



EXPLORING VALUES AND MAKING WISE CHOICES

LOOKING AHEAD

After completing this chapter, you will be able to

- Define and evaluate values and list sources.
- Identify and give examples of the methods and influences in receiving and learning values as described in values programming analysis.
- Explain the decade theory of values development and relate it to at least two decades.
- Describe and give examples of reasons for a change in adult values.
- Define morals and discuss Kohlberg's theory of moral development.
- Discuss reasons for ridding oneself of poor health habits and engaging in safe, sound practices.
- Define goals, explain their importance, and relate the three ego states to goals.

All values, when pushed too far, become demonic and destructive. Beliefs not examined, as the life not examined, are hardly worth having. Values held thoughtlessly are without substance.

—Charles Stephen

Following is a series of questions designed to help you examine your thoughts and feelings about various aspects of your beliefs. Indicate your degree of agreement or disagreement with the following statements by placing the number that most closely indicates your value next to each statement.

1. Strongly Agree 2. Agree 3. Ambivalent 4. Disagree 5. Strongly Disagree

_____ I would lie to another person.

_____ I would withhold hurtful information from a loved one.

_____ Spending time with family members is important to me.

_____ High grades are important to me.

_____ If a cashier gave me too much change, I would give the money back.

_____ I often do favors for friends.

_____ I would break a law.

_____ I have exceeded the speed limit while driving my car.

_____ I would drink alcohol even though I was under the legal age limit to drink.
(Note that the last two are lawbreaking behaviors!)

Your answers to these questions reflect your **values**, which are qualities, conditions, and standards that are desirable, worthy, and important. Values are directly related to the kind of person you are and will be, as well as to your goals and aspirations, beliefs, behaviors, and the quality of your relationships. Even though choices, decisions, and courses of action are based on them, rarely are values examined. You may know your values. Do you also know how they came to be and how they may change? Are your behaviors in harmony with what you value? Do you realize the impact that values and relationships have on each other? This chapter will offer insight and suggest ways to clarify your values and to achieve wellness and success.

Values

Values determine behaviors or modes of conduct. Once a value is internalized it becomes, either consciously or unconsciously, a standard for guiding actions and making choices. Because values are at the basis of choice, the choices people make reflect their perception of what is right, just, or cherished at a particular time.

We all have a number of personal and professional values. In certain situations, it may become apparent that some of these values are in conflict. For example, a health care provider may value life. He or she may also value the alleviation of pain. As a rule, these are not conflicting values. When working with a terminally ill patient a conflict may arise. By providing intravenous fluids, the patient's life is sustained but pain is prolonged rather than alleviated. When individuals are challenged and their values conflict, they may find it necessary to reexamine their values. Through this reassessment process people may acknowledge that, under certain circumstances, it is possible to hold values that are inconsistent with one another. For example, health care providers are unlikely to come to the conclusion that they should stop valuing life or the relief of pain based on their interactions with a terminally ill patient.

Challenging situations may arise that will lead people to conclude that their values have changed. Early in their careers, health care providers who value life may do everything humanly possible to prolong a person's life. Over time, however, their experiences may lead to a subtle shift in their values. If they begin to value the quality of life, rather than life as mere existence, there may be a change in their interactions with and feelings toward terminally ill patients. They may no longer experience the emotional struggle they once did when the decision is made not to resuscitate a patient.

This change in values over time often is a result of changing life experiences. Recognizing these changes and understanding how they affect one's actions and

behaviors is the goal of the values clarification process. Values clarification will not tell you what your values should be; it simply provides the means to discover what your values are.

For the purpose of values clarification, Roths, Harmin, and Simon (1966) identified seven criteria that must be met if a value is to be considered a full value. These criteria can be divided into three categories: choosing, prizing and acting. To be a full value, the value must be chosen freely from a list of alternatives, only after thoughtful consideration has been given to the consequences of each alternative. The value must be cherished and made known to other people. The value must also be translated into behaviors that are consistent with the chosen value and integrated into the lifestyle.

Criteria for a Full Value

- *Choosing*: choosing freely from alternatives after thoughtful consideration of the consequences of each alternative
- *Prizing*: cherishing, being happy with the choice and willing to affirm the choice publicly
- *Acting*: doing something with the choice, doing something repeatedly in a consistent manner

Where do Values Originate?

You and I were not born with a set of values. An individual cannot be understood apart from the context in which he or she grows up. Family, friends, classmates, and our own desires all affect the choices we make. Remember parent messages from transactional analysis (TA)? Most values originate as verbal or nonverbal messages from others. We learn the values of our culture through socialization. Parents' values determine both the outcomes they want for their children and their parenting behaviors. Your values will affect your parenting behaviors just as your parents' values influenced how you were raised and what kind of person you are today. Parental expectations are important for young people. Growing up in your family you become aware of what your parents and other family members expect from you. You may not always be consciously aware of these expectations because they become so much a part of your own value system. For example, many parents value education and assume that their children will continue their schooling after they graduate from high school. Their children make plans for college but may never have independently made the decision to attend. Family expectations often have a positive influence on children and choices they make, but if parental expectations are too strict or inflexible, young people may rebel.

Institutions within a society are other sources of values. Although some people oppose formal instruction regarding values in the classroom, everything a school does is value laden. The written rules, the rules that are enforced, the dress code, the rules of conduct, and the manner in which people treat each other will all relay a set of values to the students. Even if no values development programs exist, teachers, counselors, and coaches do convey values. Peer pressure, the need

TA Revisited

“Parent” messages tell you what is of value. For example, “A dollar saved is a dollar earned,” “Take your vitamins,” “Get good grades,” and “Work hard and play later” are value-laden messages. Nonverbal messages also continue to be influential. Did your parents always buckle their seat belts? Did they attend church? Were your friends accepting of others who were different? What messages regarding values do you receive from the media?

The “child” ego state can motivate you to act according to your values. For example, the value you place on friendship is usually expressed emotionally from your “child.” It can also tempt you to act against your values. The passionate “child” in each person can put sexual morals to the test. The “child” also feels guilt when values are not acted upon and feels pride when they are.

The “adult” plays an essential role by questioning values embedded in the “parent,” looking at alternatives, and making choices on the basis of your own thinking process. The “adult” can choose to retain, modify, or reject a value.

to be accepted by people in your age group, is significant. Peer pressure can lead students to do things they might otherwise not do in order to gain acceptance and approval from others, even if their actions are contrary to the values in the home. If you were brought up in a home where religion was valued, your beliefs and values were modeled by its tenets. A societal function of religion is to convey values. Another powerful source of values is the media. Messages from television programs and advertisements are geared to appeal to our self-image. An example is the value portrayed in the media on looking younger. Your experiences have influenced your values and will continue to do so. For example, if you frequently seek and receive the support of friends, you likely place a high premium on friendship. If you have been hurt by dishonesty, you probably value honesty.

After looking at “TA Revisited” think of times in your life when your behavior did not reflect the values in your “parent” ego state. For Julio, religion was an important value as it had been for his parents and other influential people in his life. One week he was exhausted from a full schedule of work and classes; he overslept and missed the worship service. He could hear an inner voice admonishing him for sinning. The “parent” essentially serves as a conscience; as such, it is capable of creating guilt or in directing us in positive ways. Can you think of times when your “child” helped you act on your values? How about situations when you were greatly tempted by the wants of the “child”?

Have you used your “adult” to question and evaluate the values you have? You may be wondering why that is important. Let’s assume that many of your values reflect those of your parents. Their values were possibly acquired from questionable sources and definitely developed during an earlier time in different environments and situations. Conflicting ideas can come from “parent” messages. “Our family values human equality and goodwill toward all people,” you may have been told. Then you came home with a new friend of a different race and received a different message. Because personal values direct your life and could possibly influence the next generation, taking a critical look at them is advisable.

One of the best things we can do for ourselves is to take a look at our values and ask ourselves if they really fit who we are, or are there some values we practice just because we are expected to follow them. Is it a carryover from the past that we have accepted without any critical investigation? (Satir, 1978, p. 113)

Another critical answer to this question that values only become your own after “adult” evaluation and processing. How do you know when this occurs? A way to check is to ask yourself, “Why do I believe or value this?” Henry, at age 75, attends mass every week without fail. One of his grandchildren asked him why he went to church even when he wasn’t feeling well. He replied, “You are supposed to, so I do.” Henry’s value on religion and church attendance is based in his “parent.” His wife, Helen, goes to church regularly, and she explains, “I value my religion and enjoy going to mass because I feel spiritually fulfilled afterward. I can miss and feel fine, too; however, I prefer to attend.” Do you see the difference? Helen’s value is an “adult” value. When values become yours, they feel comfortable and are easier to act upon.

Any evaluative process can be challenging, and people typically experience discomfort when confronted with possible change. If your values came from someone whose support is important, any deviation is difficult. Processing, however, is in your best interest. “Neither pride nor self-esteem can be supported by the pursuit of second-hand values that do not reflect who we really are” (Branden, 1992, p. 41). New thoughts and beliefs expand your horizons and encourage you to become your own person.

How Do Values Develop?

After recognizing the source of values, the next step is to look at the ways values are acquired and transmitted. Think of your life as you read this section.

Developing Values

In the videotape “What You Are Is What You Were When,” Dr. Morris E. Massey points out methods and influences at different age periods. He calls this **values programming analysis**. Think about your own life as you look at Table 3-1 and read about his ideas.

<i>Chronological Age (approximate)</i>	<i>Method</i>	<i>Influence (who/what is most influential)</i>
1–6	Imprinting	Family, especially parents and significant caregivers
7–12	Modeling	“Heroes” and “stars,” usually those in the media
13–19	Socialization	Peers

Early years. The first stage reveals the importance of early childhood. The earliest method of receiving values is **imprinting**. Think of making an imprint of your foot in wet sand or imprinting a design on a shirt. Imprinting of values means that young children do almost no editing and receive values as absolutes. You may be thinking of a 2-year-old who balks at what you say. “Eat your vegetables. They are good for you,” a parent says. “No,” is the typical reply. “I hate vegetables.” Is the child rejecting the idea? Follow that same child to the day care center and listen as he or she tells others, “You’re supposed to eat your vegetables. They are good for you. My daddy says so.” The message registered. Do you know people who eat everything on their plate even if they aren’t hungry? Ask them why, and the response may be, “I was told to do it. I have done it all my life. You are supposed to.” They are hanging onto a powerful early idea.

Little children are open to the values of people they trust and love. Think about this when you choose caregivers outside your family. Of all considerations, one of the most significant is the values these caregivers can instill. Preschool children regard their teachers as “supreme beings.” “Teacher says that is why” is a frequent comment. Try to recall early messages related to values. “Our first map is usually made up of the one right way” (Satir, 1978, p. 112).

Middle years. The second stage is **modeling**. The family remains influential; however, the child is looking outward, away from home. The role models could be older children, teachers, and local sports leaders; however, the primary influence comes through the media. Because of the popularity of television, this stage may begin earlier than age 7 and overlap with the first. The principal role models are those in the entertainment industries (movie and television) and the sports world.

In 1982, columnist Sydney J. Harris wrote about these models. He described a study in which 2,000 eighth-grade American students were asked to name their top 30 heroes, the people they most admired and would want to be like when they grew up. Their leading role model was the screen actor Burt Reynolds, followed by entertainers and actors Richard Pryor, Alan Alda, Steve Martin, Robert Redford, and the late John Belushi, who died from complications of a drug overdose. All 30 were entertainers or sports figures. Harris wrote the column because he was concerned that not one of the 30 individuals listed had made a humanitarian contribution to the world (although some had been involved in worthy causes). He said, “Our heroes and heroines are not people who have done big things, but people who have MADE IT BIG” (p. 6).

In a survey replicating Harris’s work, 114 Nebraska elementary school students in 2001 were asked to name their heroes (Hanna, 2003). Even though they most often named athletes (32) and entertainers (15) for a total of 47, family members were listed by 41 children. Parents led the family list. Of the “stars,” Sammy Sosa was named most often. The obvious and most common reason was his ability to play baseball. However, one child added: “He seems nice and respectful.” Other answers given for admiring an individual are worth savoring.

- “I admire my mom because she doesn’t smoke or get drunk so I hope I do not when I grow up.” “I admire my dad because he wants to keep our family safe and cares about us.”

- “Jesus because he is nice and does not sin. He is a very good person who didn’t like killing or violence. I am kind of like that. I hope I will be nice and go to heaven like him.”
- “I would want to be myself because I do not want to act like someone else. I want to be my own person.”

The survey reveals that children admire family members and others, yet continue to be enamored with “stars.” Parents’ understanding of star power can be used in positive ways. “It is a good idea to use important people to deliver messages. Parents tell us this all the time, and we do not listen,” said one young girl. Can you remember some of your own idols from the preteen years? What did they represent, and how much influence did they have?

Teen years. “Everyone else is doing it, so I want to do it too” typifies the next step in values programming analysis. The stock answer from generations of parents is, “If everyone else jumped off a cliff (or bridge), would you do it too?” Frankly, a teenager might! Encouragement, discouragement, and modeling are included in this method called **socialization**, the same term sociologists use for the lifelong process of learning the culture.

The adolescent period is a time of searching for an identity. Feeling a part of the group is critical. A **peer group**, composed of people of similar age with whom one identifies, has great influence. In a review of research about antisocial behavior and social failure, peer affiliations during childhood appeared to be related to choices during adolescence (Henry, 2000). This period of life can be a frightening, stressful time for both teenagers and parents. The young person will likely experiment with “in-vogue” behaviors and attitudes. Cigarette and alcohol use is strongly related to peer norms, substantially more so than with parental involvement (Olds and Thombs, 2001). Not surprising, 89 percent of adult smokers began in their teens (*Health*, 1997). Perceptions of whether their peers are sexually active appears to be related to teenagers’ engagement in sexual intercourse. Adolescents have a strong preference to either act like their peers or believe that their friends are like themselves (Nahom et al., 2001).

If the peer group reflects most of the parents’ values, this period can be relatively easy. This is a time when teenagers challenge parental values. Parents can make this an easier time by being understanding and flexible. Expecting a teenager to uphold all parental values and ideas if they are opposite those of a normal peer group is asking for supreme sacrifices and potential damage to self-esteem and the sense of belonging. According to at least two experts (Steinberg and Levine, 1997), adolescents generally choose friends whose values, attitudes, tastes, and families are similar to their own. A study of adolescents showed that academic success and intelligence are their most important life concerns (Tiggemann, 2001). Also helpful is to be aware of the findings from “The State of Our Nation’s Youth” (2001) survey. A majority of teenagers said that there is no pressure to look a certain way, have sex, use drugs, or drink alcohol. Instead the pressure was to get good grades. Future success was defined by 84 percent as having close family relationships, and nearly all said they could confide in a family member. The report concluded that today’s youth seem to be grounded and striving.

<i>Birth Decade</i>	<i>10-Year-Old Decade</i>	<i>Significant Events</i>	<i>Influence on Values</i>
1920s	1930s	The Great Depression	Conservation of money and resources Strong work ethic Government seen as an aid to the citizens

Parents who remember the issues and problems in their own teenage years are more apt to be understanding and supportive as their children seek their own identity. Teenagers can help by trying to understand themselves and their parents and by being reasonable. Parental values are not necessarily wrong just because of their ownership, and rebelling just for the sake of being a rebel is neither mature nor healthy. Open communication and democratic discipline techniques (covered in later chapters) can make a major difference during this challenging time. Adolescents are more likely to make wise choices if they have parents who practice the values development techniques described later in this chapter.

Societal influences. According to values programming analysis, children at about the age of 10 become more aware of events, issues, and trends in the world and begin to incorporate these into their value systems; these continue to influence values throughout life. Because the model is divided into 10-year periods, think of it as a **decade theory**. Table 3-2 outlines one decade and one event. Think about issues during and since your 10-year-old decade. Do you recognize how they have affected you? Looking at various decades will also help you understand why people of other ages have dissimilar viewpoints. “Now I know why my grandmother does some of the crazy things she does!” exclaimed one student. Her grandmother might say the same about her granddaughter if she knew about the decade theory.

Comparing specific decades is interesting. For example, the major event of the 1940s was World War II. People who were 10 years old and older then are usually patriotic and, in many cases, fairly definite about right and wrong. The war demanded a united national effort, and almost all U.S. citizens had no question about the justness of their cause. Quite the opposite is true of the 1960s and 1970s, when the Vietnam conflict and the civil rights movement split the nation, followed by a sense of disillusionment resulting from the Watergate scandal and the resignation of President Richard Nixon. Thinking more in “gray” than in “black and white” and doubting the absolute rightness of a country or philosophy are more characteristic of individuals influenced by those decades.

What about 10-year-olds today? How might current issues influence their values? Because the world is figuratively at their fingertips due to mobility and the media, few happenings escape the minds of young people today. Unexplainable violence in schools and elsewhere, AIDS, controversy regarding abortion, concerns of minority groups, and equal rights are issues that will probably have effects.

Undoubtedly, the most influential event will be the horrific terrorist attacks on the World Trade Center and the Pentagon and the incomprehensible loss of lives that occurred on September 11, 2001. The graphic displays of this international tragedy impacted all of us. Truly, our lives are forever changed. Pause and reflect on the different possibilities in regard to values. We can be pessimistic or view this and other challenges as opportunities.

Young people have several alternatives. They can “cop out” and value only their self-interests, or they can decide to take action and do what they can to solve widespread problems. Being actively involved in society is as important today as it ever was. However, a 1998 national survey of first-year college students by the University of California, Los Angeles (UCLA) found that just 27 percent believe that keeping up with political affairs is important, a decrease from 58 percent in 1968. One speculation is that students have a feeling of powerlessness. In comparing the 1960s to the 1990s, another possibility is that people get involved in politics when things are bad, not during times of relative contentment (Greene, 1998). Interestingly, an Internet Google search of college students and apathy came up with 179,983 “hits.” Perhaps the threats posed by terrorism will activate many people. Regardless, a wise course for each of us is to value the moment because the future is uncertain and then to take action to make the future better.

Altering Your Values

After adolescence, values are established from imprinting, modeling, socialization, and societal influences. Other general influences explained in this section could also be involved. Although values could remain similar throughout the rest of life, most people will change. Let’s explore the general influences on values that are most likely to occur from young adulthood through old age.

Major life change. Just as stress is related to a major life event and change, so are an analysis and a possible alteration of values. At age 23, Joe valued health, sports, and bodybuilding. One summer day he was riding his motorcycle and had a terrible accident. He was left paralyzed from the waist down and confined to a wheelchair. After soul-searching and values analysis, he revised his emphasis on sports and bodybuilding so that he could participate, yet in a different way. Other values became important, and he began to help individuals with special needs.

An accident or injury is one type of major change. Others are birth of a child, loss of a job, divorce, or death of a loved one—any of the crises that will be discussed in later chapters. A change can motivate you to develop worthier values. Melanie was an adolescent, unmarried mother. She candidly talked about her values.

At 16, I valued friends and good times. I partied a lot and did not care much about school or working; I just wanted to have fun. After Jason was born, I changed my whole way of thinking. Because of him, I realized how important it is to take care of my health, get some education, and learn to support us. I am a new person, and I like who I am.



Figure 3-1 Having a baby is likely to change one's values.

Mental unrest. Exposure to new ideas can cause you to think more deeply about your beliefs. You may question them and experience mental unrest. This can happen within a formal learning experience. Tony took a sociology class and became aware of different ideas regarding equal rights. Kelly began to question her strict religious upbringing after studying philosophy and religion in college. In informal ways such as reading a book, talking with people who have different beliefs, traveling, and watching television you glean new information. Having a closed mind to new ideas will make learning less likely; however, most people are open enough to at least wonder.

Changes in wants. Values will probably be altered as you and what you desire change. If you just want to have fun during a particular phase of life, your values will be different from those you will need to succeed in a career. Values can vary as statuses and roles change. A business owner is apt to adjust values and think differently than he or she did as an employee. New parents almost always alter some values.

Mike told his classmates, "If you believe that having kids will not change your values, just wait. Their presence just forces you to change." Commonly, one value will take precedence over another. Sara had always valued her social life but then she was diagnosed with an autoimmune disease that required long-term rest. She put her own health ahead of her desire to go out with friends. A change in priority does not mean a rejection of a value; the emphasis just shifts (Fig. 3-1).

Evaluating Your Values

The likelihood that you will experience a major change, mental unrest, and different wants during a lifetime is extremely high. For this reason, flexibility is necessary. Having a strong value system does not necessarily mean upholding the same values throughout a lifetime. Instead, it includes the ability to process and evaluate. Well-adjusted people understand that they may discard, modify, add, and change values or their relative importance.

Sherri, who had valued marriage, traditional suburban life, and a lovely home, found her life dramatically changed when her husband divorced her. She was no longer married, was no longer a part of traditional, couple-oriented suburban life, and was unable to make house payments. Flexibility allowed her to change her priorities and to develop new values in order to survive. Independence, education, and career emerged as high values. Lack of flexibility has definite drawbacks. Inflexible values tend to make individuals judgmental.

The more we adhere to any system, the more this belonging will be limited to others who believe as we do. We even see our children as "bad" if they don't follow "our" way. (Glasser, 1984, p. 85)

Close relationships have been threatened and even destroyed by people's unwillingness to adjust their thinking. Inflexibility and certainty can also stifle learning.

When we think we are absolutely right, we stop seeking new information. To be right is to be certain, and to be certain stops us from being curious. Curiosity and wonder are at the heart of all learning. The feeling of absolute certainty and righteousness causes us to stop seeking and to stop learning. (Bradshaw, 1998, p. 8)

Practicing flexibility rather than rigidity seems justified.

If you were asked to assess a value, what criteria would you use? Even though values are not necessarily positive or negative, it's helpful to evaluate yours as healthy or unhealthy (McKay and Fanning, 2000). What's the difference?

Healthy Values Are . . .

- Owned
- Realistic
- Behaviors that promote positive outcomes
- Life-enhancing

After you have read through the words that describe healthy values, think deeply about each one. Do you own your own values or are you living by the values of someone else? Ask yourself why you chose the career field you did. Why did you marry, or why will you marry? Until a careful analysis is done, people are unaware of how their behavior might be based on someone else's "should." This is the reason that processing values through your "adult" is so essential.

Are your values in touch with reality and apt to foster positive outcomes? One student wrote on an assignment, "I do not believe in divorce, no matter what." I posed some questions to her such as, "Even if you were being abused? Even if your children were being abused? Even if the person became a despicable individual who was involved in all kinds of unethical behavior?" She thought and then replied, "I had not even considered those possibilities, and in those cases, I certainly would not hold fast to that value." She was able to realistically look at situations and understand that her value could result in negative outcomes. Then flexibility allowed her to change her mind.

If a value does not enhance life, it likely restricts it. An example would be to value another person in such a way that you allow him or her to rule your life. "I will not go back to school because he wants me to stay home" is life-restricting. Conversely, life-enhancing values encourage you to do what is nourishing.

Freedom is destroyed by restrictive, rigid values. Adopting a broad-based approach to values is advisable. This means that instead of having set answers to all moral dilemmas, using an evaluative process when confronted with a conflict is recommended. Ask questions such as, "Are the behaviors I choose likely to harm others or myself? What are the probable consequences? If pain is a possible side effect, does the outcome warrant it?" Critical thinking about values is healthy.

Values are personal, and you may be more comfortable with absolutes. If so, at least consider options and the healthy values criteria that have been recommended. Being flexible allows you to accept different ways of thinking and to develop respectful relationships with people who are different from you. How different individuals respond to specific circumstances underline both the

differences in our values and the difficulty of establishing or maintaining some degree of ethical commonality among all citizens.

How Do Morals Develop?

Morals are related to rightness or wrongness and are more specific than values. Because values and morals essentially guide your life, you can benefit from knowing how they evolved. **Moral judgment**, or a sense of right and wrong, was traced by Kohlberg (1963), who presented short stories with moral dilemmas to individuals and then asked them what they thought the characters should do. Kohlberg was more interested in discerning the reasoning behind the answers than the actual answers.

Kohlberg identified three levels of moral development that were each composed of two stages. An ability to process, evaluate, and possibly modify values is related to the level at which individuals make moral judgments. First is the *pre-conventional* level of moral development when rewards and punishments are most impressive. This is obvious in ideas expressed by young children: “I will not take her toy because the teacher will send me to the time-out area.” *Conventional* is the second level; individuals at this level conform because of social disapproval from peers or authorities. “I will take her book because the other kids think it’s funny to tease her.” Many adults are still at the conventional level. “I laughed at the racist joke because I wanted to be a part of the group” is an example of this kind of thinking. Authority is respected, and a law is a law and should be obeyed. Research shows that many people never progress beyond the conventional level (Conger and Peterson, 1984). Using the healthy values criteria discussed in the last section requires a person to move beyond this level.

The *postconventional* level is the highest level of moral development. Those at the first stage of this level follow democratic laws. They generally behave according to societal rules, yet see the arbitrary nature of laws. If they see a law as unfair, they usually work to change it. Few people reach the later stage in which individual principles take precedence; universal ethical ideas can supersede a law. Examples of such individuals are Mahatma Gandhi, Rosa Parks, and Martin Luther King, Jr., who followed their own consciences and defied laws that they considered unjust.

Consider the following example and apply Kohlberg’s three levels of moral development.

The fundamental ethical issue regarding assisted suicide is whether acts by physicians that help others kill themselves (or let others die) can be morally justified, not whether these acts should be legalized. Those who believe assisted suicide is morally prohibited maintain that it is impermissible for a doctor to kill a patient and that a defensible distinction exists between killing a person and letting a person die who may exist is actually irrelevant to the question of whether assisted suicide can be justified. Advocates of assisted suicide note that it is generally agreed that killing is justified under some conditions—for example, in cases of self-defense. Therefore, they argue, correctly applying the label “killing” or the label “letting die” to a set of events does not, by itself, indicate whether an action is acceptable or unacceptable. Instead, supporters argue, rightness and wrongness depend on the justification underlying the action.

Medical ethicists agree that physicians may forgo treatment when a patient or the patient's authorized representative refuses treatment. Valid refusals justify a physician's decision to "allow" a patient to die when the patient could be kept alive with treatment. Supporters of assisted suicide believe that some acts of assisting in bringing about death can be framed similarly to refusals of treatment. Such actions could then be justified by a request of the patient. They contend that a patient's request for a fatal medication is analogous to a patient's refusal of life-sustaining medication. However, the traditional view in professional medical ethics is that a request for assistance in dying by a competent patient does not have the same authority and obligatory force in law and morality that a valid refusal of treatment has. Therefore, such a request does not justify an action of physician-assisted suicide.

Major medical professional organizations—including the American Medical Association (AMA) and the Canadian Medical Association (CMA)—maintain that physician-assisted suicide is not justified by a patient's request under any circumstance. However, this conclusion is controversial. Others believe that whether physicians are either morally permitted or morally required to honor requests for direct assistance that will lead to death depends on the nature of the request and the nature of the patient–physician relationship.

One of the most critical issues underlying the question of justified killing in medicine is whether the act of assisting persons in bringing about their deaths causes them a loss or a benefit. If a person chooses death and sees that event as a personal benefit, then helping that person bring about death may neither harm nor wrong the person and may provide a benefit. On the one hand, avoidance of intentionally causing the death of patients is a deep and primitive restraint encouraged by many reservations that society has long had about killing innocent persons. To change this perspective would seem to be sweeping and dangerous. Opponents of assisted suicide fear that doctors will become less committed to saving lives, that families may respond to financial pressures by subtly encouraging suicide, and limitations in the resources of the health care system might dictate decisions of life and death. On the other hand, some people question whether physicians should be restricted by law and morality if they may benefit patients in ways other than just by healing and providing noncurative pain relief (Beauchamp, 2004).

Another aspect of this topic is the participation of doctors or anesthesiologists in executions. "Doctors should not help put inmates to death by lethal injection or work with the legal system to ensure condemned inmates feel no pain at execution," the president of the American Society of Anesthesiologists told his colleagues (*Lincoln Journal Star*, 2006d).

Even though Kohlberg's theory is widely accepted, it has critics. Noting that his study participants were all men, Gilligan (1982) broadened the concept of morality to include meeting the needs of others and caring—behaviors that are more often associated with females. Another limitation to Kohlberg's study is that the participants only represented one culture (Baron, 1998). A strong value in other cultures is obedience to authority. Moving beyond this way of thinking is extremely challenging and Kohlberg's theory would not necessarily be a fair way to assess moral development in those cases. Nevertheless, think about yourself in relation to these levels and, especially, ponder the "why" of your moral decisions.

How are Values Developed?

While it is interesting to examine how values and morals are received, it is just as valuable to examine transmission of values. As you read this section, ask yourself:

- How did your family convey its values?
- If you are or become a parent, how will your values impact value development of your child(ren)?

Traditionally, adults have used two distinctly different ways of imparting values, neither of which is recommended. **Moralizing** is the direct, although sometimes subtle, transmission of the adult's values to young people (Simon, Howe, and Kirschenbaum, 1991). Assuming that the adult has experienced life and knows best, moralizing is telling others to believe and value what the moralizer believes and values. Delivery of values comes from the parent ego state. The controlling "parent" states definitely what is of value and how life should be lived. "A well-paying job is essential, so go out and find one" is the command. The nurturing "parent" delivers essentially the same message in a different manner: "Now, honey, you know how nice it is to live comfortably, so you really need to find a well-paying job." Indirect messages are also possible: "I will bet John's parents are really proud of him. He got a well-paying job last week."

Moralizing is common. Parents, teachers, members of the clergy, and administrators are among those who use direct, commanding statements to tell others what is important. Even friends can moralize: "Jessica, you should break up with Jacob. He is not going to amount to anything." As common as it is, moralizing is often ineffective and can generate resentment on the part of the recipient. Why? One reason is that each of us is unique, and moralizing takes away our individuality. What is good for one person may not be for another. As the decade theory shows, people are influenced by events that occurred at different times in history. What might have been a worthy value for a grandparent or parent may not fit in today's world. Another problem is that a moralizer may have questionable values. Can you think of someone who loudly champions some questionable viewpoints? A child becomes confused when parents say one thing, teachers say another, and the media offers a third. Furthermore, the words and behaviors of a single moralizer may not mesh, so that a young person is left hearing and seeing two different things. "Do as I say and not as I do" is a common refrain of moralizers because they often have a hard time living up to their words.

Reactions to moralizing provide added reasons why it is not recommended. People exposed to moralizing can rebel, or they might passively and obediently follow strong leaders. They also are handicapped by an inability to think for themselves. "I think that's been my problem for years," said a 30-year-old student. "My mother always told me what to do; I did not make decisions for myself. My mother is dead, and I have a hard time trying to decide what to do about most things." In contrast, I enjoyed what a newly divorced student wrote, "I think that some people believe I need to rely on my family because they are all I have now. I have news for them, I have ME, and that sounds good!" (Fig. 3-2).

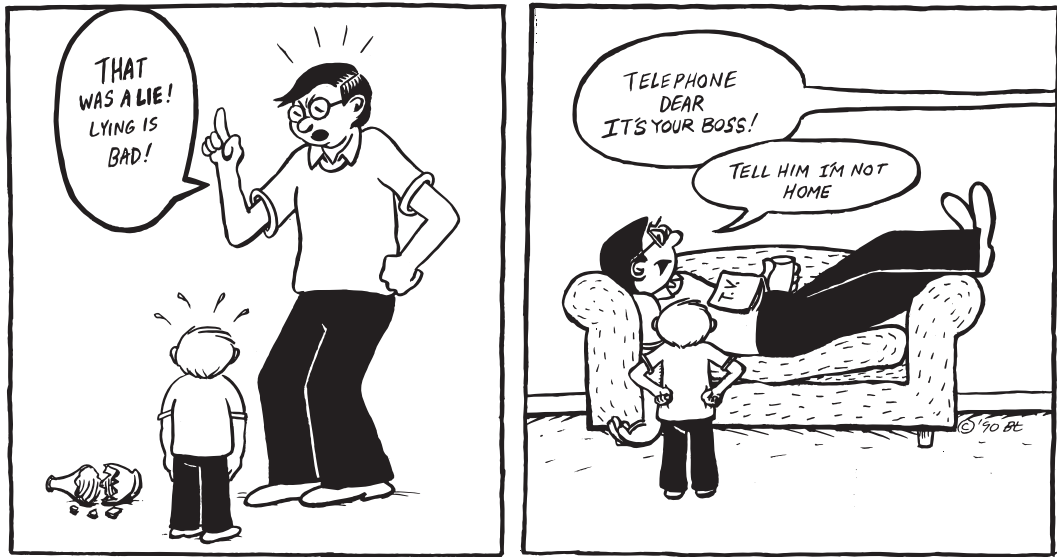


Figure 3-2

The opposite means of transmitting values is by a **laissez-faire method**, which means “hands off” (Simon, Howe, and Krischenbaum, 1991). The young person is left to discover values without leadership or guidance. “Go out and find your own way” is the message. This approach is not recommended because, quite simply, children need guidance. Young people do not want adults to run their lives; what most youth seek is help. Children who suffer from a values vacuum float at the mercy of circumstances and situations (Eyre and Eyre, 1993).

Recommendations for Values Development

What does work? Most agree that a warm, stable, and loving family setting is most conducive to values development and controls (Megargee, 1997). The following suggestions are likely to lead to worthy values and specific behaviors that enable an individual to make life-enhancing decisions.

Set a positive example. The message of “Do as I say, not as I do” is not likely to produce desired results. People are more influenced by behavior than words. Modeling the values you want to see in others is extremely important. This means that if you want someone to value health, first examine your own health habits. If education is of value, make sure you are broadening your own level of knowledge. Parents who are pursuing college degrees are sending powerful messages to their children of the values of education, hard work, and pursuit of worthy goals. Be aware that modeling can work in a negative way. A study of children showed that children’s tobacco and alcohol use was associated with parental use (Jackson et al., 1997). What you do as a parent definitely makes a difference.

Encourage the values you think are important. Offer praise when someone demonstrates one of your values. **Positive reinforcement**, presenting a pleasant stimulus that strengthens a response or behavior, is not used nearly as much as it could be. Instead of waiting to criticize when others don't measure up, give credit or praise when they do. "I am proud of you for telling your teacher the truth," "I like it when you share your possessions," and, in the workplace, "I appreciate your loyalty to the company" are powerful motivators. Give rewards to show your approval. Even though you may simply expect others to behave morally, showing appreciation doesn't hurt and is usually reinforcing.

Teach and guide. Instead of teaching and guiding, moralizers tell individuals what to value, which is a much less effective technique. Teaching opportunities regularly present themselves. For example, watch a television show with children and then discuss situations that require moral reasoning and judgments. Ask questions and encourage them to express their opinions. "The lyrics of that song are immoral, and I won't let you listen to it," says a moralizer. A teacher or guide would ask, "What do you think about those lyrics? Do you see any potential harm from listening to them? What do they say to you? What do they say to younger children?" You can eventually express your own opinions *after* encouraging an open, free discussion. Chapter 8 presents a positive way to do so.

Giving options to younger ones and explaining why other choices are not allowed is instructive. With adolescents, rather than telling them what to do, first discuss the situation and then guide them toward understanding the values you think are important. They may persist in different ideas, yet your chances as a teacher and guide are better than as a moralizer. At times you may feel compelled to try to prevent certain behaviors by children; however, do so only *after* you have been open to their opinions.

Children need limits. They need guidelines. They need them for their security, and they need them for their survival. One can teach with respect, or one can teach with intimidation. One can speak to a child's intelligence or to his or her fear of punishment. One can offer a child reasonable choices within sane and comprehensible ground rules, or one can lay down the law (Branden, 1983, p. 136).

Allow a person's own experiences to teach. Do you remember learning from your mistakes? Consequences of behavior are among the best teachers in the world. Michelle was slow and nonchalant about getting ready for school. After weeks of begging and nagging Michelle to be ready on time, her parents, who took turns driving her to school, left the house one morning at 8:00 A.M. Michelle walked to school in a rainstorm, was late, and suffered the consequences. The problem was solved because she discovered firsthand the value of punctuality. If she had not gone to school, other consequences would have taught the lesson. Most individuals are influenced by consequences.

Instill a value of self. Of all the values a parent can inspire in a child, a most important one is the value placed on self. Parents do not help children by doling out false messages and treating them in ways so that unwarranted self-worth develops.

Instead, motivating children so that they develop healthy self-esteem is a precious gift. Already covered in Chapter 1, the value of this type of self-esteem cannot be overemphasized. Although most students acknowledge this, “self” rarely appears when they are asked to identify their five top values, whereas friends, family, and others are listed by almost everyone. You may need to remind yourself how important it is to value yourself so you can show genuine and healthy regard for others. “Self-esteem is one of the most powerful forces in the universe. Self-esteem leads to joy, to productivity, to intimacy. That is why I advocate a value system that promotes self-esteem. Self-esteem is like faith: it can move mountains!” (Burns, 1989, p. 115).

Emphasize universally acceptable values. Throughout history and in almost every society, humane values such as honesty, integrity, kindness, generosity, and love have proven their worth. Today’s world cries for values of freedom, peace, and diversity. Children and adults can learn to assess their values in terms of outcomes. Does a value spawn behaviors that are beneficial both to the practitioner and to those on whom they are practiced?

Encourage thinking for oneself. Critical and creative thinking requires a questioning mind. Parents too often stifle children’s questions either because they do not want to answer or because they just don’t like being questioned. Children who are fearful about questioning a parent grow into adulthood afraid to ask, which interferes with learning and the ability to make wise decisions. Often parents react negatively when a child disagrees with their opinions. Rather than rigidity in thinking, a realization that life is full of many rights and

REFLECT AND APPLY

Reflect

- ◆ Think of some “parent” messages you have received that are related to values.
- ◆ Give an example of how you were influenced and by whom in each of the three values programming analysis stages.
- ◆ What are some recent events, issues, and trends that will probably influence the values of young people?
- ◆ Recall a moralizing statement you have received or given.

Apply

- ◆ Look through a newspaper or newsmagazine and find an example of a story that can influence values.
- ◆ In *Reflections and Applications for Chapter 3*, answer questions about your own values development.
- ◆ Use one or more of the recommendations for values development with a friend or family member.
- ◆ List two or more of your values. Then check each in terms of the criteria discussed in this chapter: ownership, realism, promotion of positive outcomes, and life enhancement.



Figure 3-3 Learning to value differences is highly desirable in a diverse society.

numerous ways of thinking, not of absolute sets of right or wrong options, is beneficial. “Things are not usually all good or all bad, all right or all wrong. Life is just not that simple. The answers and solutions we seek usually lie somewhere between the opposites” (Buscaglia, 1992, p. 9; Fig. 3-3).

Learning to Choose Wisely

Choices set the stage for decisions. **Decision making** means to select one alternative from various possible courses of thought or action. Because change is involved, decision making is usually stressful, and some people resist or have difficulty making decisions. Keep in mind that indecision, or not making a decision, is a decision. Seeking closure too early may be problematic; however, at some point, decisiveness is in order. Knowing how to make any decision has value in reducing stress and putting you in charge of your life.

Understanding your MBTI personality preferences, as covered in Chapter 2, helps to know your strengths and weaknesses in making decisions. Combining two preferences can be used to describe decision making as follows.

- Sensing-thinking (ST) focuses on verifiable facts and then makes judgments by impersonally evaluating the facts. Decisions are usually practical and matter-of-fact.
- Sensing-feeling (SF) focuses on verifiable facts and then makes decisions by weighing values and considering others. Decisions tend to be sympathetic and friendly.
- Intuition-thinking (NT) prefers a variety of possible solutions and then selects by impersonal analysis. Decisions are likely to be logical and ingenious.
- Intuition-feeling (NF) recognizes a wide range of possible solutions and decides by weighing values and considering others. Decisions are generally enthusiastic and insightful.

You may want to call on others who are strong in your weak area. For example, because Jessica’s personality preference was “feeling,” she had difficulty keeping her personal values detached from business decisions. A colleague with “thinking” strength provided logic. The preferences may annoy one another. Those with a judging preference are apt to experience stress until a decision is made; therefore, they often decide or press for a decision fairly quickly, whereas perceivers enjoy keeping options open and will change their minds more easily. Those who are

both intuitive and perceiving will have numerous ideas and will delay making a final choice. This can be interpreted by others as stalling or being wishy-washy.

Taking Control of Your Health and Well-Being

Choosing wellness is the first step in getting rid of unhealthy behaviors and preventing disease. Motivation comes from being informed on health issues. If you truly value yourself, you can make wise choices. Ask yourself how healthy you want to be. In Chapter 6 you will learn about many health risks and how to make healthy choices.

Regardless of personality preferences, we can all benefit from learning the process of decision making. Six steps can be spelled out with the acronym CHANGE (Olson, DeFrain, and Olson, 1999).

The Change Model

- **C**ommit yourself to a specific goal
- **H**abits—break old and start new
- **A**ction—take one step at a time
- **N**ever give up—lapses may occur
- **G**oal oriented—focus on the positive
- **E**valuate and reward yourself

Achieving Goals

In order to have a successful life, the first question is how you define success. If you describe yourself in the future as “a success,” what will you be like and what will you have done? Then it is time for decisions and choices regarding what you want and how you become successful. A **goal** is a specific and measurable accomplishment to be achieved (Rouillard, 1993). Nobody doubts that in order to do much of anything, a person has to be motivated. **Motivation** is the energy or force that activates and propels an individual in the direction of an activity or a particular goal.

Decades ago, three social motives were identified (Murray, 1938). **Achievement** is accomplishment or carrying through to a successful end. Achievement motivation is highly correlated with grades and grade-point averages (Chiu, 1997). Even though

TA Revisited

“Parent” is full of shoulds, shouldn’ts, do’s, and don’ts and often tries to push for quick decisions.

“Child” has its wants that influence decisions and will be swayed by emotions.

“Adult” analyzes the issue, sees and considers alternatives, and decides on the basis of reason and logic.

Decision making deserves attention and study. As with other life skills, you have probably received little formal training in how to evaluate choices and make decisions. Because we must make so many decisions in life, an essential choice is basic: Do you want to take charge of life or let life be in charge of you?

achievement is typically related to education and career, in all endeavors, individuals vary considerably in their motivation to achieve. A coach described a female basketball player as “the most determined person I have ever worked with” and “an individual who with less ability than many has achieved more than most.” Who or what has been influential in terms of your achievement motivation? The other two social motives are **affiliation**, associating or connecting with others, and **aggression**, defined as behavior designed to intimidate or harm. Obviously, connecting with others in a positive way is a motivation that is strongly encouraged and emphasized in this book. Similarly, learning to channel your aggressive tendencies into constructive actions and more desirable behaviors is a worthy goal of interpersonal relations.

An employer speaking to a career development class said, “Human beings will if they want to and will not if they do not. I want employees who are motivated to work and will be enthusiastic about it.” Thinking about what motivates you is worthwhile, and you might be asked about this in a job interview. If you are someone who is self-motivated by the thrill of accomplishment or the pride of achievement, you’re ahead of the rest. Once a person is motivated, a major decision is in order: How do I get what I want?

Jason stifled a yawn in the career planning class. “We are going to discuss and set goals,” the instructor announced. Several other students looked bored. Jason thought, “If I have heard this once, I have heard it a thousand times. I am only 20, and I am already sick of goals. Is there a new way to approach this?” Jason would be pleased to know that there is by using the transactional analysis ego states. Did you receive messages about goals from your parents, teachers, and counselors? The idea of even having goals was originally a “parent” message: “You should have goals.” “You will never amount to anything without goals.” A student put it so well: “When I got out of high school, all I knew was that I had to get ‘there,’ wherever ‘there’ was, and it did not sound like fun.” Although their importance is realized, goals may seem tedious.

Even the language underlying most goals is “parent” language. How many of these sound familiar? “I should lose weight.” “I ought to be on time.” “I must get a job.” Is it surprising that so many goals are not achieved or even acted upon? Restricting them to the parent ego state makes them boring and dreadfully task laden. Harris and Harris (1985) wisely recommend that getting the child ego state involved makes a positive difference. A first step is to allow yourself to dream; let the “child” out without restrictions from “parent” or “adult.” Get rid of the “parent” language and let the wants flow! A want is fun and spontaneous. The emotion within the “child” is motivating and energizing. The “icing on the cake” is enthusiasm.

Enthusiasm is one of the most powerful engines of success. When you do a thing, do it with all your might. Put your whole soul into it. Stamp it with your own personality. Be active, be energetic, be enthusiastic and faithful, and you will accomplish your objective. Nothing great was ever achieved without enthusiasm.

—Ralph Waldo Emerson

How does the adult ego state get involved in goal achievement? Remember that the “adult” is the thinker that processes information and makes decisions. Your “adult” can look at your wants, determine how realistic they are, put them into order of importance, and then direct you in the process of achieving them.

It also helps in evaluating your goals and in changing them, if necessary. A goal may not be achievable, so the “adult” adapts and selects an alternative. It can also make sure that your goals enhance personal growth and well-being. What you become as you work toward a goal is of utmost importance.

Assess the goal. Through your “adult” ego state, you can ask specific questions based on goal criteria (Walker and Brokaw, 1998).

- *Is the goal mine and not someone else’s?* Can you think of some examples of trying to live another person’s goal? Do you know anyone who is in college pursuing a degree only because a parent wants it? A characteristic of self-actualization, the pinnacle of human achievement, is to make growth choices rather than fear choices. Values based on what someone else wants are usually based on fear.
- *Is the goal in accord with my values?* Because values are powerful motivators, you will find the path difficult if you do not feel in harmony with what you believe.
- *Is the goal a priority of mine?* Goal overload is suffered by people who do not recognize honest human limitations. Can you achieve high grades, work full time in order to advance in your career, be an outstanding parent, build a successful marriage, develop close friendships, and serve as an organization’s leader at the same time? A study showed that compared to students who worked 10 or fewer hours a week, those who worked 10 to 20 hours had lower grade-point averages (GPAs) and attendance, and those who put in over 20 hours a week were lower in GPA, attendance, and test accuracy (Lenarduzzi and McLaughlin, 1996). Human beings do have limits. The key is to concentrate on what you specifically want at any given time.
- *Is the goal realistic?* Sometimes the answers are obvious. Trying to lose 25 pounds in one week is not realistic. You could want too much or be shortchanging yourself. Look for challenges that you can manage.
- *Is the goal specific?* A common problem is to have a vague goal such as, “I want to be rich,” “I want to travel,” or “I want to be thin.” Identify how rich you want to be, where you want to travel, and how thin you want to be. Then add a “by when” date to each (Fig. 3-4).



Figure 3-4

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Success in life is achieved by focusing on what you believe is important and acting in ways that move you closer to your goals. Once you have identified goals you would like to achieve, the CHANGE model developed by Olson, DeFrain, and Olson (1999) is a useful tool to help make the goals a reality.

Commit yourself to a specific goal. Put your goal in writing and post it where you will look at it daily. Goals that are floating around in your head stand little chance of being acted upon. Example: John set a goal to improve his grades by spending 45 minutes each evening on coursework.

A goal shapes the plan.
The plan sets the action.
Action achieves the result.

People often do not get what they want because even a realistic goal can seem overwhelming. The first way to change this is to pinpoint, or set goals with realistic numbers attached (Schmidt, 1976).

Habits—break old habits and start new. Prior to setting his new goal, John attempted to study while watching a television program or movie. John decided that his new study routine would be to spend 45 minutes each evening at his desk, with the television turned off, working on coursework. John is taking specific action steps to create a study environment where he will be more successful in attaining his goal.

Action—take action one step at a time. John will commit to this study plan for one month. Doing something every day in the direction of a goal is important. John might consider keeping a journal or a log of time spent on each subject or assignment. By doing this he will be able to determine whether he has accomplished what he intended. The good feeling of accomplishment every time the goal is achieved will be a motivator to continue.

Never give up—lapses may occur. There may be days when studying for 45 minutes at one time is not possible for John. A temporary problem with one step in the plan will not defeat him unless he lets it. John could schedule two shorter periods of homework time one day and return to the original plan the next day.

Goal Oriented—focus on the positive. Acknowledging his successes and abilities to overcome temporary obstacles will keep John from reverting back to his previous study habits.

Evaluate and reward yourself. At the end of one month John will review his progress. John may notice that he is not only completing homework on time but also that he is participating more in class or taking the initiative to begin homework assignments early. With satisfaction that his goal has been achieved John has taken a step toward adopting a new pattern of academic behavior.

A worthwhile goal now is to do the activities related to getting what you want in Reflections and Applications. Consider a goal related to interpersonal skills and meaningful relationships. Happiness is created and esteem is built by striving toward worthwhile, reasonable goals with first-rate efforts. Any decision has a risk factor. Most people worry about making a wrong choice. Should I take this job or wait for a better offer? Would going to a community college be better

than attending a university? Consider that for most decisions there is no absolute right and wrong. Whatever you decide will merely be a different course of action. When a mistake is made, you are wise to accept it and realize that this is necessary in any learning process. If you are not failing occasionally, you may not be taking any risks or charting new territory. View mistakes as information about what worked and what did not and as errors that can be corrected. You will not want to make mistakes on purpose; however, do regard mistakes you make as offering valuable insight.

Either you let your life slip away by not doing the things you want to do, or you get up and do them.

—Roger von Oech

Managing Your Time

Too much to do in too little time is a common challenge for almost everyone. The benefit of effective time management was evident in a study of college students as it had a greater positive effect on academic stress than did leisure time activities (Misra and McKean, 2000). A fallacy in our thinking is that we either do not have time or we will accomplish our tasks and goals when we have more time. The reality is that we will never have more time available than we have right now, which is 86,400 seconds each day. The key to achievement is time management.

How to Find Time

A constructive action is to keep track of exactly how you spend your time over a week. Angela's reaction was: "I was amazed at how much time I spent on the telephone with unimportant calls!" You will probably find small segments of time that can be saved and used differently. At work, can you spend a few less minutes at lunch or on break? Can you consolidate trips from one part of the building to another? Is it possible to shorten your telephone conversations? At home, can you give up a television program? How much time are you actually using for pleasure? Even though enjoyment is necessary, you may be indulging yourself more than you realize. Consider that just 30 minutes of time a day gains you about 183 hours a year, and by the time you are 70, cutting out those wasted minutes gains you over a year's time!

Even consciously increasing your rate of speed can save precious time. Rick walked to different parts of a college campus. "I doubled my walking speed, saved time, and in the process probably did something good for my health." In other activities, without realizing it, you may be taking longer than necessary. Becoming aware of this and then deciding that you can easily increase your speed are precious time-savers.

How to Eliminate Time Wasters

Do you spend a lot of time looking for misplaced items such as papers? Over a lifetime, the average person spends an entire year searching for misplaced

objects (*Lincoln Journal Star*, 1998b). We benefit by being more careful where we place things. Taking precious time to organize a desk and file cabinet and then making sure to put items away can increase the amount of time you have later. Your own personality may be responsible for wasting time. Each of the preferences identified on the Myers-Briggs Type Indicator (Myers, 1980) has its own potential drawback, as follows:

- *E (extraversion)*: Because energy is drawn from human interactions, those with a strong extraverted preferences may spend far too much time connecting with others. Also, the individual may be easily distracted by the activities of others.
- *I (introversion)*: Living in an inner world and relishing introspective activities may result in time passing with no observable accomplishments.
- *S (sensing)*: The strong sensor can become immersed in details and needless facts and figures and let a great deal of time go by.
- *N (intuitive)*: Endless possibilities are usually in the mind of a person with a definite intuitive preference. Mulling over endless ideas can become overly time-consuming.
- *T (thinking)*: Deep analysis is not usually done quickly. Strong thinkers weigh facts objectively and then apply reason to their decisions. These behaviors take time.
- *F (feeling)*: Because they want to make everyone happy, people with strong feeling preferences agonize over any choice that might upset another person. Also, individuals with definite feeling preferences have a hard time saying no to requests, and doing for others does take time.
- *J (judging)*: Although these people are usually well organized and skilled in scheduling, they may spend more time than necessary figuring out how to accomplish a task and not enough time actually doing it.
- *P (perceiving)*: “Going with the flow” has its advantages; yet a strong perceiver is typically a procrastinator. Being laid back can mean that time passes, and when a deadline is on the horizon, these people are in trouble.

Being aware of potential pitfalls that stem from personality preferences allows you to use your weaker preference when that’s in your best interest. A perfectionist is an expert time waster and is bound to be frustrated because no matter how hard he or she tries and regardless of the amount of time spent, perfection is impossible.

How to Use Time Wisely

What else can be helpful? You can find practical ideas in the book *Take Back Your Time* (jasper, 1999). Experts in time management offer the following tips.

Make use of self-knowledge. Are you more energetic in the morning, afternoon, evening, or late at night? Unless you are getting adequate rest, this answer may not be obvious. “I am just not a morning person. Of course my going to bed

at 1:00 or 2:00 A.M. may explain that!” said Jennifer laughingly. With enough rest, you will feel more energetic at all hours yet still have more productive times of day. Tackling the most difficult tasks during this time makes sense. Self-knowledge will tell you whether or not you work better according to a fairly rigid time schedule or if you favor flexibility (Knaus, 1998). If you have several tasks, which one do you undertake first? If you are energized by doing the easiest ones, that’s the best choice. Conversely, you might opt to begin with the least pleasant or difficult ones in order to get them out of the way.

What physical environment works best? You may require a quiet atmosphere with few distractions or be more productive in the middle of noise and activity. What skills can you utilize to increase your productivity? For example, can you save time by typing a memo rather than handwriting it? What tasks are time-consuming for you? If you are slow at some tasks and speedier at others, you may be able to do some trading. For example, in their shared apartment, Chris cooked and Nate cleaned. Why? Each was more efficient at his designated task, and this saved them both time.

Use planning and scheduling to your advantage. You may be well organized and an excellent planner. If so, you have probably already discovered what method works best, and if it is effective, you may skim this part! If you are lacking in this area, read on.

- *Decide whether to develop a schedule that is macro (bigger picture and longer span of time) or micro (more focused over a shorter time frame).* You can also create a schedule for both. For example, you may want to look at what to accomplish during a month (macro) or decide to focus on one day at a time (micro). Often people opt to maintain a weekly schedule. You can use a planner, a simple calendar, or just make a list.
- *Categorize what you want to do.* You may have “must-do” activities such as meeting with your supervisor or paying a bill. Other activities could be classified as either moderately important or unnecessary but nice to accomplish. Once you have the lists, you can select appropriate days and times. Other ways to categorize are by type of activity, goal, or subject, such as school, work, or household.
- *Plan efficiently.* If you take time to plan, you can often save both energy and time. Either the night before or early in the day, spending time looking ahead can reap benefits.
- *Be realistic and flexible.* A major problem stems from planning to accomplish too much. Having a reasonable perspective on task completion alleviates frustration and stress.
- *Reward yourself.* We typically forget to give ourselves a pat on the back for completing tasks. Instead, we fret about what we did not get done. Emphasizing our lack of accomplishment creates the illusion that our time management efforts didn’t work.

People who are effective time managers avoid a great deal of stress. In order to succeed and enjoy the process, what is most useful is to manage time in a way that works for you.

LOOKING BACK

- Values are top priorities in life—qualities, conditions, and standards that are desirable, worthy, and important. They motivate behavior and affect all aspects of life.
- Assessing what you value and why you do is important in self-understanding and achieving your own identity; this is a lifelong process.
- Values originate from external sources. The three ego states play principal roles in values development and implementation.
- The ways in which values are received can be traced by values programming analysis. Imprinting, modeling, and socialization are three methods of receiving values from different influences. Societal events and issues in various decades also affect values.
- During adulthood, values may alter because of a major life change, mental unrest, or a change in wants.
- Flexibility and ability to adjust are encouraged. Other characteristics of healthy values are ownership, realism, and life enhancement. Restrictive and absolute values can destroy individual freedom of choice.
- Morals are standards reflecting right and wrong. Your morals and values develop in stages.
- Values are transmitted by parents and other authority figures. Moralizing and laissez-faire (or hands-off) methods are not recommended because of their ineffectiveness and potential problematic results. Several other methods are more likely to produce well-adjusted individuals capable of making healthy decisions.
- Choices are a part of a free society. Making responsible decisions is a learned process, and decision-making models are useful.
- Goals help us to act on our decisions and get what we want in life.
- All ego states are involved in goal achievement. Our “adult” can check a goal for the possibility of success and help determine how to accomplish it.
- Effective time management improves many aspects of life.

RESOURCES

AIDS Hotline. Toll-free:
(800) 342-AIDS (2437).

Project Inform:
<http://www.projinf.org>

Al-Anon Family Group
Headquarters, Inc. (for friends and
relatives of someone with an alco-
hol problem), 200 Park Avenue
South, Room 814, New York, NY
10003. Toll free: (800) 344-2666.
<http://www.al-anon.org>

Alcoholics Anonymous.

<http://www.alcoholics-anonymous.org>

American Cancer Society. Toll free:
(800) 227-2345.

<http://www.cancer.org>.

American Society of Addiction
Medicine. <http://www.asam.org>

Center for Substance Abuse
Treatment Hot Line. Toll free:
(800) 662-4357. <http://www.samhsa.gov>

Centers for Disease Control and
Prevention. <http://www.cdc.gov>

Mothers Against Drunk Driving.
<http://www.madd.org>

National Council on Alcoholism
and Drug Dependence Hope
Line. Toll free: (800) 622-2255.

<http://www.ncadd.org>

National Institute on Alcohol
Abuse and Alcoholism.

<http://www.niaaa.nih.gov>