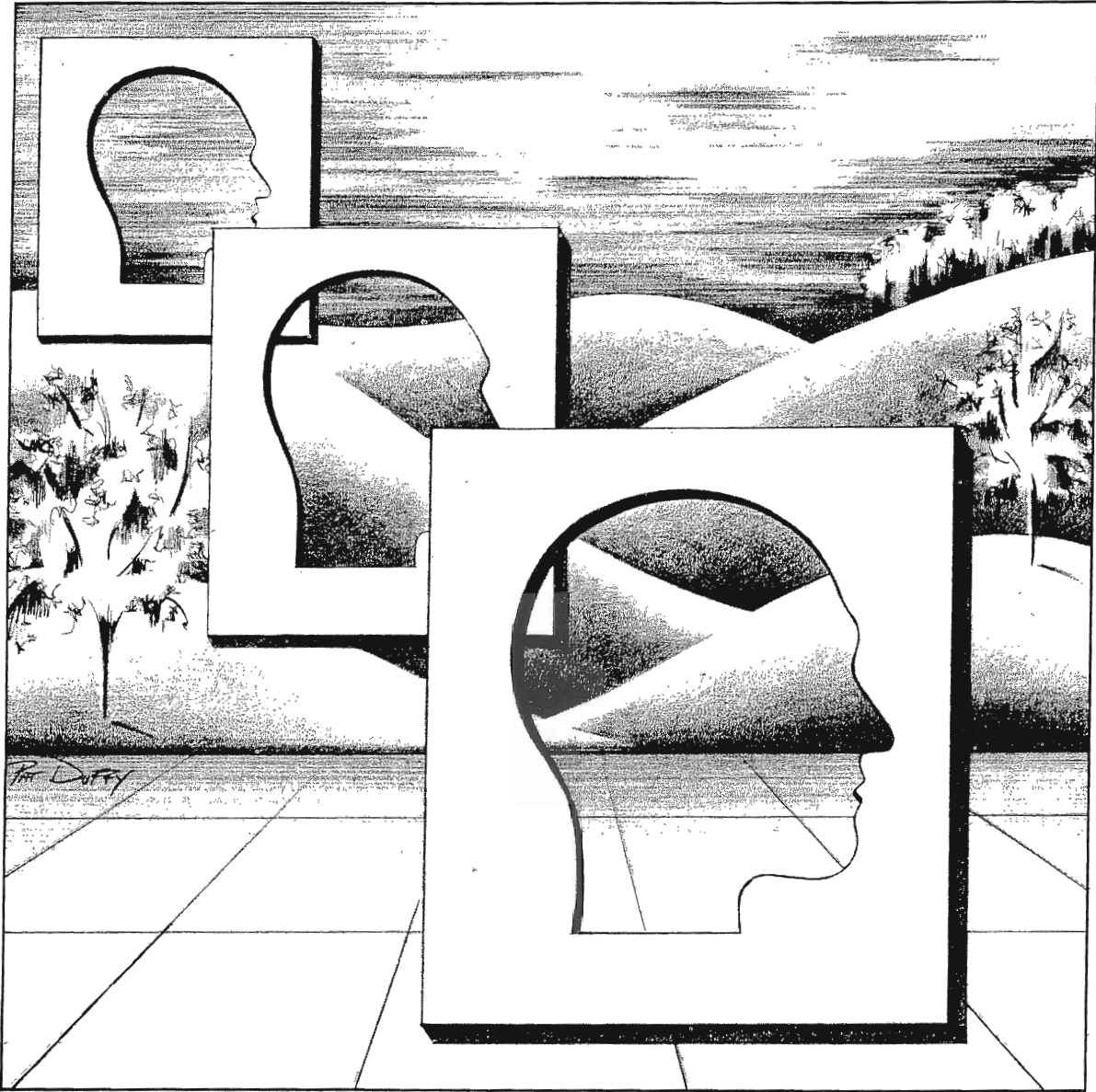


MANAGERIAL VALUES PROFILE



DEVELOPED BY DR. MARSHALL SASHKIN

The Managerial Values Profile

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The Managerial Values Profile (MVP) is designed to help individuals identify the value premises that guide their actions. The results can be useful for anyone who wants to understand better the determinants of their behaviors, as well as gain new and broader perspectives on ethics in general. The *MVP* is particularly useful for managers, administrators, or anyone in an organization. This is because the values of the organizations or institutions of which we are members may be different from our personal values. Identifying and understanding such differences can help one make important decisions, especially when ethical concerns are involved. After completing the profile, there are directions on how to calculate one's scores. This booklet concludes with a discussion of the meaning of one's scores.

Directions: *The Managerial Values Profile* consists of twelve pairs of statements. Read each pair and check off the one statement that you agree with the most. You might agree with both of the statements; if you find yourself in that situation, choose the one you *most* agree with. Or, you might not agree with either statement; in that case, choose the one you disagree with the *least*. For each pair you *must* choose one statement; otherwise, it will not be possible to score your results. Look at the example, below:

Example:

- 1. I believe in the greatest good for the greatest number.
- 2. I believe in an individual's right to private property.

Statement 1 is checked because this respondent agreed with 1 more than with 2. Be sure to choose and check the one statement in each pair that you most agree with.

When instructed, please turn the page and begin

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Directions: Select the *one* statement from each pair that you agree with most (or disagree with least). Place a checkmark (✓) in the box beside the statement you select. You *must* make a choice for each pair of statements.

- 1. I believe in the greatest good for the greatest number.
- 2. I believe in an individual's right to private property.

- 3. People should adhere to rules designed to maximize benefits to all.
- 4. Individuals' absolute freedom of action should be limited when necessary to reduce unfair treatment of others.

- 5. A person has the right to choose not to get involved, even if it means others will suffer.
- 6. It is acceptable to engage in technically illegal behavior in order to attain substantial benefits for all.

- 7. I believe individuals have an absolute right to personal privacy.
- 8. It is proper for government and private organizations to gather personal information to ensure that individuals are treated equitably.

- 9. One is obliged to help those in danger when doing so would not unduly endanger one's self.
- 10. An employee has the right to expose illegal company practices without facing sanctions from the organization.

- 11. Inequities among employees should be minimized to the extent possible.
- 12. It is appropriate to maintain significant inequities among employees when the ultimate result benefits everyone.

- 13. Individuals should have the right of free speech.
- 14. Policies should be avoided that hurt those who are already disadvantaged.

- 15. What is good is what helps an organization attain ends that benefit everyone.
- 16. What is good is equitable treatment for all members of an organization.

- 17. Organizations should stay out of employees' private lives.
- 18. Organizations should act to achieve goals that benefit all employees.

- 19. Questionable means can be acceptable if they achieve good ends.
- 20. Individuals have the right to follow their consciences, even if it hurts the organization.

- 21. A person has the right to consider his or her own safety above that of others.
- 22. A person has the obligation to aid those in great need.

- 23. Rules or laws should be designed to reduce inequities among people.
- 24. Rules or laws should be designed to make more likely the attainment of goals that benefit everyone.

Please do not turn the page until you have completed the Profile, or until you are asked to do so.

Scoring the *Managerial Values Profile*

Step One: In the columns below *circle* the numbers that match the numbers of the statements that you checked off on the *MVP*. You chose one statement from each of twelve pairs, so you circled a total of twelve statements. When you have circled the numbers of all your choices add up the number of circles in each of the three columns; put the total in the box at the bottom of the column. The total for any column will range between zero and eight.

1	2	4
3	5	8
6	7	9
12	10	11
15	13	14
18	17	16
19	20	22
24	21	23

A

B

C

Step Two: Divide each of the totals by 8. Put the result in the boxes below. The result can range from .12 to 1.00. Use this key: $1/8=.12$, $2/8=.25$, $3/8=.37$, $4/8=.50$, $5/8=.62$, $6/8=.75$, $7/8=.87$, $8/8=1.0$. Put your results in the boxes below.

A

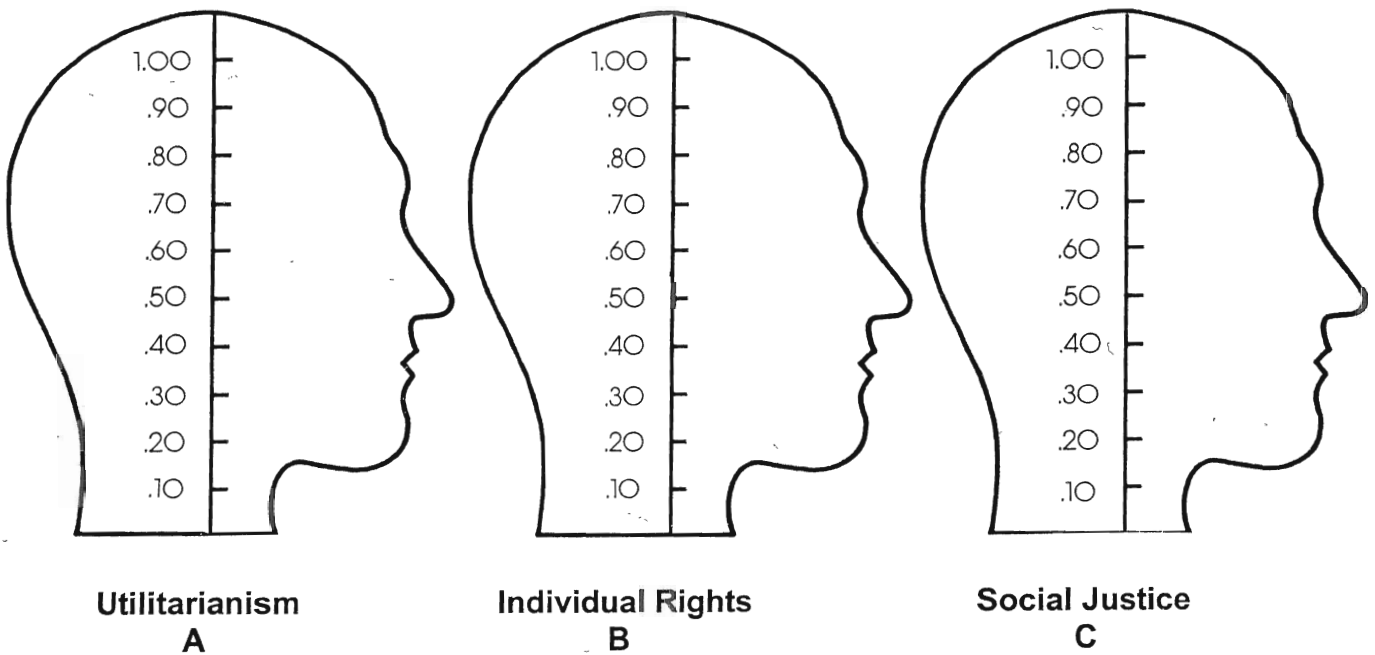
B

C

Step Three: Plot your three scores on the charts that follow on the next page. Then review the interpretation section, for an explanation of the three sets of values assessed by the *MVP* and for an interpretation of your scores.

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Plot the three scores you calculated on the previous page directly onto the scales below. The labels for the three scales are explained in the interpretation, which follows.



Interpretation

Values affect our behavior in deep and subtle ways. It can, then, be very useful to understand one's own value premises and the *Managerial Values Profile* can help. The *MVP* measures an individual's preferences among three sets of values. These are values that have long been recognized as basic beliefs to which people may adhere. While there have been various names given to these sets of values, we refer to them by three common labels: *utilitarianism*, *individual rights*, and *social justice*. Each pair of statements on the *MVP* calls for a choice on your part, between values from two different sets. The three sets are compared in all possible combinations, and each comparison is repeated to increase the reliability of the assessment. Each set is represented by eight statements. The more often you select value statements in the same scoring column, the greater your preference for the value set represented by that column. By dividing by eight the number of times a value statement from the same set is selected (in comparison to another alternative), you calculated the *percentage* of statements that you selected from that set. These three percentage figures, when graphed on the charts provided above, show the relative importance you place on each of the three values sets.

Generally, an individual identifies with the values set on which he or she scores the highest. Most of us, though, combine elements of two or even all three value sets. What's more, we may emphasize one or another of the three value sets in different circumstances. As you read the

descriptions below of each of the three value sets, think about the value set on which you scored highest. Does it describe your own feelings most of the time? If you tied on two, or had close scores, you may be combining elements from both. Some people even score about the same on all three and seem comfortable working from any of the three. But even in these cases, there is probably one set that a person believes best describes his or her preferences. See if you can identify the set that best fits you.

Utilitarianism. This set of values is based on the premise that all actions must be judged good or bad in terms of their effect. One reason this approach is attractive is because of its practical and pragmatic focus on outcomes. The most important outcome is that of producing the greatest possible good for the greatest possible number of people. This value is consistent with common aims of organizational efficiency and effectiveness. Moreover, it supports the belief that as many people as possible should participate in an organization or social system that operates well and works to their benefit. However, some people or groups might be too easily ignored or given low priority; the utilitarian approach aims for the “general” good, that is, what is good for *most* people, not for the good of everyone or the good of any particular group. Another problem is that not all outcomes can be easily quantified. This often results in the substitution of standard “rules” for thoughtful choice among alternative actions. People assume that following the rules will lead to desirable outcomes, but this may not be so. Perhaps the most serious problem with the utilitarian value set is that it is consistent with what many see as a dangerous premise: the belief that ends can justify means.

Individual Rights. The second value set is based on the premise that individuals’ personal rights should be valued above everything else and must not be violated. These include the right to life and safety; the right to know information that directly affects one in terms of affecting one’s choice of actions; the right to privacy; the right to act in line with one’s beliefs or conscience without fear of negative consequences simply because other people have different views; the right to speak freely (including the right to speak about illegal or unethical actions by one’s employer without fear of reprisal); and the right to private property. The American Constitution and, especially, the Bill of Rights (the first ten amendments to the Constitution) give great weight to the rights of individuals. Even so, these rights are sometimes limited for utilitarian reasons or as a matter of justice. For example, the government can usually force an individual to give up certain property, when that property is needed for practical reasons that benefit most people. Thus, government can require that an individual sell to the government the land on which a highway is to be built. And in recent years great attention has been on “affirmative action,” an approach giving special advantages to people or groups that are believed to have been unfairly disadvantaged in the past. The value basis here is that of social justice, which in this case is in clear conflict with the right of every individual to equal treatment.

Social Justice. This value set is based on the belief that benefits and burdens should be allocated fairly, that is, in terms of equity and impartiality. This means that each person has a right to the greatest possible freedom that is consistent with similar freedom for everyone else. Furthermore, justice demands that social and economic inequities be dealt with in such a way that those who are the most disadvantaged receive the greatest benefits. Justice works both ways, though; it calls for all persons to be treated equitably and not arbitrarily. Thus, one person should not be paid more than

another who has the same skills and does the same job, simply because of gender or race. Social justice also implies a variety of duties and obligations, such as the duty to help others in need, if one can do so without putting one's self in undue danger; the duty to avoid harming others or causing others to needlessly suffer; and the duty to support just institutions, such as our legal system. While it is closely aligned with the modern concept of a social democracy, this approach can be in direct conflict with both utilitarianism and individual rights. For example, the good of the larger number of people might be sacrificed in an effort to achieve equity for a relatively small number of severely disadvantaged individuals, while the rights of some might be limited to accommodate the rules of justice.

Summary. Each of the three value sets has both strengths and weaknesses. None is clearly superior to the others. Each is, in part and to a degree, consistent with some of the values that are basic to our society, that define our culture. But each is also to a degree in conflict with those values and with the other value sets. Thus, it is not possible to say that one or another of the three is "best" or "right" in any objective sense. Understanding your own values and perceiving clearly the differences between your values and those of others can be extremely helpful in making decisions and taking actions. The questions that follow may help you to think further about your values and their implications.

Some Questions for Group Discussion or Personal Reflection

1. Do your results seem consistent with your personal value system, as you understand it? Can you think of examples of how these results support (or, perhaps, contradict) your actions?
2. If this has been a group or team activity, how do your results compare to those of your teammates? Does your group have a preferred value set? How does that value set affect the way group members interact?

3. Which of the three value sets seems most compatible with your organization's mission? Are all of the members of your group willing and able to "live" by that set of values?

4. What aspects of the value set shared by most group members cause difficulty for you, personally? Can you be specific? Are you willing to discuss this with others?

5. What will the group do when a serious conflict arises out of actions stemming from different values within the group? Can a group prepare for this? How?

About the Author

Marshall Sashkin is professor of human resource development at the George Washington University, where he teaches graduate courses in the area of management and organization development, leadership, consulting skills, and research design and method. He received his bachelors degree in psychology from the University of California, Los Angeles, and his Ph.D. in organizational psychology from the University of Michigan. Dr. Sashkin has conducted research and taught at several universities, and has consulted with numerous public and private sector organizations, including GE Capital, American Express, and the Army War College. From 1979 to 1984 he was professor of industrial and organizational psychology at the University of Maryland; from 1984 to 1993 he was senior associate in the Office of Educational Research and Improvement, the applied research arm of the U.S. Department of Education, where he developed and guided applied research aimed at improving the organization and management of schools. He has authored over fifty research reports and more than a dozen books and monographs, including *Putting Total Quality Management to Work* (with Kenneth Kiser; Berrett-Koehler Publishers, San Francisco). Dr. Sashkin has developed a variety of questionnaire assessments, including *The Visionary Leader (The Leader Behavior Questionnaire)*, and the *Conflict Style Inventory* (both published by HRD Press; 1 800 822-2801) that are widely used in research studies as well as for management, executive, and organization development. Other of his materials are published by Ducochon Press; see ducochonpress.com on the internet for a complete catalog listing.