Abstracts: Values Impact Forum 2018

ABSTRACTS Values and the Socialisation of Children

Competitive Paper Sessions

Values and prosocial behaviour among primary school children (Joanne Sneddon, UWA)

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Do children's values relate to their prosocial behaviour? To answer this question, this study sampled 587 Australian children aged 5-12; the children reported their values and their prosocial behaviour was assessed by peer nominations. As hypothesized, prosocial behaviour was negatively correlated with self-enhancement values and positively correlated with self-transcendence and conservation values. In addition, age moderated the relations between values and prosocial behaviour. For younger children, a negative relationship was found between openness-to-change values and prosocial behaviour, but for older children, the relationship was significantly positive. A mirror image appeared for the interaction of age and conservation values. The results have implications for values, the development of individual characteristics and moral development.

Ngulluk Koolunga Ngulluk Koort (Our Children, Our Heart) Project (Brad Farrant & team, Telethon Kids Institute)

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The disparities between the health, mental health and wellbeing outcomes of Indigenous and non-Indigenous Australians are well documented. These are evident from the earliest stages of life, persist across the lifecourse, and have significant economic, social and personal costs. However, the figures are not able to inform us of why this is the case. Rather, these measures assess children against a set of understandings that are derived from a mainstream Western framework that reflects the values, capacities and expectations of that culture which in turn may be significantly different to that held by Aboriginal people. Similarly, much early child development policy, program and service design fails to understand or recognise the different ways Aboriginal families raise their children. To improve early childhood development outcomes, we need a culturally appropriate fit between the values, needs and expectations of Aboriginal parents, children and families and the resources and services that are available to them. The purpose of the Ngulluk Koolunga Ngulluk Koort (Our Children, Our Heart) project is to facilitate this by developing an enhanced understanding of early childhood development from an Aboriginal/Noongar perspective(s) and using this to develop changes to policy and practice that embed the strengths of Aboriginal/Noongar people and culture into early childhood development programs and services. The project is focussed on the Aboriginal/Noongar children and families of Perth and engages the community via nine Aboriginal Elder/Co-researchers who control and direct the project. We use participatory action research to identify Aboriginal/Noongar perspectives of early childhood development (what it takes for children to grow up strong and solid) for children under 5 years of age. The project was endorsed at a meeting of 51 Aboriginal Elders from around Perth in May 2016 and again at a meeting of 60 Elders in October 2017. We have conducted community forums across Perth along with focus groups and one-on-one interviews. Analysis of the associated qualitative research has identified a range of factors that are critical to Aboriginal/Noongar Koolunga (children) growing up strong and solid, as well as a range of factors that get in the way. In this talk we will discuss the project and the changes to policy and practice that have been identified to improve critical early life outcomes by increasing the fit between the values, needs and expectations of Aboriginal/Noongar parents, children and families and the resources and services that are available to them. We will also discuss how we are and will continue to engage with policy makers and service providers to bring these changes into reality.

Values development in adolescence: the role of perceived parenting (Kathryn Williams, AHSRI, UOW)

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Helping children and adolescents to learn, accept and spontaneously apply values is one of the key goals of socialisation. The current study explored the development of values among adolescents at a key transition point: leaving high school. We examined the extent to which values development was predicted by parental behaviours, operationally defined as perceived parenting styles in Year 7 and Year 12. We used longitudinal data from surveys of students at five Australian high schools to explore relationships between parenting styles and values development. Participants were young Australians from their first year of high school, who were followed over seven years to the end of their first post-school year. We expected authoritative parenting, which provides a combination of warmth, structure and autonomy, to be more strongly and positively linked with values development than other parenting styles considered less effective: authoritarian and permissive. Perceived parenting styles were measured via questionnaires in the first and final years of high school (Year 7 and Year 12). Approximately one year after participants had left school, they were asked to complete an online survey which included the Survey of Guiding Principles, a measure of the importance of a wide range of values, perceived pressure on those values, and success in enacting them. To test hypotheses relating to values contents, we allocated items to intrinsic and extrinsic categories. Overall, participants reported only small changes in what they valued, how pressured they felt and their success in enacting values from Grade 12 to the post-school measure. However, significant, positive changes in values were seen among participants who reported the highest levels of authoritative parenting. Grade 7 authoritative parenting predicted increasing importance of intrinsic values in early adulthood even after controlling for Grade 12 parenting. Both Grade 7 and Grade 12 authoritative parenting contributed to values development. In contrast, those who reported increasingly authoritarian (cold, controlling) parenting felt increasing pressure, particularly on extrinsic values. Findings suggest that parenting influences values development, even into late adolescence and early adulthood. Authoritarian parenting was associated with difficulties in valuing including feelings of pressure, whereas authoritative parenting was associated with healthy development and internalisation of values.

Competitive Paper Sessions

Travel and Values: new Australian evidence (Doina Olaru, UWA)

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Although travel attitudes, perceptions and lifestyle represent important determinants of travel decisions and have received considerable scholarly attention (Ben-Akiva et al., 2002; Fujii and Kitamura, 2003; Vredin Johansson et al., 2006; Van Acker et al., 2010; Van et al., 2014; Kroesen et al., 2017); the study of personal values and personality traits are yet to become mainstream in travel behaviour research. The scant literature published in this arena to date focusses more on leisure and holiday making, rather than daily travel decisions (William and Soutar, 2009; Li and Cai, 2012; Gardiner et al., 2012). Even the latest volumes of the Transportation Research Record publication (2664 to 2666), entitled "Travel Behavior and Values" loosely apply the term and are thin in addressing current value theory. This is seen as problematic, given its relevance for research and practice. Generally, the theory poses that attitudes are value expressive and accordingly, an individual evaluates the perceived fit between travel mode (her/his mode choice) and what is considered appropriate, given their central beliefs and attitudes towards travel and the natural and built environment. In other words, the mode choice is reflective of individual needs and constraints and consistent with values and attitudes; although there is recent evidence that the direction of causation may not be only from attitudes and values to behaviours, but also reversed (Kroesen et al., 2017). This study examines the link between values (or what an individual feels is essential in life) and travel behaviour, using an Australian panel, surveyed in 2017. Following descriptive statistics, we offer both correlational and cluster analysis to better understand the associations between values, attitudes and travel behaviour, and generate value profiles for homogeneous segments of the sample. The analysis also examines the differences in value, attitudes and travel descriptors across generations. The findings are expected to have a wide-reaching and complex impact, due to the mediation of attitudes and traveller trade-offs across mode attributes, which are key for policy-making. The paper concludes with recommendations for further research. For example, knowledge of personal values and attitudes of individuals who engage in certain behaviours, such as more active and green travel solutions, may provide vital information for designing bespoke interventions, suitable for various population groups.

Longevity risk aversion, financial risk aversion, values, and allocating assets in retirement (Paul Gerrans, UWA)

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Longevity risk is the risk that we will outlive our available assets and is a function of how long we live, as well as the size and performance, of our "assets". Longevity risk derives less from the otherwise positive outcome of living longer than expected and more from the reduced standard of living that may result. Milevsky and Huang (2011: 45) suggested longevity risk *aversion* (LRA) stems from "different attitudes toward the 'fear' of living longer than anticipated and possibly depleting their financial resources," which they argue is intertwined with, but different to, financial risk aversion. They note that, whereas the latter has been the subject of considerable literature, most notably within the consumption/savings life cycle model (Ando and Modigliani 1963; Modigliani and Brumberg 1954) and portfolio asset allocation models (Merton 1971; Samuelson 1969), the former has not. Milevsky and Huang (2011) incorporated LRA into a model of optimal retirement spending, absent investment risk and found increasing LRA reduces consumption rates, moderated by the level of pension/annuity income, which has a key role in their model. Financial products are available to manage longevity risk (e.g. lifetime annuities). The merit of annuities has long been established (Yaari 1965), but their absence in individuals' retirement savings portfolios has produced a rich literature which has examined the "annuity puzzle" (for a review see Benartzi et al. 2011). In response to an ageing population and a desire to lessen the burden on taxpayers, Australian retirement savings policy has promoted greater individual responsibility through mandatory retirement savings; primarily through defined contribution schemes. While choice characterises the Australian system, most Australian retirees do not avail themselves of annuities to manage longevity risk. Commonwealth of Australia (2014) reported that 94 percent of Australian pension-phase assets are in account-based products in which the performance of a chosen investment strategy and the withdrawal/consumption rate dictate its longevity, providing an excellent context in which to consider longevity risk and LRA. This paper explores LRA in three novel ways. First, we measured and established separate LRA dimensions. Second, we identified how these

dimensions can explain individuals' allocation of their available assets in retirement. Third, we assessed the role personal values play in the allocation task controlling for LRA, with an assessment of how bequest preferences interact with both. We achieved this through a survey of 1,200 respondents aged 55 to 75 years in which they rated a set of items that tapped various dimensions of LRA, completed a task requiring an allocation of assets to five-year age brackets in retirement (including a bequest allocation) and completed the Best—Worst Refined Values scale (Lee et al., 2016) to obtain measures for Schwartz et al.'s (2012) refined theory of human values. Most commonly, longevity risk is conceptualised as arising in terms of living longer all else staying the same. Milevsky and Huang (2011: 49) argued "longevity risk aversion manifests itself by (essentially) assuming that retirees will live longer than the biological/medical estimate" and noted the role of perception in that the "longevity probability they see is not the longevity probability they feel". However, longevity risk can change even when life expectancy remains unchanged. For example, assets could deteriorate with life expectancy unchanged or life expectancy could decrease with assets declining at a faster rate. Within this context, assets are most commonly taken to mean financial assets. However, we can consider assets more broadly to include financial assets, such as superannuation or investments, family, including children and siblings, and government that provides a State age pension, subsidised health insurance and age-care support. We investigated LRA and asset allocation in scenarios in which an exogenous shock increased available assets and, separately, where an exogenous shock decreased available assets, to assess the consistency of responses and the role values played in these cases. Personal values emerge as significant, most robustly in the allocation of bequests. However, they also explain asset allocation, after controlling for a set of characteristics traditionally used to explain such allocations. An index constructed to reflect the relative preference for allocating assets over time can also be explained by dimensions of LRA and people's personal values.

What Drives Ecotourism from a Values Perspective (Fang Liu, UWA)

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Ecotourism, a relatively new sector in tourism, refers to responsible travel to natural areas that conserves the environment and sustains local development (International Ecotourism Society, 2016). Although ecotourism is one of the fastest growing tourism sectors (Dowling, 2013), research on motivations behind ecotourism is limited (Chan & Baum, 2007).Through a sample of 460 Australian tourists, we detected different motivations behind ecotourism travels. Universalism values were positively related to intrinsic motivations and negatively to external regulation and amotivation, whereas power values showed the opposite patterns. Correlations between values and visits to ecotourism destinations showed that people had multiple motivations for ecotourism travels. Power values are negatively related to Universalism values, yet they are both positively correlated to visiting an ecotourism destination in the last three years. People who were high on universalism-nature value were more likely to behave environmentally because this value was consistent with the way they chose to live their lives. In contrast, people who were high on power might be motivated to behave environmentally for the recognition they get from others (e.g., external regulation). Results of this study indicate that opposing values can motivate the same behavior.

Tourism-Sharing Economy: An ethical perspective (Sanjit Roy, UWA)

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In the recent years, the growing concerns of environmental, developmental, and social impacts of tourism activities have shifted the consumer attitudes towards tourism (Gursoy, Chi, and Dyer, 2010). A new type of business model known as "sharing economy" or "collaborative consumption" has emerged as an attractive alternative for tourists. Sharing economy involves temporary sharing of resources with others through the internet or web-based community networks (Tussyadiah and Pesonen, 2016). It has rapidly gained market shares in tourism sector, where private individuals are providing for example, their travel bags and suitcases (e.g., Rent-a-suitcase), their homes (e.g., Airbnb, Couchsurfing), their luggage space (e.g., Airmule), their cars (e.g., Uber) and their knowledge of the place (e.g., Greeters) to tourists. With the growing popularity of tourism-sharing economy, there have been recent calls for research to understand what determines tourists' participation in such novel consumption platforms (Forno and Garibaldi, 2015; Guttentag, Smith, Potwarka, and Havitz, 2017; Tussyadiah and Pesonen, 2016). This study addresses this research call by examining tourists' participation in sharing economy from an ethical perspective. We focus on the ethical perspective since sharing economy is far different from the traditional market providers in that it is not based on ownership or possession but shared goods and services, mutual help and support, and a moral obligation for the natural environment (Roos and Hahn, 2017). By reducing

the development of new products and services and consumption of raw materials, sharing economy helps in resource conservation and efficiency (Ketter, 2017). Moreover, it promotes prosocial values, benefits the local community, and saves the environment. These suggest that sustainability and sharing economy go hand-in-hand. Thus, participation in sharing economy involves an ethical consideration as tourists may have to evaluate the possible alternatives concerning their impact on the environment and the local community, and behave in a socially responsible manner (Decrop, Del Chiappa, Mallargé, and Zidda, 2017). Despite this, limited research has examined tourism-sharing economy from an ethical perspective. As understanding consumers' ethical judgment are fundamental in developing more enduring sustainable behaviors (Steg and Vlek, 2009), this study examines tourists' ethical decision-making in the tourism-sharing economy participation. This study draws on the Hunt-Vitell (H-V) Theory (Hunt and Vitell, 1986) and Schwartz's (1992) Human Values Theory to examine the tourists' ethical decision-making in the tourism-sharing economy setting. H-V Theory states that people evaluate the product or situation based on the extent to which it represents their values and the consequences of choosing it or their decision on self and others (Hunt and Vitell, 1986). An integrated model was developed to examine the mechanism by which personal values and moral identity influence deontological evaluation, teleological evaluation, overall ethical judgment, and continuance participation in accommodation sharing economy. Data were collected via self-reported measures and structural equation modeling revealed that self-transcendence and conservation positively influence moral identity, which in turn, impacts overall ethical judgment and continuance participation indirectly through deontology and teleology ethics. The results provide important insights for managers to implement strategies that can engage tourists in sustainable behaviors towards tourism-sharing economy.

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Australian values: Immobilising culture (Catherine Martin, UWA)

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In 2006 the conservative Howard government rallied support for changes to the Australian Citizenship test, emphasising the importance of a set of 'common values' as justification for the need to tighten access to membership of the nation-state in a context of expanding globalisation. On realising that migrants who do not become citizenships would not be subjected to this vetting system, in late 2007 all provisional, permanent and some temporary visa applicants were required to indicate their 'respect' for Australian values (outlined in the Australian Values Statement) as part of their visa application. Ten years on, this emphasis on 'Australian values' has reasserted itself in debates around further revisions of the Citizenship test. Using data from a nationwide survey (n=762), together with qualitative data from 27 focus groups around the country (n=233), this paper explores the discursive orientations towards the 'Australian Values Statement' and their conceptualisations of Australian values. Using the concepts of everyday nationalism and technologies of government, and focussing on how 'values' have come to work as exclusionary tools in constructions of the nation, the paper looks particularly at how (whether) assumptions about a shared set of values are challenged.

Responses to Germany's refugee crisis; 2015-present (Alexandra Ludewig, UWA)

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Although Angela Merkel refused to close Germany's borders in 2015 when faced with the arrival of thousands of migrants, her response to this humanitarian crisis made shortfalls in EU policies abundantly apparent. It became obvious that the Schengen Agreement, and the Dublin Regulations were no longer workable in view of a global movement of people that had not been experienced on such a scale since the end of World War Two. Encounters with refugees and illegal migrants have become a litmus test for dominant values of the middle-class and a truly civil(ised) society. Schwartz's theory of values describes and analyses the moral and ethical convictions that are popularly held by a community and that motivate an individual's personal and social behaviour. In the case of Germany's broad middle-class-based civil society, trust in people's adherence to shared values has been strong, as also acknowledged by Timothy Garton-Ash. It is not surprisingly then that benevolence has been shown to triumph over hedonism, tradition and self-interest, setting standards for civility in intimate relations, in Germany and the EU as a whole. Where laws and the international community fail, our own humanity and values are first called into question and then to action.

Exploring the discourse construction of the basic human values theory across South-African racial groups (Louise Coetzee, University of Pretoria)

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Shalom Schwartz's theory of Basic Human Values originated in 1987 and has been positioned and validated to cascade the way all individuals organise their values on a personal, cultural and national level. This theory has been refined and measured with multiple measurements created and tested in over 70 countries. South African researchers have however found significant challenges in replicating Schwartz's model within this multi-cultural society, and have ascribed the difficulties to 'unintended item bias' within Schwartz's measurement instruments. This has been observed when utilising two different measurement instruments, as well as when further assessing 'finer' sub-value types. A viable quantitative trend in utilising non-verbal assessment techniques emerged in 2010, but has not been adapted for adults yet. Currently, Schwartz's theory has largely only been explored from a quantitative perspective, since its inception in 1987. Only four qualitative studies could be traced within Values-research which all highlighted a different way values were constructed and ordered, through utilising psycho-lexical research methodology. This type of research methodology does not necessarily highlight the effect of socio-economic and educational disparities within its participant's constructions, which Schwartz' highlighted a possible effect within South African research efforts. This qualitative inquiry utilised a

Social Constructionist view and deployed its methodology through conducting Foucauldian Discourse Analysis to assist in deconstructing the ecology of values–talk from South African participants' linguistic expressions. Four focus group discussions (consisting of a total sample of 29 participants) were conducted across four different racial groups (White; Black; Indian and Coloured), as a means for unlocking the different discourses which govern the different ways in which South Africans 'talk' about personal values. The analysis uncovered five different ontological discourses which were activated and replicated throughout discussions — when constructing values which embraced participants socio–economic and educational positions. These discourses (Philosophical, Narrative; Behaviourist; Systemic and Critical Theoretical views) seemed to function in a complimentary and opposing nature at times, depending on the value being discussed. These constructions were compared to Schwartz's Basic Human Values model, and similarities and differences in constructions were identified across the focus groups. In addition, the research findings were scrutinised to see how they could inform future qualitative research efforts to further explore how Schwartz's Basic Human Values model is 'lived'. Finally, the study discusses its limitations and various considerations researchers would need to employ, when considering applying non–verbal assessment methodology within an abstract topic like values.

The longitudinal links of personality traits, values and well–being: a five wave study of a nationally representative sample (Velichko Fetvadjiev, University of Wellington)

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The existence of links between personality traits, values, and well–being is well established, but the nature and direction of these links have been less clearly understood. This study examines longitudinally the stability of traits and values, their mutual effects, and their effects on affective and cognitive well–being. We analyzed data from a nationally representative panel, spanning five time points spread across eight years (n = 5,159 to 7,021). We estimated random–intercept, cross–lagged panel models to account for the trait–like, time–invariant stability of the studied concepts. The bidirectional effects of all concepts tended to be significant, but they could be distinguished by their relative size. Traits were more stable than values, influenced values more than they were influenced by values, and generally predicted well–being more strongly than values did. Traits influenced well–being, especially its affective aspects, more than they were influenced by it; values, by contrast, were influenced by well–being, especially its cognitive aspects, more than they influenced it. The findings highlight the central role of traits for personality functioning, while also supporting the mutual constitution of traits, values, and well–being aspects.

Competitive Paper Sessions

Values and cause relations: a view of registered donors (Uwana Evers, UWA)

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The present research examines the association between values and donations to specific charitable causes. Systematic and predictable relations have been found between basic human values and prosocial and giving behaviors. Specifically, self-transcendence values (e.g., universalism), representing the motivation to promote the welfare of others, have been positively related and self-enhancement values (e.g., power), which represent the motivation to prioritize personal interests, have been negatively related to a wide range of prosocial behaviors and charitable giving in general. However, not all studies have found expected systematic relations between values and charitable behavior. Some studies found the expected positive relations, but not the expected opposing negative relations; while others found positive relations to values that do not share similar motivations. Whether relations between values and charitable behavior is systematic or seemingly *ad hoc* is likely to depend on the potential for the behavior to be related to different motivational goals. In this study, we examine the donation behavior of registered donors in Australia and the USA. We posit and find that donations to some causes, such as religious or spiritual organizations, have clear and systematic relations with values (e.g., positive relations with tradition values and negative relations with the opposing stimulation and hedonism values). However, donations to other causes (e.g., international aid and community welfare groups) can be motivated by different goals, which can mask value-behavior relations. We uncover these divergent motivational goals using latent class regression analysis to identify groups of registered donors who differ in value-behavior relations.

Moral Values and thinking about time versus money (Eugene Chan, Monash University)

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Many people subscribe to core values of being kind, generous, honest, and upright. At the very least, many individuals strive to be better people and be more moral. In the current research, we examine how making salient people's moral values might affect perhaps the basic decision that people make as consumers in the marketplace—how they spend their time versus money. As an example, consumers often decide whether to line up shorter and pay more, or line up longer and pay less, for their morning cup of coffee. Might making salient the moral values to which people subscribe influence this fundamental decision? We hypothesize that activating moral values should make people spend their time *less*, but not necessarily spend their money *more*. This is because activating people's moral values prompts them to them more abstractly and at a higher level, consistent with how values are abstract-level constructs that guide behavior. Thinking abstractly, in turn, has been shown to prompt people to place greater value on central concerns in their lives—and in the context of time versus money, time is usually more central. Thus, thinking abstractly should lead people to place greater value on their own time, making them *less* willing to give up their valued time. We tested this hypothesis in three lab-based studies, experimentally activating people's moral values, such as by having them read headlines about others' good works or by reminding people of their own moral identities. We also assessed people's valuations of time and money though self-report measures and how they make trade-offs between time and money in many common decisions that people need to make as consumers in the marketplace. Consistently, the findings support our posited effects: salient moral values increases abstraction to then increase the value that one places on her time. Salient moral values does not increase valuations of money because money, while rewarding and a potent incentive, is typically less important than time in most, but not all, circumstances of everyday life. Our research is the first to examine how the moral values that people have can exert broader influences and into the marketplace. Moral values are central to people's lives, yet extant foci have been on the social, developmental, economic, and psychological factors that determine the moral values that people have. We focus on the consequences, namely on how people—who are all consumers—approach many decisions they face in the marketplace. Our work may also shape how non-profit marketers who appeal to individuals' moral values or identities might affect their potential donors' willingness to give up their time versus money.

Organisational mission and values: their role in the measurement and reporting of outcomes and evaluation among Australian charities (Paul Flatau, CSI)

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A primary objective of many charities in the community sector is to make a difference in the lives of the people they support and engage with. Consequently, traditional financial metrics do not adequately capture the performance of not-for-profit organisations. This has led to a sector-wide focus on outcomes measurement, that is, the measurement of whether an organisation is making the positive impact it intends to, and whether this impact would have occurred if the organisation had not carried out its activities. Outcomes measurement and evaluation practice has developed in recent years in Australia and oversea. Our existing research has pointed to the importance of organisational size and funding arrangements in influencing extent and form of outcomes measurement. However, the issue of the relationship between mission and values and the practice of outcomes measurement remains unexamined despite the categorisation of charities as strongly mission and values driven organisations. The current research study examines the role of values in outcomes measurement practice in Australian charities. We posit that, given the inherent values-driven nature of not-for-profit organisations, certain organisational values may predict outcomes measurement practice controlling for organisational size and sector of engagement. Organisational values have been found to affect employee attitudes, such as commitment and satisfaction, employee behaviour, such as ethical behaviour and employee performance, and organisational outcomes such as stakeholder relationships. This presentation presents a proposed model of organisational values and outcomes measurement, and early findings from the Outcomes Measurement in the Australian Community Sector Survey, which samples Australian charities registered with the Australian Charities and Not-for-profits Commission.