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ABSTRACT

Four enabling objectives and related learning experiences are outlined in this package (one of a series developed for use at the high school level). It is designed to help the student learn about the valuing process, to increase his knowledge of the forces which affect the work-related values that he and society hold, and to examine these values for the purpose of discovering their significance in choosing and planning his own work life. The four student objectives are: (1) To label the values placed upon work by the American people and identify the sources of these values, (2) to describe the value he places on personal endeavor and achievement and compare it with societal values of the same, (3) to describe the process involved when a person makes a value decision, and (4) to identify his own values as they relate to occupations, work situations, and personal work behaviors. The objectives and activities contained in this package may be implemented through the traditional subject areas or taught by teachers and/or counselors as self-contained mini-courses or group guidance units. Activities related to the enabling objectives are appended. (TA)

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VALUE IDENTIFICATION

A Career Education Resource Guide

by

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## RATIONALE

One important component of career guidance is arrived at through investigation of work-related values held by the student and the society in which he lives. To a degree the student may clarify aspects of himself and what is most important to him by studying the value patterns of working man.

It is equally important that the student learn about the forces which produce the values that he and society hold, and the process by which value decisions are made. Meaning for the individual is built up as he is helped to understand the basis of his actions and encouraged to choose for himself what he will be in different situations.

The learning package on value identification seeks to take both of these concerns into account. It is designed to help the student learn about the valuing process, to increase his knowledge of the forces which affect the work-related values that he and society hold, and to examine these values for the purpose of discovering their significance in choosing and planning his own work life.

### Suggestions for Use of the Material

This package is one of a series developed for use at the high school level. Constituting a career development curriculum (CDC), these packages identify important concepts of self and community which too often are left at the periphery of the curriculum. They focus on the kinds of social issues and vital themes which make up real life and are of concern to young people.

The career development objectives and learning activities contained in this and other packages of the series may be implemented through the traditional subject areas or they may be taught by teachers and/or counselors as self-contained mini-courses or group guidance units. A teacher who wishes to incorporate career development activities in her course of study has the option of teaching an entire package or selecting those enabling objectives and learning opportunities which interest her most, fit her time schedule, or best meet the needs of her students. In choosing this latter option, however, the teacher should be aware that there is a sequential ordering of the enabling objectives within any one package. The sequencing moves from basic concepts to more complex concepts.

Ideally, a coordinated approach which distributes these learning activities throughout all subject areas of the curriculum is recommended. Such an approach may be achieved where teachers of the various disciplines, in consort with each other, identify those objectives and activities having relevance for their respective areas and incorporate these activities in an overall curriculum plan.

## VALUE IDENTIFICATION

### Terminal Performance Goals

The student will

- 1) Construct a definition of value and describe the valuing process.
- 2) Identify some of the work-related values held by society (past and present).
- 3) Describe his own values with regard to work and compare these with the values held by different segments of society.

### Enabling Objectives

- E0#1 Labels the values placed upon work by the American people and identifies the sources of these values.

### Learning Experiences

- 1) The values that our society places upon different occupations can perhaps best be seen in our mass media. Have the students compile a list of the occupations seen most frequently on TV and in motion pictures. For example, in what occupations are the "ideal" people of TV shows and commercials most often engaged? Also, have the students record those aspects of the job which are most often displayed as desirable (e.g. adventure, money, status, life style, etc.).

The students' investigation of the mass media need not be limited to TV and movies. They may want to make a montage of those contributions most frequently found in magazine advertisements, newspaper articles, etc. In any case, the students should be given the opportunity to display and discuss the lists and montages they have created.

- 2) Closely related to the first activity is a second in which the students examine the classified ad section of several newspapers and magazines. Have them either collect advertisements which show a range of the type of propaganda used to attract potential workers or keep a list of those aspects of jobs which are emphasized and "sold" by the ad writers (e.g. money, status, potential advancement, opportunity to meet people, glamour, etc.). Have the students then gather into groups to discuss the lists or examples they have collected. Ask them to focus on what influence this type of advertising has on the values Americans hold in regard to work. Have them rank these occupational "selling points" as to which are the most meaningful considerations by which to judge and evaluate a job.
- 3) Ask students to interview a worker to determine what he wants for himself, and what he wants for his child. Compare his

personal aspirations with those he holds for his children. If these are different, try to determine why. Students may wish to discover, if possible, the aspirations held by the worker's parents for themselves and for him. See Appendix, p. 10 for sample questionnaire.

- 4) Distribute to the students copies of "Value Sheet #1" found on pp. 11-13 of the appendix. Included in this activity are excerpts from an article by Gilbert Wrenn. Ask the students to read the excerpts and individually answer the questions found on the value sheet. Then have students compare answers, listing both those values pointed out by the article and those which they have identified for themselves. This might be done in a class or small group situation, and should lead to some very good discussion on the importance and worth of work.

EO#2 Describes the value he places on personal endeavor and achievement and compares with societal values of the same.

#### Learning Experiences

- 1) Included in the Appendix, p. 14 are the directions and materials for playing the Competition-Cooperation game. Instruct the students on how to play the game, but give no more information than that which is given in the directions.

The purpose of the game is for each person to maximize his profits. However, in order for one person to gain the greatest possible amount, the other person must lose. If the two players cooperate, each person can gain a moderate amount. It may be valuable to play the game with differing profits, i.e., people who cooperate for numbers may compete for candy, or grades, and people who compete for numbers may cooperate for candy: the value a student places on cooperation as opposed to competition may be dependent upon the stakes.

- Allow several pairs of students to participate in playing the game (which may be done in small groups or before the class). The game should then be used as a stimulus for discussion of the value of cooperation and competition in our modern world. This might also lead into a discussion of the "protestant ethic" of achievement and hard work.
- 2) Hand out to the class copies of "Value Sheet #2" (Appendix, pp. 15-16) also based upon the article by Gilbert Wrenn. This value sheet deals with the loss of the personal sense of significance in the modern work world. Greatly affecting the worker's sense of achievement is his decreasing ability to see the outcome of his work. This value sheet aims at having the student examine the "achievement ethic" in an age of automation.

Have the students work alone in completing the questions found on the value sheet and then return to class to compare and discuss their answers.

- 3) In the Appendix, pp. 17-19 is included a lesson from Manpower and Economic Education entitled "What Price Success?" This lesson discusses various definitions of success held by Americans and also the value placed upon success by our society. The questions included in the lesson should be answered by each student individually and then discussed by the class as a whole. Students may also ask the questions of individuals of varying ages and occupations and compare the results to determine if values differ in differing segments of society. Suggested interviewees include parents compared with grandparents, hippies with construction workers, blue collar workers with white collar workers, engineering or business students with art or music students, etc.

EO#3 Describes the process involved when a person makes a value decision.

#### Learning Experiences

- 1) Hand out page one of "The Process of Valuing" (see Appendix, p. 20). Allow the students to read and study the seven steps of the valuing process which are outlined. Have the students apply the value process to a real or fictional experience. Included in the Appendix, pp. 22-26, is a rather entertaining short story by John Updike entitled "A & P." If this story is used, distribute it along with page two of "The Process of Valuing" (Appendix, p. 21), and ask the students to individually read the story and answer the questions which are presented. After the reading and questions have been completed, bring the students together in a class or small group situation for discussion and comparison of answers. Included in the list of questions is a request for a summary of a situation from the student's own experience in which a value decision was made. Several of these personal experiences might also be discussed in the group.
- 2) In the Appendix, pp. 27-29 is included a description of an activity entitled "The Choice is Yours." Distribute copies to the students and ask them to read and consider the value considerations it presents. Each student should try to arrive at a value decision for all of the situations described in the handout and might, perhaps, create a similar value conflict situation of his own that would be very real to him. After this has been completed, ask the students to gather into small groups to discuss the value decisions they have made and to present the value conflict situations they have created.
- 3) An activity which may emphasize the many possible changes and influences involved in a value decision makes use of "The Values Game" found on pp. 30-31 of the Appendix. Here the students are presented with a basic value situation or "stem" and certain significant changes are introduced into the set of circumstances which are designed to influence the value choice.

The game is played by presenting a value situation to the players, varying the circumstances in five different ways, and having the participants take a position on a right-vs-wrong or always-vs-never scale (a sample scale is included in the Appendix, p. 32). The scale allows the player to take an absolute position or a tentative position in which he lists a qualification. Three such value situations or "stems" are presented in the game format in the Appendix. Students individually, in teams, or in groups may devise additional game items for others in the class (the instructor may wish to make the items himself). After the game has been played and positions taken, have the students discuss the reasons why they did or did not change their positions as the initial situations were adjusted.

- 4) Raths, Harmin and Simon in their book Values and Teaching suggest the "public interview" as a strategy to help students escape from value confusion. Its purpose is to give the student the satisfaction and feeling of importance that comes from being the main attraction while sharing his deeper and more personal thoughts and ideas. It demonstrates that one can talk honestly about his thoughts and experiences in a supportive and nonjudgmental situation. One student at a time sits in front of the class while the teacher asks questions designed to stimulate his thinking about values. See Appendix, pp. 33-35 for more complete instructions, sample questions, and points to remember.

EO#4 : Identifies his own values as they relate to occupations, work situations, and personal work behaviors.

#### Learning Experiences

- 1) Ask students to fill out the form "Something of Value" (Appendix, p. 36). Here the student will rank a number of value considerations related to work, first by their importance to the student's own value structure, and second, according to the values held by society as he perceives them. In small groups the students may compare their rankings and discuss the reasons for the difference in the hierarchies.
- 2) A second activity closely related to the first also involves the use of the "Something of Value" form. Here the students are asked to conduct their own "value survey" of the society in which they live. They are given as many copies of the form as they desire and are asked to get reactions from as many people as possible. It would be a good first step to get reactions from parents; however, responses from a wide variety of workers is desired. Ask the students to bring in the completed forms. The class in small groups may categorize them by sex, occupation, etc., or may consider them as a whole. Have the class then construct a hierarchy based on the average of all responses received in each category. Then the student may compare his own value hierarchy to that of different segments of the society in which he lives and may discuss reasons for similarities and differences.

- 3) J. L. Holland has theorized six major life styles or patterns of relation between the individual and his world: Realistic, Intellectual, Social, Conventional, Enterprising, and Artistic. Each category has certain characteristics listed in the Appendix, pp. 37-38. Have the class as a whole discuss these characteristics and try to determine the probable values of members of each category. Then have students in small groups determine in which category each group member belongs. See if the probable values for the category match the values of the student who has been placed in that category. If not, discuss the reasons why not. The student may also rank all six categories as he thinks they apply to him, then compare the probable values thus ranked with the results of his "Something of Value" form.



Evaluation

A student may demonstrate that he has mastered the terminal performance goals by:

1. Defining the term "value."
2. Listing a minimum number of values and/or ideals taken from literature such as biographical, autobiographical and religious writing.
3. Identifying the values held by one living person whom he admires.
4. Identifying values and ideals he considers undesirable.
5. Explain the seven steps in the valuing process.
6. Write a story or describe a situation in which the steps of the valuing process occur, identifying each of the steps.
7. Name (list) the work-related values held by society today.
8. List the work-related values of most importance to him, and conclude whether they coincide or conflict with the values of any particular segment of society.
9. Sketch a life plan in which some values are placed above others.

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APPENDIX

QUESTIONNAIRE FOR EO# 1-3, INTERVIEW WITH WORKER

- 1) What things are most important to you?
- 2) What do you want from life for yourself?
  - in your work?
  - in your home life?
- 3) What things make a job a good job for you: pay, hours, challenge, security, etc.?
- 4) What do you want from life for your children?
- 5) Is it important that your son have a good job? Why or why not?
- 6) Is it important that your daughter have a good job? Why or why not?
- 7) What things do you think your children should look for in a good job?
- 8) If your parents had been asked the above questions, what do you think their answers would have been?
- 9) If you think their answers would be different from yours, try to explain why they would be different.

VALUE SHEET #1 FOR EO# 1-4

The Evolution of the Concept of Work\*

In a primitive society the meaning of work is seldom analyzed. It may never be thought of except as "fatigue" growing out of work or "drudgery" because work is imposed. Work in such a society is taken for granted--one works (engages in some necessary activity) in order to live. Asking people in such a society why they work is like asking them why they stay alive. In the classical societies (Greece and Rome) work had a meaning. It was a curse, nothing less. The Greek's word for work had the same root as their word for sorrow. The gods hated mankind and condemned them to toil. In both Greece and Rome the heavy work was done by slaves; in fact slavery was instituted to relieve the citizen of the curse of work.

The meaning of work during the first years of the history of this country derived from two sources, one social and one religious. The social derivation of work as worthwhile, as possessing some virtue, is easy to understand. The "common man" in the feudal society of western Europe had only work as a basis of dignity. At time when blood and land were the qualifications offered by the nobility, work and the product of work became an opposed virtue. It was available to all who have nothing but brain and muscle. If a man produced--worked--he had dignity even if his blood, possessions, culture and morals were at a low ebb.

. . . It was Luther who set a new tone. Not only was work essential; it was carrying out God's purpose in one's life. Whether one worked in a religious order or out of it, one's work was equally honored. In fact, mere piety without work was considered unnatural and ungodly. There were limits, ~~however~~--one stayed in the vocation to which God called him; one did not use work as a means of moving from one social level to another. Nor were commerce and profit-making condoned by Luther, for he did not see these as "work."

. . . Calvin was the author of the next step in the development of the modern concept of work. Yet we shall see that he failed in what he most fundamentally wanted to do. For Calvin, work was required of man by God. This included profit making work if the profits were not kept but were plowed back into new ventures which would provide more work. One could also move from class to class, move anywhere and into new vocations, if this would lead to more profit which could be used in building up God's kingdom. Idleness was a sin and toil of all kinds a virtue. This represented a complete reversal from the ancient Grecian position on work. But work and profit were virtues--and this is where Calvin's concept was betrayed by later developments--only if the work and the money derived therefrom were used to the glory of God. Man works, but not to enjoy the fruits of his labor. His work--and he must work--is for the advancement of the kingdom of God. Calvin's God was a stern and exacting God who required men to work for his glory.

\*C. Gilbert Wrenn. "Human Values and Work in American Life" in Man in a World at Work, pp. 25-28. Reprinted by permission.

The value attached to hard work, the need for all men to work, the justification of profit--all helped to form the basis of modern industrialism and modern capitalism. Lost, however, is the reason for this, the dedication of all effort to the advancement of the kingdom. Calvin would be horrified to see what his ideas have wrought; his means have been sanctified and his objectives have been prostituted.

. . . It has been suggested that work as a virtue was inherited from our European ancestors but that "work to survive" was the outcome of our pioneer conditions. The non-active or socially non-responsible person was a liability in this strenuous early society whereas he or she who worked contributed not only to self-survival but to the survival of others. For some, working hard meant helping one's brother, while to others hard work was a condition of personal security. Work was necessary in the most compelling sense although not necessarily virtuous in and of itself. Always there was much work to do and he who did not carry his share of the load was ostracized.

This feeling of necessary work was a useful carry-over from geographical pioneer days to industrial pioneering and to the development of an industrial society. Machines needed tenders and repairmen needed factories to make them. Labor was imported in large supply for the factories and mines, as slaves had been brought in from Africa to work the plantations. Work and the products of work were of paramount importance. To be remembered from these earlier days is that work in industry, agriculture, and mining produced tangible results. Men could see the product of their hands and were thereby stimulated to produce more.

To work was now honorable in a sense which went beyond the feeble status drives of the common man to appreciate himself in an aristocratic society and beyond the stamp of religious approval. Men honored work of all kinds and honored it directly. A man was thought capable of rising to any height if he worked intelligently enough and hard enough.

The industrialization of our society, however, brought about a further and somewhat unexpected development. The determination of worth and status now became a question not only of work but of kind of work. Soon after the mechanically generated energy of steam engines displaced the biologically generated energy of human muscle, muscle became less important and brain more so. Status, then, was derived from the particular kind and the presumed "quality" of work done. There is little doubt that the occupational status hierarchy characteristic of our country early in this century would be radically different had we not reached the mature stages of industrialism.

. . . Thus it came about that status was achieved largely by means of the money possessed (the fruits of one's work) or the prestige of the occupation engaged in. Work was now replaced by occupation as a means of determining significance. Generally one worked to succeed in an occupation but it was the kind of work that counted, not merely work itself. In fact, use of one's brain to reduce or avoid physical work was counted in one's favor.

QUESTIONS FOR EO# 1-4, VALUE SHEET #1--THE VALUES PLACED UPON WORK

- 1) During the first period of this country's history, from what two sources did the values placed upon work come?
- 2) What value did the American pioneers come to place upon work?
- 3) What additional value was placed upon work with the coming of industrialization?
- 4) Does work have more meaning than these four values seem to imply? What possible additions can you make to the list?
- 5) From your list of some of the values placed upon work throughout America's history, which do you feel our society of today regards as most important? Why?
- 6) Given the choice, which of the above values seems to you to be the proper choice by which to judge the value of work? If you don't completely agree with any of them, can you offer a good value by which to judge the work one does?
- 7) People normally behave in agreement with the values they hold. On the basis of what value do you perform your school work?

DIRECTIONS FOR THE COMPETITION-COOPERATION GAME FOR EO# 2-1

To the teacher: Do not tell the students the purpose for which you are having them play this game, or the title of the game, but state that it is a game to see how well one can maximize his profits. The game is played in the following manner:

- 1) Two players are chosen and each is assigned a color (red or blue) and given a score card.
- 2) The "red" player is given two cards labeled "A" and "B." The "blue" player is given two cards labeled "1" and "2." These represent the options open to each player.
- 3) A scorekeeper is chosen.
- 4) The players are given the following directions:  
 "The purpose of this game is to maximize your profits. Each of you has a scorecard and two other cards with which to play. When I say 'go' each of you will hold up one of your two marked cards. The cards held up will determine a particular box on the score card, and the scores will be recorded. For example, if "red" holds up A at the same time "blue" holds up 2, the scorekeeper gives red plus 10 and blue minus ten, as shown on the scorecard. If red chooses B and blue chooses 2, each player gets plus five. We will play seven rounds. Remember, your purpose is to maximize your profits. You may talk to each other if you like. These are all the directions I am allowed to give you. Do you want any of them repeated? If not, let's begin."

The following cards must be constructed to play the competition-cooperation game:

SCORECARD

BLUE	RED	
	A	B
1	RED -7 BLUE -7	RED -10 BLUE +10
2	RED +10 BLUE -10	RED +5 BLUE +5

"RED" CARDS

A

B

"BLUE" CARDS

1

2

NOTE: To clarify the playing of the game, a "red" and a "blue" name card, in the appropriate colors can be given to each player. (All cards are the same size.)



VALUE SHEET #2, FOR EO# 2-2

The twin processes of industrialization and urbanization have done much to change our thinking about work. It is no longer a private affair in which an individual gets personal satisfaction from seeing the results of his individual labor. One's neighbors and one's fellow workers see a person on the way to work and see him during every hour of the day. One works constantly under the eyes of others. Even in a city, he lives under the constant if sometimes impersonal surveillance of others. If the work lacks glory or the occupation lacks status there is no easy way to conceal the fact. And much work lacks both personal attractiveness and status in the eyes of others. An almost indecent publicity surrounds most workers today, and surrounds them at a time when ego satisfaction from work is at a low ebb for an increasing number of occupations.

Parallel with the glass-house character of many occupations is the decreasing opportunity to see specifically the outcome of one's work. The completed product is often far from any one worker. All that he sees is his one element of the total, his single function in the flow of work contributions that lead to the complex whole. In office or factory a worker produces nothing that is ego satisfying, for his "product" is always contingent upon what someone has done before him and what someone will do after him in the work process. While it is "good" to reflect upon one's part in the cooperative effort, to know that without his contribution the flow would stop, it is a quite different kind of satisfaction from that of the artisan who is solely responsible for what his hand or brain produces.

. . . It is the writer's thesis that a sense of personal significance, a sense of contribution to the world, is a basic human need--or at least it is a need for the American with his particular heritage of work as a moral value and occupation as "meaning something." Obviously millions of Americans are not today securing this sense of significance from their employed work activity, from their occupation. Nor does it appear that occupational work will do other than decrease in psychological significance in the years ahead. Steam and its successors have substituted for muscle, organization has substituted for personal inventiveness and innovation, automation is substituting for the psychological significance of routine mental activity and decision. The occupational world of tomorrow will be creative for a few; it will be "watching and following" for many.\*

\*C. Gilbert Wrenn. "Human Values and Work in American Life," in Man in a World at Work, pp. 29-34.

QUESTIONS FOR EO# 2-2, VALUE SHEET #2 - A PERSONAL SENSE OF SIGNIFICANCE

- 1) How have the processes of industrialization and urbanization influenced the atmosphere in which people work?
- 2) According to this writer, what basic need is not being satisfied by many jobs? Why?
- 3) Using this writer as a judge, will it be possible for you to get the same value and meaning from work as does your father? Why?
- 4) If we take the writer's prediction about the future as sound, what do you expect will be the value of work to you and your family?
- 5) If a sense of significance is as important as this excerpt indicates, how do you imagine that you will achieve this feeling, and where will the occupation you prefer fit into the whole scheme?
- 6) Most young people want to "count" in the world in which they live. Do you in your present situation feel like a significant person? Can you list the factors which contribute to why or why not? How do you expect this to change when you enter the world of work?
- 7) Do you believe it is possible in our time to effect a change in the work world so as to contribute to a feeling of greater significance for each of us?

LESSON FOR EO# 2-3

What Price Success?

"If a man does not keep pace with his companions, perhaps it is because he hears a different drummer."

--Henry Thoreau

Most Americans seem to believe that Success is a very important goal that's well worth striving for. In this lesson we'll examine "Success" by asking a number of questions about it: What is success? (money? power? social status? something entirely different?) How is it achieved? What is the price that some people pay to achieve success? The answers you give to these questions may help you establish your own goal and values in life and also aid you in understanding the behavior of other people.

Success is a goal that is sought by almost all Americans. It has been called the "Great American Dream." But what is success? Here are some comments that people have made about success:

"The ambition to succeed is the ambition of every parent for his child. It is strictly an American ambition; at once the national vice and the national virtue. It is the mainspring of activity, the driving wheel of industry; the spur to intellectual and moral progress. It gives the individual energy; the nation push. It makes us at once active and restless; industrious and overworked; generous and greedy. When it is great, it is a virtue; when it is petty, it is a vice."

"Politicians equate success with power, public relations men with fame. Teachers and moralists rate themselves successful when they have influenced the minds and characters of others. Men of creative instinct strive for self-realization. Humanitarians identify success with service, reformers with bringing about changes in society. To the religious, success is salvation, and to thousands of ordinary people, it is nothing more than contentment and a sense of happiness. Each of these definitions shows worthy ideals, but no one of these concepts enjoys such universal favor in America as that which equates success with making money."

"Success in life means to a person that he has found his own significance in life--found what is important to him."

Question: How would you define success? What values and specific goals are implied by your definition? (Hint: See examples underlined in the paragraph above.)

Now let's consider how money and success are linked together in the minds of Americans. The traditional heroes of America--such as Thomas Edison, Andrew Carnegie, Henry Ford, David Sarnoff--are successful self-made men. America's heroes have been active in every field from politics to the arts, but nowhere have they achieved more rewards and fame than in business. To many Americans, their hero is the office boy who has become the head of a great business firm, making millions of dollars in the

process. He represents a very popular idea of success--the living example of our belief that any man can achieve fortune through hard work and wise use of his money.

The importance we attach to money in our life can be demonstrated by quoting some of the ideas and attitudes many Americans hold: "Money talks." "If you're so darn smart, why aren't you rich?" "Money isn't everything, but it's way ahead of whatever is in second place." "That man is as sound as a dollar." "You can't live on good will." "Never lend money to a friend." "Money isn't everything, but it helps." "Money may not buy happiness, but it sure prevents a lot of misery."

Questions: What role does money play in your definition of success? What are some of the ways that "money-getting" affects the lives of Americans? Can you give some specific examples of how money is used as a standard for valuing a noneconomic behavior in our society? (For example, "That man's word isn't worth a plug nickel.")

Is it true, as some psychologists and sociologists have charged, that to be a success you have to "market" or sell yourself--to shape your identity in order to become "a package" that is demanded in the manpower market? Should life be a nightmare in which men and women do not live as they wish, but instead are just playing roles? In a "rat race" to achieve financial success and its status, prestige, and power, do we lose sight of what is really important to each of us?

Franz Alexander, a psychologist-philosopher, thinks we do get caught up in a rat race and lose sight of what is important to us. He says that:  
". . . physicians, lawyers, engineers, bankers, advertising men, teachers, and laboratory research men of universities, students, and clerks--engaged in a marathon race, their eager faces distorted by strain, their eyes focused not upon their goal, but upon each other with a mixture of hate, envy, and admiration. Panting and perspiring, they run and never arrive. They would all like to stop but dare not as long as the others are running.

"What makes them run so frantically, as though they were driven by the threatening swish of an invisible whip wielded by an invisible slave driver? The driver and the whip they carry in their own minds. If one of them finally stops and begins leisurely to whistle a tune or watch a passing cloud or picks up a stone and with childish curiosity turns it around in his hand, they all look upon him at first with astonishment and then with contempt and disgust. They call him names, a dreamer or a parasite, and others. They not only do not understand him--they not only despise him but 'they hate him as their own sin.'

"All of them would like to stop--ask each other questions, sit down to chat about 'small things'--they all would like to belong to each other because they feel desperately alone, chasing on in a never-ending chase. They do not dare to stop until the rest stop lest they lose their self-respect, but they know only one value--that of running--running for its own sake."

Questions: Do you agree that some workers "market" themselves in the sense described above? Do they engage in a "rat race" in the manpower market? What evidence do you have to support your view? What is good or bad about "marketing" yourself and running a "rat race?"

What have we learned about success? Most Americans think of success as a good and worthy goal. Status, prestige, and power are the rewards we give the successful--especially those who are financially successful. Though we tend to identify success with making money, there are other valid definitions of success. Our concern with financial success may affect many areas of our lives. Money may become a measuring stick by which we judge and evaluate the worth of a man and many aspects of our lives. In our hot pursuit of success we may lose sight of some of the more important things in life and become a different type of person than we really intended. But, if--recalling the opening quote from Henry Thoreau--we do not march to the beat of "a different drummer," we will doubtless find once again that "there is no such thing as a free lunch." The cost of following your own values includes not only financial sacrifice but also a certain loneliness that goes with not keeping pace with your companions.

Many Americans might be upset by some of the ideas that social scientists have on money-getting, success, and the roles that people play in our society. In today's lesson, we ask serious questions about some of the traditional goals and values of the American people. Whether you personally accept these critics, these are the kinds of questions that young Americans in an open society should be asking themselves.

#### Today's Lesson in Brief

Although success can mean different things, many Americans identify it with money and material possessions. This concern with financial success influences the way we look at man and his world. In America, each individual is free to decide for himself what his goals and values will be. The way you define success may have an all-important effect on your life.\*

\*Darcy, Robert L. and Powell, Phillip E. Manpower and Economic Education.

PAGE ONE--THE PROCESS OF VALUING--FOR EO# 3-1

How do people value? Is a value something that is a natural part of us, or do we somehow learn it? What do we do when we value something?

These are questions which you probably have consciously thought very little about. However, this does not mean that there is not a natural process within you that tells you when something is important. According to several people who have studied this question, there are seven steps in the valuing process--the way in which we decide what is most important and how it is best to behave. Think about a value you hold, then consider the following seven criteria:

- 1) Choosing freely--In order to hold a value, one must be able to choose freely. If some authority is watching or another person is "pushing" you, then the choice you make will not reflect a value.
- 2) Choosing from among alternatives--Since we are defining a value in terms of "choosing" what is most important, there could be no values if there were not some alternatives from which to make a choice. For example, it would not make any sense to say that one "values" eating; the person really has no choice in the matter.
- 3) Choosing after thoughtful consideration of the consequences of each alternative--"Spur of the moment" impulses seldom reflect a real value. In order for a choice to be a value decision, it must be made on the basis of weighing and understanding.
- 4) Prizing and cherishing--When we value something, we respect it and hold it in high esteem. A value may lead us to make some rather unpleasant choices (e.g. to fight in a war) but in all cases we will be more content with the chosen alternative than with other possible choices.
- 5) Affirming--When we have freely chosen what is most important, we will naturally be proud to be associated with that choice. We are willing to publicly affirm our values, to do something about them.
- 6) Acting upon choices--When we have a value, it shows itself in our living; it will help guide our behavior. A value may be a great factor in determining who we pick as friends, where we work, what occupation we enter, how we spend our money, and what organizations we join. The person who just talks and doesn't act is not displaying a value.
- 7) Repeating--When something reaches the stage of being a value, it is likely to continually reappear on a number of occasions. Values don't just happen once; they persist and tend to make a pattern in life.\*

\*Raths, Louis E.; Harmin, Merrill; and Simon, Sidney B. Values and Teaching. Columbus, Ohio: 1966. pp. 28-29.

PAGE TWO--THE PROCESS OF VALUING--FOR EO# 3-1

As we have seen, the process of valuing can be simply stated as three fundamental actions of the person making a value decision:

- 1) Freely choosing from alternatives after thoughtful consideration of the consequences.
- 2) Prizing the choice and affirming it publicly.
- 3) Acting in accordance with the choice and doing so repeatedly.

Now let's use these criteria by applying them to a fictional experience. John Updike has written a short story called "A & P" which is a humorous (and at the same time quite serious) account of a decision made by a teen-ager during an incident that occurred in the grocery store in which he worked. Read the short story and consider the following questions:

- 1) How old is Sammy? Do you get the feeling that this is a permanent or temporary job?
- 2) How many steps in the valuing process can you identify in Sammy's decision? Describe them.
- 3) What are the alternatives for Sammy in this situation?
- 4) What are the consequences of Sammy's decision going to be?
- 5) On what basis did Sammy make his decision? Was it a value decision? If so, can you identify the value involved?
- 6) Do you think that Sammy is going to be happy with his choice? From what you know of him, do you think that he made the right decision? Would you make the same decision?
- 7) This is a rather humorous look at the valuing process. You should be able to come up with an even better example from your own experience. Briefly describe a situation in which you or someone you know made a value decision. How much of the valuing process was used?

Pages 22-26 have been removed because they are copyrighted. They contained "A & P" from Pigeon Feathers and Other Stories by John Updike, 1962.

Alfred A. Knopf, Inc. (Originally appeared in The New Yorker.)



ACTIVITY FOR EO# 3-2, THE CHOICE IS YOURS\*

"Values" are standards that a person uses to make choices and decisions about things that are important. We get our values from many different sources, such as parents, church, community, friends, etc. Even though he might not be aware that he is doing so, each person actually makes many value judgments every day. Sometimes, however, it is not very easy to choose what is most important. This is when it becomes necessary that each of us attempt to discover what his values are and what sort of process is involved when a person makes a value decision.

Often a value can be stated in just one simple sentence. For example, "It is very important that a person treat his friends honestly and fairly." This is a standard that may guide our behavior toward those we know. However, there are very few times when we are faced with a situation in which only one value is involved. Many times there is no "black and white" answer to what is most important, and we are forced to choose which value we are going to follow.

Let us consider, for example, the case in which Bob sees his good friend and classmate, Ted, steal a transistor radio from the large discount store near his home. Ted is sure that no one else has seen him except Bob and feels that he is secure in "getting away with it." Is Bob's course of action clear to him? Probably not. He may experience a conflict between two values that he holds:

- 1) It is good to be true and loyal to your friends.
- 2) It is good to be honest; stealing is wrong.

Obviously, Bob is going to have to make a choice. He cannot deny to himself that he has seen Ted steal, and so his actions, whatever they might be, will reflect the value choice that he has made. If he tells someone in authority about his friend's behavior, he is choosing value #2 as most important. By doing nothing, his lack of action shows that he considers value #1 as most important. Either way he chooses, Bob is taking the responsibility for making a decision about the way he acts based on a value that he holds.

Perhaps Bob is not totally at a loss in making a choice about Ted's behavior. If he treats the issue as he might any problem with which he is faced, he might think about these steps of the problem-solving process:

- 1) Identify the problem or question--The problem in this case is what to do about witnessing Ted's theft of a transistor radio.
- 2) Discover the facts of the issue--What has made Ted steal (Did someone dare him?) Has he done it before? Is he likely to go on to steal other things? Does he feel guilty about it? etc.
- 3) Consider the alternatives--Bob can do nothing about his friend's action; he can tell the authorities; he can talk to Ted about it; Can you think of others?

\*Raths, Louis E.; Harmin, Merrill; and Simon, Sidney B. Values and Teaching, pp. 57-59.

- 4) Study the possible outcomes of each alternative--What might happen if Bob doesn't tell? Will he lose Ted's friendship if he does? etc.
- 5) Choose the best alternative and act on it--If Bob makes a choice as to what is best in this situation, he really doesn't confirm that choice until he acts on it.

This is a rather simple example of a value conflict. For some it was perhaps rather easy to decide what to do; for others it was more difficult. Whatever the case, there are many more similar situations in which we find ourselves each day; often they are much more difficult than the one described above. To do some further thinking about value decisions, consider the following situations. Try to identify the values which may be in conflict in each case. State each in a simple sentence if you can. Then apply the steps of the problem solving process which were used in the case with Bob and Ted. What choice would you make? How would you defend it?

After you have looked at the following cases and made a value decision for each, try to identify one or two value conflicts of your own to present to your classmates. Keep your own value choices in mind.

- 1) Ben plans to become a doctor and knows he will have to work part-time to pay for his education. He can get a part-time job working at the hospital, but many of his friends have decided to take construction jobs which pay higher wages than the part-time hospital job and allow the friends to work together.
- 2) Jan works part-time in a department store selling fashions. Her manager asks her to stay and work one evening when Jan has already made plans to attend a football game with her boyfriend. The department is very busy and there is a shortage of salespeople to assist customers.
- 3) Louise works in an office where the hours are 8:30 to 4:30. A number of the employees leave the office at 4:25 in order to catch an early bus. Louise likes her job, but she also wants to be on good terms with the other employees.
- 4) You and several of your friends have a summer job which isn't very demanding, so you're pretty bored. Your friends decide to get drunk before work and want you to join them, or at least cover for them.
- 5) A girl doesn't know what to do because her boyfriend, who is also her employer, is "pushing" her sexually. Her parents and church have taught her that such behavior is something definitely to be reserved for marriage; her boyfriend tells her it is a natural experience in a male-female relationship; he therefore protests that she does not love him.
- 6) Sue works at a factory, at a simple, repetitive and monotonous task. Many of her co-workers who were previously as bored as

she is, seem to love their work if they do it under the influence of marijuana or even LSD. Sue is curious, but she knows that her parents are very frightened about the possibility of her taking drugs, and she has read some articles describing the dangers and uncertainties of the drugs.

- 7) Jack wants to make a great deal of money in his occupation so that he can have some of the things he has always wanted. However, he also feels a great need to help the under privileged and work in a ghetto. He has just graduated from college and has been offered a \$15,000 job as a sales representative with a computer company and a \$7,000 job at a settlement house in the ghetto area of a fairly large city.

Now try to create one or two value conflicts of your own. Though these described above may or may not be "real" to you, attempt to describe a situation that would be "close to home" for you and your classmates.

GAME FOR EO# 3-3

To play the Value Game:

Materials needed

1. Handouts of scale (p. 29)
2. Marking devices (markers or disc)
3. "Stems"

Instructions: I am going to present you with some situations. You are to place your marker on the scale according to what you honestly feel you would do--this is a continuum from right to wrong or always to never. We will play the game and then discuss it.

Values Game Stem #1

- 1) You are taking the Civil Service Exam. A classmate is seated next to you. The proctor leaves the room. The classmate asks you for the answer to question #10. You have the answer and you know it is correct. You tell your classmate the answer.
- 2) Let us change the situation a little. The classmate sitting next to you is your very best friend. You tell the answer.
- 3) The person beside you is a smart alec, not liked by many and usually cheats. You tell the answer.
- 4) Before the test your classmate offered you \$5 if you gave the answers. Again the proctor leaves. You give the classmate your test. He gets the answers. You get \$5.
- 5) The classmate is a brother who failed 3rd grade, he does not do well in his school work. He must pass this test to get the job he wants. You give him the answers.

Values Game Stem #2

The school dress code states: Boys hair shall not cover his eyes, ears or collar.

- 1) Your hair is long but neat and you keep it combed. The principal or dean calls you to the office and tells you to get a haircut. You get a haircut.
- 2) Your hair is long. Your best friend tells you to get it cut. You get it cut.
- 3) Your hair is long. Your father tells you to get your hair cut. You get a haircut.
- 4) Your hair is long. Your employer tells you to get a haircut. You get a haircut.

- 5) A friend offers you \$10 if you get a haircut. You get a haircut.
- 6) Your Pastor tells you that long hair for boys is sinful. You get a haircut.

Values Game Stem #3

- 1) You see a fellow employee pick up a dollar from the floor. Later that day the boss asks if anyone found some money. No one says anything. You tell the boss what you saw.
- 2) You know the richest guy at work lost the dollar. He is always showing off--especially his money. You tell the boss.
- 3) The person who you saw picking up the money is your best friend. You tell the boss.
- 4) The employee who picked the money up was a Negro. You tell the boss.
- 5) The employee shows you the dollar and offers to share it with you if you don't tell. You tell the boss.

SCALE FOR EO# 3-3, THE VALUES GAME

NEVER				WRONG
RARELY				WRONG, but . . . .
SOMETIMES				RIGHT, but . . . .
ALWAYS				RIGHT
			FOLD	

PUBLIC INTERVIEW INSTRUCTIONS FOR EO# 3-4

THE PUBLIC INTERVIEW\*

Sample introduction of the interview to class:

Teacher: Today, class, I would like to introduce the public interview. For this we need a volunteer, someone willing to be interviewed publicly, in front of the whole class.

The person interviewed comes up and sits here at my desk, in front of the room. I will go to his seat and interview him from there. The spotlight is on the person being interviewed.

Now, what I will do first is ask what topic the interviewee wants to talk about. He can choose one of the topics on our list of value areas (On the wall may be posted a list of significant value areas, such as friendship, use of time, use of money, love, morals, occupational choice, family, etc.) or any other topic, what he did over the weekend, an idea he has, or a problem or decision he is facing. Anything he chooses.

Then I will ask him clarifying questions, questions that may help him to get clear on the topic of the interview, or questions that I think may help the class to get clearer on what he is saying. By the way, if you volunteer and pick "smorgasbord," then I choose the topic. You can always veto my choice, however. And if you volunteer, relax, you always have an "out." If I ask you any question that is too personal or that you would rather not answer here in front of everyone, you just say "I pass," and I will go on to another question. And if you want to end the interview, you just say, "Thank you for your questions." That's the signal for you to take your own seat and for the interview to terminate.

Got it? The volunteer picks the topics, or can pick the dealer's choice. He can "I pass," whenever he wants to pass a question. And say "Thank you for your questions," if he wants to terminate the interview before time runs out. Now who will be a big soul and be the first to take the interview seat?

Sample questions:

- 1) Are there things you would not tell even best friends? What kinds of things, and why?
- 2) Would you bring up your children differently from the way you are being brought up?
- 3) How do you feel about going steady?
- 4) Do you do things to make your parents feel good without them asking? What? When?
- 5) How do you feel about the mixing of different racial or ethnic groups? How about you personally?

\*Raths, Harmin and Simon, Values and Teaching, pp. 142-148.

- 6) What do you see yourself as doing five years from now? Twenty years?
- 7) Would you consider a job which meant working with your hands? Why or why not?
- 8) What do you consider to be most important in a job?
- 9) Anything you would like to change about yourself that you would care to talk about in public?
- 10) What does career mean to you?
- 11) Can you think of something that you would be willing to say to the class and that you think might be good for them to hear?

#### POINTS TO REMEMBER

- 1) Although usually students will choose the topic for an interview, sometimes the teacher may select the topic and ask for volunteers to talk about their experience, perceptions or ideas about it. As different students talk about the same issue, alternative ideas and understandings are evoked and the issue becomes more fully understood.
- 2) One might well have two or three interviews, each of a few minutes, at a time. Or one interview might extend for as long as thirty minutes, if the interest held.
- 3) Sometimes the interviewee is told in the middle of the interview that he may ask the teacher or any one member of the class a question on the topic under discussion with the opportunity for the person to avoid answering by saying "I pass." If it seems to be working out well, the student in front of the room might be permitted to ask another question or several more.
- 4) Another way to add variety and strength to the public interview is occasionally to ask if another student has a question for the person being interviewed. Take care not to permit another student to make a speech or embarrass the person up front; if a member of the class has something he feels he must contribute to the interview topic, permit him to be interviewed publicly later. But let students occasionally practice the art of questioning and clarifying.
- 5) Usually students will not terminate interviews with a "Thank you for your questions," and teachers will find it wise to tie things up with something like "That's all we have time for now," or "Let's see if someone else is willing to take the interview chair." And sometimes a topic chosen by the student does not lend itself to many questions of much interest and then the teacher might ask that the student being interviewed select another topic on which to continue the interview or to give someone else a chance.
- 6) Repeat the rules of the game frequently enough, especially in the beginning, so that the public interview keeps its structure and



identity intact. Much of the structure, of course, is designed to make an interview dramatic and psychologically safe for the interviewee.

- 7) Naturally, the teacher does not moralize or take issue with the student being interviewed. Simple acknowledgment of answers is sufficient: "I see," "Uh huh," or "I understand you better now. Thank you."
- 8) The public interview is not the sole teaching strategy available to deal with an issue, of course, and teachers might do well to try not to settle complex matters merely through one or several public interviews. Often a teacher will find it useful to give a brief lecture to a class about some aspects of a topic, to increase their understandings of the alternatives or the consequences of alternatives. This need not be done right after the interview, and perhaps should not be done so promptly, lest the interviewed students feel as if they have merely been used to get at a lesson the teacher has in mind for the class. Sometimes a public interview will lead to readings for some students. And sometimes other value strategies are called for: discussions, value sheets, open-ended questions, etc.

Thus public interviews are open dialogues usually built around a student's interests, activities, ideas, or feelings. Sometimes, however, they are built around a particular topic or issue. In both cases they open up lives and share insights and perceptions. They inform, they illuminate alternatives, they deepen understandings of one another.

The teacher with an accepting classroom climate need not fear that the public interview will get out of hand and lead to dangerous revelations. Students thirst to talk about deep, personal things in their lives if they can only do so without getting hurt. And the teacher, through mood setting and control, can minimize possibilities of hurt and maximize possibilities of education. If there is some danger that someone will say something that would be better left unsaid, there is much more danger, it seems to us, that the important things in life go unsaid and unexamined, all too often to fester inside.

"SOMETHING OF VALUE" FORM FOR EO# 4-1

What really matters in life? What is important to you? What does society value? Listed below are a number of value considerations related to the world of work. Read over the value areas carefully; then see if you can rank them in order of importance to you. Remember to be honest: try to record how you actually feel, not how you think you should feel. Next, try to rank the value considerations as they might be regarded as important by the society in which we live. Don't let one ranking influence the other!

<u>VALUES</u>	<u>MYSELF</u>	<u>SOCIETY</u>
1) Adventure, excitement, danger	_____	_____
2) Wealth (money)	_____	_____
3) Security	_____	_____
4) Solitude (working alone)	_____	_____
5) Power, authority	_____	_____
6) Cooperation (working with others)	_____	_____
7) Independence (being your own boss)	_____	_____
8) Leadership, responsibility	_____	_____
9) Dependence (taking orders)	_____	_____
10) Knowledge and new ideas	_____	_____
11) Helping others	_____	_____
12) Fame, recognition, approval	_____	_____
13) Stability (not much change)	_____	_____
14) Change (new places, new people)	_____	_____
15) Religion	_____	_____
OTHERS		
16) _____	_____	_____
17) _____	_____	_____

CHARACTERISTICS OF HOLLAND'S LIFE STYLES FOR EO# 4-3

Categories

Characteristics

REALISTIC

The realistic orientation is characterized by aggressive behavior, interest in activities requiring motor coordination, skill and physical strength, and masculinity. People oriented toward this role prefer acting out problems; they avoid tasks involving interpersonal and verbal skills and seek concrete rather than abstract problem situations. They score high on traits such as concreteness, physical strength, and masculinity; and low on social skill and sensitivity.

INTELLECTUAL

The Intellectual persons' main characteristics are thinking rather than acting, organizing and understanding rather than dominating or persuading, and asociability rather than sociability. These people prefer to avoid close interpersonal contact, though the quality of their avoidance seems different from their Realistic colleagues.

SOCIAL

The Social people seem to satisfy their needs for attention in a teaching or therapeutic situation. In sharp contrast to the Intellectual and Realistic people, Social people seek close interpersonal relations, while they avoid situations where they might be required to engage in intellectual problem solving or use extensive physical skills.

CONVENTIONAL

The Conventional style is typified by a great concern for rules and regulations, great self-control, subordination of personal needs, and strong identification with power and status. This kind of person prefers structure and order and thus seeks interpersonal and work situations where structure is readily available.

ENTERPRISING

The Enterprising people are verbally skilled, but rather than use their verbal skills to support others as the Social types do, they use them for manipulating and dominating people. They are concerned about power and status, as are conventional people, but differ in that they aspire to the power and status while the Conventionals honor others for it.

personal interactions. They are intra-  
ceptive and asocial much like Intellectuals,  
but differ in that they are more femi-  
nine than masculine, show relatively  
little self-control, and express emotion  
more readily than most people.

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