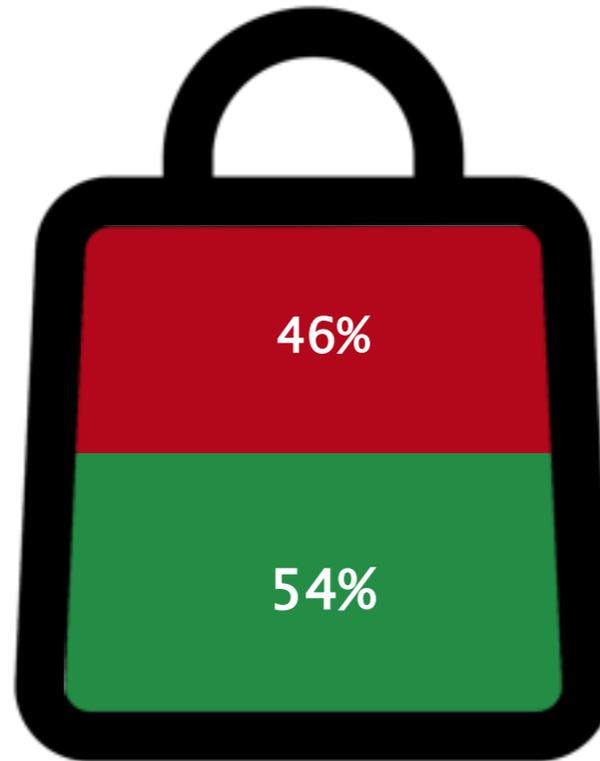
Objections to consumerism tend to lie with the big corporations and corporate social responsibility, rather than the criminal status of individuals



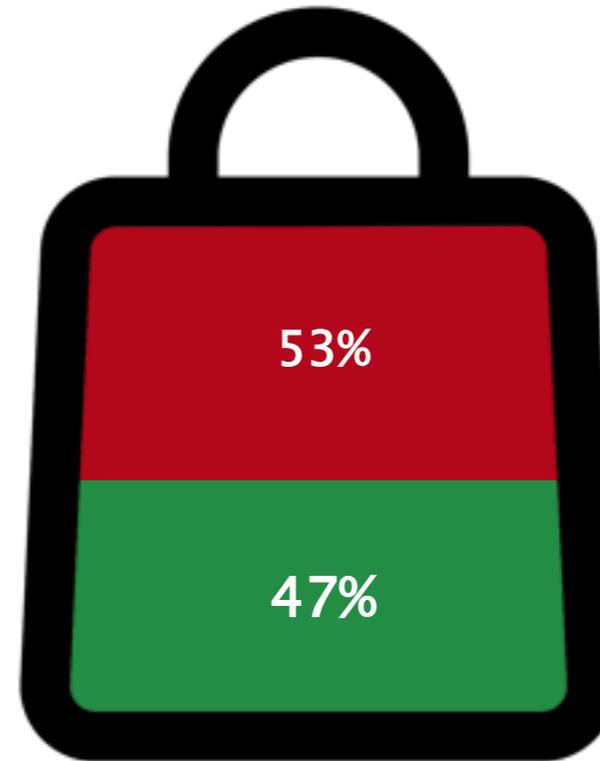
Showing % saying **NET: Agree** and **NET: Disagree**



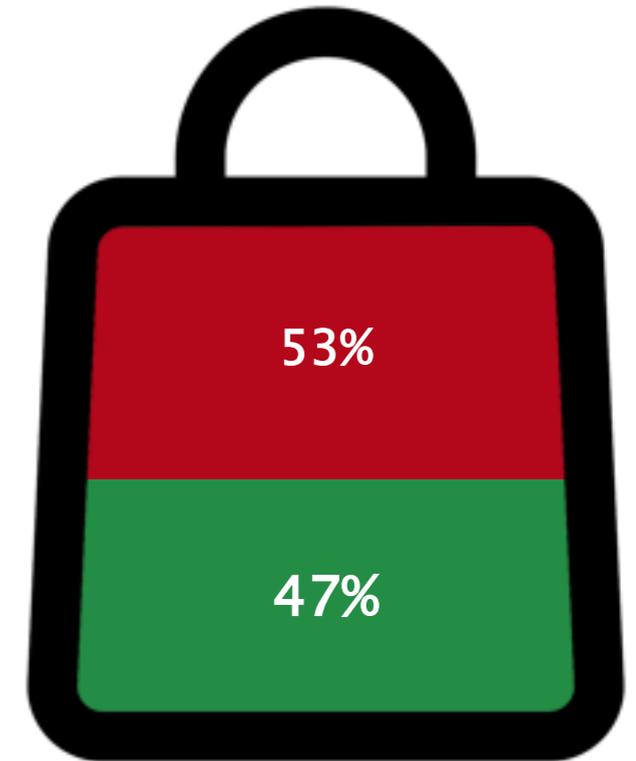
It is unacceptable to buy clothes or other products from a company with poor welfare or accounting practices e.g. one which uses child labour or doesn't pay taxes



It is unacceptable to watch or listen to a film, TV, music or artwork by someone who has been convicted of a serious or violent crime



It is not my responsibility to know about companies' ethical practices



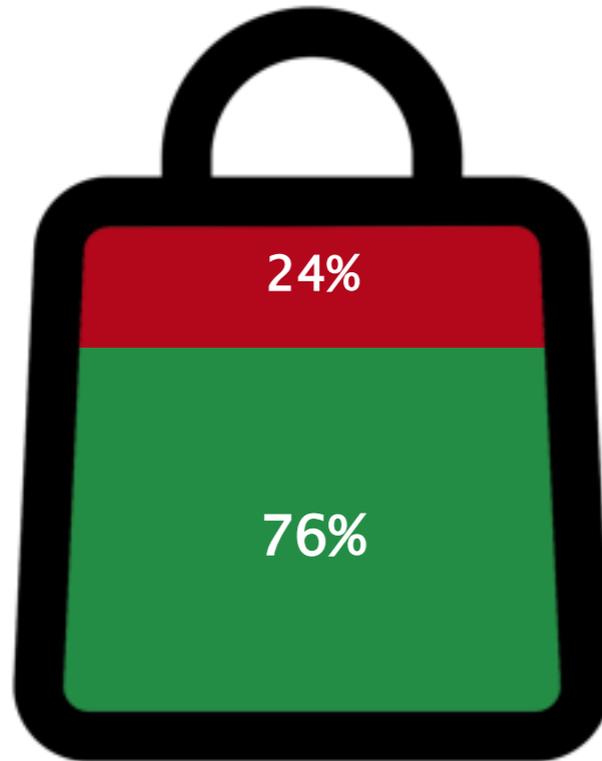
It is unacceptable to watch or listen to a film, TV, music or artwork by someone who has been accused of a serious or violent crime



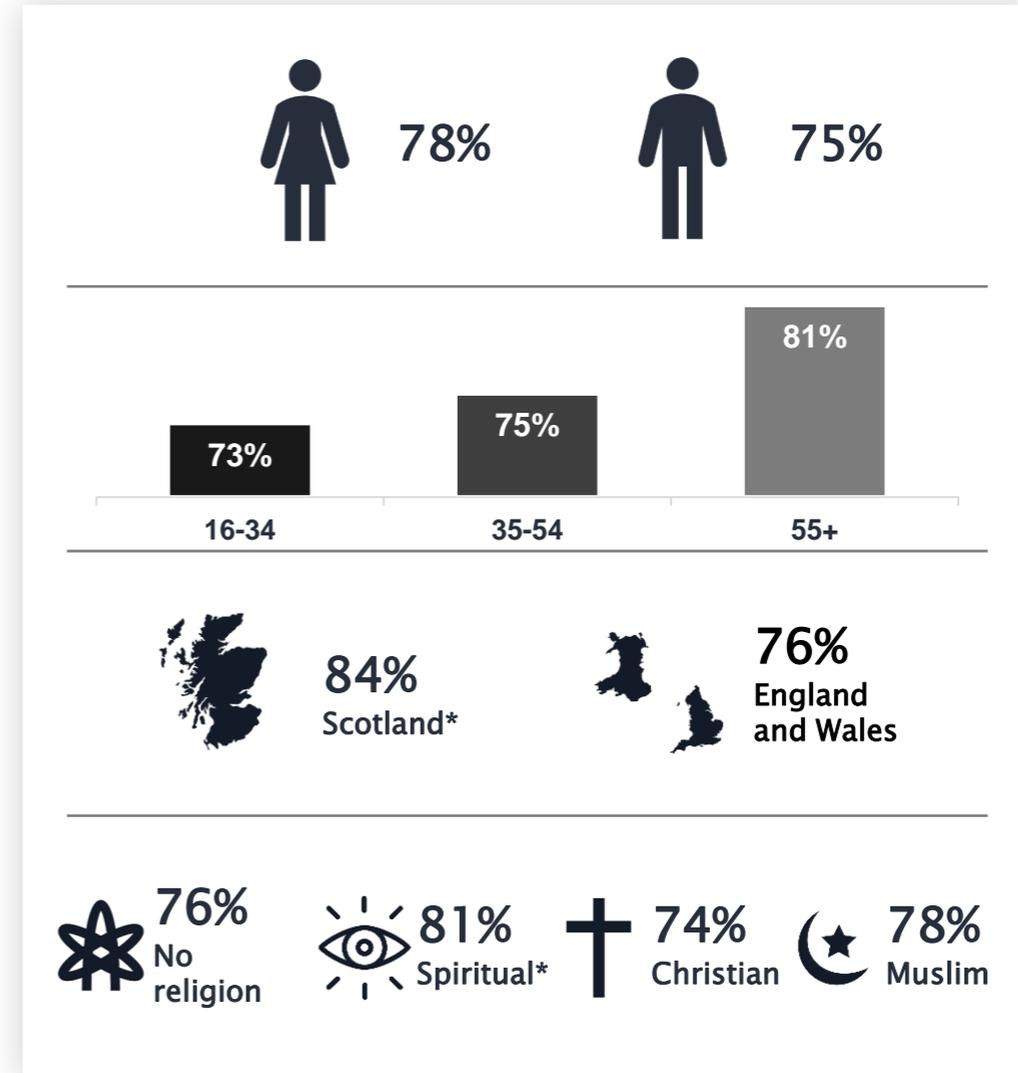
Three quarters of UK adults agree it is unacceptable to buy products from a company with poor welfare or accounting practices, particularly women, older adults and Scots



Showing % saying **NET: Agree**



It is unacceptable to buy clothes or other products from a company with poor welfare or accounting practices e.g. one which uses child labour or doesn't pay taxes

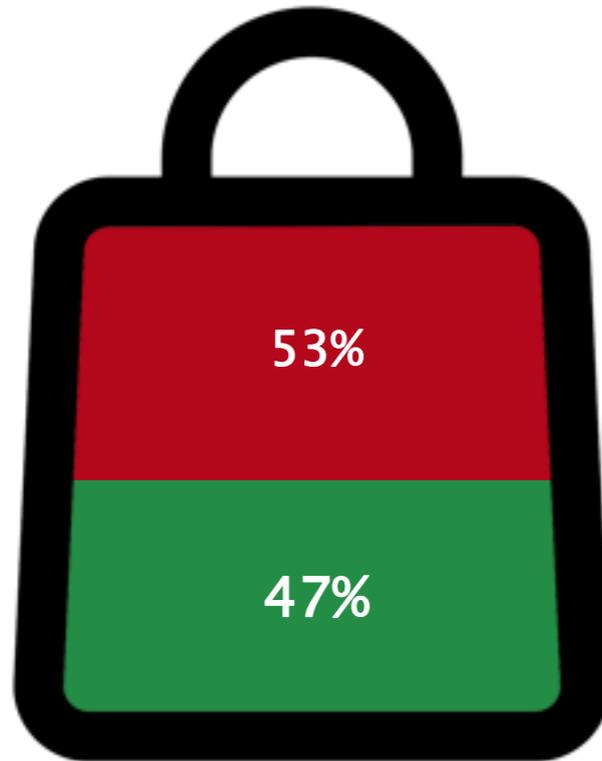




But just under half of UK adults agree it is not their responsibility to know about companies' ethical practices, particularly men, younger adults and those with faith



Showing % saying **NET: Agree**



It is not my responsibility to know about companies' ethical practices



40%



55%



43%
No religion



36%
Spiritual*



50%
Christian



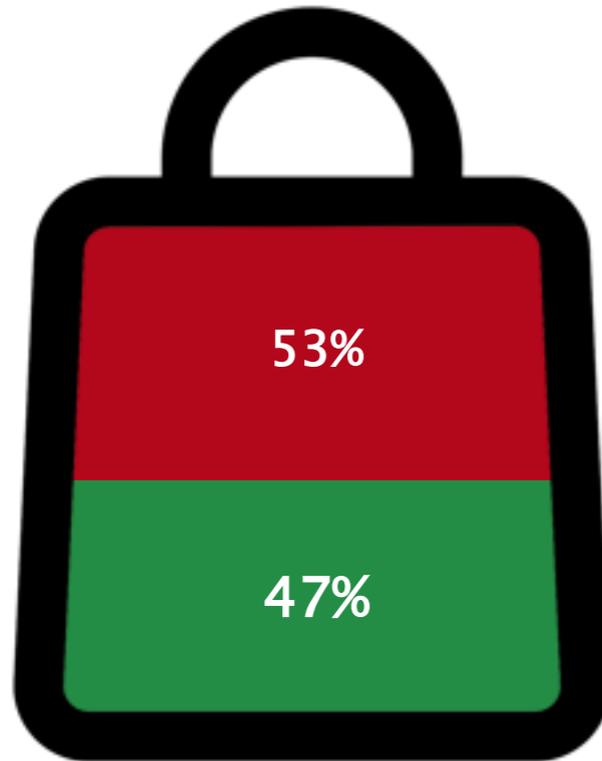
49%
Muslim



Just over half of UK adults agree it is unacceptable to consume the art of someone with a serious accusation, with agreement lower among older adults & those with no faith



Showing % saying **NET: Agree**



It is unacceptable to watch or listen to a film, TV, music or artwork by someone who has been accused of a serious or violent crime

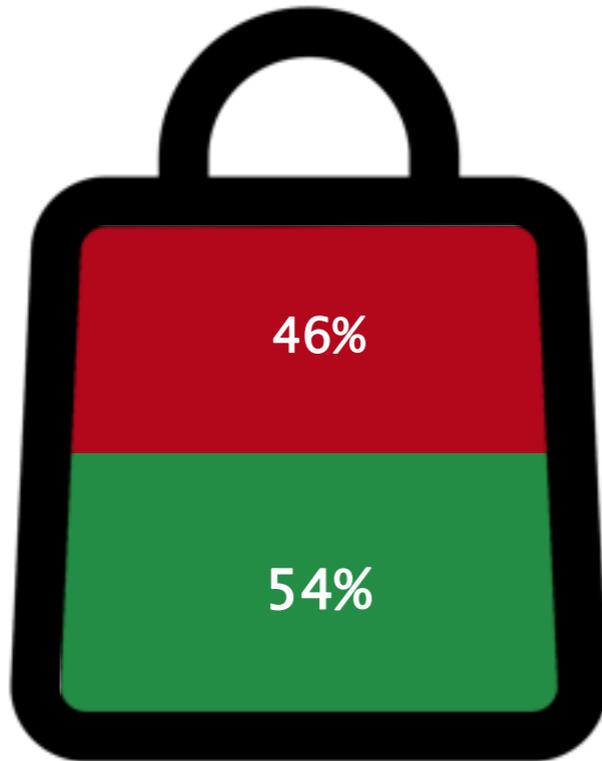




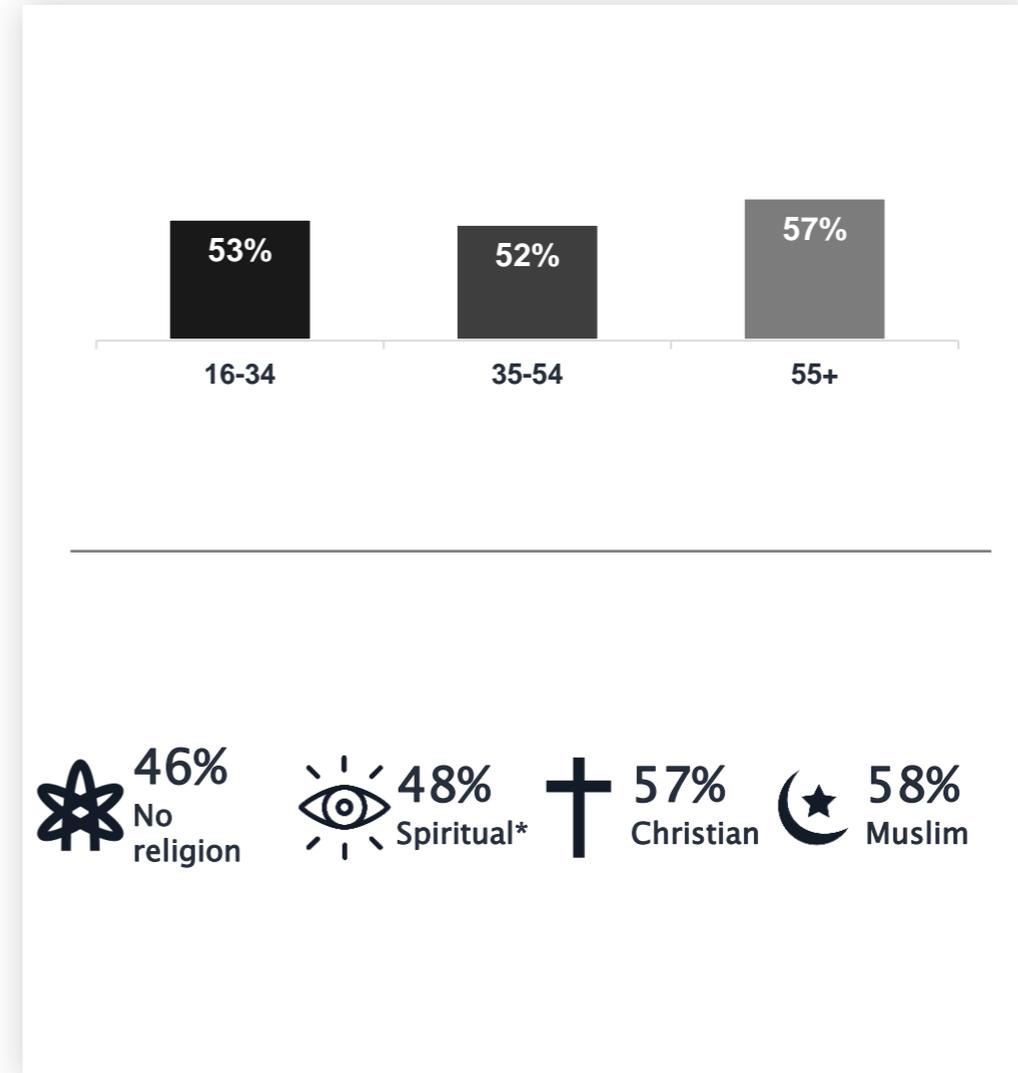
Just over half of UK adults agree it is unacceptable to consume the art of someone with a serious conviction, particularly older adults and those with religious beliefs



Showing % saying **NET: Agree**



It is unacceptable to watch or listen to a film, TV, music or artwork by someone who has been convicted of a serious or violent crime



A globe is shown in the foreground, displaying a map of the Middle East and surrounding regions. The map is color-coded by country, with labels for various nations such as Turkey, Iraq, Saudi Arabia, Egypt, Sudan, Ethiopia, and Somalia. The globe is set against a blurred background of warm, bokeh lights. A purple rectangular overlay is positioned in the lower-left quadrant of the image, containing the text 'Section 7'.

Section 7

Immigrants and Refugees

Generally, the public favour limits on immigration and only marginally favour rights for refugees (those fleeing their home country because their lives are under threat) and immigrants (those choosing to come to live in the UK) to access public services such as the NHS. However, more agree than disagree that we have a duty as a nation to welcome people from less fortunate circumstances.

It is generally older people who are less liberal and younger people who are more liberal in their views on immigration.

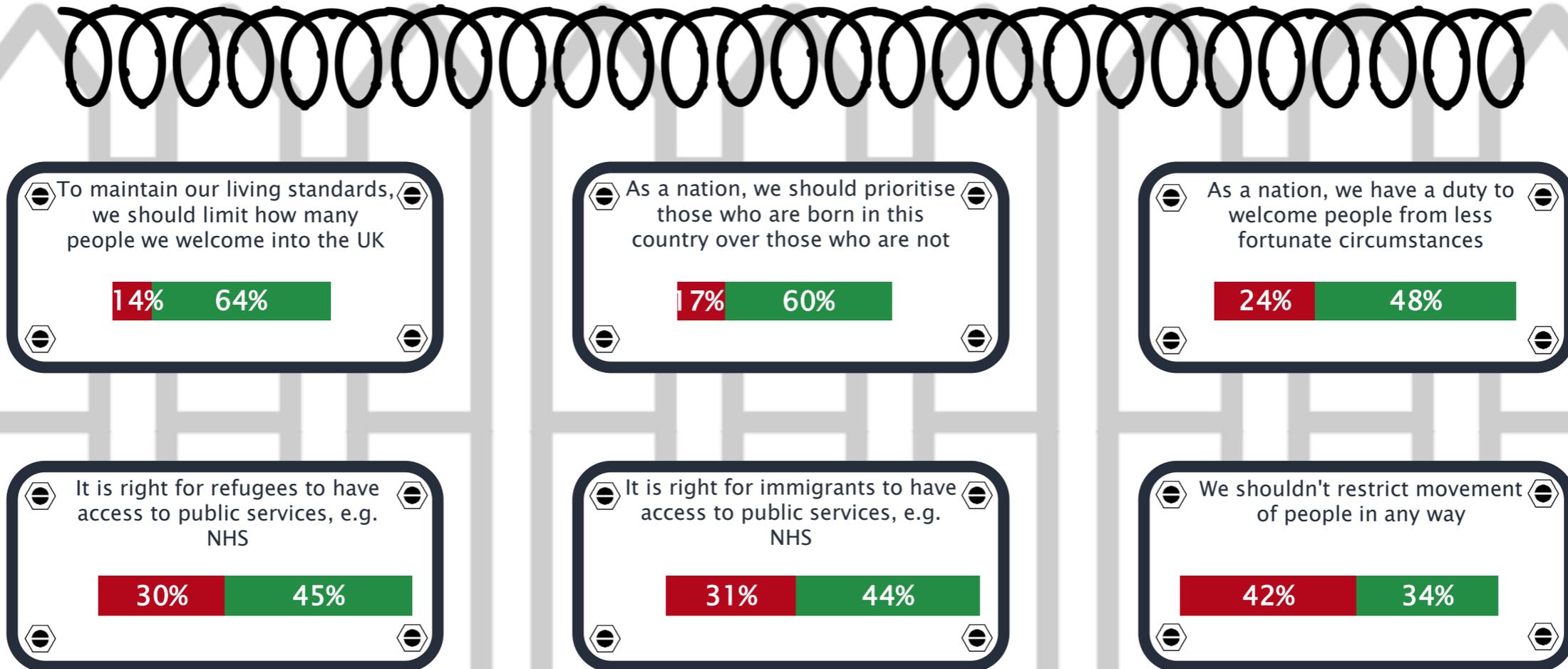
In terms of religion, Muslims and those who describe themselves as Spiritual are considerably more likely to hold more liberal views on immigration and the rights of refugees and immigrants than Christians or those with no religion (though Active Christians tend to be more positive about immigration than Christians in general).



UK adults are likely to agree that there should be limits to immigration into the UK, and that we should prioritise those born in this country



Showing % saying **NET: Agree** and **NET: Disagree**

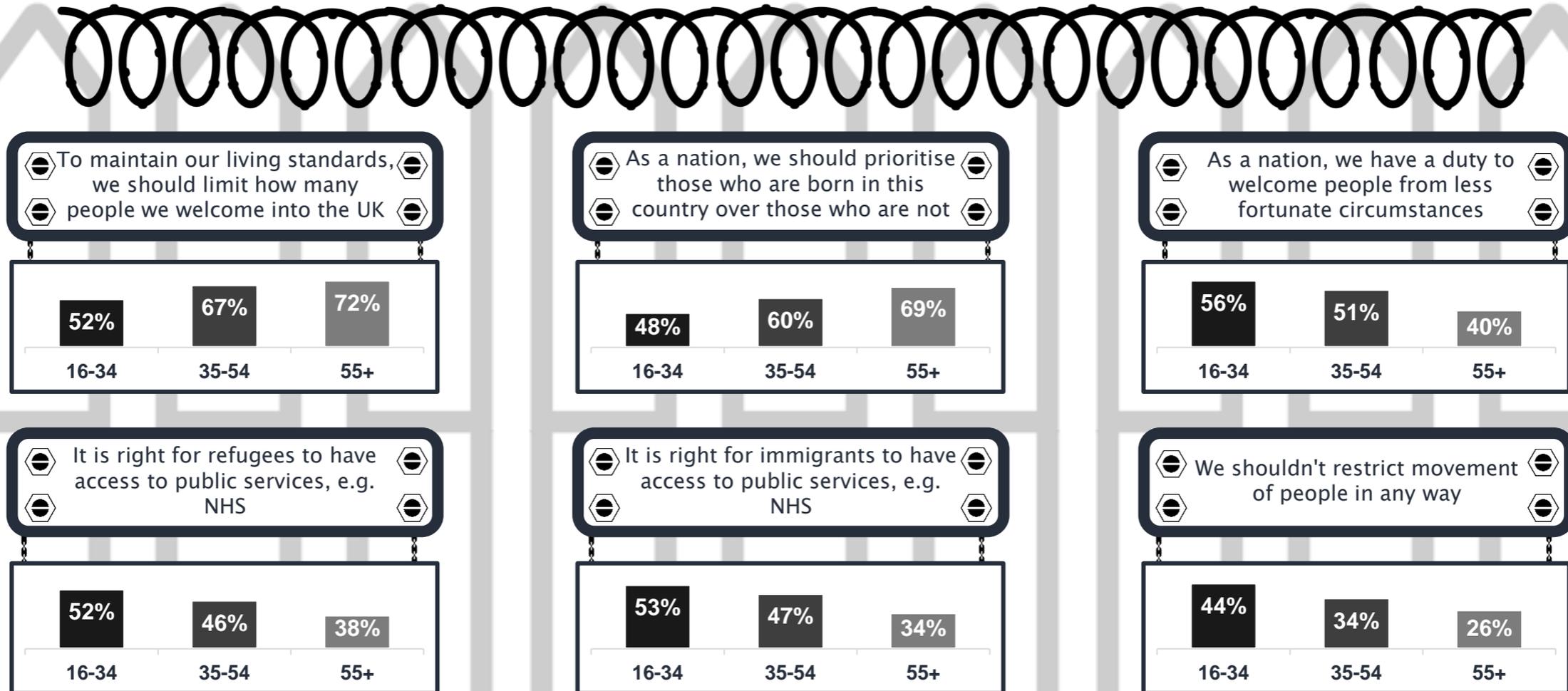




The older the respondent, the more likely they are to favour immigration controls



Showing % saying **NET: Agree**

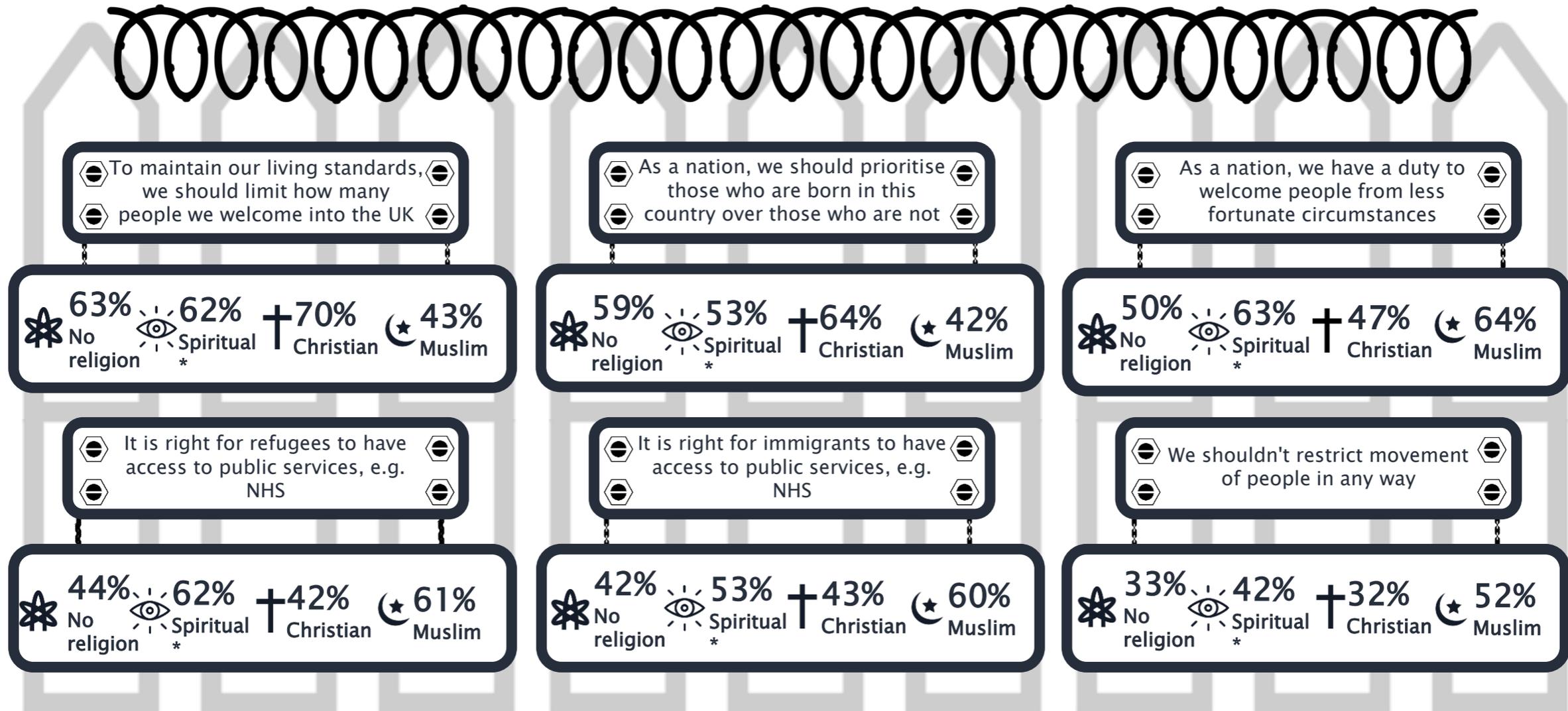




Muslims and those who describe themselves as Spiritual are more likely to hold more liberal views on immigration and related rights than Christians or those with no religion



Showing % saying **NET: Agree**

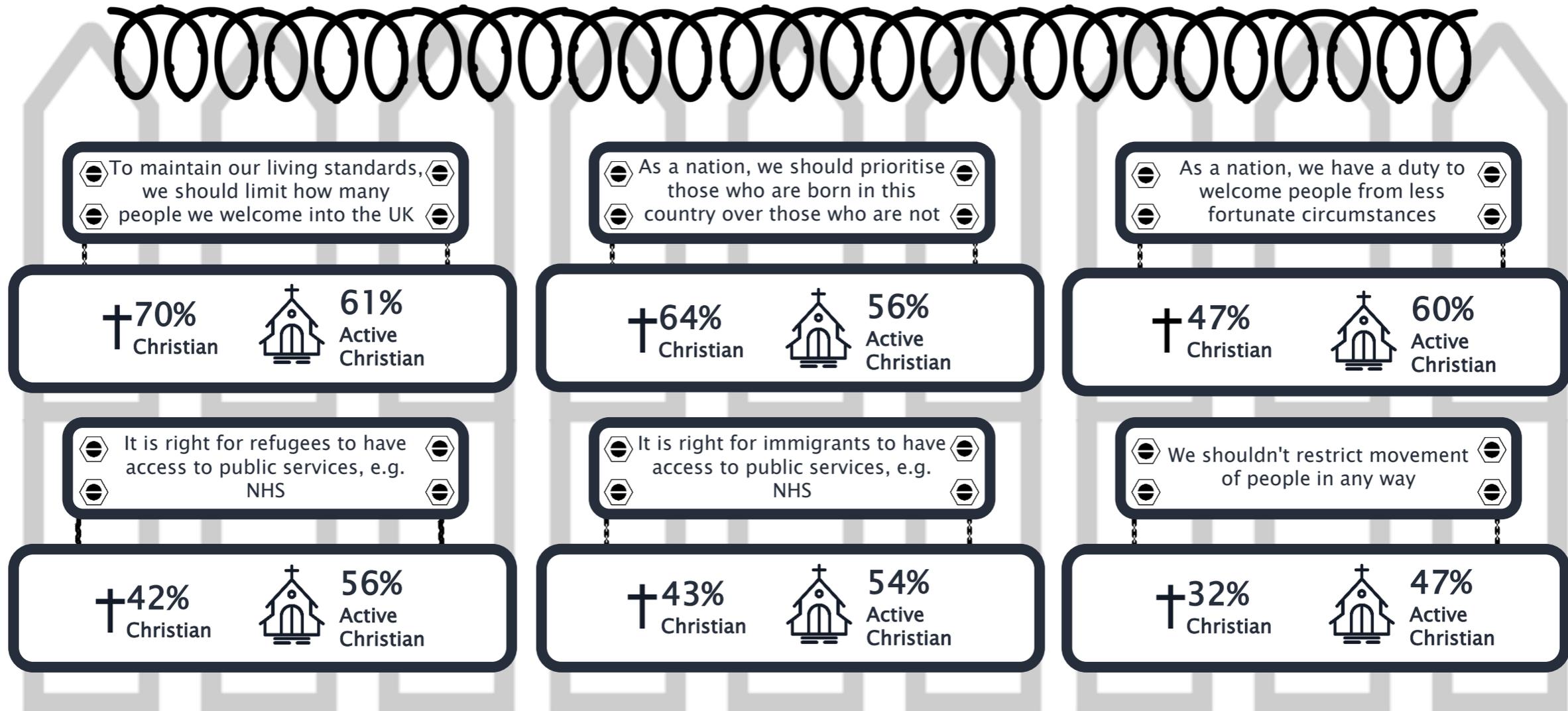




Active Christians though have notably more liberal attitudes towards immigration than those identifying as Christian at large



Showing % saying **NET: Agree**





Section 8

Life and Death

UK adults tend to express empathy with ending life through assisted dying, particularly if someone is terminally ill. The UK public believe that abortion is justifiable, and more than half believe that killing by the state when someone has committed a serious crime is at least “sometimes justifiable”.

When focusing on choosing characteristics or making changes to a baby, the UK public draw a clear line: it is acceptable when the baby’s immediate or future health is at risk, but they are not quite ready for the concept of “designer” babies.

In terms of when it’s acceptable to use a knife or other weapon, it’s again clear where the public draw the line: it is deemed reasonably acceptable to use one to defend yourself in your home, or to protect a friend or loved one, but not when out on the street or to be accepted into a gang. There are clear generational differences though, with young people much more likely to deem knife-carrying acceptable.



Of all of the situations tested, the public say they are all justifiable to end life, except suicide



4 in 5

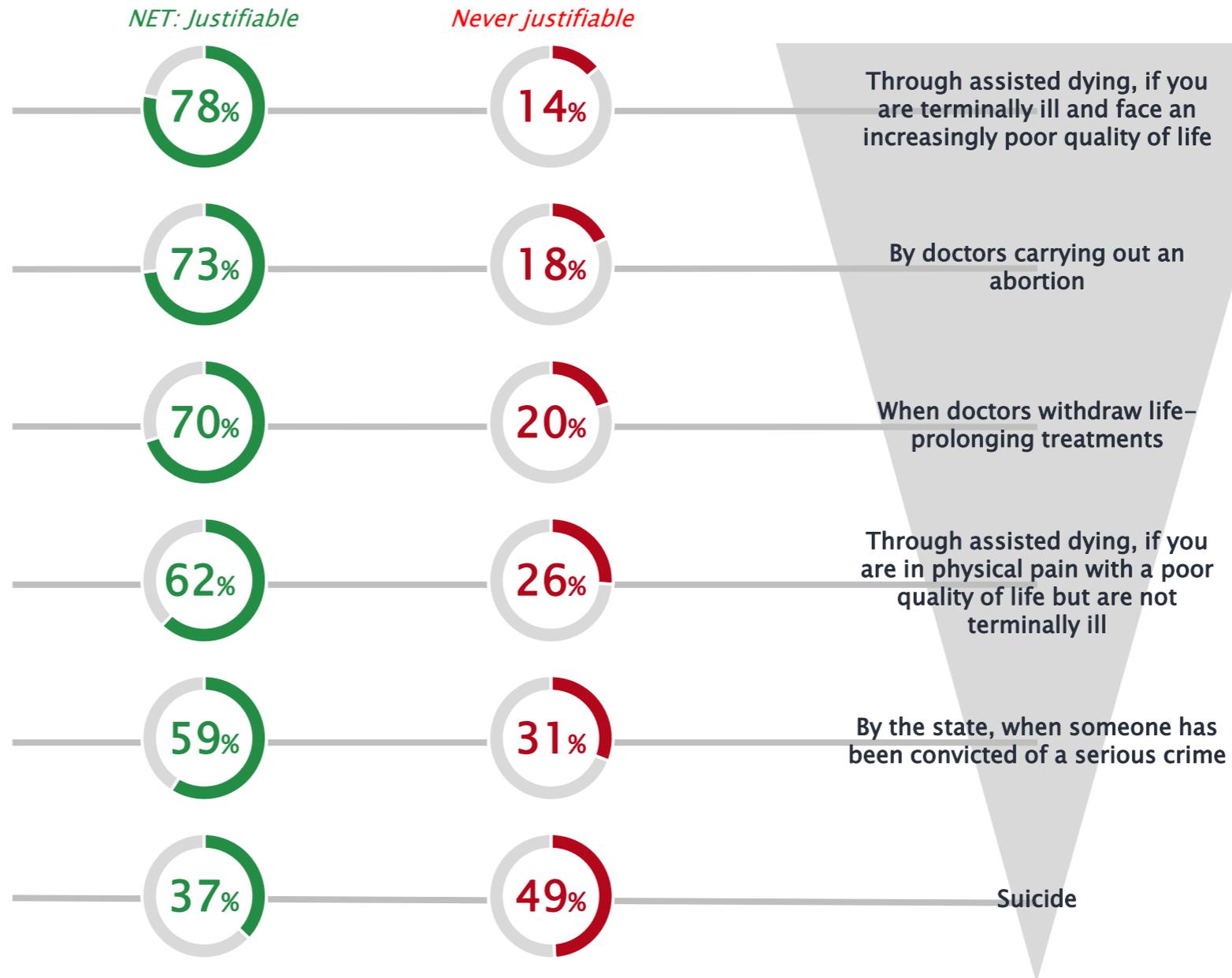
adults believe assisted dying for the terminally ill is justifiable, and

3 in 4

believe abortion to be justifiable, while

3 in 5

believe capital punishment to be justifiable



;

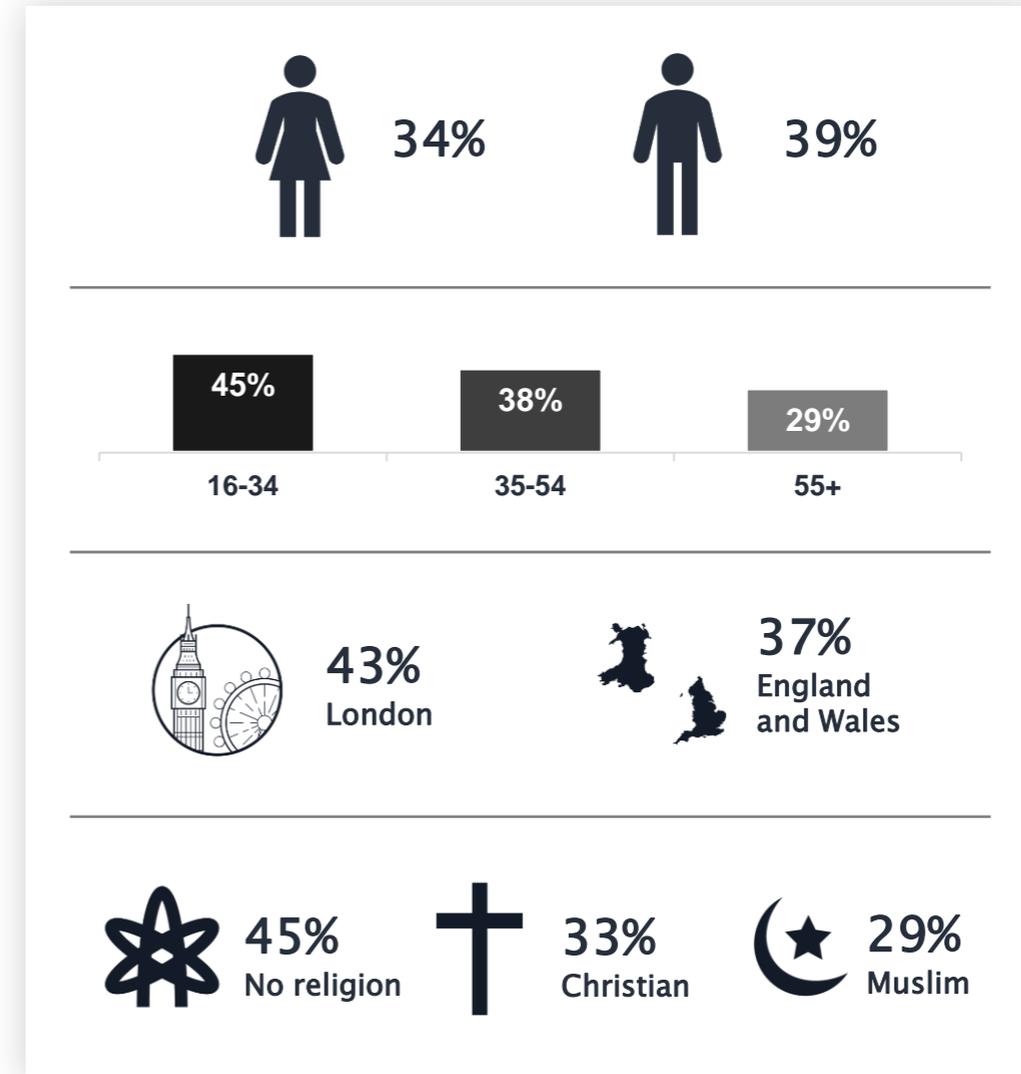


Suicide is seen as more justifiable amongst young adults and those without religious beliefs



'Is ending life justifiable in any or all of the following circumstances?:
Suicide'

Showing % NET: Justifiable



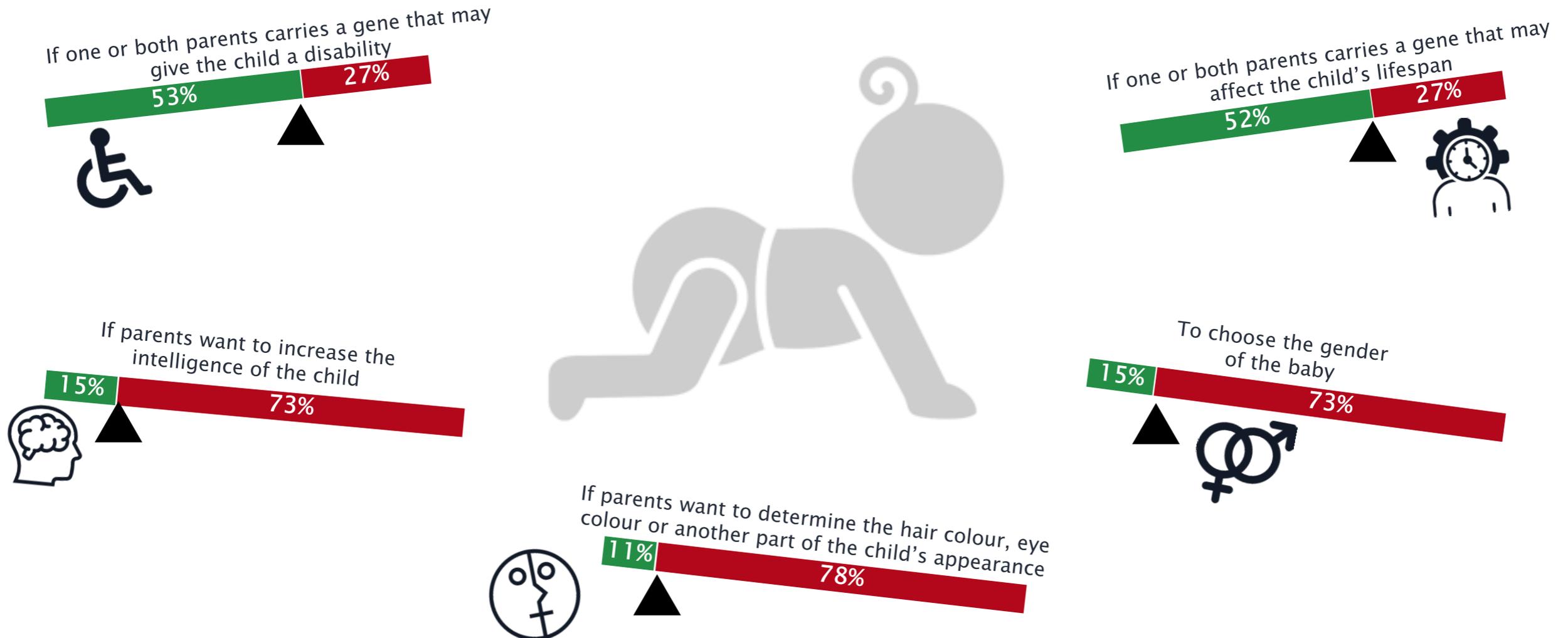


Over half of adults say it is acceptable to change or choose the genes of a baby if it may affect their lifespan or if it may prevent a disability



Perception of acceptable circumstances to change or choose the characteristics of a baby

Showing % saying **Acceptable** and **Unacceptable**

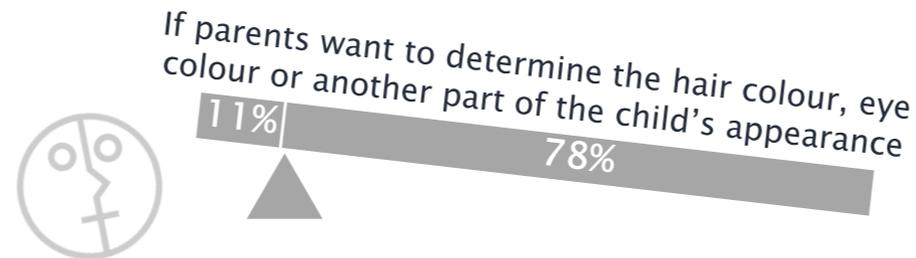
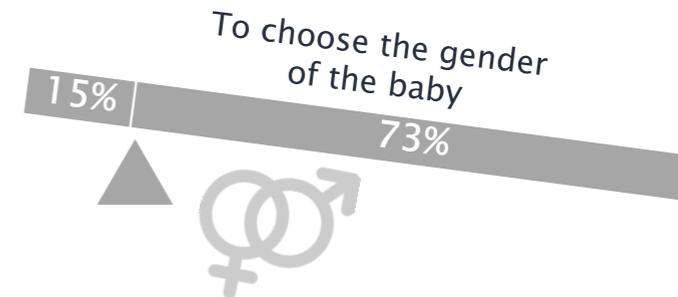
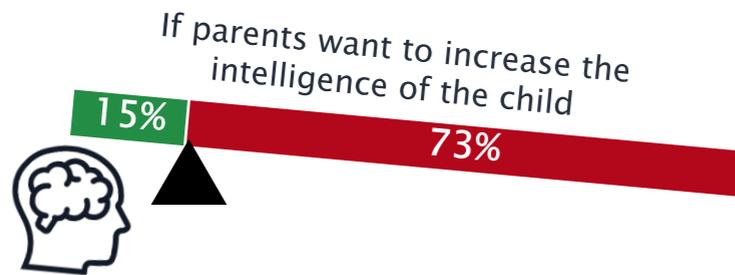
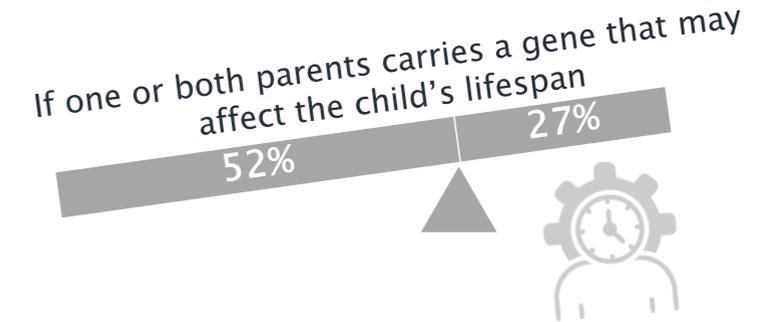
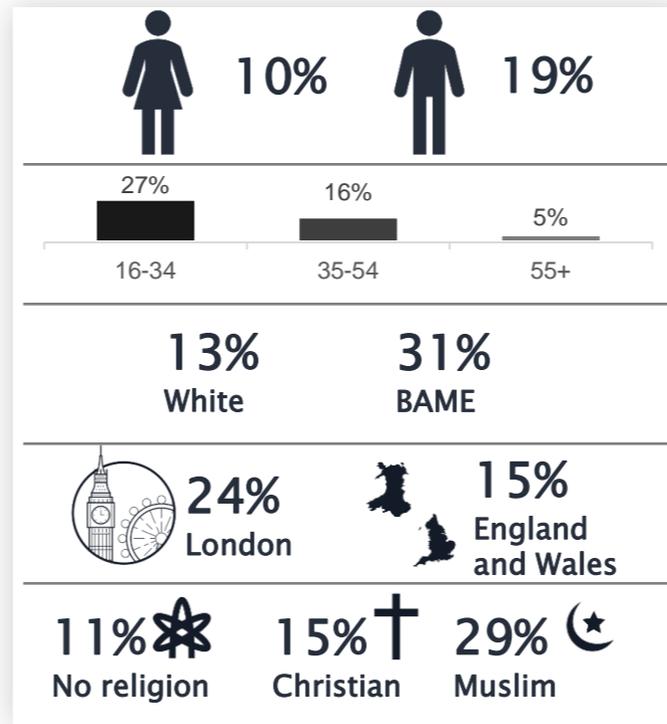
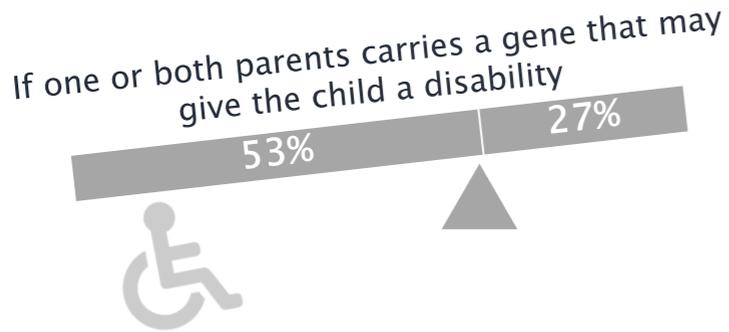




One in three members of the BAME community believe it is acceptable to choose the characteristics of a baby in order to increase their intelligence

Perception of acceptable circumstances to change or choose the characteristics of a baby

Showing % saying *Acceptable*



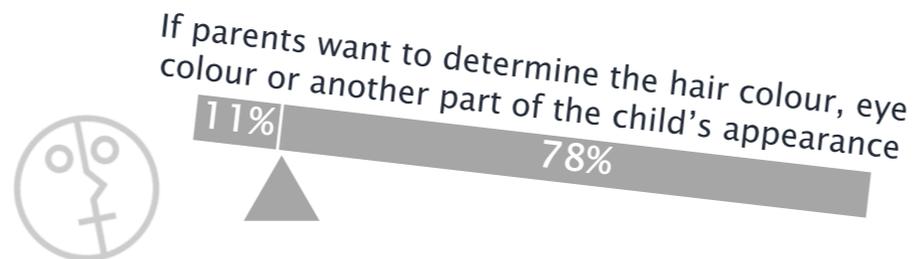
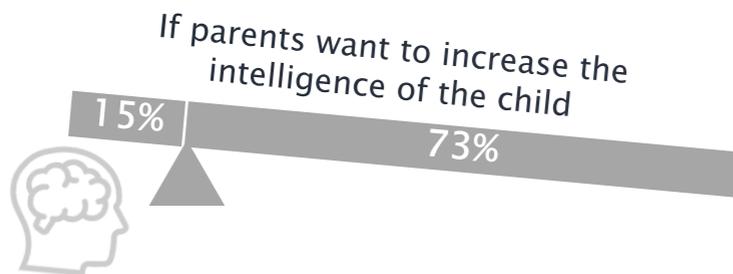
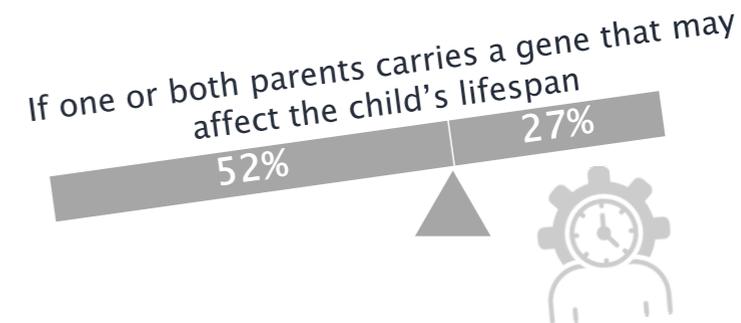
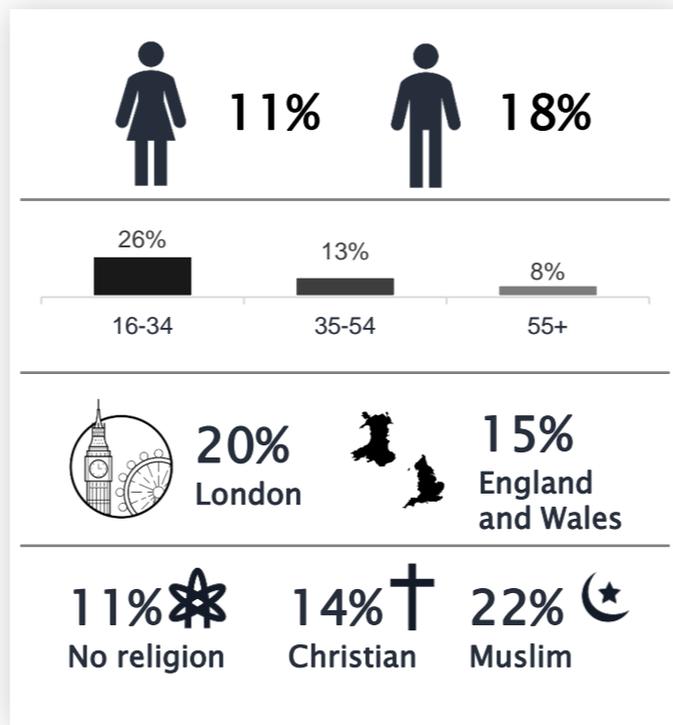
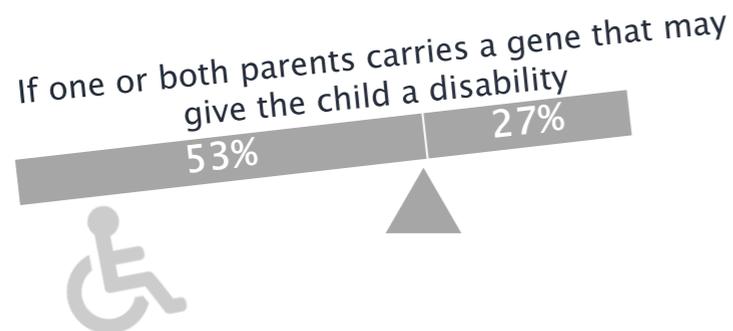


Three in four adults view it as unacceptable to choose the gender of their baby, but men are almost twice as likely as women to view this as acceptable



Perception of acceptable circumstances to change or choose the characteristics of a baby

Showing % saying **Acceptable**

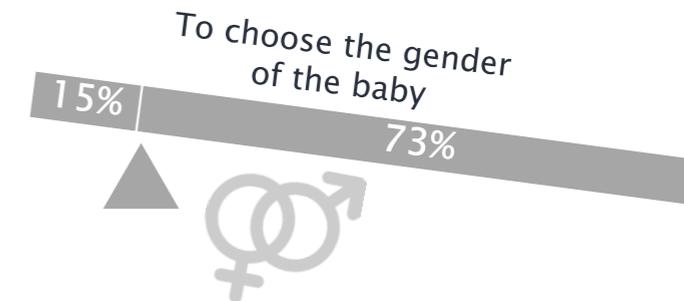
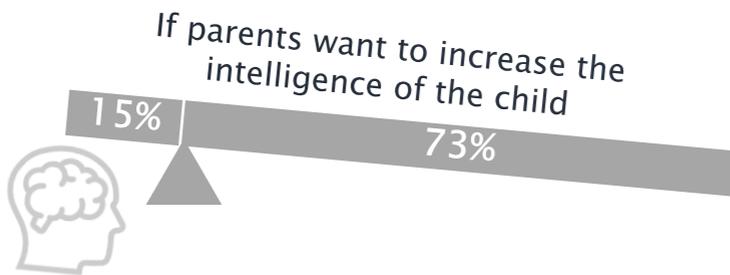
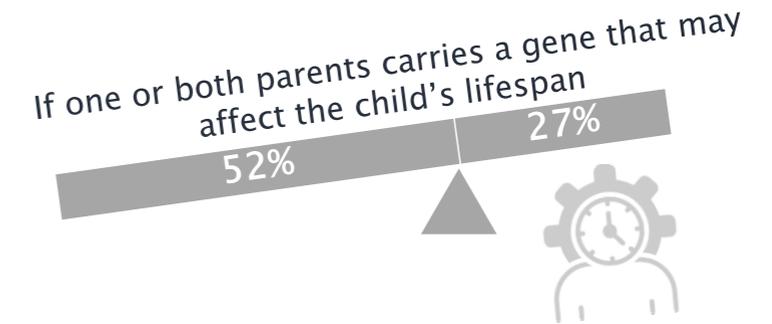
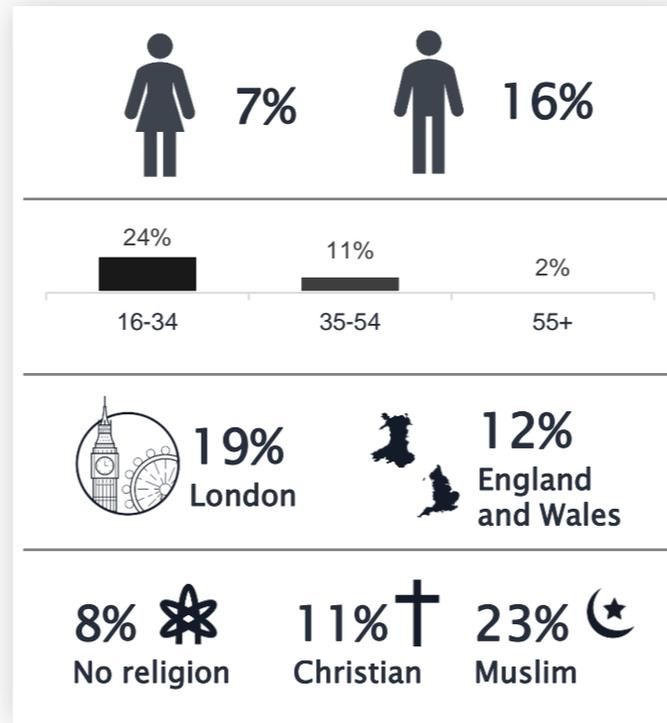
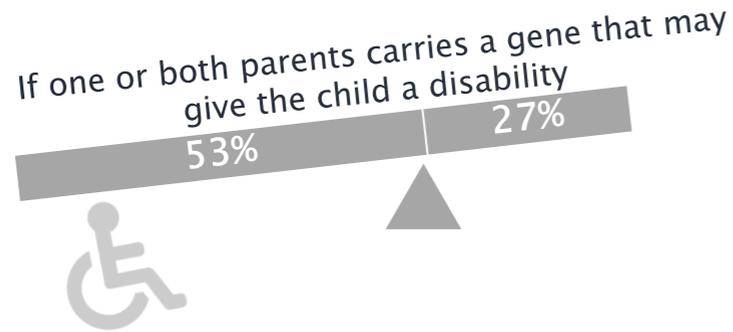




Handpicking the characteristics of a baby in order to determine their appearance is widely deemed as unacceptable, but one in four young adults regard this as acceptable

Perception of acceptable circumstances to change or choose the characteristics of a baby

Showing % saying **Acceptable**



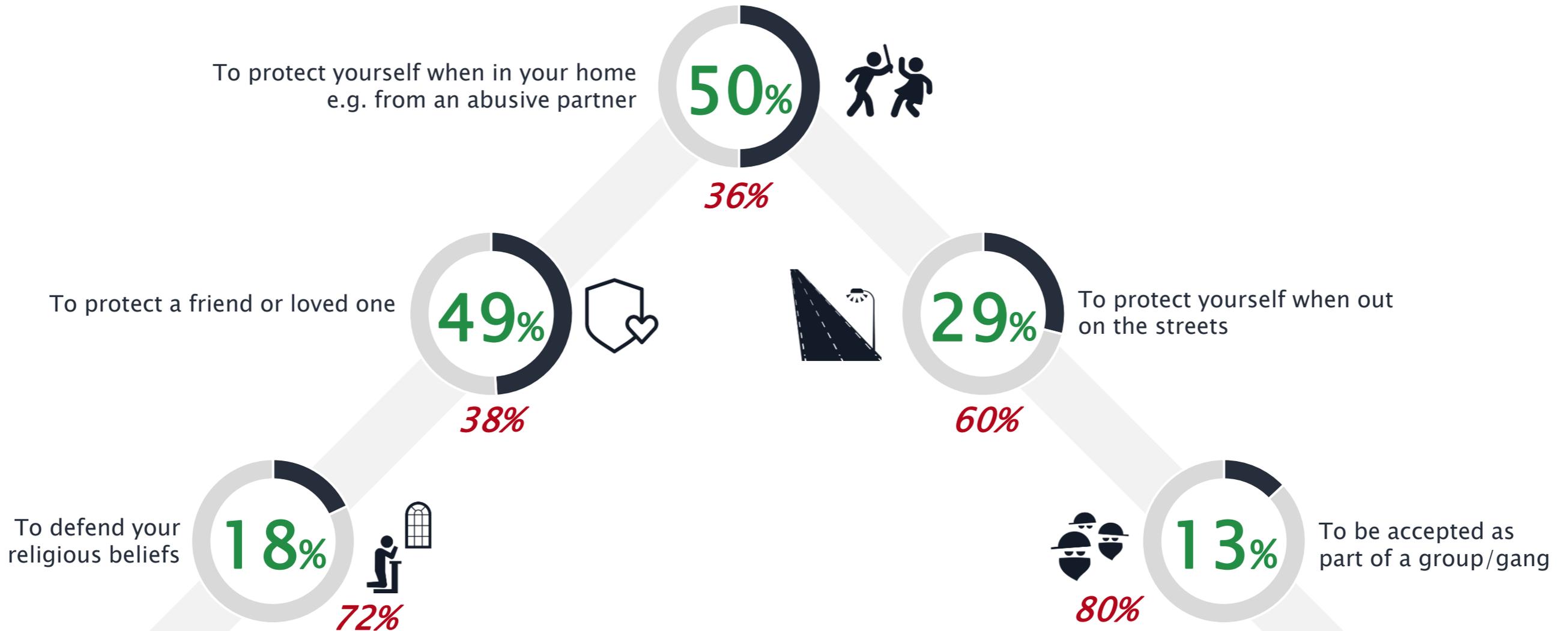


Half of UK adults say it is acceptable to use a knife or other weapon to protect yourself in your home or to protect a friend or loved one



Perceptions of acceptable circumstances to use a knife or other weapon

Showing % saying **Acceptable** and **Unacceptable**

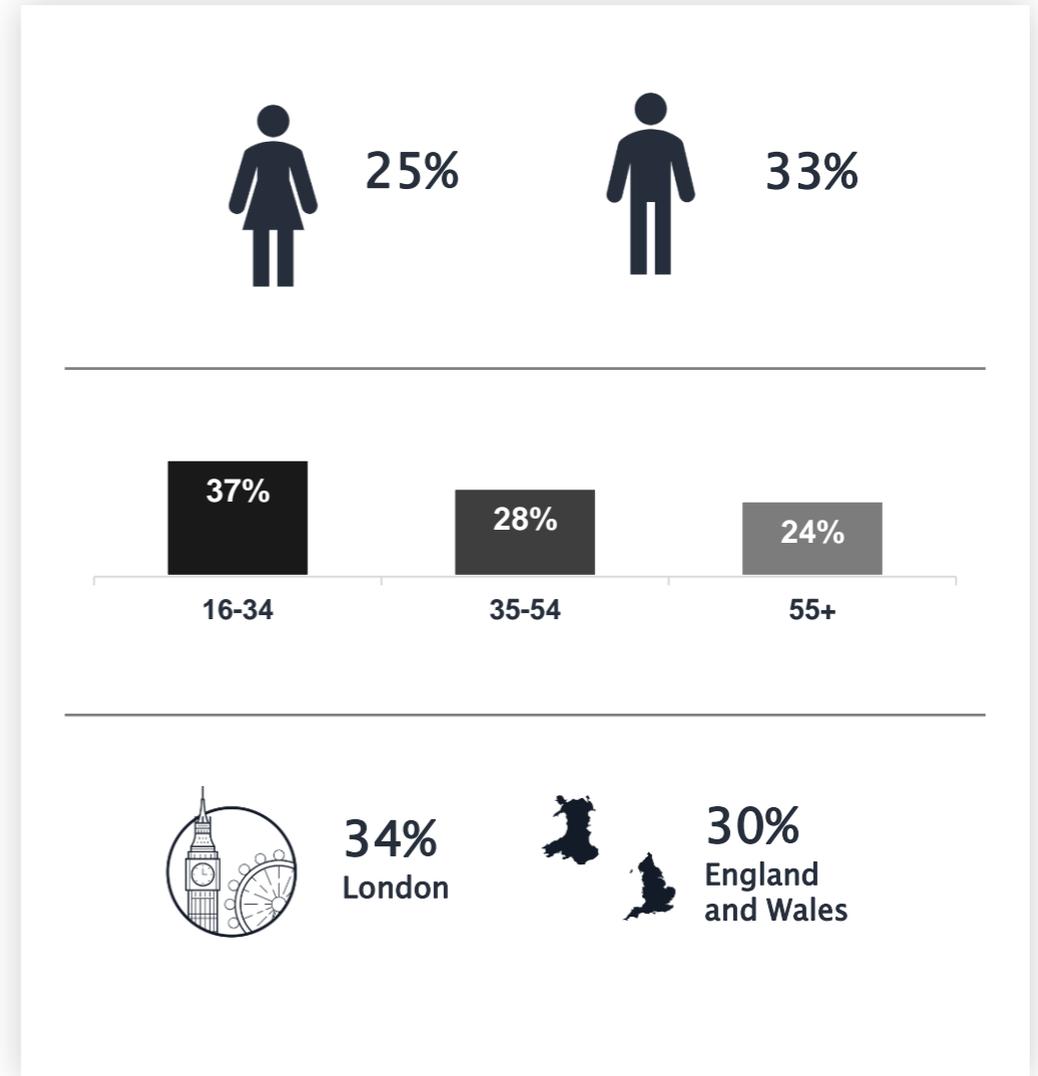
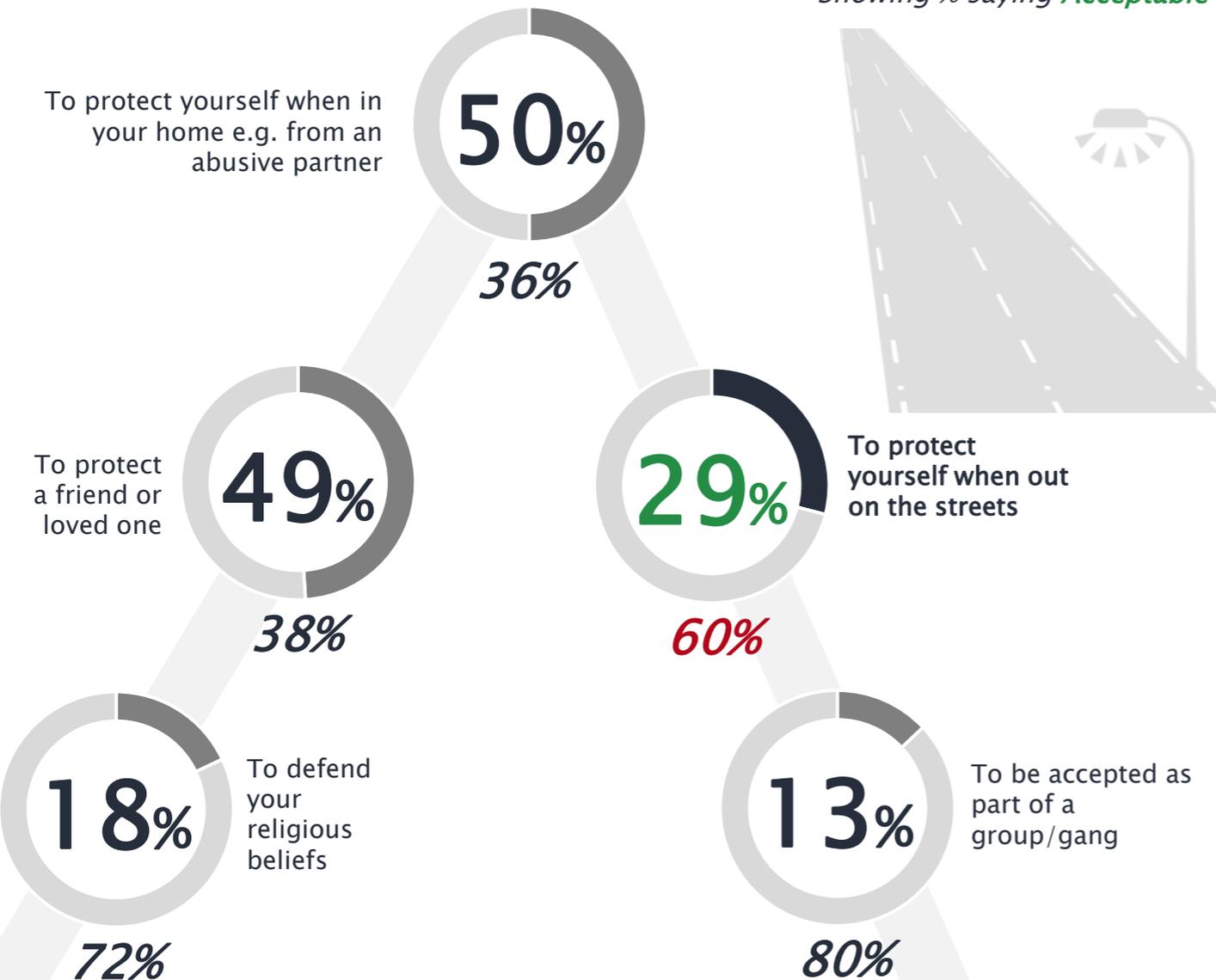




Whilst less than a third of UK adults believe it is acceptable to use a knife or another weapon for protection on the streets, young people are significantly more accepting than older people

Perceptions of acceptable circumstances to use a knife or other weapon

Showing % saying **Acceptable** and **Unacceptable**



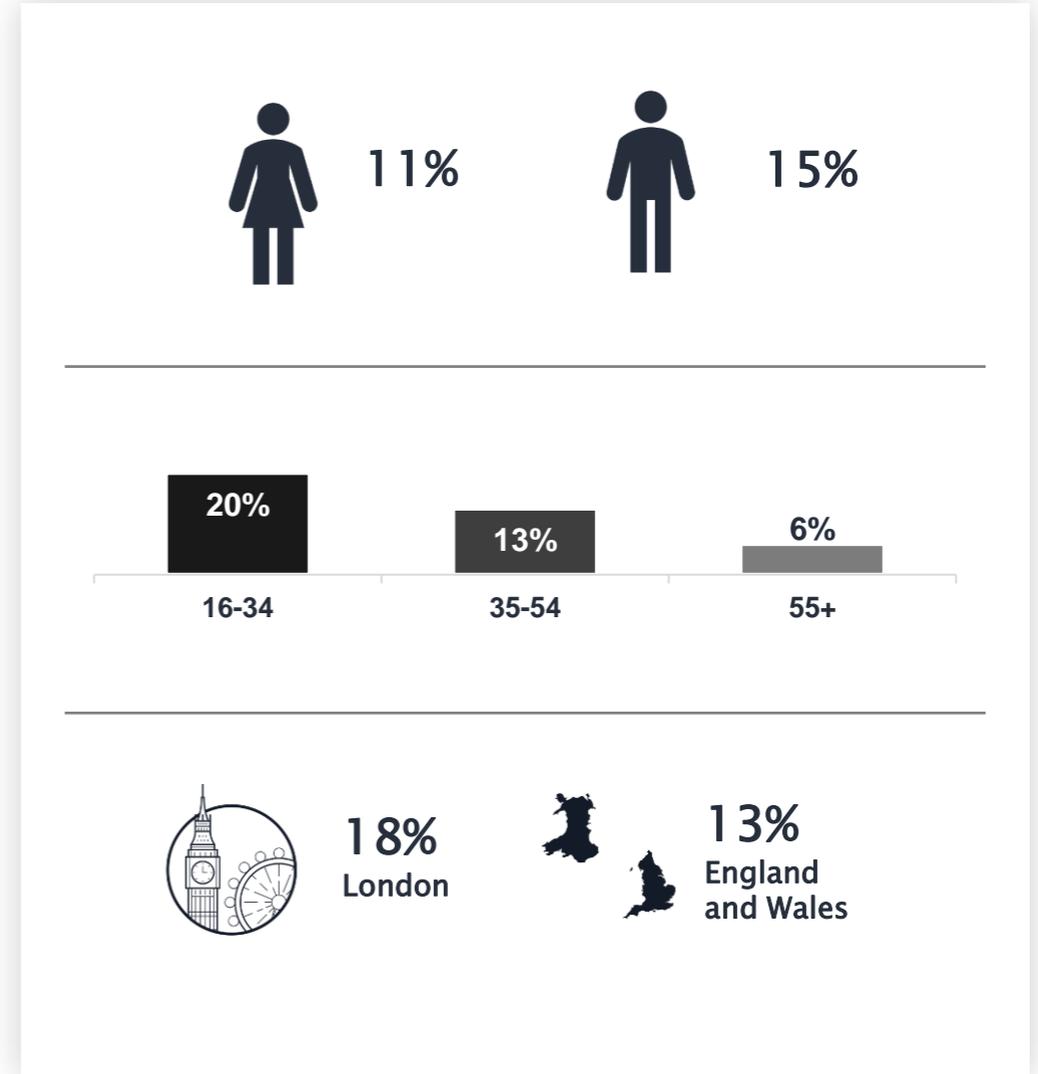
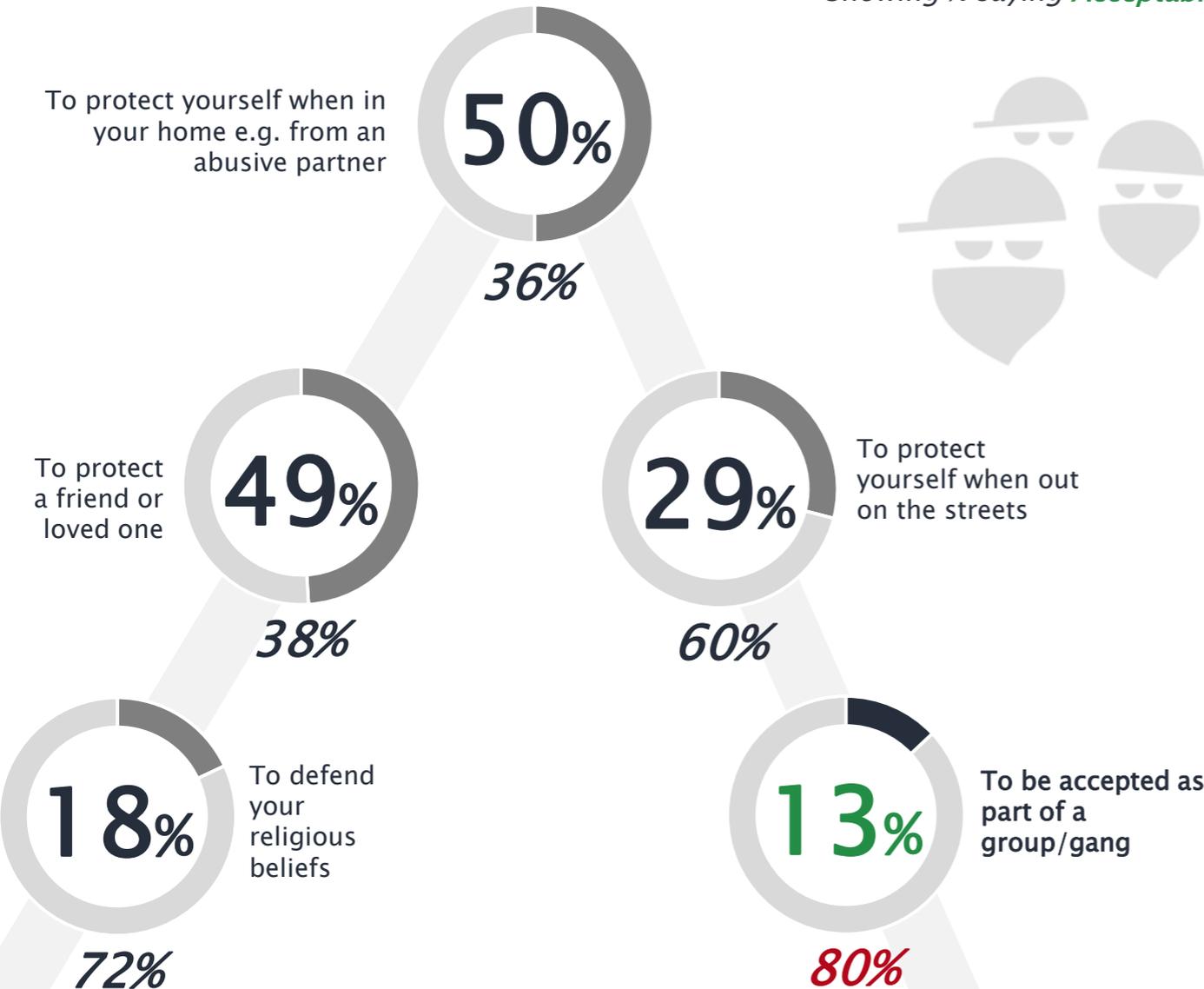
Q15. Do you think it is acceptable or unacceptable to use a knife or other weapon in each of the following circumstances? Base: All respondents (n=3,655)



To be accepted as part of a group/gang is the least acceptable reason for using a knife or another weapon, but a fifth of 16–34 year olds think that is acceptable

Perceptions of acceptable circumstances to use a knife or other weapon

Showing % saying **Acceptable** and **Unacceptable**



Q15. Do you think it is acceptable or unacceptable to use a knife or other weapon in each of the following circumstances? Base: All respondents (n=3,655)

*with thanks to Nihan Albayrak-Aydemir and
James Walters, LSE Religion and Global Society*

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