

SAMPLE REPORT VALUE ORIENTATIONS

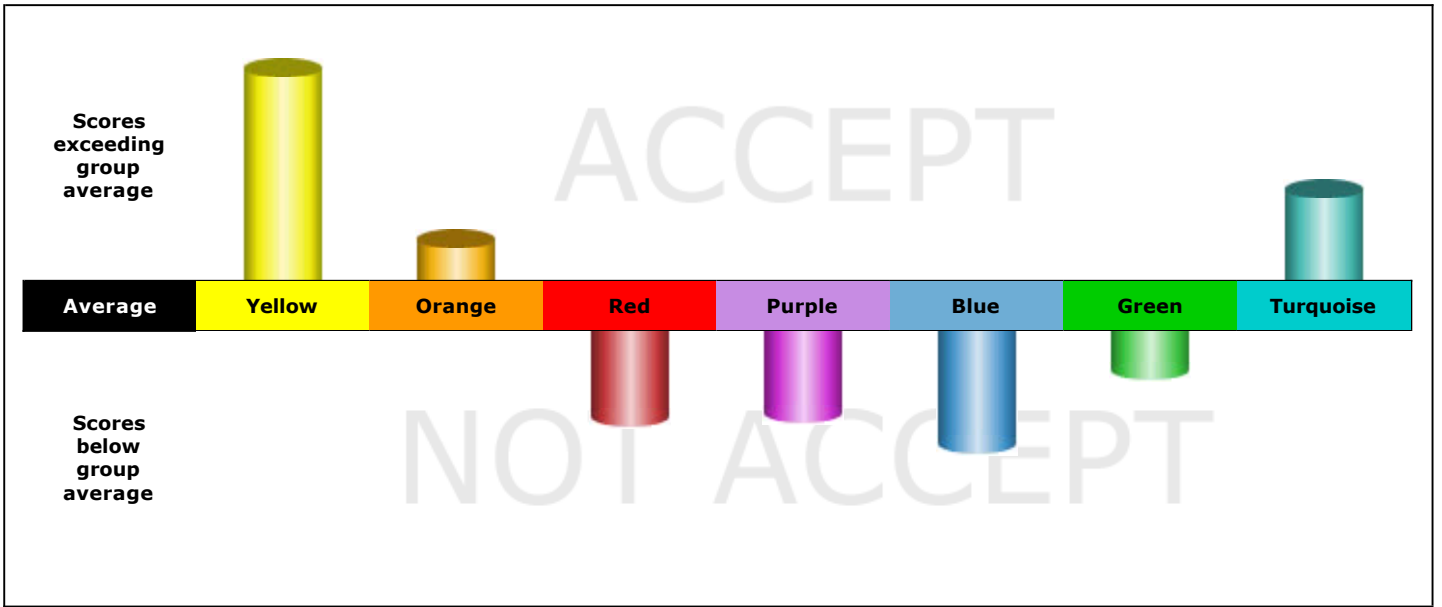


Value systems can be likened to complex belief systems about what is desirable / important, and what is not. These valuing systems represent core intelligences that guide your behaviour. Such values impact on all your life choices, by acting as a decision-making framework. It pertains to more than merely the content of ones thinking: it provides a structure for thinking. These valuing systems act as both organising principles and modes of adaptation, albeit that you are not always conscious of their existence. Cultivating an awareness of the nature of the valuing systems you espouse goes a long way in creating an understanding of where you are in life and why you are there at a particular point in time. It can also shed light on the origins of your frustrations and/or bring your ambitions and aspirations into focus. Awareness of the valuing systems others adhere to can also facilitate interpersonal understanding and communication whilst limiting the possibility of misunderstandings.

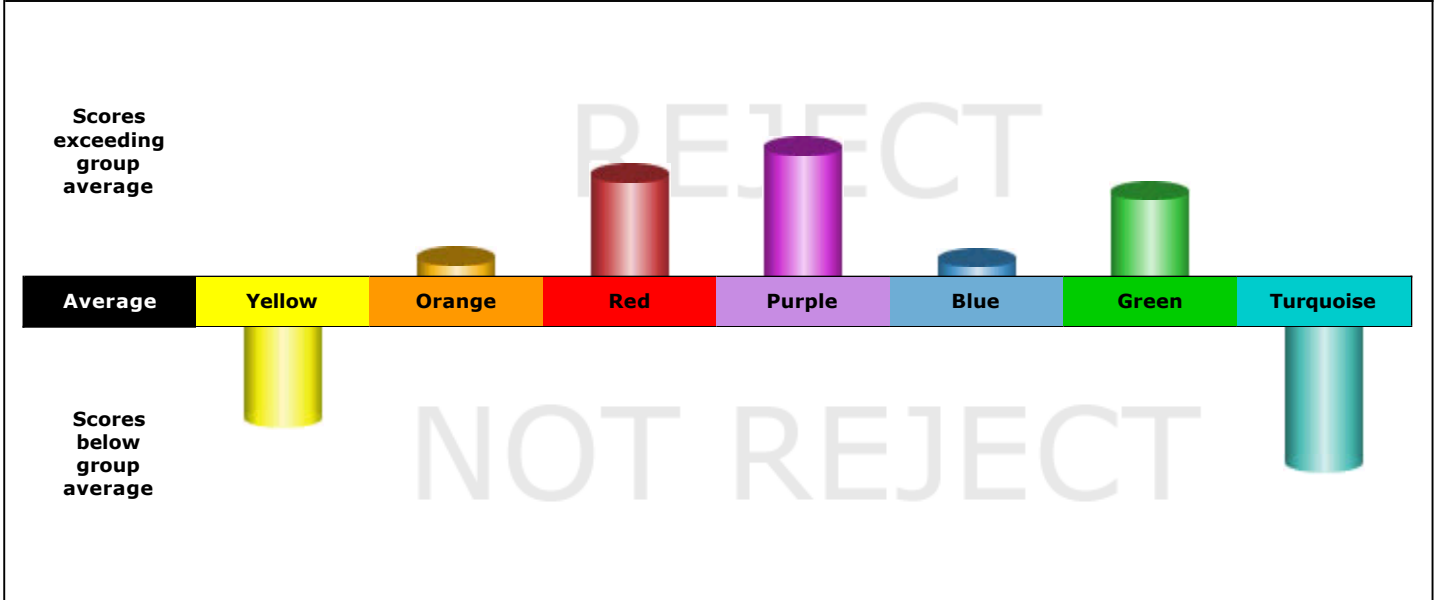
This assessment reports on 7 such valuing systems, as put forward by the body of knowledge (broadly referred to as Spiral Dynamics), generated by C. Graves and refined and popularised by D. Beck and C. Cowan. In an attempt to avoid ranking or judging them in terms of better or worse, colour codes are used to denote the different valuing systems.

In the report, the valuing system / combination of valuing systems accepted and rejected by Sample Candidate are identified and discussed in terms of the following: the worldview adhered to, typical behaviour to be expected, prime motivators and emotional manifestations. Some implications for job functioning are also indicated by pinpointing the preferred organisational environment and leadership style. Valuing systems are not necessarily stable throughout life. The mere fact that they develop in response to environmental factors, suggests that they tend to change, depending to a large extent on fluctuations in these external circumstances.

Accepted value orientations:



Rejected value orientations:



ACCEPTED VALUE ORIENTATIONS

She accepts the yellow valuing system

(flexible; pragmatic; attains transformation via the leverage of key issues; learning oriented with an experiential approach)

Worldview adhered to

She shows the tendency to embrace life in its (often chaotic) richness and diversity. She displays an awareness and appreciation for natural flows and processes, and adopts a holistic view of life. This concern with the world is primarily a practical-intellectual one, rather than an emotional attachment.

Typical behaviour

She probably has the capacity to accommodate for large scale disorder, complexity, diversity and change. She tends to be open, flexible and functional in her approach to life - in fact, life is seen as a process of enhancing awareness. Learning is therefore considered to be intrinsically rewarding. Instead of getting involved in social niceties and causes, these individuals tend to seek out different layers of meaning and devise new pathways. Underlying their actions, is a sense of personal responsibility. Given their understanding of how big systems function, they would rather leverage small actions (that may have far-reaching effects) than rush in headlong. As consumers in society, they tend to apply a pragmatic and "what is actually required" approach and avoid excessive consumption or the exploitation of natural resources.

Motivators

Usually, people living by the "I, the knowing" axiom, are intrigued by the interactive universe. Learning opportunities and personal satisfaction derived from doing what comes naturally, act as incentives in everyday life. They embrace personal freedom provided it does not border on the excess of self-interest or encroach on others' rights. As indicated, some degree of emotional distancing may be present: they tend to explore different roles and experiences rather than to commit to one way of being.

Emotional manifestations

Emotionally speaking, her credo can best be described as "I am my own person". What characterises individuals who live by this valuing system, is their individuality: they value human interaction, but will not be a slave to it, and they view themselves as independent, relying on personal competence and adaptability. Their involvement with the world is often intellectually driven rather than emotionally motivated: they could easily adopt the role of emotionally distanced onlookers, viewing the world around them in terms of its complex interactions. Adherence to this valuing system also has a "shadow side": given this somewhat emotionally detached approach, coupled with a disinterest in aspects such as structure, status, and material reward, these individuals may, at times, be perceived as lacking ambition, as uncommitted, inconsistent and disrespectful. The "shadow side" of this valuing system is usually reflective of the themes of "purpose" and "existential value".

Organisational environment preferred

She probably prefers to live and work in open, integrated systems. She tends to be more concerned with information than with structure, social status and material rewards. In fact, Natalie is probably stimulated by uncertainty, paradox and ambiguity rather than order and structure. It follows that she is unlikely to be threatened by change. These individuals tend to be very flexible and practical and will excel in work that interests them and from which they can gain personal satisfaction.

Implications for leadership

As leaders, these individuals tend to operate from an inner directed, principled, responsible and knowledgeable core. They value aspects such as insight, knowledge, competence and skill in their fellow workers. Hierarchical structures in the organisation are usually ignored. They often initiate change and transformation, but tend to do so by conceptually identifying leverage opportunities (as opposed to rushing in headlong). They also support change via continuous improvement. As leaders they recognise, from an intellectual and practical perspective, the differences in competencies and capabilities of co-workers, as well as the role each one plays in the interactive system.

REJECTED VALUE ORIENTATIONS

She rejects the purple and red valuing systems

(rejects the tendency to seek reassurance in group belonging and/or group symbolism; rejects forceful and impulsive behaviour)

Worldview adhered to

She doesn't see the world as essentially harsh, dangerous and conflictual, functioning in terms of an "eye-for-an-eye" principle. She also doesn't abide by a "scarcity" mentality, that is, that the world consists of limited resources for which one has to fight. Consequently, she also doesn't see the need to hold on to the familiar and the safe, to anchor one's life in ritual and tradition, and/or to place a high premium on belonging to a close, warm in-group.

Typical behaviour

She does not impose any exclusivity clause with regards to reciprocity in interpersonal relationships. That is, the "us-them" principle with regards to, for example, the family, a friendship group, or a group of co-workers, does not apply. In addition, Natalie does not consider conformity to traditional ways as important. She would also appear to rebuff actions associated with personal conquests and vendettas. There is little appreciation for a tough or aggressive image, or the need to be in control at all times.

Motivators

She is motivated by neither the quest to prove herself, nor by the need to engage in conflict in order to procure her "share", nor by safety and security needs, in particular, those fulfilled by close in-group belonging. She seems to reject the tendency to avoid taking responsibility by blaming others or by responding in a volatile / impulsive manner.

Emotional manifestations

She would appear to be sceptical of a tendency to blur the distinction between reality and fantasy. This "fantasy world" may be either a cultural, or a group, or an individual creation, that differs significantly from reality (such as a military or a superstitious subculture). The value that some place on group symbols, traditions, kin-selection and superstition, are also viewed with cynicism. An overemphasis on in-group loyalty, coupled with the "us-versus-them" mentality, are rejected, given the possible negative implications for personal accountability and responsibility. Emotional expressions of impulsivity, a lack of consequential thinking, aggression, defensiveness, egocentrism (or ethnocentrism) and the need for respect and recognition also seem to deter her.

Organisational environment preferred

She is probably not suited to a paternalistic work environment or work environments where the main emphasis is on in-group support. Self-sacrifice for the benefit of any particular close-knit in-group is also not viewed as feasible in the organisational environment. Furthermore, she is unlikely to attach much importance to position / rank, a strict hierarchical structure and/or a strong "pecking order".

Implications for leadership

To her, it is not important that the leader originates from, or closely represents any particular in-group. Leadership practices such as nepotism and the perpetuation of in-group - out-group polarisation are also frowned upon. She also has an unfavourable view of a dominant leader who attempts to coerce and outsmart others.

REJECTED ENVIRONMENTS

People and environments characterised by "Purple":	You may perceive "Purple" people or environments as:
<ul style="list-style-type: none"> ● team as family ● paternalistic leadership styles ● highly traditional culture ● nepotism ● loyalty & patriotism ● ethnocentrism ● group responsibility ● external locus of control ● religious routines, superstitions and/or spiritual fears ● us-and-them mentality ● self-sacrifice for the in-group ● safety in numbers ● security seeking and fear driven ● ethnic / family grounding and belonging ● protective environment 	<ul style="list-style-type: none"> ● dependence on others ● group identity ● group think ● submissive ● rigid and inflexible ● controlled by external actors ● closed-minded ● stifling ● unsophisticated ● family orientated ● superstitious ● not taking responsibility ● security seeking

People and environments characterised by "Red":	You may perceive "Red" people or environments as:
<ul style="list-style-type: none"> ● a competitive, hard driving culture ● adrenalin driven ● judgemental ● power issues, pecking orders, hierarchies ● authoritarian leadership ● achievement ● purely reality oriented ● externally imposed goals ● emphasis on overcoming obstacles to goal achievement ● task and action focus ● resistance to change ● linear structures and pre-set goals ● concern about impact on external world ● thinking: linear, categorising, generalising ● potentially emotional (e.g. anger) ● a focus on desire and sensation ● survival intuition ● clear psychological boundaries between systems (silo's) 	<ul style="list-style-type: none"> ● egocentric / ego driven ● neediness for recognition and respect ● fear of failure ● unsophisticated, crass ● scarcity mentality ● conflict prone ● external locus of control ● effective in the real world but unaware of subtle issues ● chip-on-the-shoulder attitude: creating empires ● fragmentation- domineering, overpowering, willful ● demanding, harsh, tiresome- inflexible, resistant ● impulsive: action without adequate reflection ● stimulus/sensation seeking ● not centered (inadequate sense of self)

LEADERSHIP IMPLICATIONS: POWER CENTRES

Your most active value orientations (VO colours), reflect the interaction between your personality and your physical, psychological and spiritual environment. Given your particular VO profile, you could best capitalize on the following creative energies, or 'seats of power', as described by Caroline Myss, amongst others.

The power centre(s) that you may best capitalize on include the following:

Spiral Dynamics Model: Yellow (VO) Psychological Theme: Wisdom

Prerequisite: A constructive expression of personal purpose via willpower and action.

This represents wisdom, intuition and optimism. It is where the psyche and the soul meet and are integrated. Wisdom develops via the process of integration of "choice" and "effort" (Intention theme). It involves wonder in appreciating the holistic, contextualized, systemic and dynamic nature of life. It sees the self as interdependent and integrated with the world and others. It therefore involves responsible actions.

The optimism associated with wisdom is based on faith in the integrated nature of the world. Life is guided by intuitive insights and synchronicities ("when the student is ready the teacher appears"). It involves living a symbolic life: via awareness of subconscious messages, the body and what it communicates via appearance, mannerisms and health issues; the recognition of synchronicities; awareness and interpretation of dreams; etc.

Leadership behaviour: Although it may appear so to others, it is NOT: a reflection of pure intellect; of emotional suppression; of general disinterest or superficiality; and of low levels of commitment. It does, however, involve little appetite for symbols of status, power, and achievement. Here, openness and receptiveness allow for experience and its symbolic messages to become the teacher. No longer are intense emotions likely to derail movement in the direction of personal purpose (this is because emotions are integrated with understanding).

Power and creativity are exercised via, amongst other "gifts" such as sound judgement; pragmatism (valuing functionality); contextualization of information; a learning orientation; sensitivity to vague intuitive insights; noticing patterns; openness; understanding; and by sensing direction for self and others.

If the power and creative energy of this theme / chakra is blocked, untapped and unresolved: Not many individuals achieve this level of awareness. Arrest at this level of consciousness may however, turn into disinterest, withdrawal, carelessness, inadequate commitment; dissociation and a counter productive negation of cultural practices and perspectives. Intuition may make way for intellectualization and even arrogance. This may have certain health implications.

Growth: An integration of physical, emotional and mental components enable the emergence of a level of psychic awareness.

OWNS AND OTHER'S PERCEPTIONS (360° VIEWS - Yellow)

People and environments characterised by "Yellow"	Those who reject "Yellow" may perceive you as:
<ul style="list-style-type: none"> ● experience seeking, learning orientation ● pragmatic-functional ● awareness of contextual requirements and differentiation in personal approach ● high flexibility ● individualistic ● deeply responsible ● low power and status needs, low consumerism ● low security needs ● low egocentrism ● low defensiveness - but openness ● capitalises on awareness, wisdom and intuition ● highly integrative approach ● systems thinking, appreciative of long term interactive effects ● insight into emotional responses ● sophisticated , depth orientation ● marked change awareness, innovation ● balanced past-present-future consideration ● tuned in to intuition and subconscious mind 	<ul style="list-style-type: none"> ● uncommitted, self-serving ● simplistic (this is simplicity after complexity) ● inconsistent (high adaptability) ● critical, dissatisfied ● low personal standards, low ambition, laziness ● unaware of immediate pressures and risks ● low awareness of opportunities to exploit ● cowardly, inactive ● unfocused, abstract, missing the point ● dismissive, irrelevant ● unaware of risk / threat ● uninvolved ● arrogant, not understanding, knowledge flaunting ● unimpressed and unimpressive ● low team orientation ● provides instability & insecurity ● low achievement of status ● not always analytical

VALUE ORIENTATIONS: OVERVIEW

COLOUR	ACCEPTANCE	REJECTION	CONFLICT (Simultaneous acceptance & rejection)
PURPLE	Values group belonging; finds safety and security in the familiar; tends to be attached to traditions/customs; us-versus-them orientation	Questions the tendency to be too reliant on in-groups; not concerned with the preservation of traditions/customs; sceptical of the 'us-versus-them' mentality	Values group belonging but is not dependent on group support; values traditions/customs but will not necessarily resist change; may reject an us-versus-them mentality in others
RED	Energetic, forceful, could be impulsive; ego-centric; wants to be recognised and respected	Rejects a forceful, impulsive and dominant approach; does not see life as battle to secure an own share; questions self-centred behaviour	Can be forceful and dominant, but mindful of the possible negative consequences of self-centred behaviour; may try to limit the tendency to react emotively to situations; dislikes being subjected to powerful others
BLUE	Controlled; values order and discipline; dutiful and diligent; wants to do the 'right' thing; values and ultimate truth	Rejects the overemphasis on conformity, order, discipline and authority; guards against absolutist and judgemental inclinations	May adhere to an internalised code of conduct whilst rejecting externally imposed rules and regulations
ORANGE	Achievement / performance oriented; self-reliant; values success and 'the good life'; works with perceptions; motivated by challenge and opportunity; takes calculated risks	Rejects an overemphasis on personal achievement, status symbols, competition and material wealth; may find the quest for the 'good life' superficial; dislikes manipulation	Not indifferent to the lure of personal achievement and 'the good life', but careful not to see these values as ends in themselves; recognises the importance of perceptions but avoids manipulative behaviour
GREEN	Humanistic; energised by interpersonal relationships; sensitive; compassionate; philosophical; relativist; open-minded; idealistic	Questions an over-emphasis on the human factor; not energised by interpersonal relationships; not motivated by charitable endeavours; not gullible or overly accepting	Values interpersonal interaction but decisions are not determined by it; people oriented but mindful of overly idealistic views on humanity
YELLOW	Individualistic; has an intellectual perspective; often emotionally detached; capacity to deal with unstructured situations; systems thinking; focuses on practical utility	Not particularly learning oriented; not comfortable with disorder and unstructured situations; not particularly individualistic; not inclined to take a detached, intellectual stance	May be intellectually capable of dealing with disorder and diversity, but has an emotional need for structure; can be emotionally detached, but may prefer a more emotionally involved approach
TURQUOISE	Self-transcendent; reflective; holistic thinker; spiritual; guided by a higher consciousness; planetary concerns; focuses on experiencing life	Rejects an essentially spiritual and abstract approach to life; not inclined to adopt a philosophical-existential view on reality; not interested in the meta-physical realm	May be collectively inclined, but questions a too abstract take on reality; may experience difficulties with self-transcendence