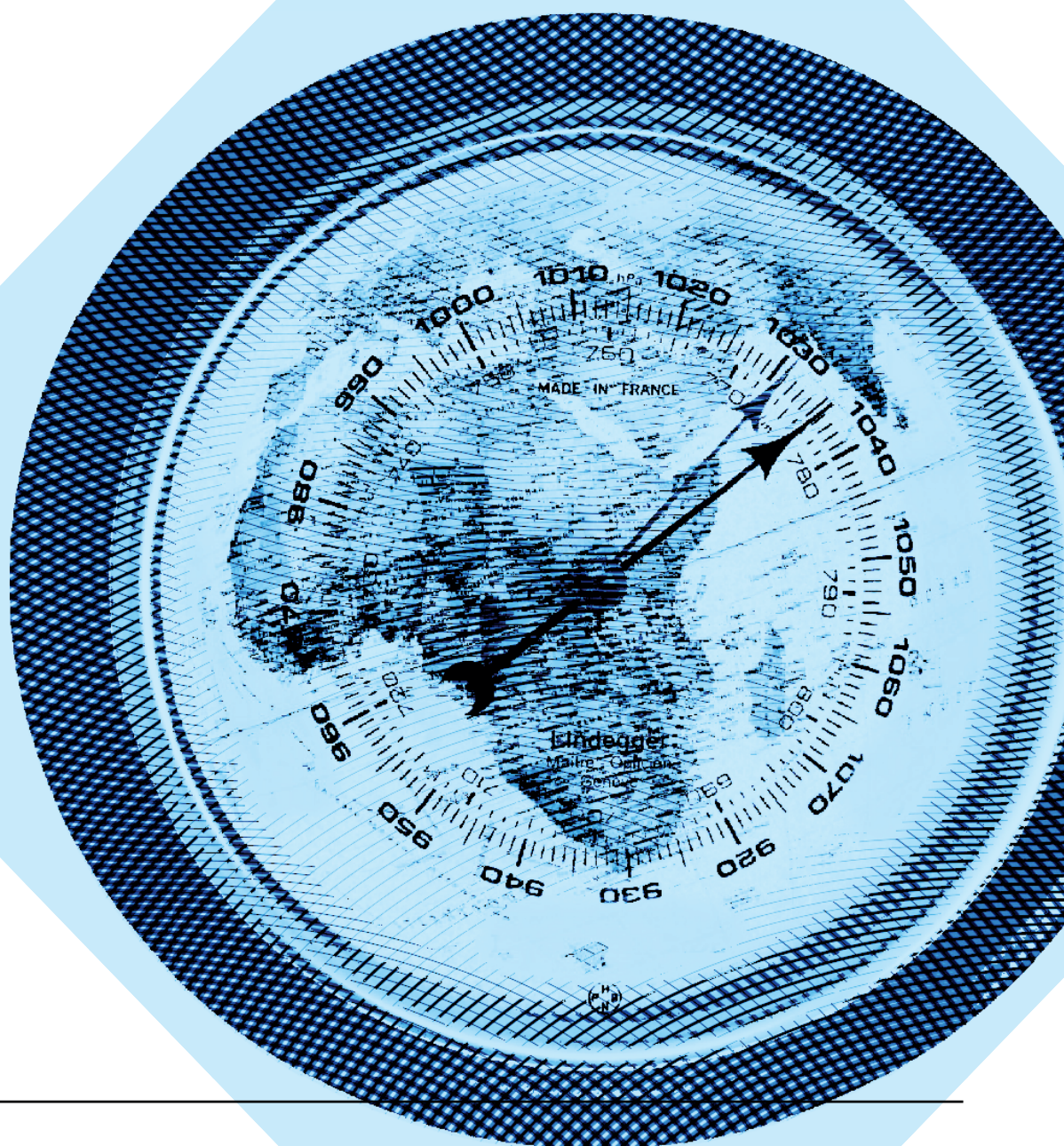


# INTERNATIONAL DEVELOPMENT BAROMETER



# FRENCH KNOWLEDGE, VALUES AND OPINIONS ON INTERNATIONAL DEVELOPMENT AND SOLIDARITY

What are the commonly held views of French people, when asked about the biggest global challenges today? How do these views relate to one another? How much do French people know about inequality between developed and developing countries, about development aid, or about the responsibilities of development actors?

These are the questions which this newsletter answers, in order to give a picture of:

- ◆ what French people know,
- ◆ what they feel,
- ◆ what they do or don't do,
- ◆ what they expect from those in charge,
- ◆ the power that they think they have, as a citizen.

This International Development Barometer presents a picture formed from the following six questions, taken from the Aid Attitudes Tracker survey conducted by YouGov in France in partnership with the University College London and Focus 2030:

1. Which of the following statements best describes how you feel about levels of poverty in developing countries?
2. Have you ever heard or read about the Sustainable Development Goals?
3. Thinking about you personally, how much of a difference do you think you can make to reducing poverty in poor countries? Please use the following scale where 0 means you 'can't make any difference at all' and 10 means you 'can make a great deal of difference'.
4. 'I personally should be giving money to reduce poverty in poor countries.'
5. 'It is important that every person in the world should be treated equally. Everyone should have equal opportunities in life.'
6. 'Helping a foreign person in need is just as important as helping someone in need from my own country.' Do you agree?

# INTRODUCTION

The 2017 Presidential election in France was presented as a debate of two contrasting visions of the world. On one hand came the idea of a defence of France and French interests as a **stand-alone nation**; and on the other, a view of France as a **global player**. This newsletter offers a way to test the hypothesis of these apparently opposing views.

We will look in particular to see whether there might be any possible correlation between views on **the European Union** and opinions on the developing world.

We will also examine the theory, much debated during the Presidential election campaign, that France is split into two camps: those with high social-cultural capital, or the '**privileged**' population, versus those with lower social-cultural capital, or the '**marginalized**' population.

It already appears from the data that French people lack knowledge of, and involvement in, international development issues.

And yet the opinions or behaviors we see - whether favorable or not toward a more equal sharing of the world's wealth on a global scale - are often and unsurprisingly linked to a certain number of factors, notably the respondent's level of education or income, political preferences, and commitment for international solidarity.

In this way, analysing these different opinions helps us to develop our thinking about the seemingly opposite aims of reaching a maximum number of people in campaigning work, and yet also providing a way to raise awareness and inform smaller, targeted groups of citizens.

With appropriate and informed use, this data should therefore help international development professionals to broaden their audiences and build their base of citizens supportive of the fight against global poverty and inequality.

This, in any case, is the aim of the International Development Barometer.

# 1. HARDSHIP ELSEWHERE: WHAT FRENCH PEOPLE FEEL ABOUT GLOBAL POVERTY

## QUESTION ASKED: 'WHICH OF THE FOLLOWING STATEMENTS BEST DESCRIBES HOW YOU FEEL ABOUT LEVELS OF POVERTY IN DEVELOPING COUNTRIES?'

### SUMMARY

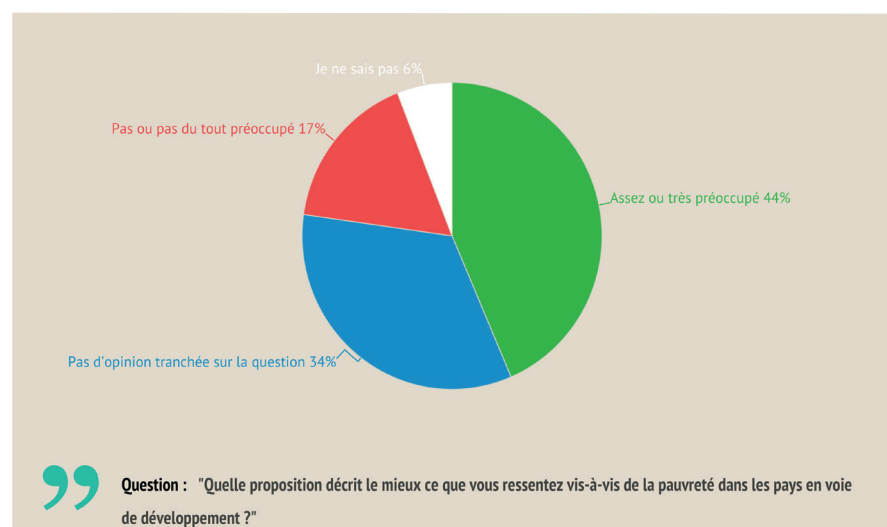
This question is more about ascertaining feelings than views. Respondents are given the possibility to self-assess their feelings about poverty in developing countries, i.e. hardship elsewhere, far from everyday life in France.

The overall result is of less significance, since by asking the question, the focus is somewhat imposed (rather than spontaneously coming from the respondent). But the range of answers is, however, very revealing. For example, 44% of French people say they are concerned with global poverty, while 17% state clearly that they are not.

It is interesting to see to which extent a geographical distance impacts on the answers, in reacting to something which is described or recognised (notably through the television) but not something which is experienced much, or at all, in real life.

Answers differ radically depending on variables such as political preference, income, but also - and above all, even if counter-intuitively - the feeling of 'belonging' to the European Union.

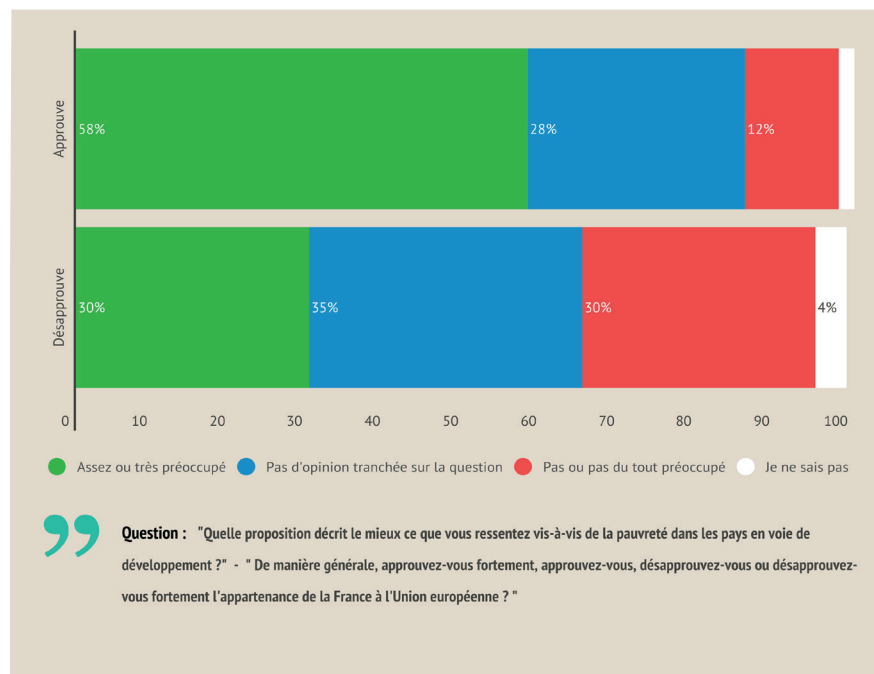
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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)



## WHEN ENTHUSIASM FOR EUROPE GOES HAND IN HAND WITH CONCERN FOR GLOBAL POVERTY

From the graph below, we can see a positive correlation between approval for France's membership of the EU and concern with poverty in developing countries. It is as if perceptions about global poverty are closely linked to perceptions of national sovereignty, either as a nation state or within the framework of institutions and the European continent, or even on an international scale: 58% of those who approve of France being an EU member country say the lives of those in developing countries matter to them.

### CONCERN WITH GLOBAL POVERTY, AND PERCEPTIONS OF EUROPE



Conversely, 30% of people who disapprove (strongly or slightly) of France's EU membership are also disinterested in global poverty, compared to only 12% of disinterested respondents among those who do approve of EU membership.

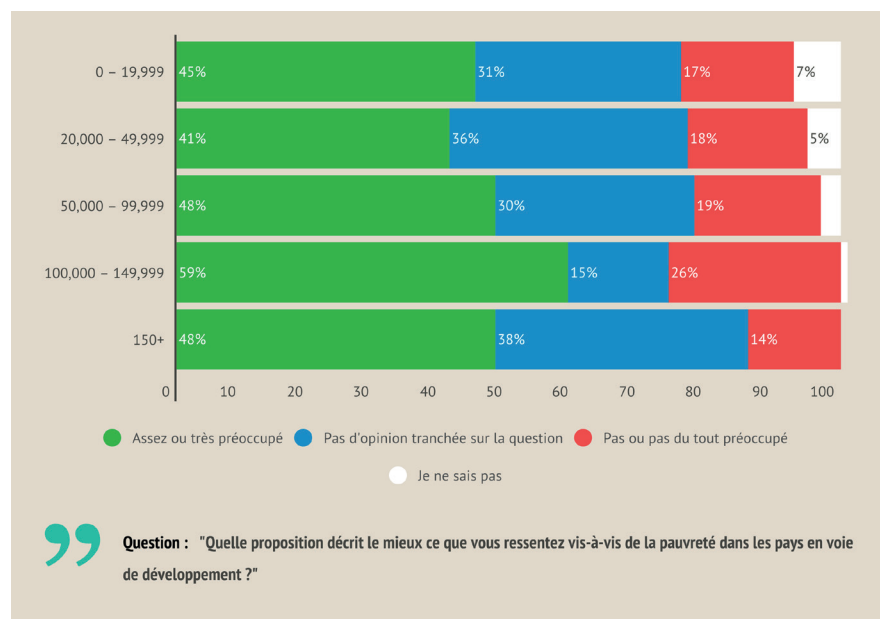
We could go further and deduce from this that someone who declares themselves pro-European might well be more likely to consider themselves a global citizen, which might feel counter-intuitive given that this does not necessarily correspond to the current understanding of voter sympathies by political parties.

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## WHEN COMPASSION VARIES ACCORDING TO INCOME, EDUCATION AND POSTCODE

Higher income is linked to concern for global poverty. Up to 59% of households earning above 100.000 €/year say they are 'quite or very concerned' by global poverty, compared to an average of 43% of households earning less than 50.000 €/year.

### GLOBAL POVERTY: ONLY AN ISSUE FOR THE AFFLUENT?



This factor is also closely linked to education, particularly evident for those at graduate or post-graduate level, 53% of whom say they are 'somewhat or very concerned' by global poverty.

In parallel, all other levels of education lower than graduate or post-graduate do not appear as significant factors in determining respondents' concern to global poverty: an average of only 38% of these respondents were 'somewhat or very concerned' by global poverty.

Respondents' postcodes also appear as a fairly important influence, with urban residence an indicator for likely concern for problems elsewhere in the world. This was the case for 48% of greater-Paris region respondents compared with 39% for those living in rural areas.

However, in reality, it seems to us that this variable is at least partly due to the sociodemographic structure of towns and rural areas, since people with higher cultural or economic capital are overrepresented in the greater-Paris region.

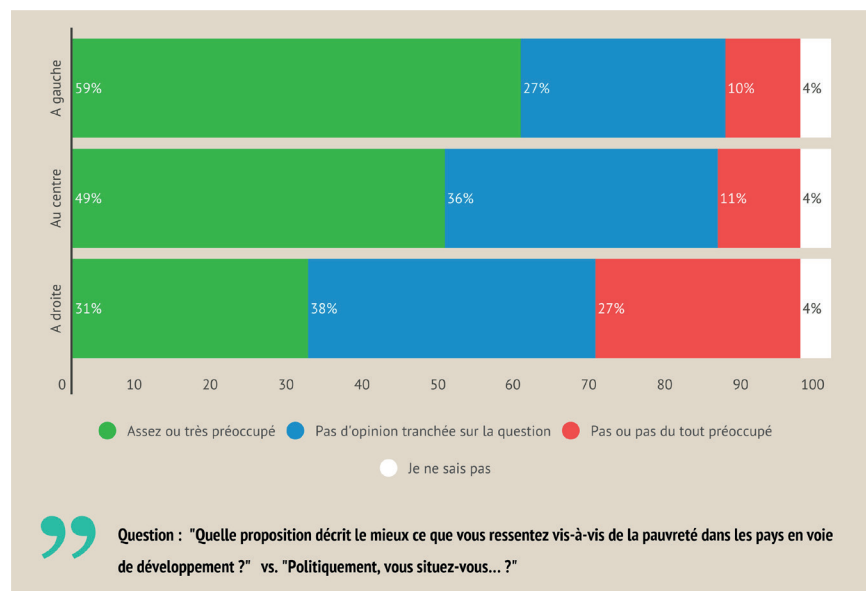
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## THE INFLUENCE OF POLITICAL PREFERENCE ON CONCERN FOR GLOBAL POVERTY

To be, or to declare to be 'concerned by global poverty' is a recognized statement of so-called left-wing values. The linear nature of the range in views is, from this stand point, striking.

In contrast, and again in a linear fashion, the more respondents position themselves as right-wing, the greater their indifference to the issue of global poverty.

### CONCERN FOR GLOBAL POVERTY, ACCORDING TO POLITICAL LEANING



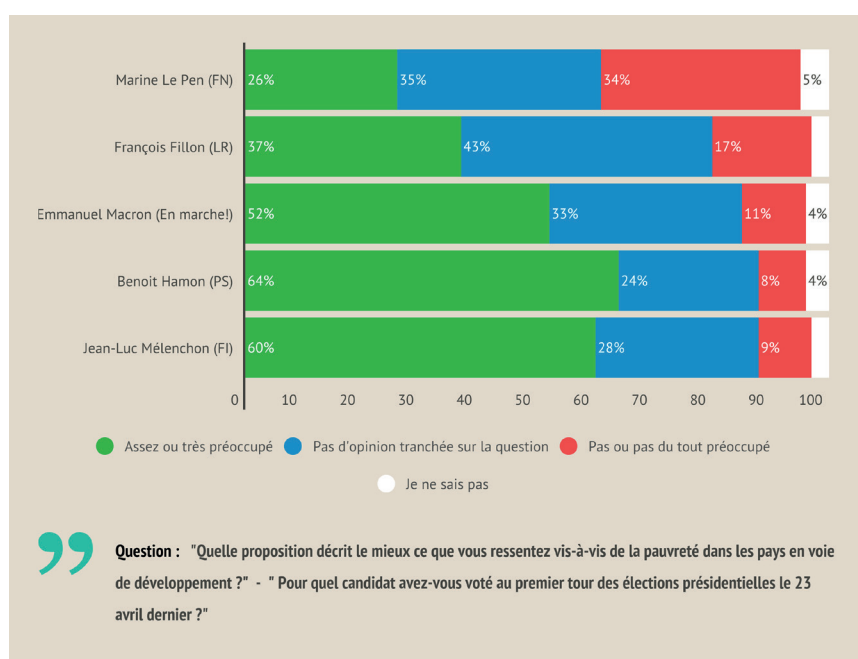
It is as if the right- or far-right vote goes hand in hand with indifference for problems 'elsewhere', whereas left-wing voting seems to be coupled with a consideration for poor people in faraway locations.

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## CONCERN FOR GLOBAL POVERTY DURING THE 1ST ROUND OF THE FRENCH 2017 PRESIDENTIAL ELECTION

It is striking how much concern for global poverty varies, and is affected by, the way that French people voted in the first round of the 2017 Presidential election, i.e. for Benoit Hamon, Socialist Party (64%), Jean Luc Mélenchon, far-left (60%), Emmanuel Macron and En Marche (52%), François Fillon with the Republican party (37%) ou Marine Le Pen, far-right (26%).

### THE 'HERE' VS. 'THERE' PERSPECTIVE, MAPPED TO RIGHT- AND LEFT-WING CANDIDATES



For this question, we can see that the 'neither right nor left' promised in the campaign by the then candidate Emmanuel Macron translates for his voters as a centrist position on the issue of global poverty.

52% of Mr Macron's voters say they are concerned by global poverty, neatly between the average of 31% of right-wing voters, and average of 62% of left-wing voters, who profess their concern.

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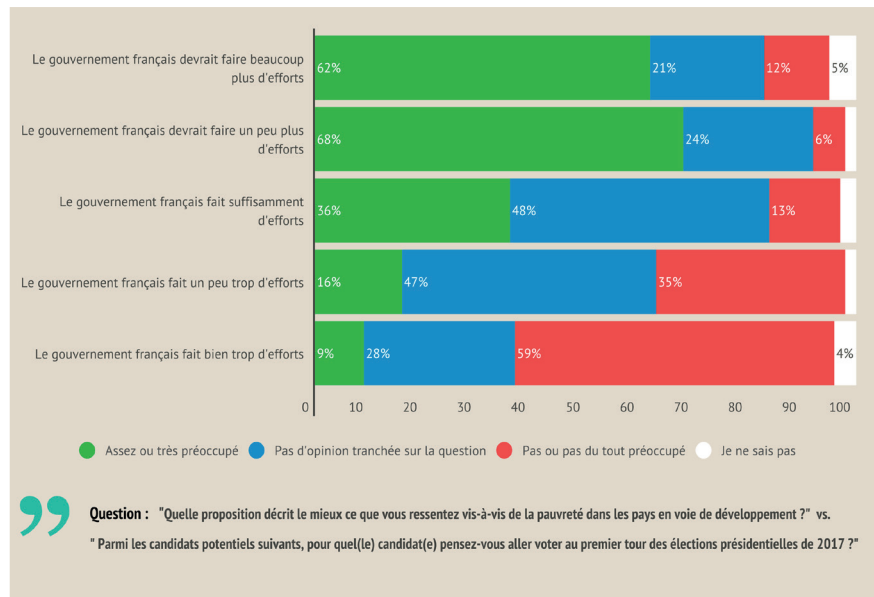


## FROM A PERSONAL PRIORITY ... TO A DESIRE FOR THE GOVERNMENT TO DO MORE

The answers we see suggest that respondents' personal concern for global poverty translates into a certain degree of wanting to see political action on the subject.

In this way, being concerned for the everyday lives of the poorest in the world is directly correlated to a desire for the government to do more for developing countries. This principle can be observed in a linear fashion.

### INDIVIDUAL SUPPORT AND GOVERNMENT ACTION



In this way, the level of concern for global poverty conditions the expectation for governments to do more, and the judgement of the individual on the government's action.

The higher an individual's awareness of poverty in developing countries, the more likely the individual is to call for public action on the issue.

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## 2. WHO KNOWS WHAT ABOUT THE SUSTAINABLE DEVELOPMENT GOALS? THE LINK BETWEEN KNOWLEDGE AND CONCERN

### QUESTION ASKED: 'HAVE YOU EVER HEARD OR READ ABOUT THE SUSTAINABLE DEVELOPMENT GOALS?'

#### SUMMARY

In parallel to analyzing awareness and empathy, we also need to investigate knowledge of global development issues. It is this knowledge that provides French people with a general framework on development, as well as the broad concepts and tools associated to development as an issue.

As it happens, it appears that the Sustainable Development Goals (SDGs) as the successor to the Millennium Development Goals (MDGs) are still a long way from being a familiar concept to the French public. And 'I have heard a bit about them' responses received must be taken with caution, given the large number of questions which respondents were asked in the Aid Attitudes Tracker survey, whose data feeds this newsletter. We cannot exclude the possibility of some confusion due to the volume of questions influencing the respondents' answers.

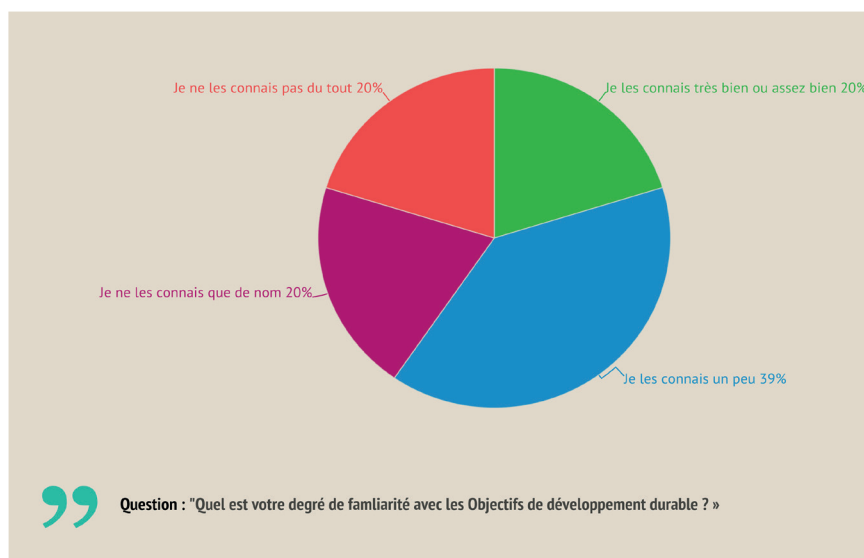
Indeed, the expression 'sustainable development', referring to environmental protection, is now well-known to the majority of people and represents, and from this point of view, represents a success in popularizing a UN concept following the Rio Summit in 1992. This is why it is undoubtedly wise to keep the 'I know a lot or quite a bit about them' answers in perspective alongside those who gave a 'Don't know/No opinion'.

That said, breaking down the results does reveal some significant factors which make either ignorance (most common) or awareness (average) more likely about the SDGs. These factors are notably political leaning, level of civil engagement, support for the European Union, but also the frequency of readership for the written press, which emerged as the variable with the biggest influence.

## THE SDGS.... AND CONFUSION BETWEEN POVERTY AND ECOLOGY

Though 20% of French people say that they 'know a lot about' the SDGs, and 39% 'a little' (even if 'a little' is always difficult to quantify), 40% of respondents say that they have only heard of them or don't know anything at all about them.

### A VARYING DEGREE OF KNOWLEDGE ABOUT THE SUSTAINABLE DEVELOPMENT GOALS



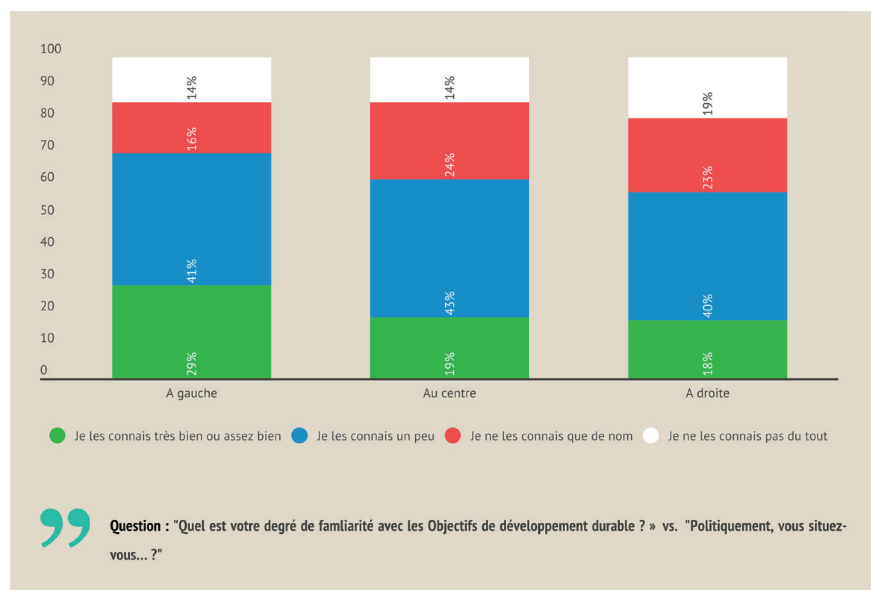
Despite of the fairly recent adoption of the SDGs in 2015, it seems that the older the respondent, the greater their familiarity with the Sustainable Development Goals: 64% of those over 50 said they knew 'a bit' or 'a lot' about the SDGs, against an average of 53% for those under 34.

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## POLITICAL PREFERENCE AND KNOWLEDGE OF THE SDGS

On the whole, left-wing voters, who as we have seen are more concerned about global poverty, are also those with a greater tendency for familiarity with the Sustainable Development Goals: 70% of these voters say they know 'a lot or quite a bit about', or 'a bit about' the SDGs.

### ARE THE SDGS A CULTURAL OBJECT OF THE LEFT?

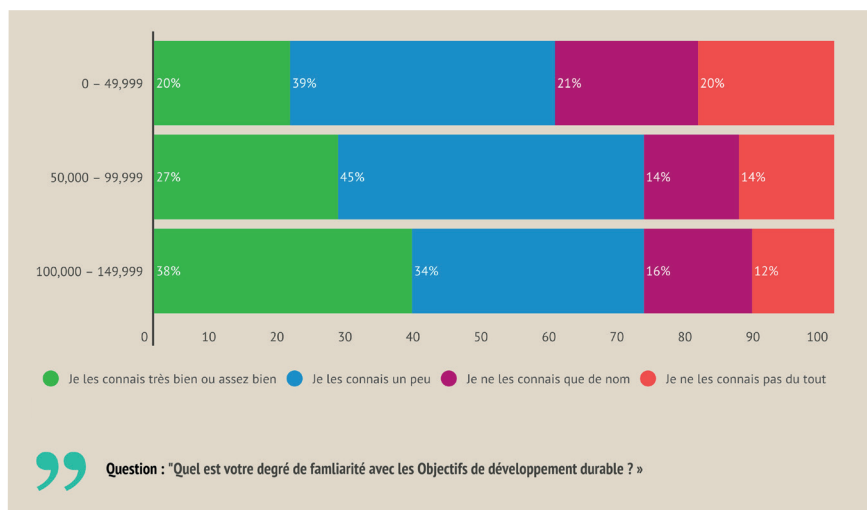
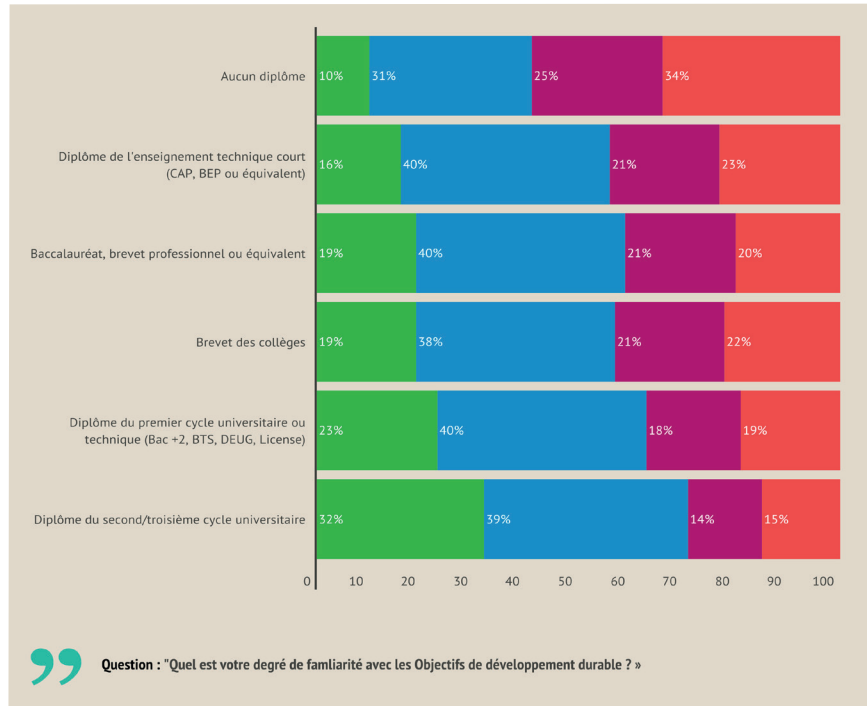


- ◆ Those voting for the centre have a similar degree of lesser knowledge of the SDGs as right-wing voters, with 62% and 58% respectively responding that they know 'a lot or quite a bit about' or 'a bit about' the Goals.
- ◆ In terms of knowledge or ignorance of the SDGs, the levels are similar between those who abstain or spoil their vote (54%) and far-right voters of the Front National party (56%).

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# KNOWLEDGE OF THE SDGS AS RELATED TO LEVEL OF EDUCATION AND INCOME

Knowledge of the Sustainable Development Goals is directly proportional to level of education: the higher the qualification, the higher the awareness of the SDGs.



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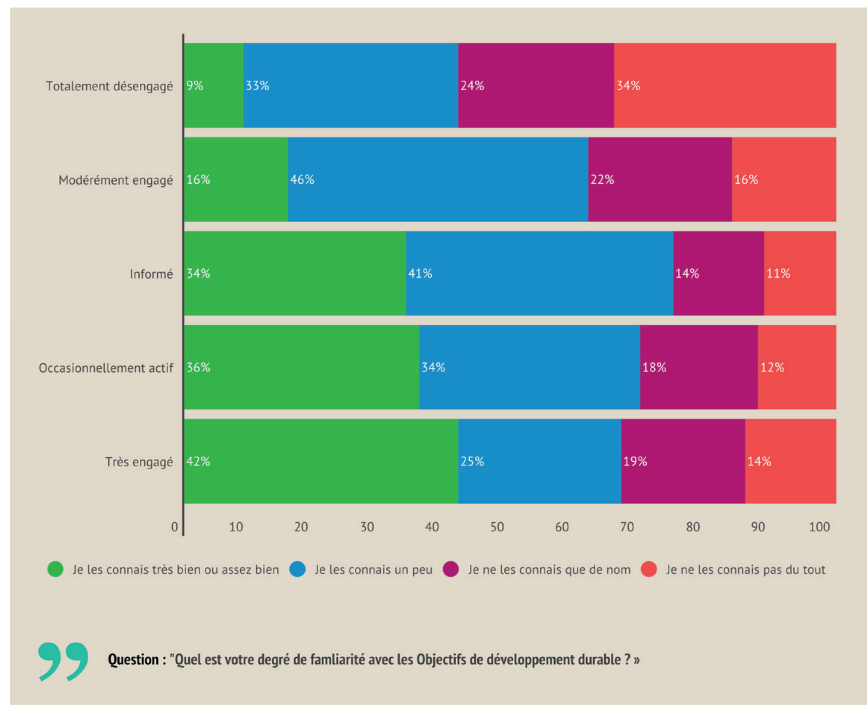
And since education levels are linked to income, it is not surprising that a doubling of annual income leads to a doubling of the percentage of those who say they know about the SDGs: 38% of those earning more than 100.000€/year are familiar with the SDGs, compared to only 20% of those earning less than 50.000 €/year.

## THE PARTICULAR INFLUENCE OF CIVIL ENGAGEMENT

We have built a **civil engagement index** from a series of behaviors supporting the fight against global poverty, such as signing petitions, voting, donating funds, public mobilisation (marches, protests), lobbying policy-makers, volunteering, or sharing information (notably on social media).

This index enables us to evaluate the impact of mobilisation, awareness-raising and information on support for international solidarity issues.

## THE BENEFITS OF CIVIL ENGAGEMENT FOR INTERNATIONAL SOLIDARITY



On the whole, knowledge of the SDGs is directly proportionate to the level of civil engagement, as we calculate it. Which is logical: the more an individual is committed to international solidarity, the greater the familiarity of that individual with the main concepts.

In this way, among those who are the most actively involved, 42% say they know a lot or quite a bit about the SDGs, compared to 9% for those with the least civil engagement.

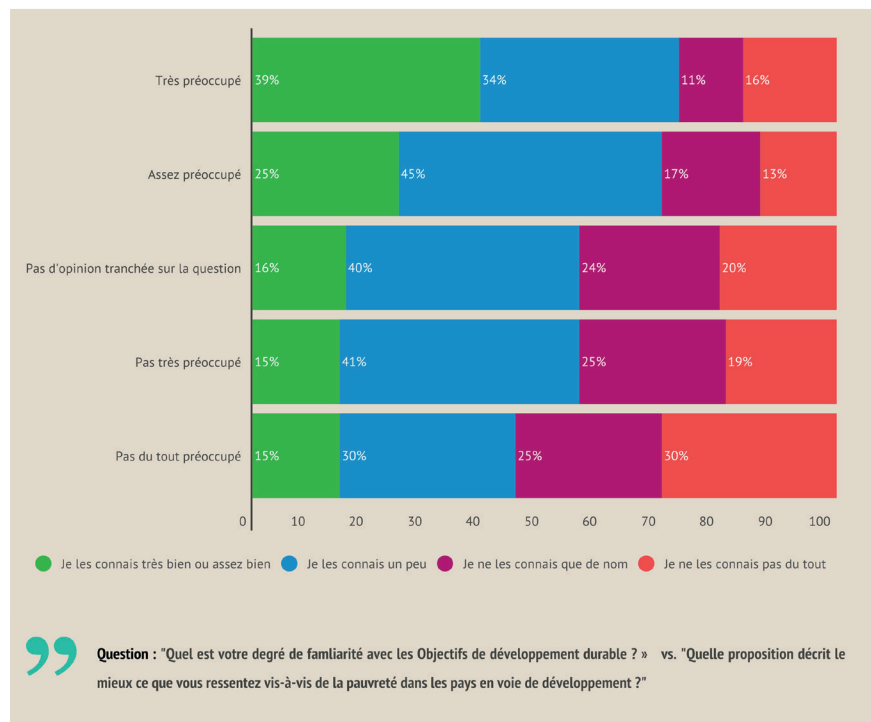
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## WHEN 'BEING AWARE' MEANS 'BEING CONCERNED' OR VICE-VERSA

Knowledge of the SDGs is linked to concern for global poverty. 73% of respondents who say they know 'a lot' or 'a bit' about the SDGs also say they are 'very concerned' about poverty in developing countries.

In contrast, 55% of those who say they are not concerned about global poverty are also those who know little or nothing about the SDGs.

### A LINK BETWEEN CONCERN ABOUT GLOBAL POVERTY AND KNOWLEDGE OF THE SDGS?



Just like the 'chicken and the egg' question, it is difficult to know statistically whether it is concern for poverty which leads to a greater knowledge of the SDGs, which seems the most likely, or if it is knowing about SDGs which leads to a greater attention to poverty in developing countries.

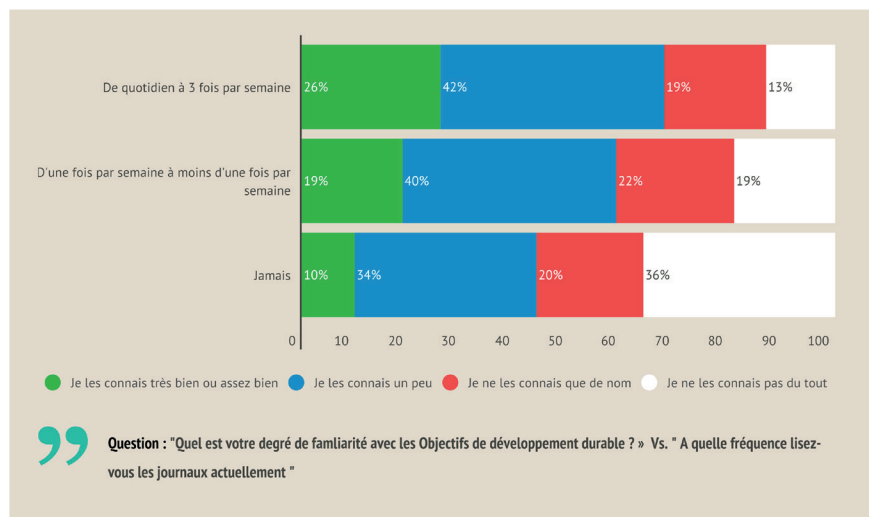
In any case, it is clear that knowledge of the SDGs and concern for poverty form a virtuous circle; demonstrating the positive feedback or spillover from information which effectively builds or raises awareness.

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## READING THE NEWSPAPERS: A CULTURAL ACTIVITY WHICH FOSTERS INVOLVEMENT

Independently from other sociological factors which align higher education levels with the greater newspaper reading, the data suggests that development and in particular the SDGs currently gain a special attention in the written press compared other media, where they are not frequently covered.

### IS NEWSPAPER READERSHIP A CULTURAL MARKER? AND DO NEWSPAPERS GIVE MORE COVERAGE TO THE SDGS?



Thus we see that the frequency of newspaper readership is a determining factor for knowledge about the Sustainable Development Goals.

Indeed, there are almost three times as many people who read the newspapers on a daily basis who say they know 'a lot or quite a bit' about the SDGs than those who never read newspapers.

However, this observation is not unique to development issues. Regular newspaper readership is a cultural activity practised by a certain population, who (all other things being equal) are generally better informed about all mainstream subjects.

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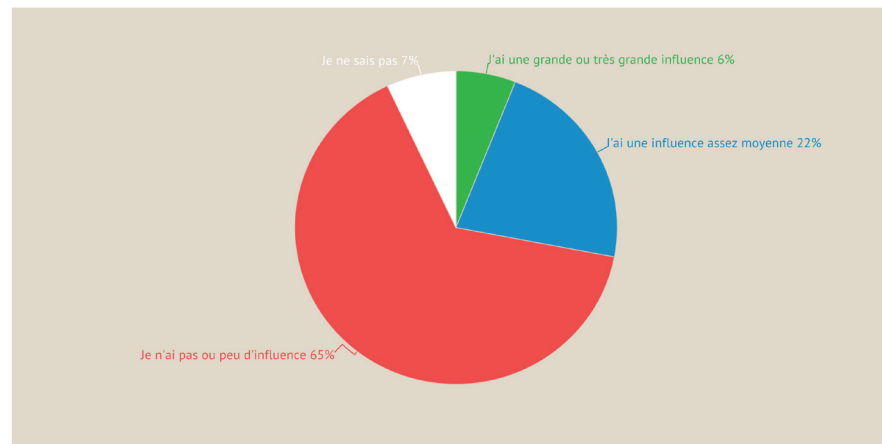


## 3. PERSONAL INFLUENCE ON POLITICS: EXAMINING THE POWER OF CITIZENS

**QUESTION ASKED:**  
**'THINKING ABOUT YOU PERSONALLY, HOW MUCH OF A DIFFERENCE DO YOU THINK YOU CAN MAKE TO REDUCING POVERTY IN POOR COUNTRIES, WHERE 0 MEANS YOU 'CAN'T MAKE ANY DIFFERENCE AT ALL' AND 10 MEANS YOU 'CAN MAKE A GREAT DEAL OF DIFFERENCE'.'**

### SUMMARY

The answers to this question provide an assessment of individuals' sense of ability to influence politics and public affairs in France.



This question was thus about asking respondents to self-evaluate their individual ability to bring about changes on issues of politics or public affairs.

In general, it is worth pointing out that spontaneously, 65% of those questioned thought they had no or very little individual power of influence. This opinion seems to vary between a conviction and a feeling, but does not vary substantially according to age, gender or political leaning.

And yet, in analysing the results more closely, we can find insight into the factors which lead to an individual's belief that they are a social actor, with a certain ability to influence the outcome in politics or public affairs issues.

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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

## EDUCATION LEVELS AS A MODERATE INFLUENCE, INCOME AS A MORE IMPORTANT INFLUENCE

- ◆ As surprising as it may seem, the feeling of being able to influence actually decreases proportionally to the level of studies.
- ◆ Thus - and counter-intuitively - the higher the level of academic qualification for the respondents, the less their feeling of individual influence over politics and public affairs. In contrast, a lower level of education was synonymous with a sense of capacity to influence.



However, although income is usually linked to level of education, the personal financial situation of the respondent did appear as a factor for individual capacity to influence.

The feeling of not being able to influence went down with rising income. 65% of those earning less than 50.000 €/year believed they didn't have influence over public affairs; this fell to 51% of people with household income of over 100.000 €/year.

In parallel and logically, the perception of capacity to influence grew with income levels. 12% of those with income over 100.000 €/year said they thought they had a large or very large influence, while only 7% of those earning less than 50.000 €/year had the same impression.

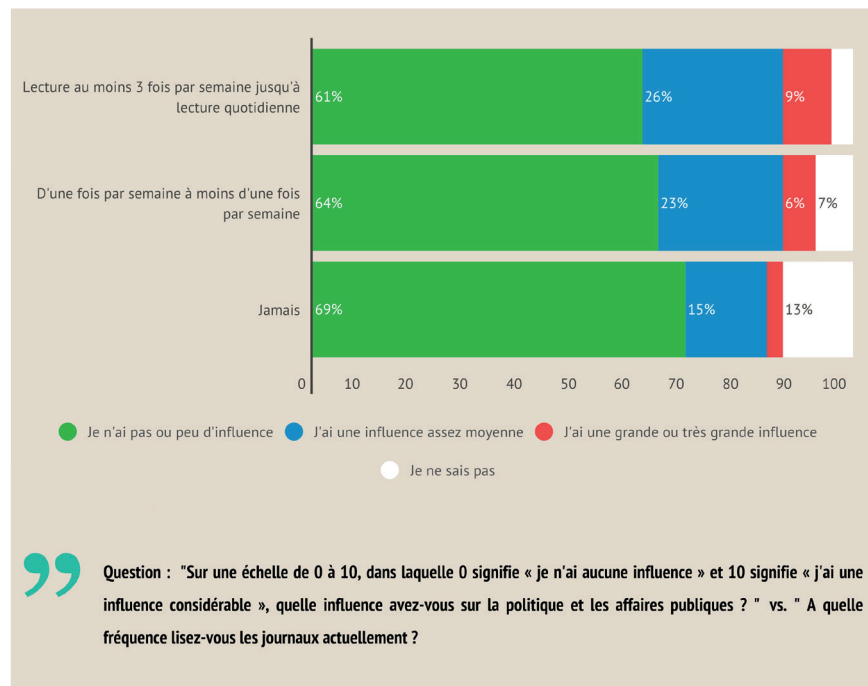
In other words, the sense of influence over political life is linked to higher income, but a lower level of education.

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## NEWSPAPER READERSHIP, AS CORRELATED WITH A SENSE OF POWER OVER POLITICS

Regular reading of newspapers appears to be one factor which influences the sense of individual influence over political and public affairs.

### I AM AWARE, THEREFORE I CAN INFLUENCE



Although overall a small percentage, it is still interesting that three times as many regular (daily or three times a week) newspaper readers (9%) feel they have an influence over politics and public affairs, compared to those who say they never read the newspaper (3%).

The inability to answer this question is also three times higher for those who never read newspapers (13%) compared to those who say they read them regularly (4%).

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## 4. INTERNATIONAL SOLIDARITY: A SENSE OF DUTY FOR FRENCH PEOPLE?

### QUESTION ASKED: 'I PERSONALLY SHOULD BE GIVING MONEY TO RE- DUCE POVERTY IN POOR COUNTRIES!'

#### SUMMARY

Independently of the question of development aid given by governments to developing countries, respondents were asked about their own generosity in terms of giving money to reduce global poverty.

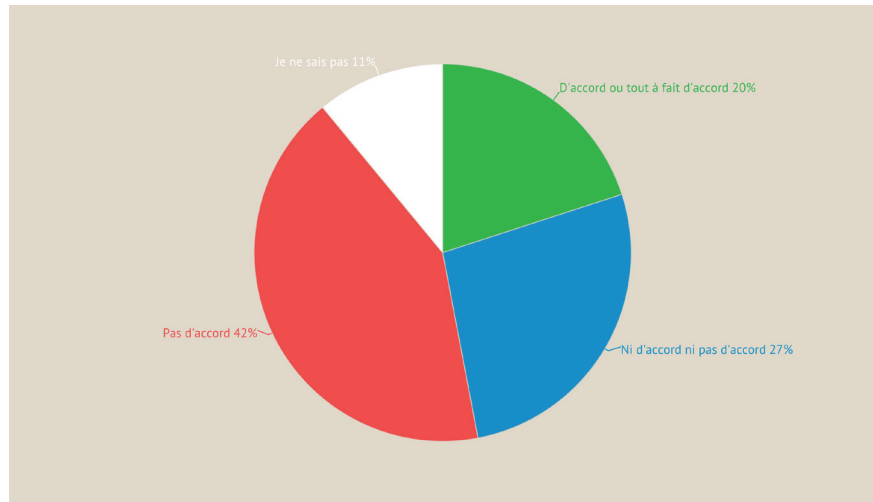
From this question, which is about a symbolic act of individual generosity to those living in poverty in developing countries, we can see how much French people view this act as an individual 'duty'.

The data shows us that in general, French people don't recognise a sense of 'duty' about giving money to help global poverty. However, the standard sociological factors can be applied to this refusal of a sense of duty, revealing contrasts notably between citizens living in rural or urban zones, those of different generations, the rich and the poor, or right-wing and left-wing voters, etc.

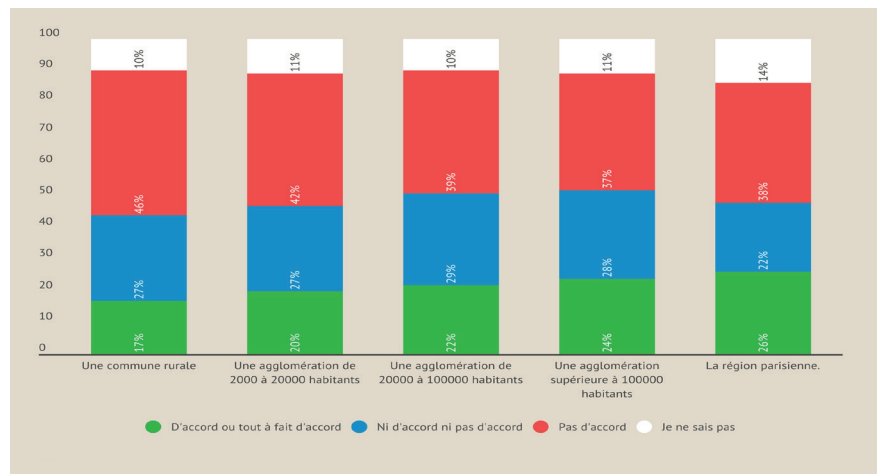
And lastly, the major factor influencing this feeling of duty is once again support for EU membership. In this way we see some very different opinions, according to whether respondents view France as a country confined to its national borders, or a France which belongs to, and is part of, a European space.

# INTERNATIONAL SOLIDARITY AND INDIVIDUAL GENEROSITY

A 'duty' to give money personally to support the fight against global poverty is not a principle which gets much support. 42% of those questioned think they should not have to give money personally to help tackle poverty, compared to only 20% who recognize the existence of the principle of 'duty' for individual donations.



## THE DUTY OF GENEROSITY: AN URBAN MYTH?



Respondents' regional origins do not appear to have a strong influence on whether individual giving is perceived as a duty.

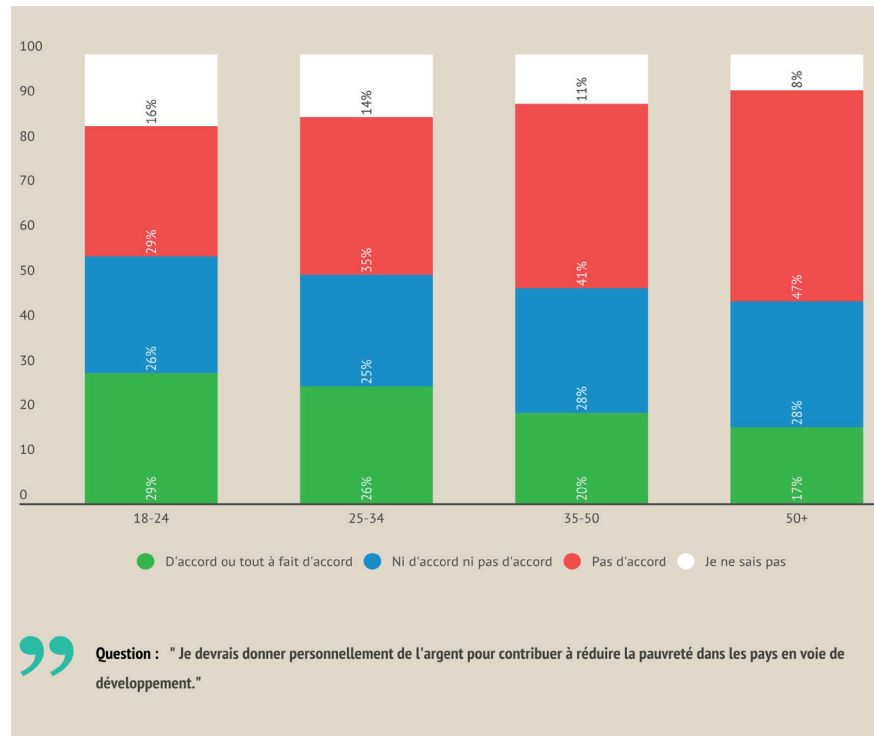
However, what does appear to have an impact is the size of the town in which people live, with those living in higher-populated urban spaces being more inclined to recognize a principle of duty for generosity: 24% of those living in towns of over 100 000 inhabitants subscribe to this view, compared to only 17% for rural respondents.

Again, this range in responses is likely to reflect the sociological disparities between a rural/urban population, and therefore must be taken with some precaution.

These results originate from answers given by 6202 respondents selected via the quota method and questioned on line between 9 May - 7 June 2017 by YouGov. The error margin is  $\pm 2\%$ . This data is the result of a comparative study conducted by Jennifer van Heerde-Hudson and Paolo Morini, researchers at the UCL. The project was financed by the Bill & Melinda Gates Foundation. Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

## THE DUTY OF INDIVIDUAL SOLIDARITY: DETERMINED MORE BY AGE THAN GENDER

By a small margin, men seem more inclined than women to view individual donations to poor people as a duty. However, gender does not appear to be as much of a determining factor on answers as age.



Indeed, recognition of a 'duty' for personal donations decreases steadily with age. While 29% of 18-24 year-olds recognize the principle of a 'duty to give money', only 17% of those aged over 50 share that opinion.

However, the same percentage of 18-24 year olds (29%) also say the opposite: that it is not up to them to give their own money to the poor in developing countries. And this refusal to accept the principle of a 'duty' rises again with age, to reach 47% in those over 50.

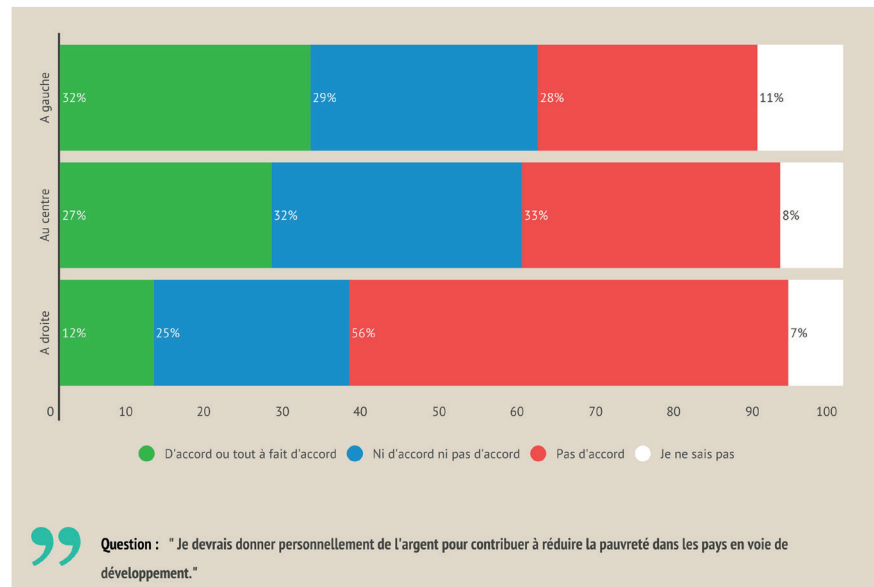
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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

## PERSONAL SOLIDARITY WITH POOR COUNTRIES: A REPRESENTATIVE VALUE OF LEFT-WING VOTERS

- ◆ Political preference is a major factor in the different views on the issue of a 'duty' of personal generosity.
- ◆ Centre voters' views are very clearly more closely aligned to left-wing voters' than to right-wing voters' answers on this question.

### A DUTY OF SOLIDARITY OR A DUTY OF GENEROSITY?



32% of left-wing voters think there is a 'duty' to give money to developing countries, compared to only 12% for right-wing voters.

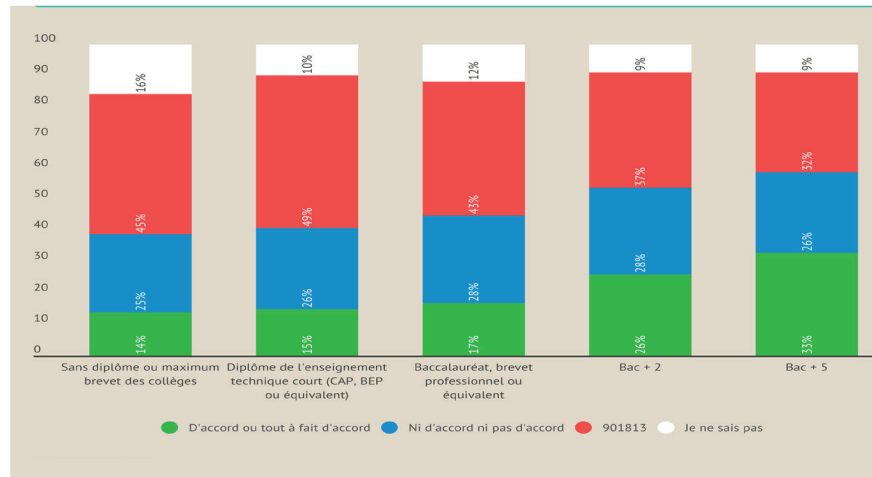
And even though 28% of left-wing voters disagree, refusing to accept the idea of duty in personal giving, the percentage of this refusal is almost double for the right-wing voter respondents [56%].

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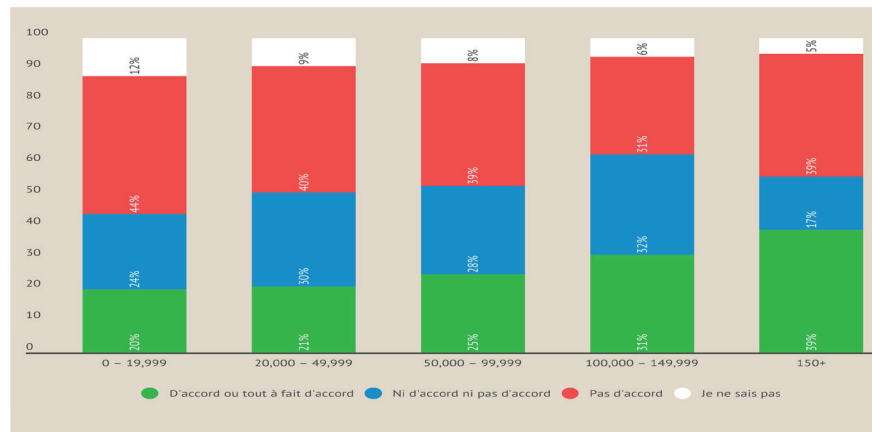
Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

# A LINEAR PROGRESSION OF A 'DUTY OF GENEROSITY' WITH THE LEVEL OF STUDIES AND INCOME

Proportionally, there is a link between the level of education and the acceptance of a duty to give to developing countries: 29% of people with college or degree qualifications agree, compared to 15% for people with school-leaver level vocational or technical qualifications. The same link is found when comparing those who do not believe that they should have to give personally to tackle global poverty.



## 'A DUTY TO GIVE' AND 'AN ABILITY TO GIVE'



Beyond a question of morality or citizenship, possibly linked to the level of education, the 'duty to give' becomes intimately linked to the 'ability to give'.

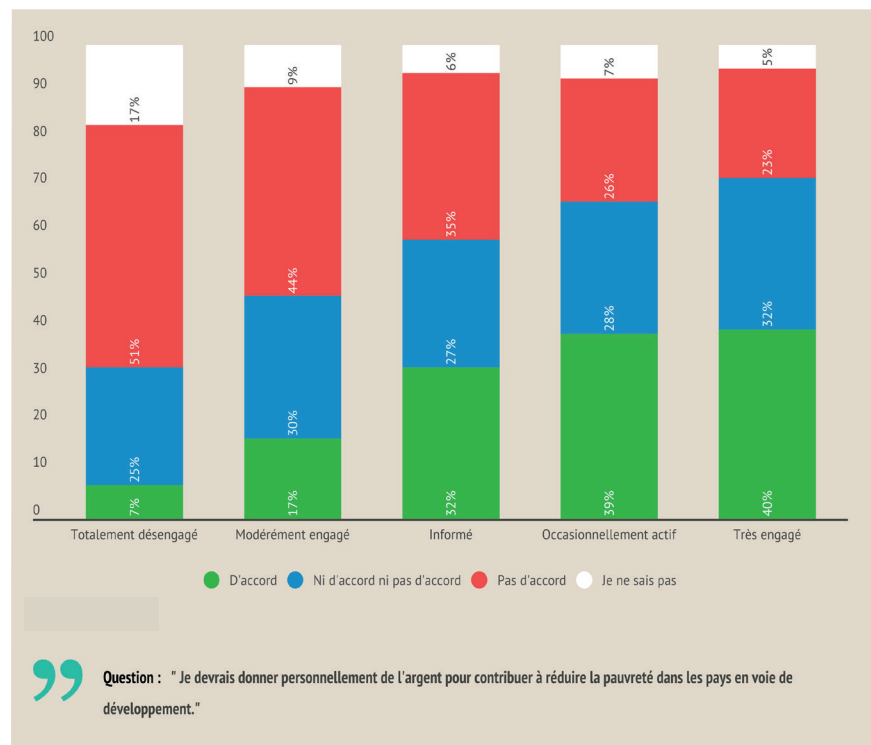
In contrast to commonly-held beliefs about generosity to poor people, the duty of generosity - at least for developing countries - grows with income. For example, 39% of those with income higher than 150.000 €/year accept the idea of a 'duty', compared to 21% of those earning less than 50.000 €/year. The percentage of those who *oppose* the principle of a duty, however, isn't quite so linear. It is the middle category of the highest incomes (100.000-150.000 €/year) who are the least resistant to the principle of a duty (31%), in comparison with those who earn less than 20.000 €/year (44%) or more than 150.000 €/year (39%).

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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)



## THE IMPACT OF PERSONAL INVOLVEMENT ON THE IDEA OF THE DUTY OF INDIVIDUAL SOLIDARITY

The duty of individual solidarity toward developing countries is recognized by five times as many people in the category of those already very involved or committed on international solidarity questions than those who are not at all involved or committed on these issues: 39% compared to only 7%, respectively.



In this way civil engagement on international solidarity is not just an effort to bring the issue to the attention of the authorities, but also a commitment which results in individual effort.

However, it is worth noting even so that 26% of those who are 'occasionally active' and 23% of those who are 'very engaged' on international solidarity issues do not agree with the idea of a duty for individual solidarity toward poor countries.

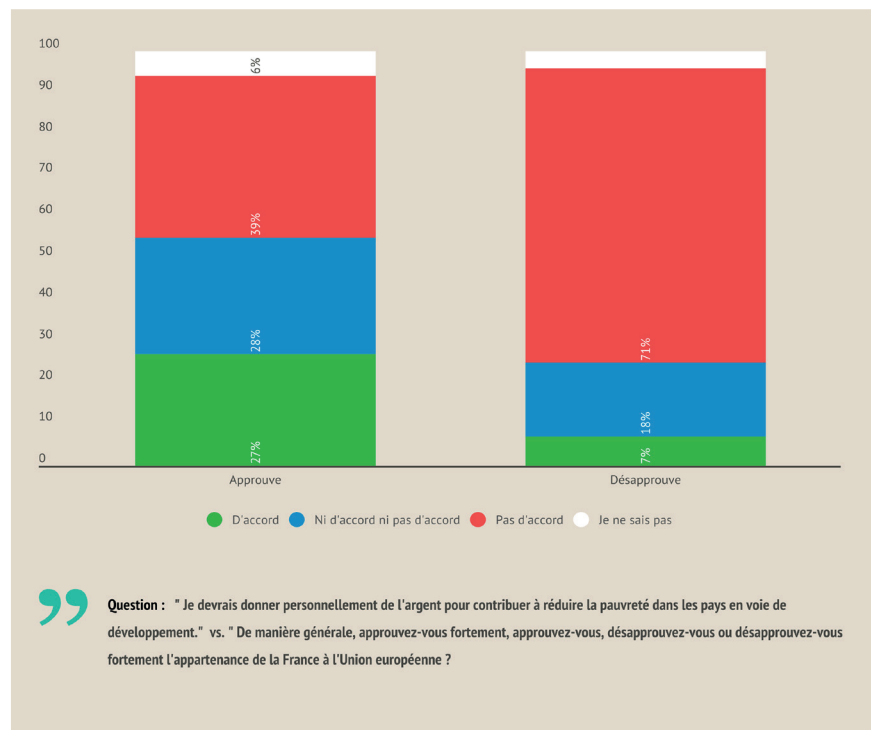
Nb: the level of civil engagement is measured from behaviors supporting the fight against poverty, such as signing petitions, voting, donating funds, public mobilisation (marches, protests), lobbying policy-makers, volunteering, or sharing information (notably on social media).

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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

## THE STRONG LINK BETWEEN A PRO-EUROPEAN FEELING AND A DUTY OF INDIVIDUAL GENEROSITY TOWARD POOR COUNTRIES

Recognition of the validity of a 'duty' of individual generosity toward poor countries is clearly linked to support for France's EU membership.

### THE INFLUENCE OF BORDERS AND TERRITORY ON GLOBAL VIEWS



In this way, 27% of those who support France's membership of the EU agree with the idea of a 'duty' to give, compared to only 7% of 'nationalists'.

Once again, we see that opinions about international solidarity settle along a fault line of those who seem to favor a withdrawal along national or regional lines, and those who adopt an outward-looking view of the world.

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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

## 5. EQUAL OPPORTUNITY FOR ALL: A COMMON PRINCIPLE?

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**QUESTION ASKED:  
'IT IS IMPORTANT THAT EVERY PERSON IN THE  
WORLD SHOULD BE TREATED EQUALLY. EVERYONE  
SHOULD HAVE EQUAL OPPORTUNITIES IN LIFE' DO  
YOU AGREE?**

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### SUMMARY

This question allows us to examine what people think about the principal of equal opportunity in life, defined here as a generic statement about the ability for everyone to 'live a good life'.

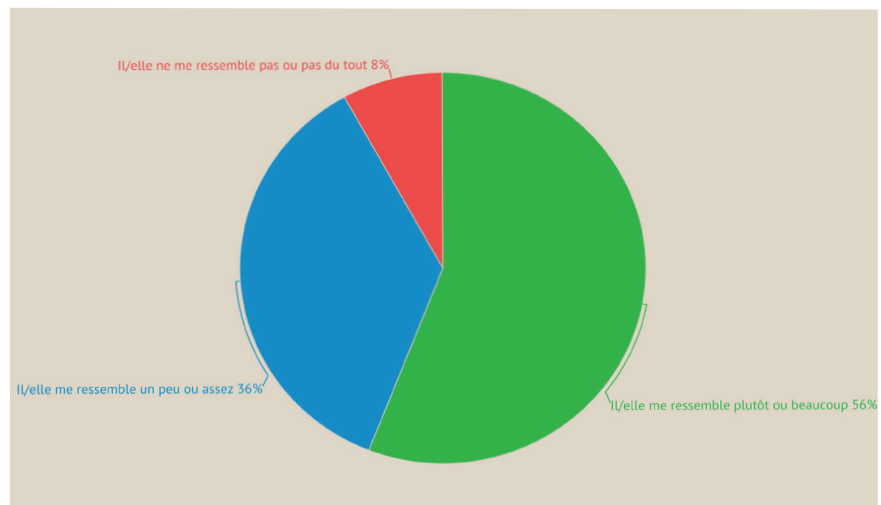
It is a question which sheds some light on one of the values inherent to the republican French culture: equality (*'l'égalité'*).

As originally asked in French, the question seeks to ascertain how much the respondent identifies personally with, or feels close to, someone who believes that everyone has the right to equal opportunity.

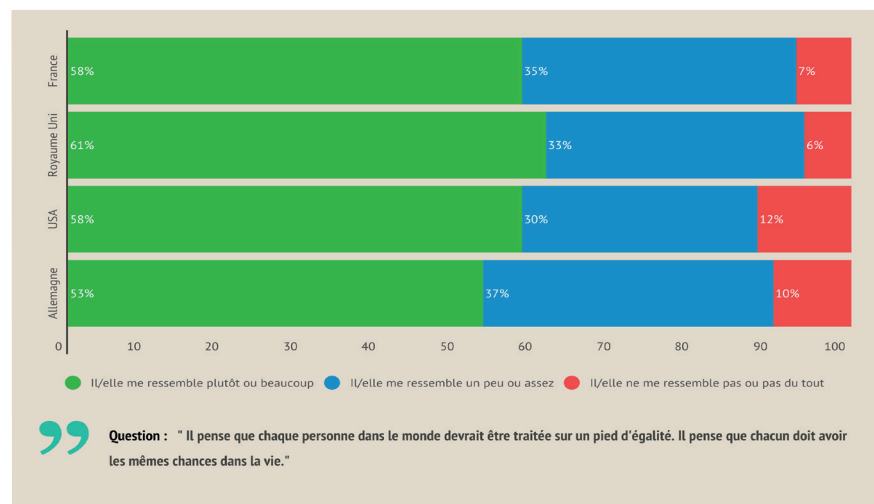
As it happens, this technique of identification/non-identification with a principle of equality, which is deliberately vague, produces relatively positive answers from respondents, regardless of factors such as age, gender, income, political leaning, etc.

## UNIVERSAL SUPPORT FOR EQUALITY OF OPPORTUNITY FOR EVERYONE, EVERYWHERE

- ◆ The idea of equality between individuals, all over the world, receives widespread support from all French people.
- ◆ Over 80% of respondents agree that everyone should be treated the same, and have the same opportunities in life.
- ◆ Just as factors such as income or level of education are not significant, neither is there any particular influence of gender on answers. However we do observe a small variance according to age, with a slight dip in the 25-34 age category, before support rises once more with those aged 35 years and above.



### A VIEW SHARED BY RESPONDENTS IN FRANCE, GERMANY, THE UK AND THE US

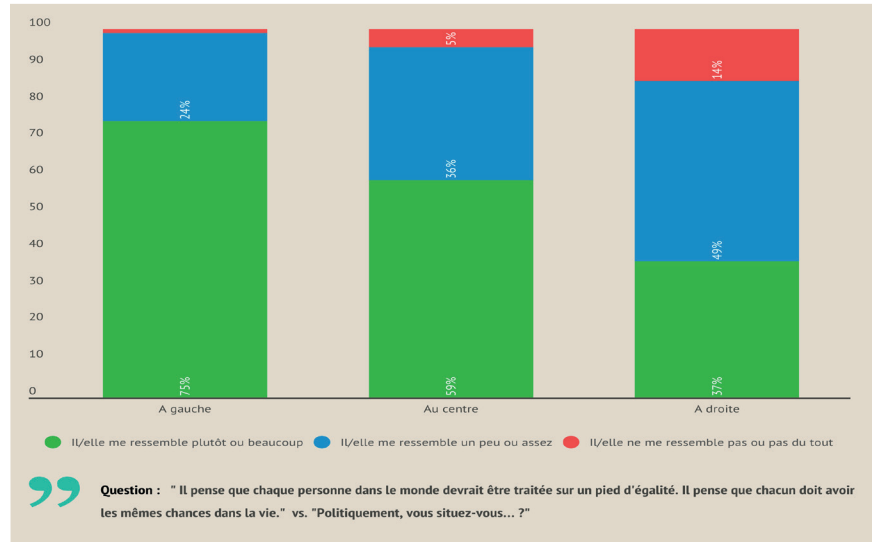


These results originate from answers given by 6202 respondents (top graph) and 6034 personnes (bottom graph) selected via the quota method and questioned on line between 9 May - 7 June 2017 (top graph) and between 10-28 November 2016 (bottom graph) by YouGov. The error margin is  $\pm 2\%$ . This data is the result of a comparative study conducted by Jennifer van Heerde-Hudson and Paolo Morini, researchers at the UCL. The project was financed by the Bill & Melinda Gates Foundation. Source : [www.ucl.ac.uk](http://www.ucl.ac.uk)

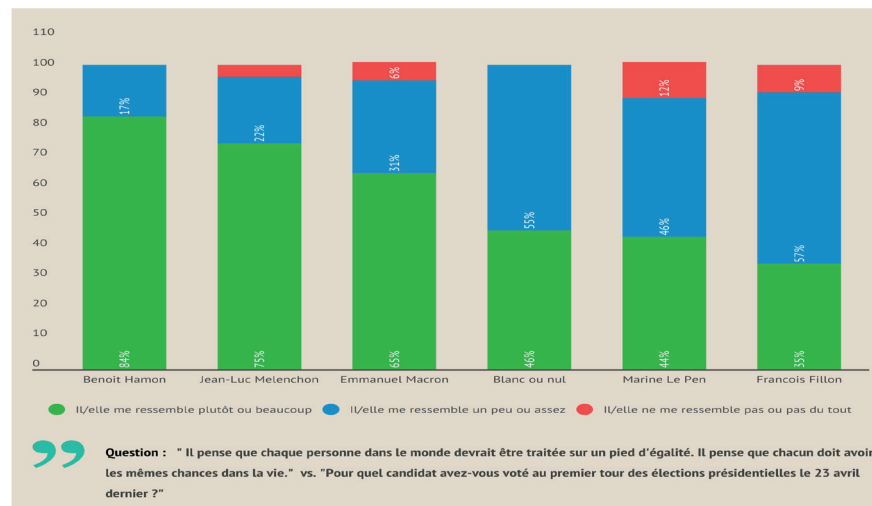
Given the high levels of support for the principle of equality in France, it was important to compare this result to other countries surveyed by the AAT. The comparison shows clearly that France is no exception: the principle of equality has similar levels of support in Germany, the UK and the US.

# EQUAL OPPORTUNITY : A TRADITIONAL VALUE FOR THE LEFT?

- ◆ 75% of left-wing voters and 59% of centre-voters say that they agree or strongly agree with the principle of equality everywhere in the world, against 37% of right-wing voters.
- ◆ However, if we look at the total across all categories of agreement (a little, mostly, quite a lot, strongly), 86% of right-wing voters support the principle of equality for all.



## SUPPORT FOR EQUALITY OF OPPORTUNITY ACCORDING TO 1ST ROUND VOTING IN THE FRENCH 2017 PRESIDENTIAL ELECTION



The candidate chosen in the first round of the election appears as a significant factor in respondents' support for the principle of equal opportunity for everyone. Those who voted for (Socialist Party candidate) Benoit Hamon have the highest rates for the equality principle (84%), followed by voters of (far left party candidate) Jean-Luc Mélenchon (75%).

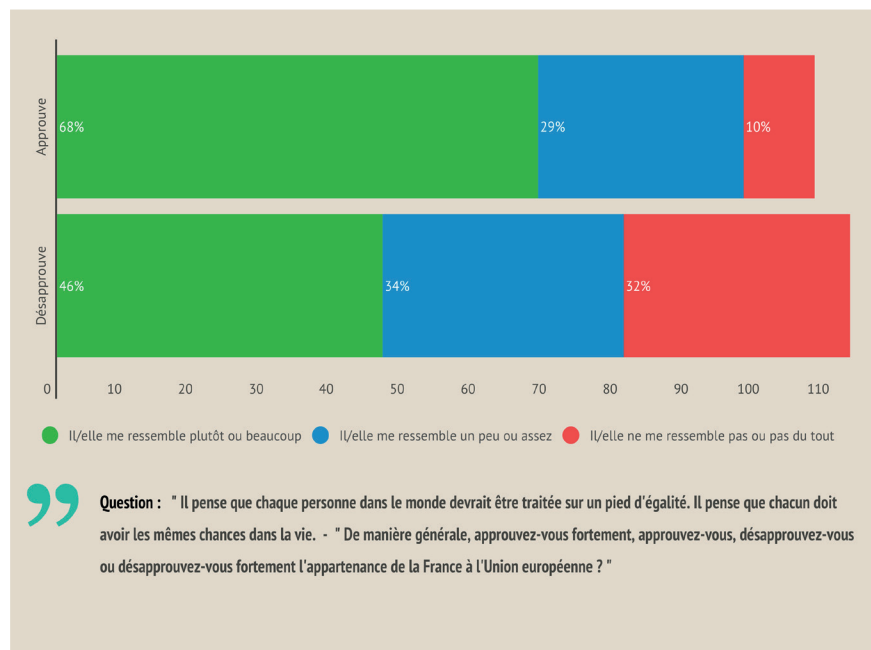
Those who voted for (centrist party) En Marche are once more closer in affiliation to left-wing voters, with 65% supporting equal opportunity, compared to right-wing voters supporting (Republican party candidate) François Fillon (35%) or (far right candidate) Marine Le Pen (44%).

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## APPLYING EQUALITY OF OPPORTUNITY TO EVERYONE, EVERYWHERE: AN UNEXPECTED LINK WITH SUPPORT FOR FRANCE'S EU MEMBERSHIP

- ◆ Support for equality of opportunity is strongly correlated to support for French membership of the European Union.
- ◆ This is also the biggest factor in determining opinions on equality between all individuals all over the world.

### VIEWS ACCORDING TO AN A PERCEPTION OF AN 'OPEN' OR 'CLOSED' WORLD



It seems from the data as if supporting the principle of equality is directly linked to whether respondents see the world as 'open' or 'closed'.

Opinions appear to be divided on international solidarity in this way: on one side, we seem to find those who are aware and informed about global issues. These people are receptive to any statement presupposing a global and interconnected world.

On the other side, we find those who see the world as composed of nation states, and whose focus is on France and French issues. This prevents them from thinking about equality as a global principle. For these people, statements about equal opportunity for everyone, everywhere, are harder to visualise and support.

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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

## 6. IS THERE A PRIORITY BETWEEN POVERTY AT HOME, AND POVERTY ELSEWHERE?

**QUESTION ASKED:  
'HELPING A FOREIGN PERSON IN NEED IS JUST AS  
IMPORTANT AS HELPING SOMEONE IN NEED FROM  
MY OWN COUNTRY.'  
DO YOU AGREE?**

### SUMMARY

This question aims to examine whether there is any 'hierarchy' in the fight against poverty, in particular whether individual support for solidarity might depend on the nationality or location of the poor person being helped.

Formulated in this way, the question reveals opinions which are frequently observed elsewhere, notably in focus groups, that France should first look after 'its own poor' before worrying about 'the poor elsewhere'.

The question does not specify whether the 'foreigner' is in France, or in a different country. But the question does frame and question a certain 'national preference' when it comes to helping the poor.

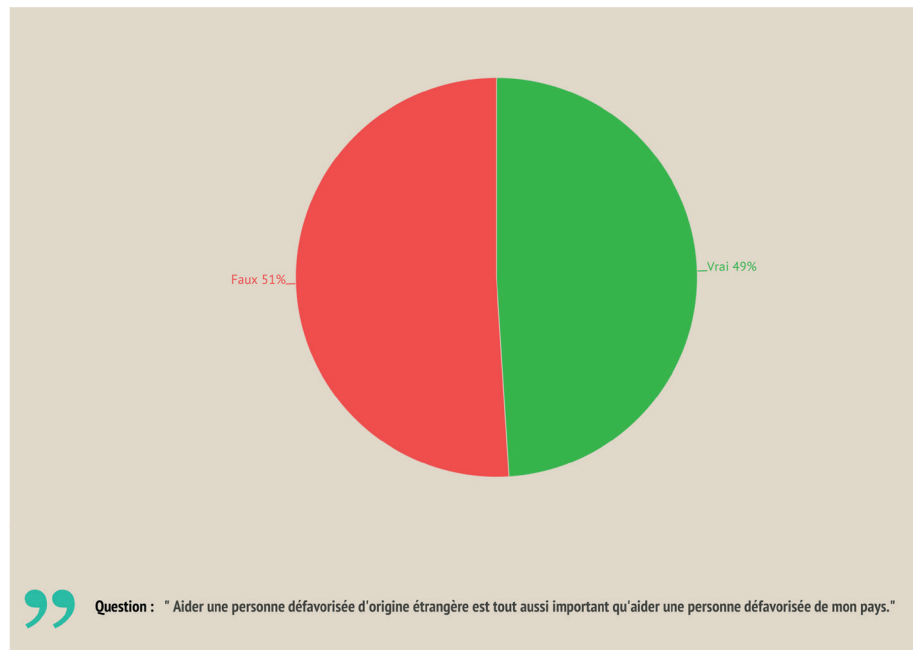
The distinction was included deliberately in the question, in order to test resistance to catch-phrases such as 'charity starts at home' or 'we can't solve everyone's problems' or 'one must put one's own house in order first'.

It is through the prism of this recurring distinction in mind, thus, that we examine the answers given.

## EQUALLY DIVIDED OPINIONS ON POVERTY AT HOME VS. POVERTY ELSEWHERE

- ◆ Opinions are equally divided over whether it is just as important to help a foreign person as it is to help a person in need in France.
- ◆ Gender is not a significant factor for respondents, and neither is age. The only factors which appear to have a slight influence are levels of income and education.

### A SLIGHT INFLUENCE ON OPINION ACCORDING TO INCOME OR EDUCATION LEVELS



Thus the level of education has a slight influence on responses when it comes to prioritizing intervention according to someone's origins.

However, it is worth noting that it is those respondents with the highest levels of education who have the most equal split in opinion.

In contrast, the higher the income, the more likely it is for the respondent to consider that a poor person should receive the same support, regardless of their origins or location.

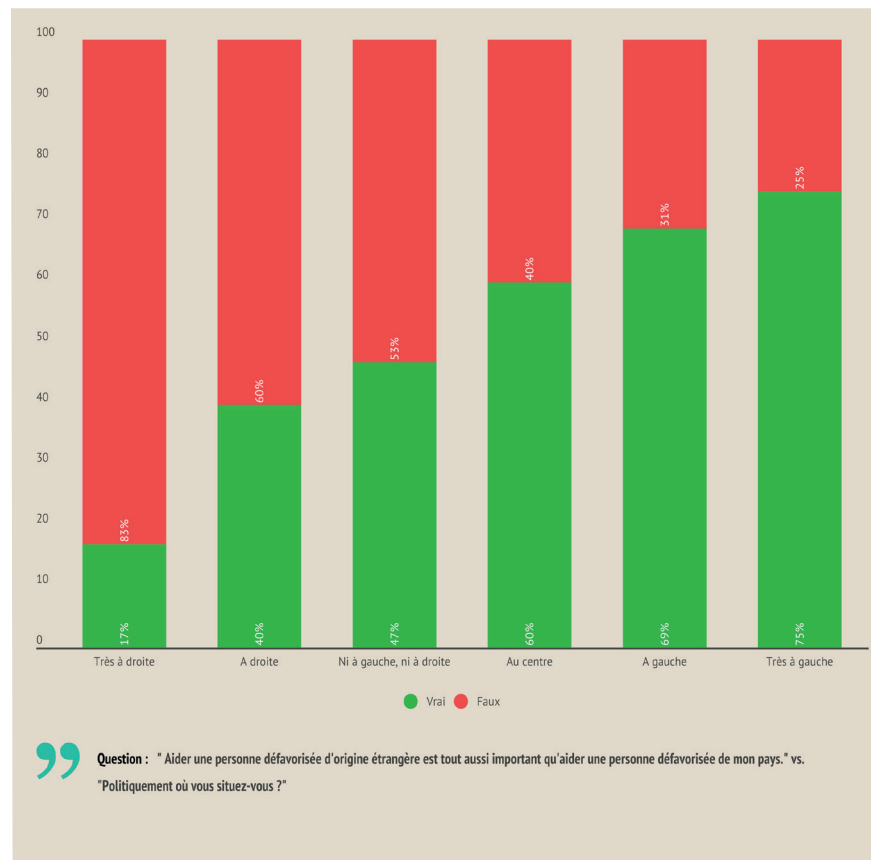
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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)



## THE INFLUENCE OF POLITICAL PREFERENCE

Political views appear as a definite determining factor in a 'national preference' for helping people in situations of poverty.

### DIAMETRICALLY OPPOSED VIEWS FOR LEFT-WING AND RIGHT-WING VOTERS IN TERMS OF A 'NATIONAL PREFERENCE' FOR HELPING THE POOR



Between the left and the right, there is clearly a difference in prioritization capturing notions of borders or citizenship in formulating a view that charity for the poor is above all linked to nationality or geographic location of the recipient(s).

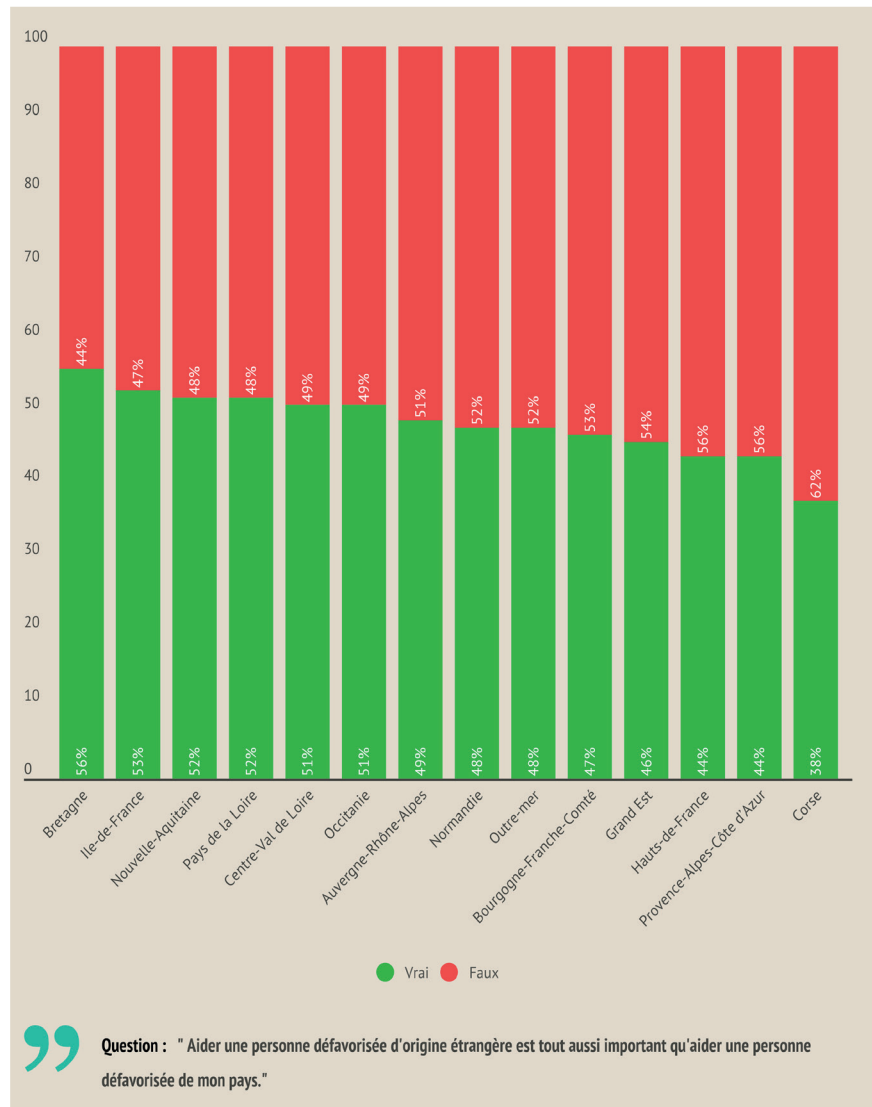
It is rare to see such a perfectly linear relationship between two variables, and therefore worth pointing: political preference and 'national preference' in supporting the poor appear to be intrinsically linked.

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# REGIONAL ASSESSMENT, OR AN EXAMINATION OF THE FAR-RIGHT VOTE IN THE 2017 PRESIDENTIAL ELECTIONS IN FRANCE

The geographic breakdown of opinions on this question follows that of the Presidential election in 2017, between the different regions of France which voted for the far-right party le Front National, whose programme promoted a 'national preference'. These far-right voting regions were: Corsica, Provence-Alpes-Côte d'Azur, Hauts-de-France and the Grand Est.

## SUPERIMPOSING THE FAR-RIGHT VOTE WITH THE IDEA OF A 'NATIONAL PREFERENCE' FOR SUPPORTING THE POOR

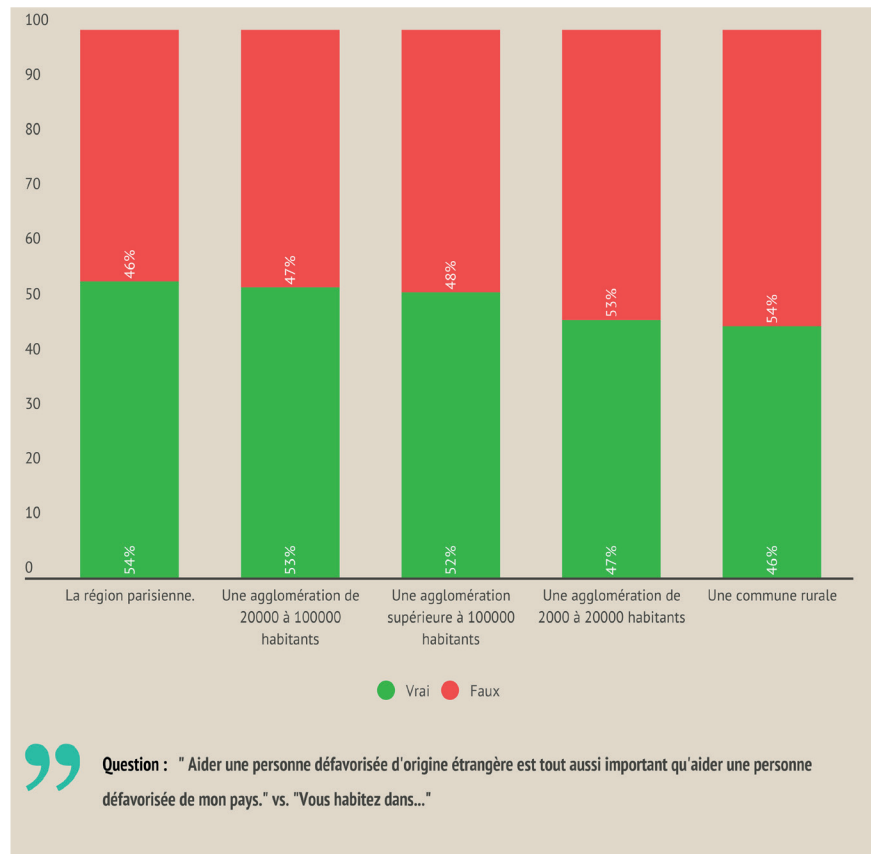


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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

## IS THERE A DIFFERENCE BETWEEN RURAL AND URBAN FRANCE FOR A 'NATIONAL PREFERENCE' ON POVERTY?

### THE INFLUENCE OF URBAN DWELLING: READING THE RESULTS WITH PRECAUTION



Looking at this graph, it would seem as if rural dwelling is a clear factor for a 'national preference' over support for the poor, and urban dwelling an indicator of a more universal treatment for poor people at home and abroad.

However, this conclusion may be too hasty. As we have already seen, those of higher socioeconomic capital (education and income) are overrepresented in urban locations, and it is this category of people who also have greater awareness for international solidarity issues.

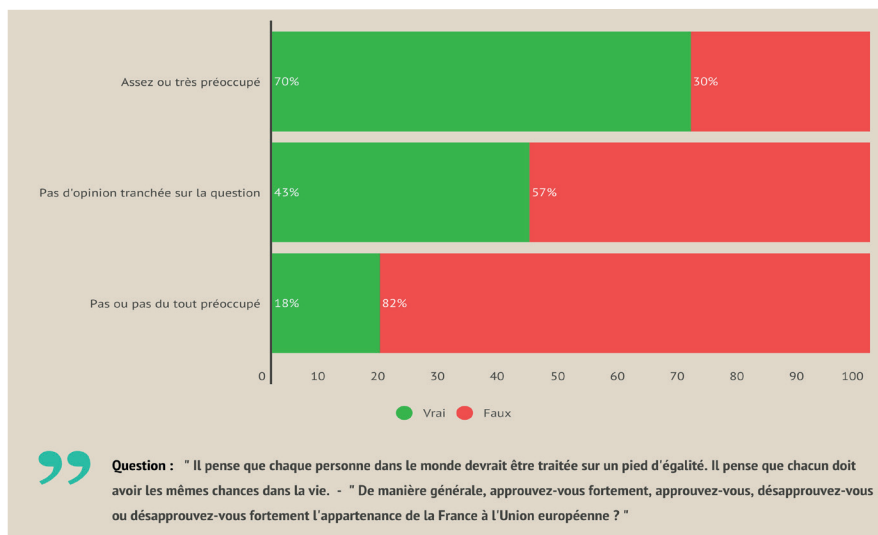
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Source: [www.ucl.ac.uk](http://www.ucl.ac.uk)

# THE INFLUENCE OF 'NATIONAL PREFERENCE' VIEWS ON GOVERNMENT ACTION ON POVERTY

Fairly logically, there is a correlation between those who think that the government is already doing too much for poor countries, and those who think that helping a foreign person is not as important as helping a poor person in France.



## THE LINK WITH LEVELS OF PERSONAL CONCERN ABOUT POVERTY



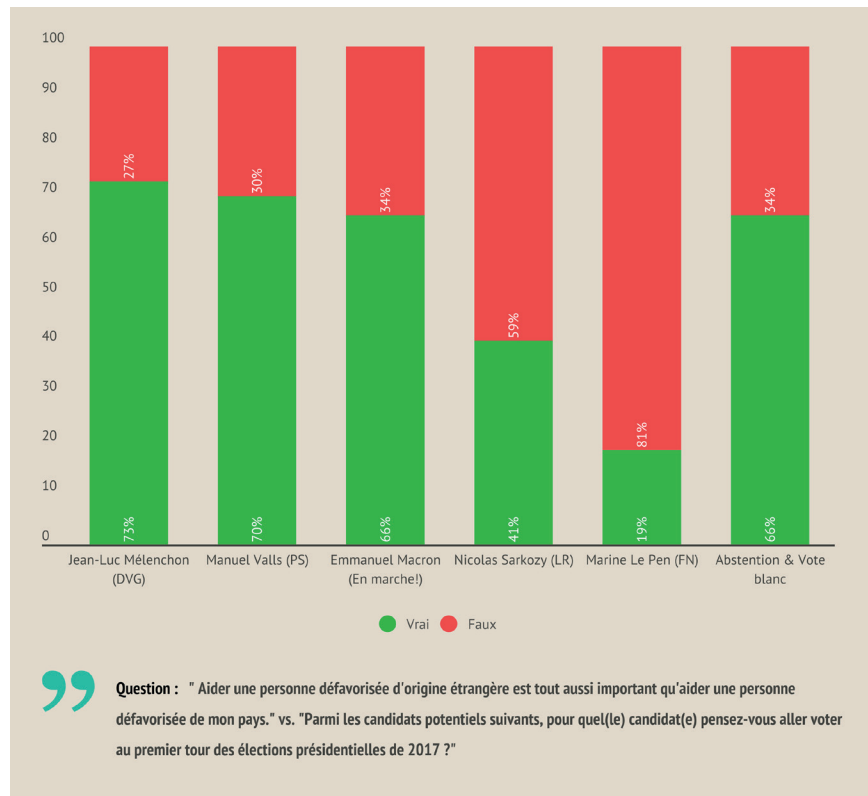
- ◆ 70% of those who say that support for the poor should not be conditioned to nationality or location are also those who say they are concerned about global poverty.
- ◆ And in contrast, 82% of those who think that helping a poor person of foreign nationality isn't as important as helping the poor at home are those who also say they are not concerned by global poverty.

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## POLITICAL VIEWS AND AN OPEN SUPPORT FOR THE 'NATIONAL PREFERENCE'

- ◆ There is a very clear division according to political opinion about whether or not there is a difference in helping a poor person according to their nationality or location.
- ◆ As the party which has actively promoted the idea of a national preference, voters for the Front National (far-right) party stand out in particular on this question.

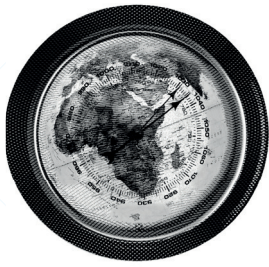
### SUPPORT FOR THE NATIONAL PREFERENCE MAPPED AGAINST VOTING INTENTIONS FOR THE 2017 PRESIDENTIAL ELECTIONS



In general, the idea that poverty should be treated equally whether in France or abroad remains an indicator of a left-wing political preference.

However, it is worth noting that voters for Emmanuel Macron (centre) are once again closer to sharing this position and value with left-wing voters, unlike those who did not vote, or who spoiled their vote.

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## THE INTERNATIONAL DEVELOPMENT BAROMETER

From data provided by the Aid Attitudes Tracker (AAT) survey, our International Development Barometer aims to provide resources and data for awareness-raising, advocacy, fundraising and communication campaigns for the development community.

The AAT is a qualitative and quantitative survey carried out twice a year since 2013 to measure attitudes of the general public on aid in France, Germany, the UK and the US.

The AAT survey is conducted in such a way that it allows an analysis of behavior and engagement of citizens on international development, as well as tracking the evolution of those views and behaviors over time. The survey contains 120 questions, of which a dozen or so are fielded from partner organisations interested in specific angles. The sample is of 6000 people representative of the French population (quota method), who are questioned on line. The error margin is +/- 2%.

80% of the sample is retained between surveys. The International Development Barometer therefore provides a unique way of analysing attitudes over time.

The AAT project is financed by the Bill & Melinda Gates Foundation. The analysis and methodology are carried out by the opinion poll institute YouGov, under the supervision of a team led by researchers Jennifer Hudson (University College London) and David Hudson (University of Birmingham). The data produced are available to all (Open data) in order to inform organisations with their strategic decisions.

In the UK, DFID, BOND, Comic Relief, Oxfam, One, Save the Children, VSO and the Bill & Melinda Gates Foundation are partners of the tool.

In France, [Focus 2030](#) runs the project, in the aim of supporting the French development community in broadening the audience and support for international solidarity issues. Focus 2030's mission is to support communication, mobilization and advocacy work for international development actors, working towards the achievement of the Sustainable Development Goals.

Focus 2030 works in France with a variety of partners and recipients for the International Development Barometer: NGOs, international organizations, think tanks, and government ministries or agencies.

More information is available here about the AAT project: <http://www.ucl.ac.uk/political-science/research/projects/aid-attitudes-tracker>

**If you would like access or to reproduce any of the data in the Barometer for International Development, please contact Fabrice Ferrier, Director of Focus 2030, at:**

[fabrice@focus2030.org](mailto:fabrice@focus2030.org)