

BASIC VALUES*

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Each of the following pairs of tendencies can be arranged on a continuum with each set of values conceived of as opposite extremes.

I. Dichotomizing vs. Holistic

A. Dichotomizing person

1. polarizes life in black-and-white categories.
2. finds it easy to evaluate people in terms of these binary categories.
3. must be right.
4. adapts well to a computer usually.
5. stresses systematizing and classifying experiences, ideas, *etc.*
6. receives security from being able to see where everybody "fit in."

B. Holistic person

1. wants to see parts only in relation to the whole.
2. senses frustration when he cannot "place" an item in its whole.
3. derives satisfaction from integration of life and thought.
4. feels insecure when placed in a category.

II. Crisis vs. Non-Crisis

A. Crisis person

1. seeks an expert authority for advice in a crisis.
2. makes a good deal of use of written sources for decisions.
3. respects history highly as a source of past solutions to problems.
4. emphasizes comprehending the instructor's material.
5. expects the "teacher" to stimulate learning.
6. gain security from taking advice in decision making.

B. Non-crisis person

1. wants to select solutions from various alternatives.
2. senses frustration in situations where alternatives are not available.
3. will feel bitter if alternatives have not been made known/available.
4. can go back through a decision point and choose differently.

III. Time-Schedule vs. Event

A. Time-schedule person

1. is highly concerned with time and therefore efficiency.
2. expects a short range of punctuality.
3. feels most comfortable when able to arrange plans according to time factors.

4. makes a time-dollar and effort-effect correlation.
5. pays more attention to “special” days.

B. Event persons

1. care more about who is there or what is happening than they do about the length of the time period.
2. will bring people together without planning a detailed schedule.
3. tend to work on a problem till it is done rather than for a given time period.
4. tend not to plan a precise schedule for the future.
5. rely more on their own experience than on the experience of others.

IV. Goal vs. Person

A. Goal-oriented person

1. organizes relative to goals and gains satisfaction from reaching them.
2. achieving goals takes precedence over spending time with people.
3. finds deepest friendships with those who have similar goals.
4. will press his physical constitution to the limit in achieving.

B. Person-oriented person

1. prefers personal interaction to time schedules or goal achievement.
2. derives satisfaction from talking and will sacrifice goals for conversation.
3. will break rules or appointments for interpersonal involvement.
4. feels security in the group.

V. Prestige Ascribed vs. Prestige Achieved

A. Prestige ascribed person

1. expects a social group to respect rank determined by society.
2. supposes others will respect his office.
3. places value on formal credentials.
4. makes sacrifices in order to achieve rank or receive prestige.
5. plays the role his status requires.
6. seeks to associate mostly with those of similar rank.

B. Prestige-achieved person

1. requires prestige in another to be achieved repeatedly.
2. struggles to better himself without regard to attaining new status thereby.
3. pays as much attention to statements made by persons without formal credentials as he does to an “expert.”

VI. Vulnerability-Is-Weakness vs. Vulnerability-Is-Strength.

A. Vulnerability-is-weakness person

1. fears making mistakes
2. tries to “cover up” errors and hates admitting failure.

3. enjoys arguing a point “to the death.”
4. does not expose his weaknesses or tell stories on himself.
5. tends to avoid trying new things.
6. speaks vaguely about his personal life.

B. Vulnerability-is-strength person

1. finds it easy to admit mistakes.
2. does not overly fear making mistakes.
3. talks freely about his personal life.
4. will try new experiences.
5. can tell stories on himself that show his own weakness

Based on Marvin K. Mayers, *Christianity Confronts Culture: A Strategy for Cross-Cultural Evangelism*. Grand Rapids, MI: Zondervan Publishing House, 1974, pp. 149-54.

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