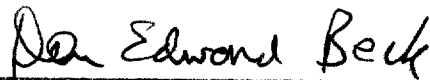
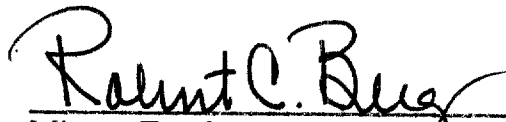


A DESCRIPTIVE COMPARISON OF THE VALUES FOR LIVING
TEST AND THE MINNESOTA MULTIPHASIC
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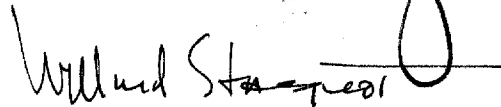
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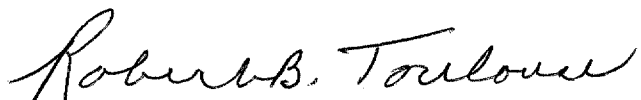
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Minor Professor



Chairman, Department of Speech
Communication and Drama



Dean of the Graduate School

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A DESCRIPTIVE COMPARISON OF THE VALUES FOR LIVING
TEST AND THE MINNESOTA MULTIPHASIC
PERSONALITY INVENTORY

Presented to the Graduate Council of the
North Texas State University in Partial
Fulfillment of the Requirements

For the Degree of

MASTER OF ARTS

By

Phyllis Beck Books, B.A.

Denton, Texas

August, 1977

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The purpose of this study was to determine the correlation between the Values for Living Test and the Minnesota Multiphasic Personality Inventory. The values systems (Tribalistic, Egocentric, Absolutistic, Achievistic, Sociocentric, and Individualistic) based on the "Levels of Psychological Existence," developed by Clare W. Graves, provided the framework for the Values for Living Test.

The two tests were administered to 188 subjects. The Pearson product-moment correlation was the statistical measure employed to correlate the data.

The scales of egocentrism, sociocentrism and individualism on the Values for Living Test correlated significantly to several of the scales of the Minnesota Multiphasic Personality Inventory.

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1977

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CHAPTER I

INTRODUCTION

People have always been interested in human behavior. In a sense all of us deal with it every day of our lives. The salesman, the teacher, and the business administrator are constantly observing the activities of other people and adjusting their own behavior and communication style accordingly. The study of value systems provides one avenue for gaining understanding of human behavior and interaction.

Clare Graves of Union College in New York has, in the last twenty years, developed a theory the core of which postulates that we operate within recognizable levels of psychological existence. The National Center for Values Research at Denton, Texas, has converted this theory into a practical and effective communication tool by means of testing instruments designed to help individuals understand themselves and others better. To date, the tests designed have been somewhat specific (Values for Working, Values for Religion, Values for Teaching, Values for Marriage, etc.) and as such are not easily comparable to other testing instruments. Now, Don

Beck and Chris Cowan, directors of the National Center for Values Research, have devised a Values for Living Test to encompass more facets of everyday existence. Since that test is more comprehensive, it is now possible to apply a "checks and balances" measure to determine if the test is an accurate representation of what it purports to be. Another test, already standardized and recognized in professional circles, is the logical means for carrying out that mission.

The Minnesota Multiphasic Personality Inventory (MMPI) is such an instrument. Though there are many tests measuring personality, this one developed by Stark Hathaway in 1940 at the University of Minnesota has been tested for reliability and validity and has been refined and updated several times in the last thirty years. According to Boris Semeonoff in Personality Assessment, "The MMPI must in all probability rank as number one among non-projective tests of personality" (10, p. 359). And Herbert Eber, author of several publications and a close friend of Raymond Cattell, who authored the Sixteen Personality Factors Questionnaire (16PF), admits, "A number of other people began to work with the MMPI, choosing that test because it was the closest thing to a universally accepted psychometric instrument" (3, p. 2).

Statement of the Problem

The problem of this study, then, was to determine the correlation between the Values for Living Test and the Minnesota Multiphasic Personality Inventory.

Purpose of the Study

The purposes of this study were (1) to determine reliability for the Values for Living Test, (2) to determine if test scores on the Values for Living Test would bear any relationship to scores on the Minnesota Multiphasic Personality Inventory (MMPI), and (3) to provide information which might be beneficial with regard to future use of the Values for Living Test and to the National Center for Values Research.

Background and Significance of the Study

Man is distinguished from other living species by his capacity for speech and abstract reasoning. Perhaps it is that inquisitiveness or capacity for abstract reasoning, or perhaps it is the survival instinct inherent in all living things, that drives man to seek understanding of himself so that he may adapt and survive in his world.

Over thousands of years, man has discovered, developed, and discarded many theories regarding "human nature." Various philosophers have dealt in broad and abstract terms with the subject.

In the last hundred years, psychologists have zeroed in on the mental and behavioral characteristics of man. Prominent psychologists such as Freud, Jung, and Erickson have attempted to force abstractions through the prisms of existing language and knowledge to shed some light on various modes of human behavior. As one theory is set down, another rises out of the refutation or refinement of the former. Thus, one step begets another in the quest for understanding.

Sigmund Freud is generally considered the grandfather of psychoanalysis. It was he who broke through the barriers of existing knowledge and gave to the world some revolutionary explanations for man's behavior. Many years later, Abraham Maslow, a forerunner in humanistic psychology who credits Freud for spurring him on, developed a theory revolving around a hierarchy of basic needs. And now, recently, a psychologist from New York named Clare Graves has been developing a theory which is related, at least in part, to the works of Maslow. This theory, similar to Maslow's need structure, postulates that man operates within recognizable levels of psychological existence, all designed to enable man to cope with his environment.

Endemic also in the quest for understanding is the need to sift information from its more abstract theoretical framework down

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to the practical application and testing stage, i.e., "theory versus practice." Says Maslow

It is quite clear to me that scientific methods (broadly conceived) are our only ultimate ways of being sure that we DO have the truth. . . . All of these people ("non-scientists") may have wonderful insights, ask the questions that need to be asked, put forth challenging hypotheses, and may even be correct and true much of the time. But however sure THEY may be, they can never make mankind sure. They can convince only those who already agree with them, and a few more. Science is the only way we have of shoving truth down the reluctant throat. Only science can overcome characterological differences in seeing and believing. Only science can progress (7, p. 7).

Maslow first wrote his theory in Motivation and Personality in 1954. Nine years later, Everett L. Shostrom, assisted by Abraham Maslow and Frederick Perls and others, developed the Personality Orientation Inventory (POI), an instrument which tests values, attitudes, and behavior relevant to Maslow's description of a self-actualized person.

In like manner, several years after Graves first wrote about his theory, the National Center for Values Research has attempted to convert Clare Graves' theory into a practical and effective communication tool by means of testing instruments.

Several tests have been written and executed to date, each one addressing itself to values in a specific realm of human existence. Some of these tests include Values for Working, Values for Religion,

Values for Teaching, Values for Nursing, Values for Helping, Values for Law Enforcement, and Values for Military Organizations. However, since each was narrow in scope, the chance of comparing it to other widely recognized instruments was remote.

In a thesis written in 1976 George Scoggins compared a specific values test (Values for Working) to the Shostrum's Personality Orientation Inventory. The author found directionality in the correlations but not predictability. The individualistic value level had the greatest number of positive correlations with each value level in descending order having fewer positive correlations. (9).

Harvey Rische administered the Values for Helping Test, the Personality Orientation Inventory, and Allport's Study of Values as part of his dissertation research. Data on the Values for Helping Test and Personality Orientation Inventory correlated negatively at the low value levels and positively at the higher numbered ones. The Values for Helping Test, when compared to Allport's Study of Values, yielded one significant correlation. Rische explained that although both tests were about "values," the two were not necessarily measuring the same aspects of the concept of values (8).

The next step in the development of a quantifiable, scientifically sound instrument, then, was to devise a test which could be compared to other instruments. Utilizing information gained from

the several specific values tests, and most particularly the Values for Helping Test written by Harvey Rishe under the auspices of the National Center for Values Research, Mr. Don Beck and Chris Cowan, directors of the Center, developed in 1977 a Values for Living Test for that purpose.

After much inspection, two test choices seemed viable--the Sixteen Personality Factors Test (16PF) and the Minnesota Multiphasic Personality Inventory (MMPI). The 16PF was authored by Raymond Cattell a few years after the MMPI and has the advantage of being shorter in length and less complex in interpretation of results. It has been widely used in government agencies and psychological offices, and many researches have been carried out based on the data it provides. However, it has the disadvantage of being less accurate than the MMPI (i.e., it has no validity scales to determine if a subject is "faking" answers). Additionally, it provides more superficial information (i.e., it measures situational adjustment more than underlying traits which affect motivation and value systems).

The MMPI has also been utilized in numerous researches and has cross-references and cross-validation built into the test. It has, in addition to ten specific clinical scales, three validity scales, which reveal a person's test-taking attitude, his defensiveness, and

the likelihood of his falsifying certain answers. In short, the MMPI covers essentially the same variables as the 16PF, but at a deeper level and one more relative to value system analysis (2, 3, 4, 5, 6, 11).

The MMPI, devised by Stark Hathaway at the University of Minnesota in 1940, is based on the concept that the items on the test form numerous potential scales. The original normative data were derived from a sample of approximately eight hundred "normal" individuals who visited the University hospitals and represents a cross section of the Minnesota population. The sampling was adequate for subjects aged sixteen to fifty-five and for both sexes. In addition, data were available on 250 pre-college and college students. Over thirty years new scales have been added without changing the format of the test itself. Older tests may be scored with any more updated key which makes it possible to present standardization on data based on the same groups of normals and abnormals used for earlier keys.

The scales were developed by contrasting the normal groups with carefully studied clinical cases. Statistically, the tests are also valid and reliable. Hathaway and McKinley have reported test-retest coefficients ranging from .57 to .93. The time between testings varied from three days to more than one year. As for

validity, a high score on a scale predicted positively to the final clinical diagnosis in more than 60 per cent of psychiatric admission. Thus, the carefully constructed and cross-validated scales provide a means for measuring the personality status of adults together with a basis for evaluating the acceptability and dependability of each test record (5, pp. 7-8).

Definition of Terms

The following are definitions of the terms used to describe the scales of the Minnesota Multiphasic Personality Inventory.

Lie: the first validity scale on the MMPI. It consists of items which describe relatively minor faults or failings to which most people would readily admit. A high score suggests that the subject, in his eagerness to appear socially acceptable, has concealed or misrepresented some things about himself on the test. People with high L scores may be tense, stereotyped, and lacking in insight. They tend to be rigid, naively defensive and uncompromising. Low scorers tend to be independent, socially responsible people who are comfortable in admitting faults.

F scale: High scores suggest that the test is invalid because the subject was unable to read or understand the items, was confused, disorganized or delusioned, did not cooperate and purposely responded in a random or irrelevant manner. Low scores

indicate people who are calm, conventional and dependable.

K scale: This validity scale measures test-taking attitude. High scores indicate defensiveness and hesitancy to admit weaknesses. Moderate elevation indicates adaptiveness and ego strength, and low scores indicate that a subject is self-critical, dissatisfied, and willing to admit failings.

Scale 1 (Hypochondriasis): This scale deals with physical complaints and bodily functions. High scores are associated with undue concern about health or bodily functions. Low scores suggest an ambitious, energetic, responsible person who is free of inhibitions.

Scale 2 (Depression): This scale deals with depression, worry, and pessimism. Low scores are associated with cheerfulness, spontaneity, and absence of depression.

Scale 3 (Hysteria): This scale suggests immaturity, repression, emotional liability, and susceptibility to suggestion. Low scores suggest a constricted, guarded, and socially nonparticipating personality. They may also occur in emotionally well adjusted and intellectually above average individuals.

Scale 4 (Psychopathic deviate): This scale displays disregard for social values, an inability to profit from experience and a difficulty in maintaining satisfactory personal relationships. High

scores suggest an individual who is impulsive, resentful, and lacking in deep emotional response. Moderate elevations may indicate adventurousness, sociability, and verbosity.

Scale 5 (Masculinity-femininity): This scale measures attitudes and interests of the opposite sex. Due to changes in sex role identification during the last twenty years, this scale is not paid much heed nowadays.

Scale 6 (Paranoia): This scale is demonstrated through feelings of suspiciousness, persecution and other paranoid symptoms.

Scale 7 (Psycesthenia): This scale has to do with phobias, obsessions, and compulsions. High scorers are associated with anxiety, rigidity, tension, fears, and excessive doubt. Low scores suggest good organization, persistence, and ability to mobilize resources easily and effectively.

Scale 8 (Schizophrenia): This scale suggests social withdrawal, unusual thought processes, and nonconformity. Low scores suggest a conventional, controlled, and somewhat compliant person.

Scale 9 (Hypomania): This scale deals with emotional excitement, flight of ideas, and overactivity. Scales 9 and 2 are good mood scales. High scores indicate high energy level,

restlessness, enthusiasm, and hyperactivity. Low scores suggest low energy level, noncompetitiveness, and lack of self-confidence.

Scale 10 (Social Introversion): This scale identifies social participation. High scores suggest a shy, sensitive person who is hesitant to become involved in social situations. Low scores suggest a sociable person who is outgoing and assertive in his relationships with others (1, 3, 4, 5, 11).

Definitions for each of the value levels used in value system analysis are given in Chapter II and are also described in Appendix B.

The foregoing discussion has attempted to (1) emphasize the need for a Values for Living Test, (2) to determine its reliability, (3) to select another appropriate test upon which to base comparisons, (4) to explain why the MMPI was chosen for the purposes of this study, and (5) to offer working definitions of terms used in the tests.

Ensuing chapters will discuss the theoretical framework upon which the National Center for Values Research has designed the Values for Living Test, the methods by which the study was conducted, the results of the investigation, and conclusions and recommendations.

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CHAPTER II

A REVIEW OF THE THEORETICAL FRAMEWORK OF VALUE SYSTEMS ANALYSIS

The new psychological theory upon which the Values for Living Test is based holds that human beings exist at different "levels of existence." At any given level, an individual exhibits the behavior and values characteristic of people at that level; a person who is centralized at a lower level cannot even understand people who are at a higher level. In this chapter, an attempt will be made to outline this theory developed by Clare Graves and offer a description of each of the value levels.

Clare W. Graves, currently at Union College in Schenectady, New York, has researched man and his behavior for over twenty years. He points out that there are similarities between his Levels of Psychological Existence and the work of Abraham H. Maslow, and that his work, to some degree, is an extension of Maslow's views (3, p. 132).

The error which most people make when they think about human values, says Graves, is that they assume the nature of man

is fixed and there is a single set of human values by which he should live. Graves offers that man is an open-system organism who has been gradually evolving into higher levels of psychological existence.

In his own words,

. . . the psychology of the mature human being is an unfolding or emergent process marked by the progressive subordination of other behavioral systems to newer, higher order systems. When a person is in one of the states of equilibrium, he has a psychology which is particular to that state. His acts, feelings, motivations, ethics and values, thoughts, and preferences for management are all appropriate to that state. If he were in another state, he would act, feel, think, judge, and be motivated in a different manner. He may show the behavior of a level in a predominately positive or negative manner or he may, under certain circumstances, regress to a behavior system lower in the hierarchy. When he is in any one level, he has only the behavioral degrees of freedom afforded him at that level (3, p. 133).

As each state emerges, man believes that the problems of human existence are the problems with which he is faced at the level at which he has arrived. He develops, therefore, a general way of life, a "thema for existence" appropriate to his current state.

When man's existence is centralized in lower level systems, it is characteristic of him to believe that there is something inherently wrong in a man whose values are contrary to his (3, p. 134).

How does man rise to another level of existence? Graves says the following conditions are necessary for the emergence of higher level direction of behavior:

1. Potential in the brain. The necessary higher level structures must be there. In some cases, a person may not be genetically equipped to change in the normal upward direction when conditions in his existence change. Instead, he stabilizes and lives out his life at any one or a combination of levels in the hierarchy. Again, he may show the behavior of a level in a predominantly positive or negative manner, or he may even regress to a lower level. Thus, an adult lives in a potentially open system of needs, values, and aspirations, but he often settles into what appears to be a closed system.

2. Resolution of the existential problems with which an individual is faced at the earlier level of his being. This resolution releases psychic energy for an advance, and creates new problems which must be solved.

3. Dissonance. A breakdown in the solution of current existential problems must occur. This is one area where Graves departs from Maslow. Maslow feels when one need is taken care of, man automatically rises to the next level, while Graves says that the needs must be resolved, but that resolution itself is not enough to push him onto the next level. Dissonance precipitates a crisis, but he believes that what triggers the emergence of a higher level is the biochemical changes which ensue during a regressive

search through past ways of behaving for an old way that can re-establish the previous solutions to current problems. However, the old solutions do not apply to this new problem anymore than did the way of life whose inadequacy triggered the regressive search in the first place.

4. Insight. Insight must emerge to enable him to solve his new problems.

5. Overcoming barriers. When insight is gained, there are probably few people who will share his new insights. Thus the barriers (family, friends, etc.) must be overcome or ignored if the insight is to take root.

6. Consolidation factor. The last necessary condition is the consolidation factor, which comes into play when the individual actually begins to practice and affirm his new way of behaving. Here the rough edges are smoothed out, and the details of implementing the insights are accomplished (2, pp. 72-87).

Unique to Graves' theory is the concept that levels of psychological existence are still emerging. At this point, there seem to be seven distinct levels, and an eighth is coming into being. Each of these levels will be described in the remaining pages of this chapter.

Value Level One: Reactive. Man at this level is not aware of himself or others as individuals or human beings. He seeks immediate satisfaction of his basic physiological needs of pain, hunger, warmth, cold, etc. Man does not have to rise above this level to continue the survival of the species. This level of existence is seldom seen in the modern world except in infants, the profoundly retarded, and the senile elderly. As his physiological needs are met, man gradually slides into the tribalistic way of life.

Value Level Two: Tribalistic. Man at this level has a strong need for stability. He seeks to continue a way of life that he does not understand but strongly defends. This way of life is essentially without awareness, thought, or purpose, for it is based on Pavlovian classical conditioning principles. When that way of life remains unchanged, minimal energy is expended to keep it going. According to Graves, when there is excess energy in the system, the system is put in a state of readiness for change. As man evolves to the next level (of the six criteria mentioned in the theory section of this chapter), he will become aware that he is different from predatory animals and other men who might vie with him for survival.

Value Level Three: Egocentrism: Man at this level manifests many personal characteristics. He is a rugged individualist, and he is often selfish, thoughtless, unscrupulous, and dishonest.

To this individual, survival is the only goal in a "dog-eat-dog world." He can be creative, adventurous, and can come up with unusual ideas because he is not restrained by the norms of society. He primarily responds to those whom he views as more powerful than himself. He does not defer gratification well. Eventually, he may wonder why some "have" and some "have not"; and as he seeks an answer to that question, he readies himself for level four.

Value Level Four: Absolutistic: Man, at this level, bases his way of life on the conviction that there must be some rationale to explain his perception of the world. He believes that there are certain rules prescribed for each class of men and that these rules describe the proper way each class is to behave. The rules are the price man must pay for his more lasting life. There may be no ultimate pleasure in living on earth; hence he accepts sacrifice and denial as part of his daily living. He accepts his role but still strives for perfection; thus he seems rigid and controlled. When security is achieved through these absolutistic rules, he may question the price, and when he casts aside the inhuman aspect of his saintly existence, he is again charged with excess energy preparing him to leap to level five.

Value Level Five: Achievist. Man, at this level, like the egocentric, again seeks to conquer the world. Instead of using raw

power though, he attempts to gain success through learning the world's secrets. He is ambitious and attempts to achieve status and recognition through the manipulation of people and things around him. He is materialistic and gains status and recognition on his own through rational, objective positivism. When he achieves his goals, he may think the price of not being liked by other men--of being envied and even respected, but not liked--is too high. The solution of material problems, coupled with this perception, readies him for the next level.

Value Level Six: Sociocentric. Man, at this level, basically concerns himself with his interpersonal relationships. He wants and needs to belong and to be accepted. He values harmonious relationships and dislikes violence. He has little respect for materialistic individuals and manipulative management. He believes that getting along with others is more important than getting ahead and values what is being done for people as a whole. He wants to know his inner self and wants the same for other people. As man moves from the sixth to seventh level, a "chasm of unbelievable depth is crossed. The gap between the sixth and the seventh level is the gap between getting and giving, taking and contributing, destroying and constructing. It is the gap between similarity to animals and dissimilarity to animals, because only man is possessed

of a future orientation" (2, p. 75).

Value Level Seven: Individualistic. Man, at this level, crosses a line which separates those needs which he shares with other animals and those which are distinctly human. With all of his "animal" needs being met, he can concentrate on ethical and general behavior. Man, at this level, has high tolerance for ambiguity and is accepting of those whose values are not the same as his, as long as they do not bother him. He likes the freedom to function on his own. He is goal-oriented, but not for selfish reasons. He is more concerned with the restoration of the world, being no longer hindered by basic human fears. He values spontaneity, creativity, and experiential learning.

Value Level Eight: Experiential. Man is just now beginning to evolve into this level. In a way, this level is like tribalism, but on a much higher plane. (Level seven is also like level one, but at a higher level.) For a level eight, the "chieftain" will be nature and the natural forces of the world. Man will strive to bring stability to the world again. He will learn how to live so that the balance of nature is not upset. His mind is expansive; he realizes that there are many things he does not and will not understand in his lifetime.

Conceivably, in time we will see a level nine emerge which will be like a three revisited on a different plane. And in time we may see a ten which will be likened unto a four and so through time and value levels.

This chapter has attempted to give a broad though brief overview of the theoretical framework of Clare Graves' Levels of Psychological Existence upon which the Values for Living Test was derived. Cogent descriptions of these levels as a practical, "communication tool" are included in Appendix B. The following chapters will deal with the method for carrying out the problems of this study and the analysis of the results.

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CHAPTER III

METHOD

The purposes of this study were (1) to determine reliability for the Values for Living Test, (2) to determine whether test scores on the Values for Living Test would bear any relationship to scores on the Minnesota Multiphasic Personality Inventory (MMPI), and (3) to provide information which might be beneficial with regard to future use of the Values for Living Test and to the National Center for Values Research (value system theory). This chapter provides an explanation of the procedures used to achieve the purposes of this study.

Description of Subjects

The subjects for the entire study consisted of 188 men and women ranging in age from eighteen to fifty-one and older. All resided in the Dallas-Fort Worth area of Texas. A substantial effort was made to include individuals in a variety of occupations, educational and economic levels to assure that each of the value levels would be fairly represented; hence the total is comprised of several small and disparate groups. Fifteen of the subjects were

employed at Ohio Rubber Company in supervisory, foreman, and personnel positions. Twenty-two students were enrolled in mid-management courses at Tarrant County Junior College, and another sixteen students from that same school were enrolled in secretarial classes. The mean age for students attending that school is thirty. Core Laboratories, Inc., in Dallas contributed five sets of scores from its Office Services section. The Denton Singles Sunday School class provided eighteen subjects. A group of nine females was involved in an Assertive Training class conducted in Grand Prairie. A freshman level speech communication class at North Texas State University yielded twenty-two subjects. Two upper-level speech communication classes added another thirty-three. Eleven special agents in the Dallas region of the Internal Revenue Service answered questionnaires, as did sixteen men and women employed by the Dallas Independent School District in its Research and Development section. Twenty students in a counselor education class at North Texas State University and five assorted friends and relatives provided the balance of the 188 subjects.

In the study to determine reliability of the Values for Living Test, the sample population consisted of thirty-three students enrolled in upper-level speech communication classes at North Texas State University during the first summer session of 1977. A test-

retest was obtained for all but one student, thus reducing the pre-post test total to thirty-two. The test was administered and re-administered within a three to seven day period.

Description of Test Instruments

The Values for Living Test was designed by Don Beck and Chris Cowan, directors of the National Center for Values Research at North Texas State University. It is a fourteen-item instrument used to measure value levels as prescribed by Graves' theory of levels of psychological existence. Several tests have already been devised according to this theory, including (1) Values for Military Organizations, (2) Values for Working, (3) Values for Teaching, (4) Values for Marriage, (5) Values for Religion, (6) Values for Law Enforcement, (7) Values for Nursing, and (8) Values for Helping. Like the format of its counterparts, each item on the Values for Living Test has six possible responses, with each response corresponding to one of the levels of psychological existence outlined in the previous chapter. Level one (reactive) was omitted for obvious reasons. Each participant was instructed to distribute a point value in correlation to the value he placed on each response-- a minimum of zero to a maximum of twelve points for each question.

Reliability for the Values for Living Test was obtained from a sample population of thirty-two students enrolled in upper-

level speech courses at North Texas State University during the first summer session of 1977. Thirty-three students were originally in the sample, and test-retest information was obtained for all but one of them. The test was administered and re-administered to the population within a three- to eight-day interval. The reliability coefficients for the six value scales ranged from .75 to .92.

The Minnesota Multiphasic Personality Inventory (MMPI) is a 566-item instrument designed to provide objective assessment of major personality characteristics. The condensed version of the same test has 397 questions, and this shorter version was utilized for the purposes of this study. Data from the test are filtered into ten categories of clinical scales and three validity scales. Each of the scales is explained in Chapter I under Definition of Terms. The test is considered self-explanatory and is in booklet form. For ease in computerization of the data, the test was retyped with numbering of questions changed to agree with the two computerized sheets. All questions are answered in a true-false manner.

The Masculinity-Femininity Scale (5) on the MMPI was not considered in the analysis since that particular scale is considered by many to be outdated.

Reliability and validity have been established by the authors of the MMPI, Stark Hathaway and J.C. McKinley. By means of a

test-retest procedure, coefficients ranging from .57 to .93 were established. The time between testings varied from three days to over one year (1, p. 8).

Procedures for Collecting Data

The sample population, upon which the data to determine reliability for the Values for Living Test were gathered, consisted of thirty-three students enrolled in two upper-level speech courses at North Texas State University. Each student was requested to take the Values for Living Test and the Minnesota Multiphasic Personality Inventory. If a student did not complete the tests in the class time allotted, he was asked to complete them outside of class and return them to the instructor. The Values for Living Test was administered again one week later. The purpose of the test-retest method was to determine the stability and consistency of the test scores when compared to the later administration.

Packets containing both tests and answer sheets were handed to all participants. Answer sheets for the MMPI were inserted in the test booklet. Responses to the Values for Living Test were marked directly onto the test. The entire population, like the sample population, was instructed to complete both tests. Eleven subjects failed to complete one or both tests, and those tests were discarded. Test taking time varied from thirty to ninety minutes.

Procedures for Analysis of Data

Responses to the MMPI questions were recorded on two answer sheets designed for a visual scanner punch machine, and that machine was utilized to transfer the data to punched cards. Answers to the Values for Living Test were marked on the test itself. The test was precoded in such a way that the data on the test could be keypunched directly onto cards.

Raw scores were computed on each test for each individual after which means for each of the value levels and each of the thirteen variables of the MMPI were calculated.

The Pearson product-moment correlation was the statistical measure employed to determine the correlation between the two tests. A simple correlation with missing data was the program used with the computer. Relationships of the variable were considered significant at the .05 level. For an N of 188, the Pearson R must exceed a value of .195 (2, p. 301). Each scale of the Values for Living Test was correlated with each of the MMPI scales, and each resultant Pearson product-moment correlation was checked for significance.

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CHAPTER IV

RESULTS

The problem of this study was (1) to determine the reliability of the Values for Living Test, and (2) to determine the correlation between the Values for Living Test and the Minnesota Multiphasic Personality Inventory. The purpose of this chapter is to report the results of that undertaking.

To examine the reliability of the Values for Living Test, a test-retest format was used. Thirty-two North Texas State University students enrolled in two upper-level speech department classes were given the test at intervals of from three to seven days. As shown in Table I, the reliability coefficients for the six value scales were: (2) tribalistic, .75; (3) egocentric, .92; (4) absolutistic, .92; (5) achievist, .75; (6) sociocentric, .90; and (7) individualistic, .78. According to Guilford, a correlation between .40 and .70 is considered to be a moderate correlation with a substantial relationship; between .70 and .90 is a high correlation with a marked relationship; and between .90 and 1.00 is a very high correlation with a very dependable relationship (7, p. 145).

TABLE I
 TEST-RETEST CORRELATION COEFFICIENTS FOR
VALUES FOR LIVING TEST
 (3 to 7 days)

<u>Value System</u>	<u>Reliability Coefficient</u>
(2) Tribalistic75
(3) Egocentric92
(4) Absolutistic92
(5) Achievist75
(6) Sociocentric90
(7) Individualistic78

The subjects for the entire study numbered 188. Of that total, 117 were female, 69 were male, and 2 failed to note an appropriate response. Ages of the subjects ranged from eighteen to over fifty-one, with 60 being in the eighteen to twenty-five-year-old category, 66 being in the twenty-six to thirty-four-year-old bracket, 47 represented in the thirty-five to fifty-year-old range, and 14 were fifty-one or older. In the area of education, 37 had a high school education, 55 had completed two years of college, 44 had graduated from college, and 51 had done at least some graduate level work. This information is visible on Table II.

Table III shows all correlations obtained by the six values scales of the Values for Living Test and the thirteen scales of the MMPI.

TABLE II
DEMOGRAPHIC DATA ON TEST SUBJECTS

Category	Frequency	Percentage
Sex		
Male	69	36.90
Female	117	62.23
Blank	2	1.06
Age		
18-25	60	31.92
26-34	66	35.11
35-50	47	25.00
51+	14	7.45
Blank	1	0.53
Education		
High school	37	19.68
2 years college	55	29.26
4 years college	44	23.40
Graduate school	51	27.13
Blank	1	0.53

Tribalism approaches a significant correlation with only one MMPI scale. Safety and security in a threatening world are prime values, and the prime means is tradition. Strong reliance is placed on chieftans (parents, teachers, supervisors, etc.) or the norms established by a clan (family, supervisors, etc.).

TABLE III

SIMPLE CORRELATION COEFFICIENTS FOR THE MMPI AND THE
VALUES FOR LIVING TEST

MMPI Scale	Value Levels						
	2	3	4	5	6	7	
Lie	-0.0257	0.0074**	0.1061	-0.1009	0.0152	-0.0446	
F	0.0728	0.1989**	-0.0218	0.0447	-0.0842	-0.0580*	
K	-0.1321	-0.1242*	-0.1045	-0.2441**	0.1996**	0.1838	
1 (Hy)	0.0339	0.1594*	0.0856	0.1261	-0.0770	-0.1802*	
2 (D)	0.0567	0.0129	0.0967	0.0763	0.0035	-0.1681*	
3 (Hs)	-0.1362	-0.1697*	0.0373	-0.1227	0.1212	0.0576	
4 (Pd)	-0.0053	0.1780*	-0.0934	0.0744	-0.1476	0.0460	
5 (MF -M)	-0.0015	0.1087	-0.0655	-0.1178	0.0121	0.0821	
5 (MF -F)	0.0275	-0.0315	-0.1425	-0.0824	0.0925	0.1377	
6 (Pa)	-0.0452	0.0679*	0.0158	0.0657	-0.0396	-0.0330	
7 (Pt)	0.1186	0.1491*	0.0758	0.1252	-0.0963	-0.1964**	
8 (Sc)	0.1162	0.2013**	-0.0160**	0.1071*	-0.1188	-0.0924	
9 (Ma)	0.0068	0.2539**	-0.2160**	0.1425*	-0.1025	0.0788	
10 (Si)	0.1803*	-0.0913	0.1956**	0.0108	-0.0286	-0.2153**	

N = 188

* Approaches significance

** Significant at the .05 level

Tribalism is expressed in highly visible group affiliation. Such people become social in the sense of being dominated by the traditions of their tribe.

It is not surprising, then, when observing Table III, that there is little correlation between the scores of Value Two with MMPI scores. The MMPI scores show aberrations from the norm, and a tribalistic person emphasizes adhering strictly to the norm to maintain his safety and security. Also, according to Graves' theory, "He is without awareness, thought or purposes and thus holds tenaciously to a world where the tribalistic way seems inherent in the nature of things--a way of life which continues relatively unchanged" (6, p. 74). It follows that if awareness is not present, no "acting out" of any conflict would register on the MMPI because there isn't enough perception to reveal it.

The only correlation which approaches significance is scale 10 of the MMPI which refers to social introversion. An elevated score on this scale indicates that such a person would be reserved and retiring, even shy, in social situations. Since, according to Graves' theory, values two, four and six are other-directed (i.e., the locus of control is external), it seems logical that people who have a great need to be accepted in the fold would acquiesce rather than endanger their affiliation.

The number of significant correlations between the MMPI scores and Egocentrism is greater than for any other value level according to Table III. Significance at the .05 level is obtained on MMPI scales 9 (hypomania), 8 (schizophrenia), and the F scale; and significance is approached on scale 1 (hypochondriasis), 3 (hysteria), and 4 (psychopathic deviate), and 7 (psychesthesia). Graves says that in Value Level Three, Egocentrism, man becomes conscious of himself and proceeds to explore his world and manipulate it intentionally. He rebels against authority and norms and feels the need to control his own survival. Though Values Levels Three, Five, and Seven are considered inner-directed, i.e., the locus of control being internal, at the Three level, the means of asserting oneself are unsophisticated. It can be a bumbling and exploitative level, and a person in this mode of adjustment may seem like a bull in a china shop. He is egocentric and lacks depth of understanding of himself. He values the ruthless use of power, impulsive action, volatile emotion and great risks and conquest.

The first significant correlation is between Value Level Three and MMPI scale 8 (schizophrenia). An elevated score here would indicate unusual thought processes, non-conformity, confused thinking, and conduct. Also significant is the relationship to MMPI scale 9 (hypomania). An elevated score here reflects restlessness,

impulsivity, immaturity, scattered interests. Superficial gaiety and gregariousness is also common and this is further visible on scale 10 (Social introversion) but a negative correlation. A low score on this scale represents a more outgoing and assertive nature; however, since the correlation does not approach significance, it is more likely to be superficial. A third significant correlation is shown on the F scale. An elevated F score reflects confusion, disorganization, and uncooperativeness and is significantly related to the schizoid scale and the hypomania scale.

Three scales also approach significance for Value Level Three, the first being MMPI scale 3 (hysteria). It shows up here as a negative correlation and would indicate a tendency toward immaturity. The second MMPI scale which shows a relationship is 4 (psychopathic deviate), which indicates a tendency toward rebelliousness and non-conformity. Psychesthenia (seven), the third scale approaching significance, is related to rigidity and obsessive compulsive behavior

Absolutism, Value Level Four, is, like Value Two, an other-directed existence and shows only two correlations with the MMPI scales. A person content in this mode of adjustment finds structure, security, and predictability in various types of systems.

Important to him are sacrifice, discipline, and adhering to the established norms of society.

Again, as with Tribalism, the adherence to group norms explains the paucity of significant correlations. Not surprisingly, significance is attained with MMPI scale 10 (social introversion), reflecting restraint in social situations. Also of significance is the scale 9 (hypomania). It is, however, a negative correlation which reflects less impulsivity, less restlessness, and probably more patience than a high score. This fits neatly with the concept of an Absolutist who would allow himself some peace in the belief that for him a more lasting life will follow this one.

Value Level Five, Achievism, is similar to Value Level Three, in that it stresses conquering the world. An Achievist does so by learning its secrets through, rather than resorting to raw, naked force as the Egocentric would. Value Level Five is associated with competition and aggressiveness, but within the constraints of society. Since societal norms are adhered to, it is quite reasonable that no significant correlations appear between Value Level Five and MMPI scales. A slight correlation is found in MMPI scale 9 (hypomania), which suggests high energy level and enthusiasm.

An interesting correlation is the significant negative correlation on the K scale. Such a score would usually indicate poor self

concept and dissatisfaction, whereas a moderately high score shows adaptiveness and ego strength. Achievists, though considered inner-directed, seem to enjoy displaying their symbols of success outwardly. In counseling and psychological evaluations, an outward display, whether it be material in nature or verbal, gives clues to a person's self-image. If, for example, a person says over and over how well-adjusted he is, those very proclamations may indicate the opposite. If he were well-adjusted, he would know it "inside himself" and not have to prove it verbally to anyone else. Likewise, if a person "knows" he is successful in his own mind, he may not need to display that success to others through winning, competition, or visible by-products of "success" (e. g., nice car, nice home).

Sociocentrism, like Conformity and Tribalism, has been considered other-directed. However, when George Scoggin in 1976 compared the Personality Orientation Inventory with the Values for Working Test, he found that Value Levels Two, Three, and Four seemed other directed and Five, Six, and Seven tended toward inner-directedness. At Level Six, sociocentric man becomes concerned with peace with his inner self and in the relationship of his self

to the inner self of others. He seeks harmony and cooperation and is willing to live within societal norms to keep peace. Hence it is reasonable that little correlation shows up at this level. One scale achieving significance, however, is the K scale which is interpreted as ego strength and adaptability. As a Sociocentric "gets in touch with" his inner self, ego strength (which provides a foundation for rational as opposed to impulsive responses) is likely to rise.

Level Six is the first to show this ego strength, and it shows up again on Level Seven, which supports the hierarchical framework of values purported by Graves.

A glance at Level Six shows several negative correlations though none is significant. The negative correlations grow stronger on Level Seven. Thus directionality appears. An Individualist accepts ambiguity, is tolerant, inner-directed, and self-reliant. He has learned how to fend for himself and all of his physiological needs are thus in tow; he is assured he will survive and thus he is free to focus on himself and the world and sees his situation clearly and realistically. The elevated K scale on the MMPI scale suggests adaptability and a firm grasp of reality. Negative correlations in the areas of hypochondriasis (displaying somatic symptoms as a substitute for coping with problems head on), depression (poor self concept and anxiousness), and hysteria (immaturity, repression, and

susceptibility to suggestion), and psychesthesia (rigidity, obsessive compulsive behavior) are all indicative of lack of a need to act out any internalized inconsistencies. In addition, the significant correlation on the social introversion scale suggests a person who is outgoing and assertive in his relationships with others. The elevations mentioned earlier do not necessarily mean that grasp of reality paints a rosy picture. Rather it indicates a level of awareness, and sometimes that level may unfold some cacophonous views and problems.

An attempt has been made in this chapter to report (1) on the reliability of the Values for Living Test, and (2) the results for the Values of Living Test and the MMPI scales. Conclusions drawn from the findings and implications for further research are presented in the final chapter.

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CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The purposes of this study were to (1) determine reliability for the Values for Living Test, (2) determine the correlation between the Values for Living Test and the MMPI, and (3) provide information which might be beneficial with regard to future use of the Values for Living Test and to the National Center for Values Research.

To accomplish these purposes, a reliability study was conducted with a sample population of thirty-two students, by means of a test-retest format. A high correlation was found to exist, thus demonstrating the reliability of the test. The purpose of the test-retest method was to determine the stability and consistency of the test scores.

To determine the correlation of the two tests, the MMPI and the Values for Living Test, a simple correlation with missing data computer program was used to determine the Pearson product-moment correlations. Significant correlations were achieved on several of the correlations, with Level Three, Egocentrism, displaying the most correlations. Tribalism and Absolutism showed

almost no correlation, except in the area of social introversion, due in large measure to those value level's emphasis on adherence to group norms. Thus if an individual scored highest on Tribalism and/or Absolutism, his MMPI score would likely show few if any elevations (i. e., the MMPI scores would register right around the 50th percentile).

According to the results of this investigation, a person who registers a high number of points in Egocentrism is likely to show elevated MMPI scores in the areas of schizophrenia, hypomania, and the F scale, which refers to confusion, disorganization, and uncooperativeness. He would also show slightly elevated scores in the areas of hypochondriasis, hysteria, psychopathic deviance, and psychesthenia.

An Achievist's score would show little correlation with the MMPI scales except for the K scale which measures test-taking attitude and self-criticalness; and it would likely be a negative correlation.

A Sociocentric individual would show rare significant correlations. However, his MMPI scores would be slightly below the norm. This trend toward negative correlations would be even more pronounced in an Individualist, to the point of significance in the areas of psychesthenia and social introversion.

The above comparisons are all based on the results of the test population for this investigation and are not considered to be conclusive. From this investigation, however, it appears that the Values for Living Test correlates better with the MMPI on the odd-numbered (inner-directed) scales than the even-numbered (other-directed) ones. It may be that the Values for Living Test questions for Egocentrism, Achievism, and Individualism are more accurately phrased. The wording of the even-numbered values may need closer attention to see if they accurately describe value responses.

Within each of the value levels, there is a range of behaviors, varying from high, positive manifestations to lower, negative ones. It may be that the wording of some Values for Living Test questions allude to low level responses only. If an individual demonstrates high level behaviors in that area, he may disagree with the response and assign his points to another values level for that question.

On the basis of this study, the following recommendations are offered for further research.

1. It is recommended that a more detailed analysis of the Values for Living Test items be undertaken with such statistical techniques as item analysis or factor analysis of the present questions in order to further refine the instrument and help eliminate duplication and extraneous factors from the values scales.

2. It is recommended that a more detailed analysis of the Values for Living Test questions and the MMPI be conducted to determine which of the Values for Living Test questions are most directly related to which of the MMPI scales.

3. It is recommended that the Values for Living Test as a value-measuring instrument be refined and updated as the value system analysis concepts are further researched and expanded and as innovations are brought into the theoretical framework of value systems analysis. With the emergence of the range of behavior (high to low) for each mode of adjustment, it might be worthwhile to consider revamping the format of the test to allow for a greater number of questions to encompass the range of behaviors within each level.

APPENDIX A

STATISTICAL DATA

Mean Levels of Psychological Existence

Value Level	Mean	Standard Deviation
2 (Tribalism)	14.59783	8.64865
3 (Egocentrism)	3.91848	6.64139
4 (Absolutist)	30.37500	15.47166
5 (Achievist)	20.96739	10.02451
6 (Sociocentric)	38.73913	12.81382
7 (Individualistic)	58.51630	19.28219

Means for MMPI Scales

Scale	Mean	Standard Deviation
Lie	4.29891	1.83851
F	4.74457	4.55146
K	14.79348	4.30158
1 (Hy)	5.84783	4.08097
2 (D)	19.19022	4.90252
3 (Hs)	22.05978	4.34467
4 (Pd)	17.22283	4.73440
5 (MF -M)	9.51087	13.12445
5 (MF -F)	24.07065	18.84102
6 (Pa)	10.09239	2.92663
7 (Pt)	12.95652	6.24703
8 (Sc)	13.91848	7.32679
9 (Ma)	17.96739	4.63876
10 (Si)	31.20109	5.34369

VALUE SYSTEMS USED IN VSA*

INDIVIDUALISTIC

A personal activist who seeks to live within society's constraints while enjoying his maximum individual freedom. Tends to be inner-directed and self-motivating. Readily accepts ambiguity in people and situations. This value system is quite tolerant, but, at the same time, expects high levels of performance of itself and others. Responds to reasons, not to rules, and is managed through competence, not status or position. May be expressed by dropping out of society in order to pursue individualistic interests and alternative life-styles.

ACHIEVIST

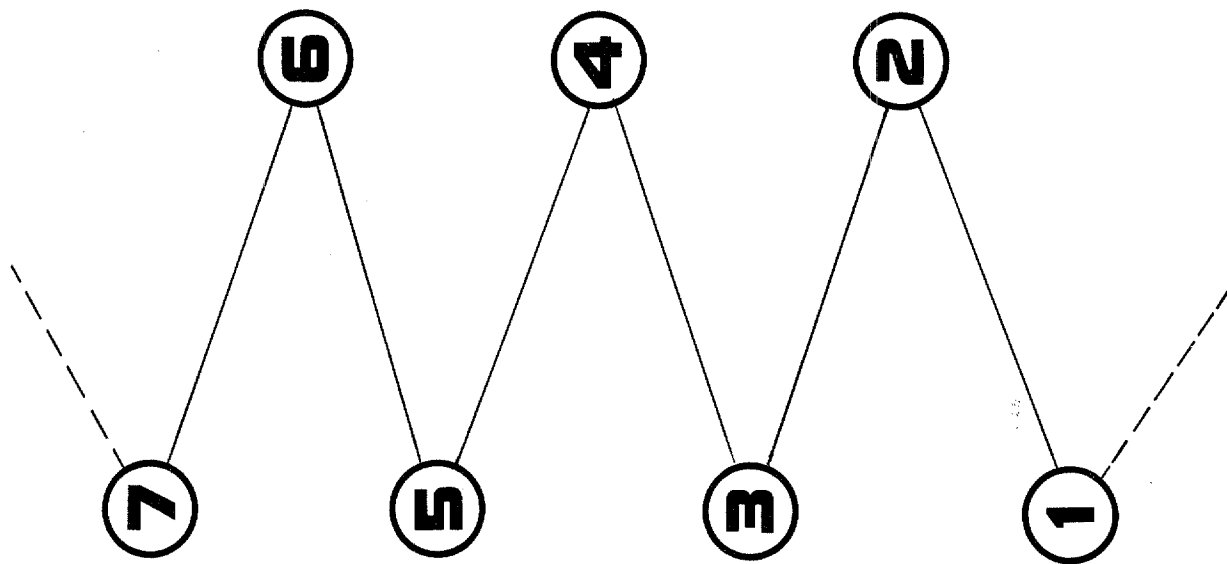
Achievement-oriented, self-serving, and aggressive — but within the constraints of society. Enjoys wheeling and dealing, engaging in various forms of competition, and demonstrating his ability to motivate, attain goals, and get ahead in life. Manipulation may be either concealed and private or it may be open, above-board, and displayed. Designed to produce evidence of success, accomplishment, and winning. This mode of adjustment will be found in abundance in politics, management, and in sales and marketing professions.

EGOCENTRIC

Unabashed, self-centered assertiveness. Aggressiveness takes many forms as he rebels against authority figures, norms, rules, and standards. Somewhat flamboyant in behavior in order to gain attention. Often brash, rough, brazen, abrasive, and even uncouth. May appear "paranoid" — feels that the world is a hostile and alien place. May internalize the impulses into an angry, embittered, and bristling personality. Manifests itself positively in creativity, willingness to break with tradition, and dogged determination.

REACTIVE

Functions at the physiological level — reacts to stimuli such as hunger, pain, cold, warmth, and sleep in order to obtain the immediate satisfaction of basic human needs. Pure **Reactive** are virtually value-less — concerned only with survival. Seen in new-born infants, profoundly retarded, severe stroke victims, and the senile elderly. Can be either a temporary state (like a person on drugs or in a state of emotional or physical shock) or a permanent state of existence.



ment used by individuals and even cultures to cope with their perception of the reality of their world — and help to explain where man is, where he has been, and where he is going. Each mode of adjustment contains a set of assumptions about the nature of man, methods of learning, modes of thinking, preferred motivational strategies, and total life-styles. Some individuals may assume single modes of adjustment; others may develop clusters of several value systems. An individual lives in a potentially open system of needs, values, and aspirations, but may settle into a closed system — depending on his genetic and psychological make-up, as well as the conditions within his life-space. Clare W. Graves has formulated an exciting and highly perceptive theory of human values that speaks to the issues that confront our society today — and the kinds of value systems that will most likely emerge in the future.

SOCIOCENTRIC

Personalistic concern for self-discovery, acceptance, human dignity, and the uniqueness of each person, as well as the inherent worth of people as a whole. By finding basic value in people and humanity in general, a **SOCIOCENTRIC** individual will spend his time and/or energy working in behalf of social causes. **SOCIOCENTRICS** are opposed to the manipulative use of people, as well as the mindless punitiveness of rigid conformity systems. Reflected in the "helping" professions and new theories and methods of personal introspection.

ABSOLUTISTIC

Finds structure, security, and predictability in systems of various types rooted in directive design. Strongly committed to what he considers to be the "right way." Promotes clearly-defined social roles — prefers order, structure, patterns, and sequential time-frames. Somewhat rigid in responding to diversity and ambiguity. Likes a "cut and dried" kind of world and is prone to impose his system, concepts of right and wrong, rules, and procedures on others. Places a premium on sacrifice, discipline, and adhering to the established norms of society.

TRIBALISTIC

Seeks safety and security in a threatening world by fixating on power, chieftains, clans, rituals, or superstition. Strong reliance on chieftain(s) (parents, teachers, coaches, supervisors, etc.) or the norms established by a clan (family, work-unit, team, or tribe). Depends on the mystical forces inherent in life and tends to be both superstitious and ritualistic. Needs to find some way to explain the unexplainable. Expressed in highly-visible group affiliation and preference for "paternalistic" atmospheres.

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