

VALUE PROJECTIONS AND THE "OVERTON WINDOW"^{3 4}

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Abstract: *The aim of the article is to review and briefly analyze the value projections and their variability. To determine the foundation that determines the behavioral relationship between the subjects, both between themselves and to others. These are the values that are formed in the process of inculturation. The article makes a connection between the traditional classification of values and one of the latest interpretations of value orientations and variability, the "Overton window"*

Keywords: *value projection, value variability, inculturation, "Overton window"*

JEL Codes: J24, O15

INTRODUCTION

Values are characterised by their relative stability, but at different stages in the development of society both at the individual and social level, they are transformed and hierarchised under the influence of various factors. The classification of values at certain stages of the development of society has also undergone certain changes according to the specific historical, social and economic environment. In essence, the whole variety of objects of human activity, social relations and natural phenomena included in this circle can acquire the quality of "object of value" or objects of value relation, ie to be evaluated in terms of good or evil, truth or untruth, beautiful or ugly, permissible or forbidden, just or unjust, etc. The methods and criteria on the basis of which the procedures of assessment of the respective phenomena are produced and based in the public consciousness and culture as "subjective values" (statements and assessments, imperatives and prohibitions, goals and projects, expressed in the form of normative ideas). , which have the meaning of guidelines for human activity. "Subject" and "subjective" values are something like the two poles of man's value attitude towards the world.

EXPOSITION

In general, early theorists focused on individual differences in the organization of some universally relevant human traits. For example, Alexander Shand (1896, 1914) proposed a theory of character in which different configurations in the organization of feelings (a concept somewhat compatible with the concept of values) lead to differences in people's attitudes and behavioral reactions to the world.

The Allport-Vernon Values Survey (SOV) is one of the earliest theoretically well-founded questionnaires for measuring personal values based on declared behavioral preferences. SOV was first published in 1931 by G. Allport and F.E. Vernon (1931) and later revised in 1970 by Allport, Vernon and G. Lindsay (1970). It is a psychological tool designed to measure personal preferences of six types of values: theoretical, economic, aesthetic, social, political and religious.

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The method is based in the philosophy of values of Edward Sprenger, who postulated six ideal types of people, corresponding to their most important and common beliefs, ways of thinking and preferred life patterns. Each is oriented towards basic values: (1.) Theoretical: truth; (2) .Economic utility, (3) Aesthetics: harmony and beauty, (4) Social: love of people, (5) Political: power and leadership, (6) Religious: unity or moral perfection.

This value research method has been one of the most commonly used and one of the most popular for assessing human priorities for many years. It is also guided by the assumption that a value system contains a finite number of universally relevant value types on which people place relative importance.

Charles Morris (1956) mainly developed the question of the values and value orientations of the individual. He defines the value as a tendency or disposition of the person to choose a certain object as better or preferred to another.

1. Passive desire to seek contact with these objects, in terms of the pleasure they give.
2. Predicting the choice of a certain object as happier than another.
3. Striving to keep the existing sites until finding better. The relationships between these components are not clearly defined. In front of each person come to the fore in different proportions to certain objects.

Klukhon and Strodbeck (1961) were the first to introduce the concept of value orientation. According to the authors, value orientations are the means that societies use to solve universal problems in their daily lives. Value orientations are interpreted as traits, motives, attitudes, life goals, causal attributions, beliefs, expectations, intentions, patterns of behavior, orientation of interests and desires.

The concept embodies four judgments. The first is that all societies face the same problems, the second is that they use different means of solving universal problems, the third is that the means of solving universal problems are limited, and the fourth is that value orientations are behaviorally observable through empirical research.

Milton Rokeach, one of the most famous researchers of values, defines them as preferred behaviors or ultimate goals on a continuum of significance. According to him, "value is a type of belief about how we should or should not behave or about some ultimate goals of being and existence. Values are abstract ideals, positive or negative, unrelated to any specific object or situation, representing the personal beliefs of the individual or group of individuals about the ideal behaviors or ideal end goals. Examples of ideal behaviours are the search for truth and beauty, the maintenance of order and purity, behaviour that is sincere, fair, compassionate, etc. (Rokeach, 1973: 124). Milton Rokeach identifies values as preferred behaviours and defends their right to autonomous existence. Rokeach considers two types of values: terminal and instrumental. Terminal values are the preferred ultimate goals of existence. This category includes such values as freedom, equality, peace. Instrumental values refer to ideal standards for behaviours such as: honest, ambitious, responsible, etc. Terminal values are divided into two subgroups - social and personal. The instrumental ones are also divided into two - moral and values for competence (Rokeach, 1973, 1979).

The review is related to the classical views of the main theorists working in the field of value orientations. But at the beginning of the decade in the field of value orientations appeared the so-called "Overton's Window".

The Overton window is an approach to identifying the ideas that define the spectrum of acceptability. Overton described a spectrum from "more free" to "less free" with regard to external intervention, oriented vertically on an axis, to avoid comparison with the left/right political spectrum. As the spectrum moves or expands, an idea at a given location may become more or less politically acceptable. After Overton's death, his Mackinac Center for Public Policy colleague Joseph Lehman further developed the idea and named it after Overton. There are six degrees of acceptability of different ideas.

1. Unthinkable
2. Radical
3. Acceptable
4. Sensible
5. Popular
6. Policy

Shifting the Overton window involves proponents of policies outside the window persuading the public to expand the window. Proponents of current policies, or similar ones within the window, seek to convince people that policies outside it should be deemed unacceptable.

According to Lehman, who coined the term, the most common misconception is that lawmakers themselves are in the business of shifting the Overton window. That is absolutely false. Lawmakers are actually in the business of detecting where the window is, and then moving to be in accordance with it.

According to Lehman, the concept is just a description of how ideas work, not advocacy of extreme policy proposals. He said, that it just explains how ideas come in and out of fashion, the same way that gravity explains why something falls to the earth. He can use gravity to drop an anvil on your head, but that would be wrong. He could also use gravity to throw you a life preserver; that would be good."The "door-in-the-face" technique of persuasion is similar.

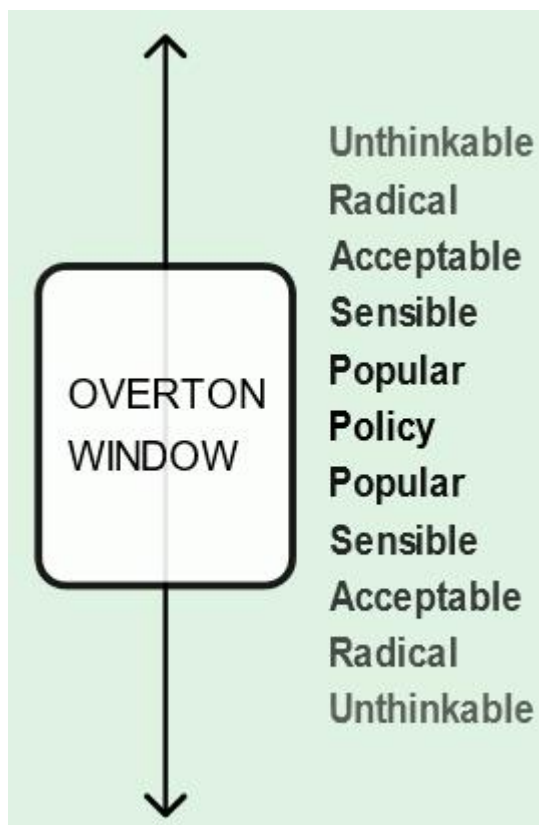


Fig. 1

These examples show that even sustainable value orientations formed during the inculturation period can be transformed. Modern media and social networks make this process easy and on a large scale.

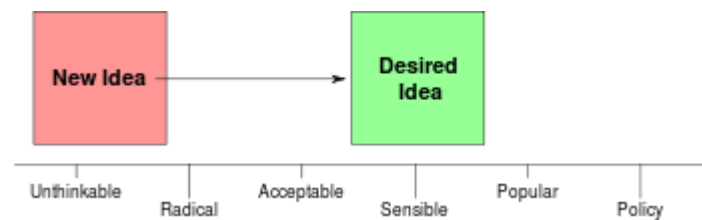


Fig. 2

The Overton window is currently being used to implement basic political ideas. But it must be taken in consideration that political ideas are part of value orientations and their projections, and this is what makes this interpretation relevant.

The Overton Window is always shifting. But typically it shifts slowly enough that we don't even notice it is moving until one day we look back to a time a decade or more in the past and think to ourselves "can you believe we used to do/think....?" But in a crisis, particularly a major crisis that impacts many people and persists for a long time, the Overton Window can move very quickly. So quickly, that rather than adapting to the new range of possibilities, many people assume that the new possibilities being discussed are Radical or Unthinkable and they assume that at some point everyone will "come to their senses" and go back to thinking the way they used to.

CONCLUSION

Joseph P. Overton introduced the concept in the 1990s as an executive at the Mackinac Center for Public Policy, a conservative think tank in Michigan. He never expected it to gain widespread recognition, said Joseph G. Lehman, president of the Mackinac Center, and it didn't until after Mr. Overton died in 2003. The Overton window is a theory designed to highlight the range of mainstream opinions on a given issue. Think about public policy as a continuum: current policy plus a narrow range of possible changes that are somewhere between popular and tolerable.

The existence of different social ideas, which are examples of value variability and its corresponding projections in different spheres of human activity, were formed in the long period of inculturation. But the creation of Overton's theory shows that in a short time values can be transformed and already changed values could have both positive and negative social effects.

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