

Values & Frames

DOCHAS
2nd June 2011

1. The problem

2. Values

3. Frames

4. Implications

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4. Implications

the problem (in the UK?)

Losing public debate on global social justice

- Multiple, longitudinal measures
- “uninterested and uninformed”

Public stuck in 1985 “Live Aid legacy” frame for poverty

- Powerful giver/grateful receiver
- Nothing’s really changed since Live Aid

the problem (in the UK?)

NGOs in “protest business” mode

- Supporters not members, at arms length
- Heavy focus on high volume, low-value, ‘shallow’ support
- Deeply conflicted practice frames & values

The cost of recruiting and retaining financial supporters is increasing annually. The pool of supporters is static or shrinking

Conditions for transformational change not present

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Values

Are the guiding principles of life

Transcend specific actions and situations

Influence our attitudes and behaviours

Serve as standards or criteria

Are abstract and rarely conscious

Schwartz, 1992 +

57 values.

Social power / Authority / Wealth / Preserving my public image / Social recognition / Successful / Capable /

Ambitious / Influential / Intelligent / Pleasure / Enjoying life / Self-indulgent / Daring / A varied life / An exciting life

/ Curious / Creativity / Freedom / Choosing own goals / Independent / Self-respect / Protecting the environment /

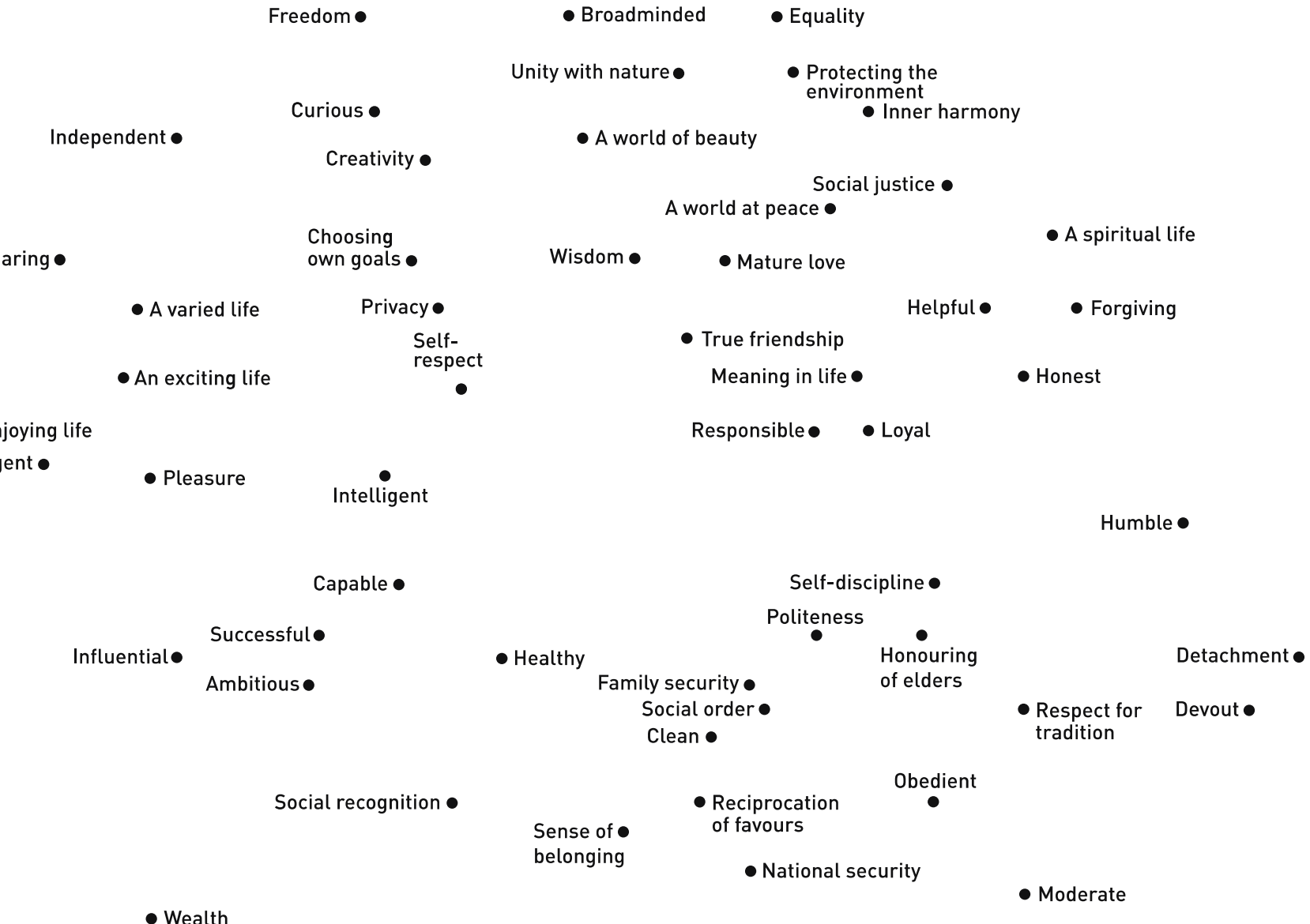
Unity with nature / A world of beauty / Broadminded / Social justice / Wisdom / Equality / A world at peace / Inner

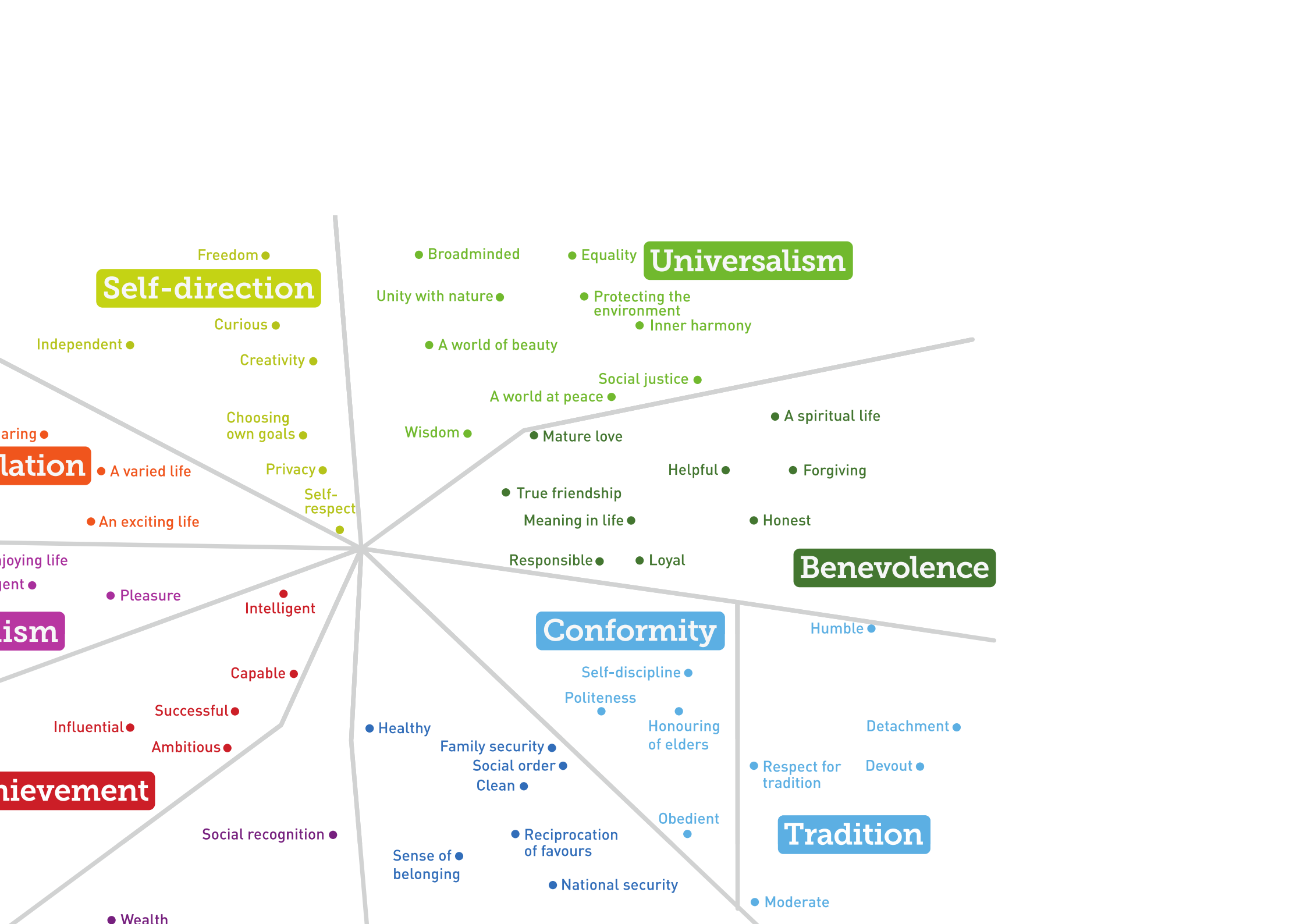
harmony / Helpful / Honest / Forgiving / Loyal / Responsible / A spiritual life / True friendship / Mature love /

Meaning in life / Accepting my portion in life / Devout / Humble / Respect for tradition / Moderate / Detachment /

Obedient / Honouring of parents and elders / Politeness / Self-discipline / Clean / National security/ Reciprocation

of favours / Social order / Family security / Sense of belonging / Healthy





Self-direction

- Freedom ●
- Curious ●
- Creativity ●
- Independent ●
- Choosing own goals ●
- Privacy ●
- Self-respect ●
- A varied life ●
- An exciting life ●

Universalism

- Broadminded ●
- Equality ●
- Unity with nature ●
- A world of beauty ●
- Social justice ●
- A world at peace ●
- Protecting the environment ●
- Inner harmony ●
- Wisdom ●
- Mature love ●
- True friendship ●
- Meaning in life ●
- Responsible ●
- Loyal ●
- Helpful ●
- Forgiven ●
- Honest ●
- A spiritual life ●

Benevolence

- Humble ●
- Detachment ●
- Devout ●
- Respect for tradition ●

Conformity

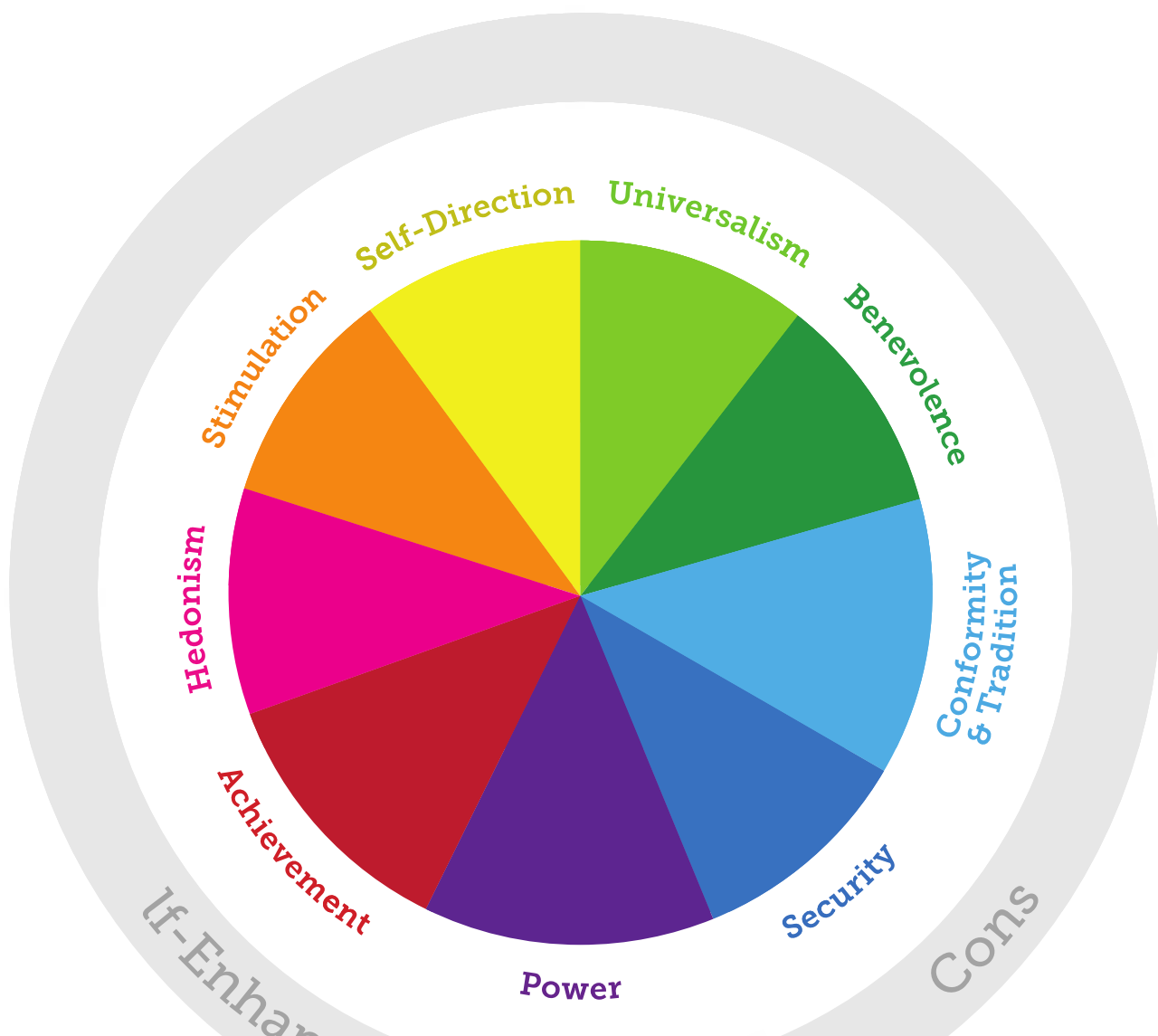
- Obedient ●
- National security ●
- Reciprocation of favours ●
- Sense of belonging ●
- Healthy ●
- Family security ●
- Social order ●
- Clean ●
- Honouring of elders ●
- Politeness ●
- Self-discipline ●

Tradition

- Moderate ●

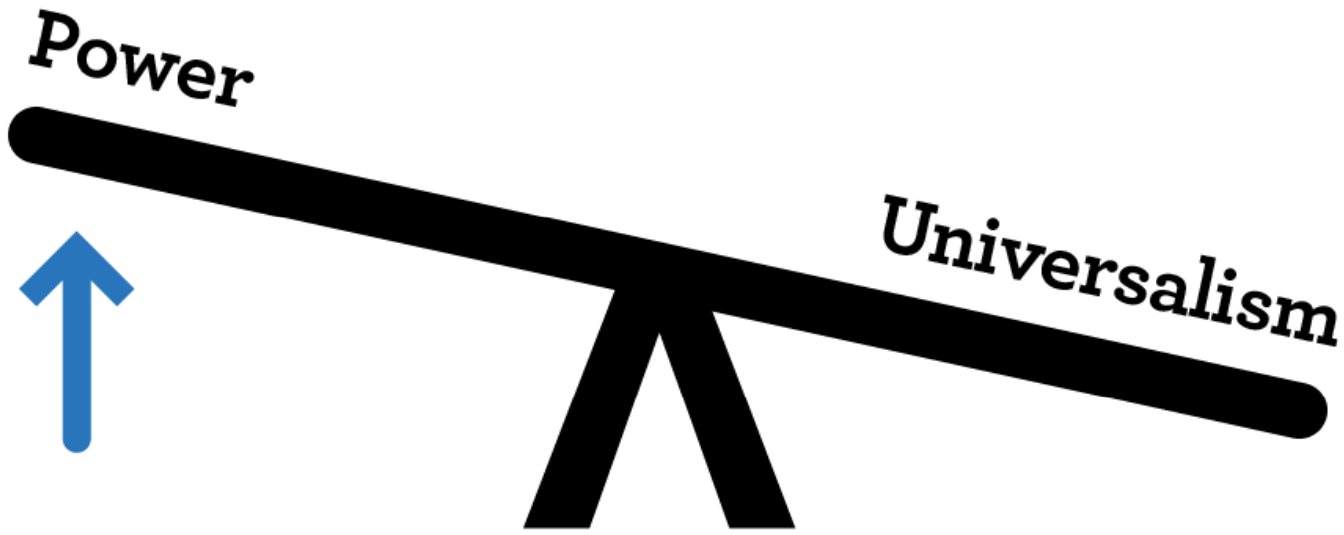
Achievement

- Wealth ●
- Social recognition ●
- Influential ●
- Successful ●
- Ambitious ●
- Capable ●
- Intelligent ●
- Pleasure ●
- Enjoying life ●



1 Seesaw

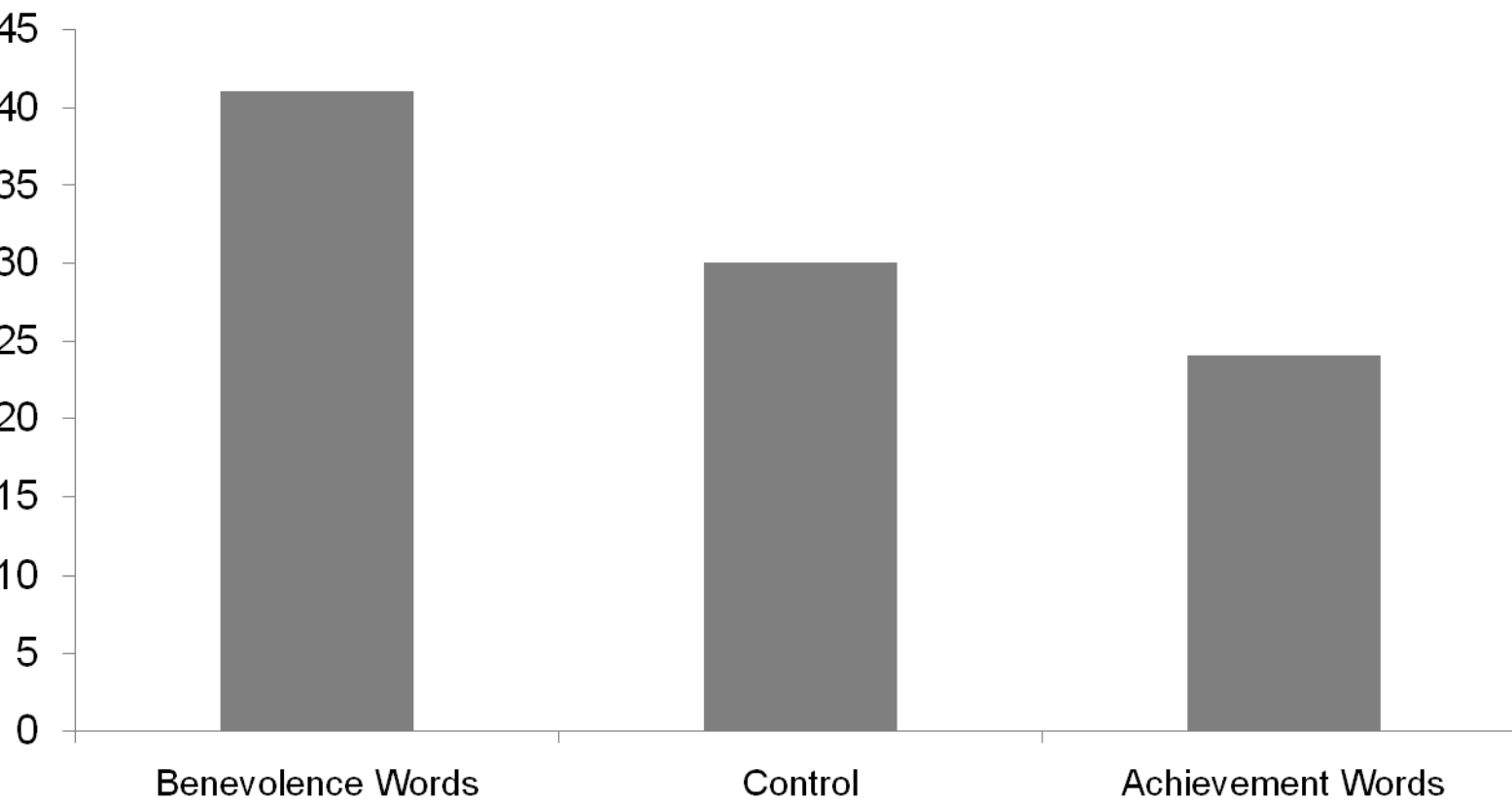
Activating one set of values suppresses values, attitudes and behaviours in conflict with those values.



Volunteering

Maio et al. (2009)

erred



2 Spill over

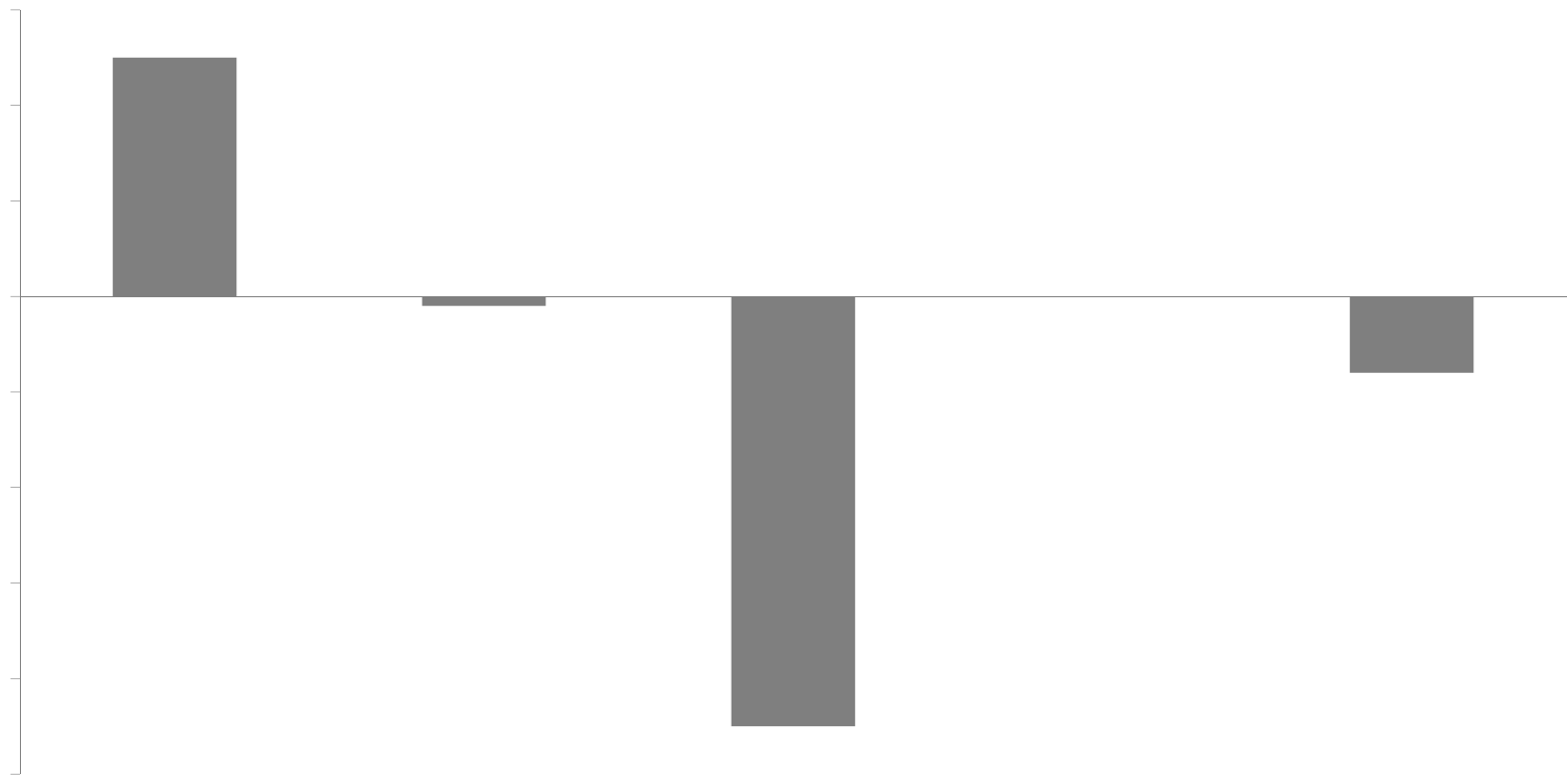
Activating one set of values supports and encourages values, attitudes and behaviours compatible with those values.



Ecological Footprint

Sheldon, Nichols & Kasser (2010)

Recommended footprints



Values

Are the guiding principles of life

Transcend specific actions and situations

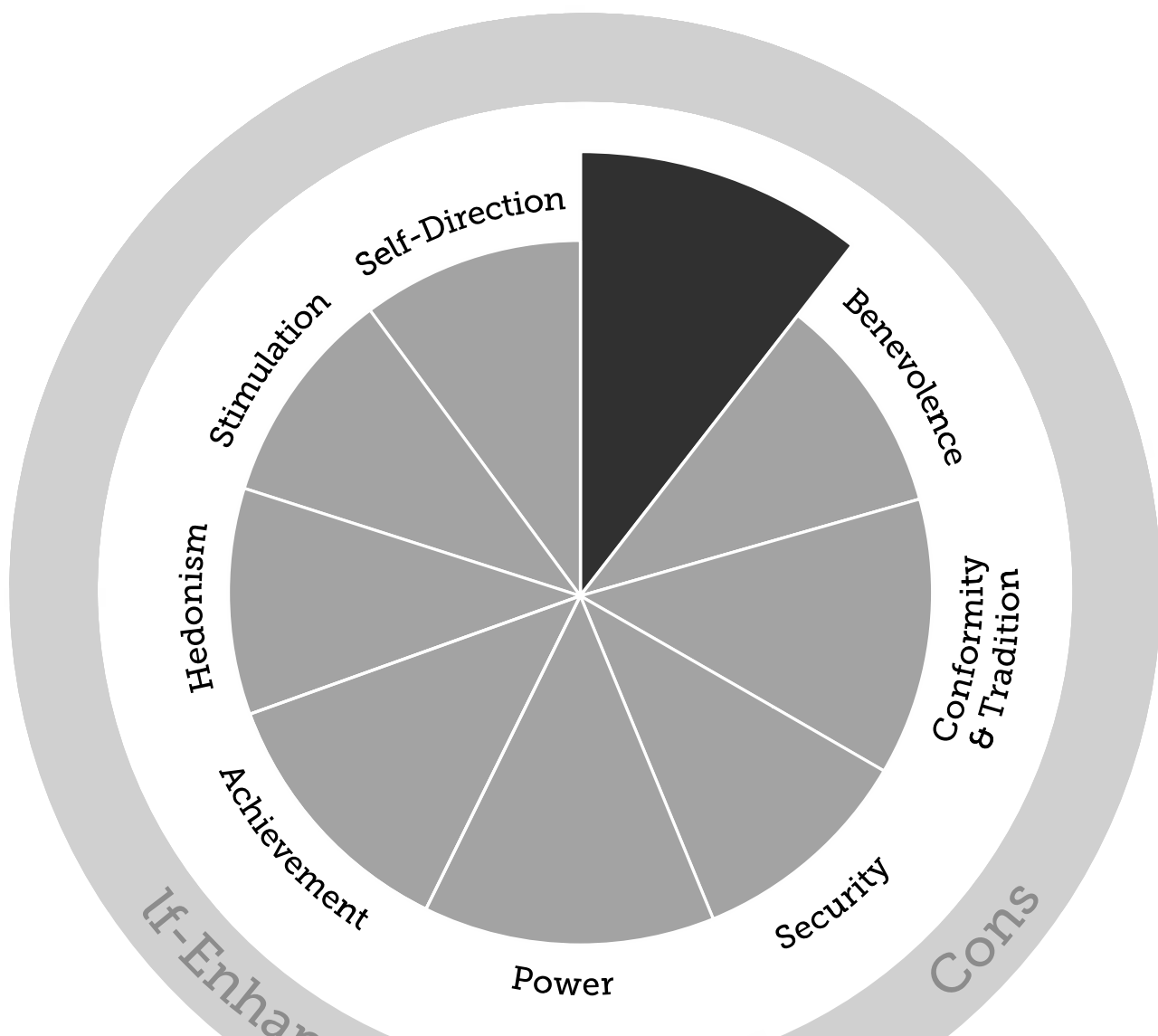
Influence our attitudes and behaviours

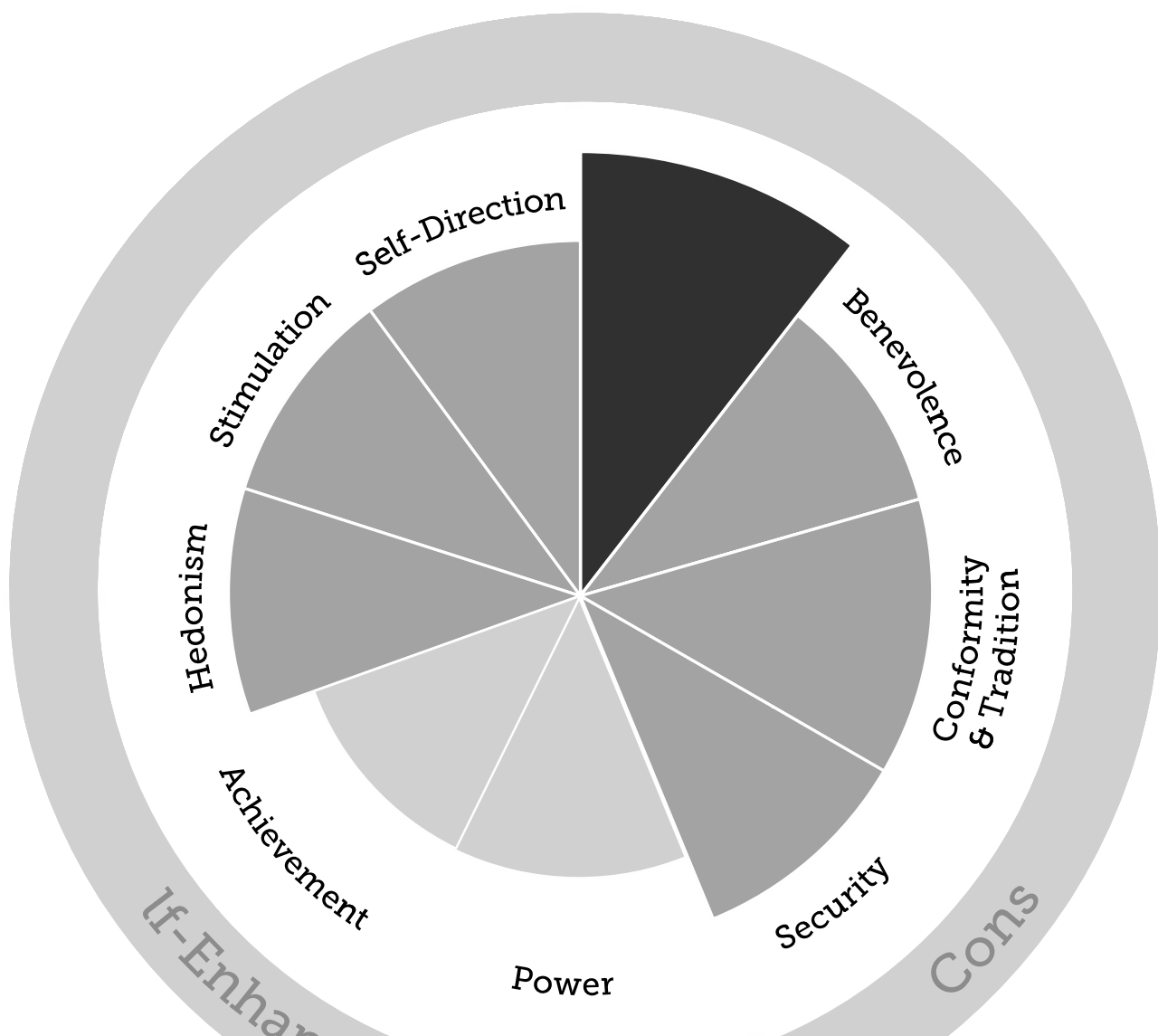
Serve as standards or criteria

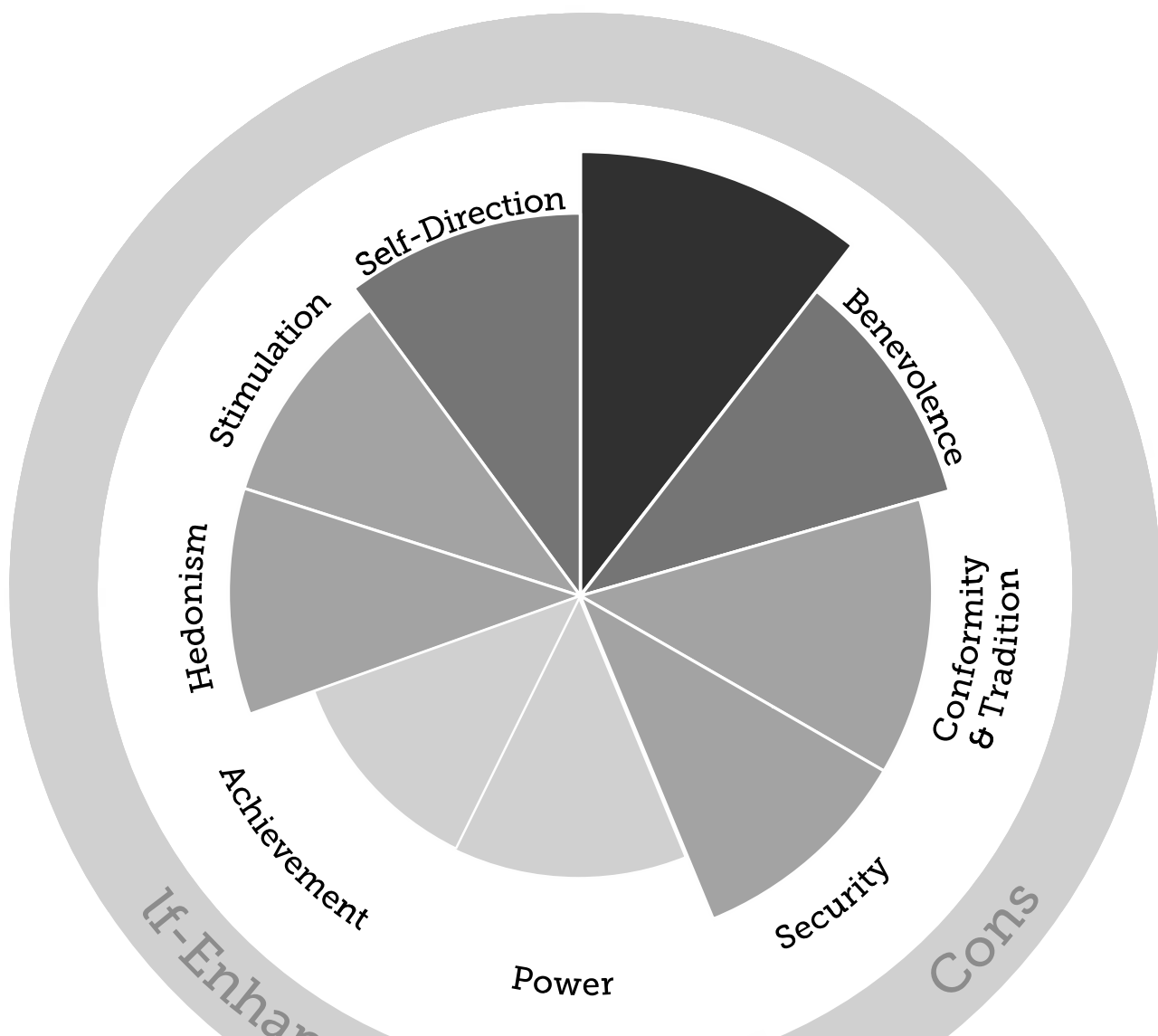
Are abstract and rarely conscious

Are dynamically related to each other

Repeated engagement strengthens values







**Repeated engagement
strengthens values**

Individual values

Self-enhancement values and social attitudes & behaviour

Less empathic Sheldon & Kasser (1995)

More Machiavellian (manipulative) McHoskey (1999)

Higher Social Dominance Orientation Duriez et al. (2007)

Higher racial and ethnic prejudice Ibid; Roets et al. (2006)

Higher anti-social behaviour Cohen & Cohen (1996); McHoskey (1999); Kasser & Ryan (1993)

Less cooperative, more competitive Sheldon et al. (2000)

National values

Kasser, 2011

0 wealthy nations.

After controlling for GDP, a general pattern was evident between self-enhancement values and:

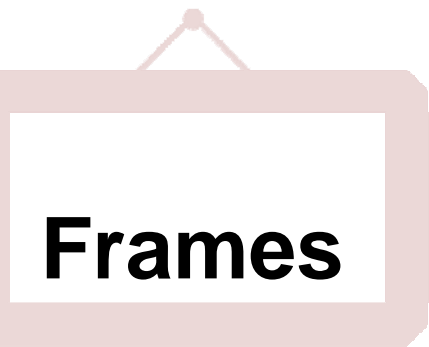
- Higher CO₂ emissions
- Lower Child well-being
- Lower paid maternity leave
- Higher advertising to children

1. The problem

2. Values

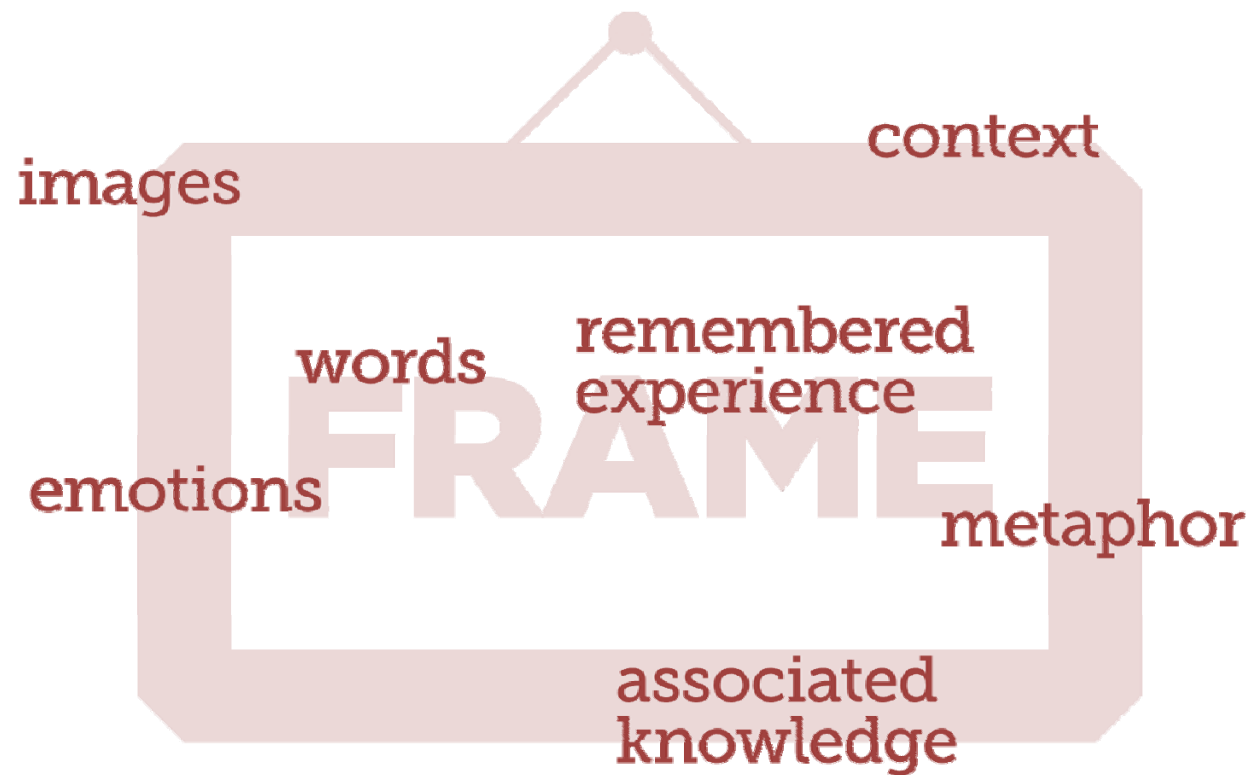
3. Frames

4. Implications



Chunks of factual and procedural knowledge

In dialogue with values





Frames

Shape thinking and responses

Every word evokes a frame.

Negating a frame evokes the frame.

Evoking a frame reinforces that frame.

Frames: what's implied

Public money vs. taxpayers' money

Healthy economy

Tax relief vs. tax cut

Bloated public sector

Frames: metaphor

Africa as basket case

Earth, our home



Deep frames

“These are the most basic frames that constitute a moral worldview or a political philosophy. Deep frames define one's overall ‘common sense’. Without deep frames there is nothing for surface frames to hang onto. Slogans do not make sense without the appropriate deep frames in place”

Lakoff, 2006:29

Moral order

Individual
interests

Shared
prosperity

Rational
actor

Elite
governance

Participatory
democracy

Human

Embodied
mind

Aid

Development

Charity/charities

Campaigns

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strategic implications

Adopt a “whole organisation” perspective

Nurture helpful values; promote positive frames

Challenge unhelpful values; break, weaken or replace inaccurate/toxic frames

Manage trade-offs, but see the big picture

Work together, and with others

practical implications

Change our surface frames e.g. replace 'aid'

Change what we measure e.g. discourse analysis

Evolve our campaigning models: much less clicktivism

Evolve our fundraising models: less churn, think retention

Changes in our organisation: less charity, more governance

Changes in our sector: less competition, more collaboration

Changes in engagement: fewer transactions, more transformational experiences

- 1 This is an anti-fundraising or anti-money approach
- 2 There can be no “MPH2” with this
- 3 We would need to accept short term loss of impact or income
- 4 We would be trying to change people (social engineering)
- 5 This is about good people/bad people, good values/bad values
- 6 Social marketing and frames & values are incompatible
- 7 We are not big enough to affect national values & frames

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6 Social marketing and frames & values are incompatible

7 We are not big enough to affect national values & frames

stop digging holes faster than we can fill them

re-fresh what is considered acceptable in UK culture
by strengthening pro-social values, through the use of
games theory

and, through this, foster the conditions to power the UK
to make its fullest possible contribution to global social
justice

the end