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Overview

This guide has two parts. The first part is an opportunity for you to reflect on your talents as a teacher. It is a self-analysis that uses your MAPP™ assessment results and asks you to reflect on actual experiences in the classroom.

There are no right or wrong answers to any part of this guide. It is intended to help you self-evaluate and decide on a professional development plan, based on this evaluation. How aggressive your development plan is up to you.

The second part of the guide is an action planning process to use to write your professional development plan. It is designed to help you break the plan down into manageable steps. There is also a part to identify others who can help you accomplish your goals. It is important to recognize these individuals and call on them for support and assistance.

You are encourage to build in celebrations, especially when you've accomplished something that was difficult for you to do. Rewarding yourself is as important to meeting your goals as evaluating your progress and dealing with the areas that are not going so well.

Be fair to yourself. Have fun. Enjoy the challenge.

An Aesop Fable The Crow and the Pitcher

A crow, half-dead with thirst, came upon a Pitcher which had once been full of water; but when the Crow put its beak into the mouth of the Pitcher he found that only very little water was left in it, and that he could not reach far enough down to get at it. He tried, and he tried, but at last had to give up in despair. Then a thought came to him, and he took a pebble and dropped it in the Pitcher. Then he took another pebble and dropped it into the Pitcher. Then he took another Pebble and dropped it into the Pitcher. Then he took another Pebble and dropped it into the Pitcher. Then he took another Pebble and dropped it into the Pitcher. Then he took another Pebble and dropped it into the Pitcher. At last, he saw the water mount up near him; and after casting in a few more pebbles he was able to quench his thirst and save his life.

Little by little does the trick.

MENTAL ORIENTATION

(How you think)

Philosophical: conceptual, strategic; deal w/ideas
Symbolic/dramatic: visualize/project roles, images
Intuitive/Impulsive: subconscious awareness/action
Scientific: methodical exploration and discovery
Perceptual/Sensory: sight/sound/taste/smell/feel
Computational: systematic use of tangible numbers
Mechanical/Functional: natural mechanical expertise
Clerical/Logical: work with known routine and detail
Pragmatic/Factual: work with known facts, problems

Perceptual Orientation

(How you block or retain information)

Triggered imagination; innovative use of options
General concept retention: primary ideas; essence
Triggered fantasy; thinking apart from facts/reality
Blockage of data; not perceptive of fact, detail
Triggered logic: analytical exploration, procedure
Triggered computation; numerical and statistical
Rote retention: verbatim perception and recall regarding fact
Dogmatic blockage; set opinions resisting change
Blockage under stress by anxiety, intimidation, etc.
Resistance to change; attachment to the familiar

PERCEPTION REGARDING INPUT “MEDIA”

(How you prefer to receive information)

Written essay: informal “literary” explanations
Auditory: general ideas, concepts; explanations
Visual: charts, graphs, blueprints, diagrams
Auditory: technical, specialized fact and data
Written, Technical: specialized content, language
Visual: pictures, illustrations, artistic forms
Published Data: nomenclature, numbers, detail

Glossary Of Terms

Definitions are given here for MAPP™ factors.

All sections of this training manual emphasize that you *cannot* take one factor, and one meaning for that factor, and correctly apply it to every person appraised, *or to each person appraised*. No two persons are alike. The system is designed to identify the uniqueness of individuals and differences between them. *Therefore, no factors, words or ratings can mean the same for every person*. The possible complex trait combinations cause a great variety of construct meanings for each appraisal factor. Most readers will be inclined to take them at face value (i.e., read them exactly as worded and fixed in that meaning) instead of getting the general idea of the person's total orientation and *then returning to specific appraisal factors to determine what those factors mean for that person*.

The literal meaning of appraisal factors should be taken for their general meaning as you go through or scan an appraisal the first time. In the process, you are attempting to identify the person in specific rather than general terms, so you want meanings for appraisal factors as uniquely fitting the person appraised as possible. So, once you scan an appraisal and get the general meaning of all important factors for that person, then you can return to the factors to see what they *really* say! Once you see the big picture from *all* appraisal factors, you then are able to see the pieces of the picture as they fit the big picture. That probably won't change the basic meaning of any factor, but it will probably personalize many factors to better apply to the person appraised.

Mental Orientation

Perceptual/Sensory: Consciousness which is almost exclusively sense oriented. It includes one or more of the following traits: visual, auditory, mechanical, natural. A great share of trait development, ability and activity is subconscious—what is commonly called ‘natural talent’.

Intuitive/Impulsive: the combination of sensory and philosophical traits which are *not* accompanied by analytical, computational, clerical or routine traits. The person operates on feeling, hunches, intuition and impulsive motivation. He/she feel the urge or reluctance to do things, but would have difficulty in orally explaining why.

Mechanical/Functional: a mental orientation which is conscious of ‘what makes things tick’. This consciousness, from that point, may take a number of different functional directions according to the type and number of other traits involved: visual, auditory, natural, computational, routine, social, managerial. In itself, it is subconscious ‘savvy’ relative to the function and utilization of mechanics or mechanical things.

Pragmatic/Factual (Dogmatic): strong opinions and positions which are self-made and only self-changed; consciousness which sees things polarized in ‘black or white, but no shades of gray’. This may or may not be accompanied by aggression and persuasion to pressure such opinions or positions on others. It can also be exclusively internal and be the source of stress, frustration and learning blockage when confronted with contrary opinions or positions, change, novelty or new ideas.

Clerical/Logical (Detail): a non-intuitive, non-impulsive consciousness which is oriented toward fact, detail and methodical procedure: “a place for everything and everything in its place”. The primary trait is one which is conscious of detail and order. It may be accompanied (and compounded) by managerial, mechanical, routine, analytical and/or computational traits. And it may exist by itself.

Computational: consciousness which is oriented toward tangible problem solving. This trait also gets into different orientations according to the traits with which it is tied and is interactive: managerial, analytical, mechanical, visual, routine, social, interpersonal, dogmatic. It in itself, is not theoretical. It deals in factual problems.

Scientific: a problem solving consciousness, but one which is curious and exploratory. In some instances, this leans toward the natural and material rather than the philosophical, psychological or spiritual per se. It can readily be coupled with managerial, mechanical, functional, visual, or natural traits on a very Elementary basis.

Philosophical: consciousness primarily aware of the existence, meaning, purpose and destiny of mankind, people, persons and self; consciousness of the larger picture and context of circumstances, events and time—and the ability to see everything within that context rather than as isolated happenings restricted to the ‘here and now’. When coupled with social and natural traits, the philosophical consciousness causes the person to have stability, composure, trust and faith throughout life.

Symbolic/Dramatic: a mixture of philosophical, intuitive, cultural *and* sensory traits (visual and auditory in particular) which cause sight, sound, imagination and emotion to be primary in consciousness. This mental orientation rarely includes mechanical, computational, analytical or clerical traits at significant levels. It is strongly subconscious.

Perceptual Orientation

Rote Retention: clerical/logical/factual/dogmatic consciousness which absorbs and retains literal fact 'as is' *without* interpretive, theoretical or emotional blockage, interception or alteration—a filing case mind which can 'print out' verbatim at signal.

General Concept Retention: philosophical, analytical and/or literary consciousness which records the essential nature of things—that sees the 'wheat' without recording the 'chaff'. Unless this 'essence' is, in the mind of the person, truly 'wheat' worth storing, it is rejected or forgotten on a priority basis.

Triggered Logic: philosophical/scientific/analytical consciousness which is strategically perceptive, one which immediately and concurrently analyzes and utilizes perceptual fact and data. The recording in consciousness (memory) may be considerably altered from either rote retention or general concepts because it is already 'being put to use'.

Triggered Computation: perception here concentrated on the data and mechanics of the problem in a specialized, even limited way. It can concentrate so much on the 'trees' that it fails to see 'the forest'. It deals in the immediate, factual and tangible. It is not a theoretical perception, and analytical only in a limited sense.

Triggered Imagination: an innovative, exploratory, creative consciousness which is triggered into imaginative and speculative consideration of that which perceptually entered consciousness. There is no rote retention. A general concept retention is there, but it becomes altered by the imaginative and speculative activity.

Triggered Fantasy: consciousness which is *immediately and continuously* triggered into imaginative wanders upon the perception (reception) of ideas or even facts. Fact and/or data are not retained; neither is the imaginative wandering limited to the immediate nature or region of that which triggered the mental activity. Rather than being like dominoes tripping dominoes in a related and sequential order, it is more like Ping-Pong balls tripping mousetraps on which other Ping-Pong balls are sitting. Things will happen; thoughts will occur; but the direction and duration are hard to trace, even harder to predict.

Blockage of Data: As Charlie Brown said, "How can one do new math with an old math mind?" So it is here. A data oriented mind is receptive to, and perceptive of, rote data. Other minds are not. Most are not. In that event, blockage will occur to a greater or lesser degree. Dogmatism, social orientation, other motivational priorities, stress, imagination, sensory orientation, etc. are factors causing data blockage.

Dogmatic Blockage: there are two areas of primary dogmatic blockage: (1) a dogmatic consciousness which has its own opinions and positions which only it establishes and only it changes for its own reasons, and (2) a self-consciousness and self-orientation which put self-interest ahead of the acceptance (*or* perception) of anything which may affect, threaten or challenge that priority and sensitivity of self. If both of these strong traits are present, perception and learning are limited.

Resistance to Change: attachment to the familiar; resistance to sudden, radical or unexpected change. Perception of change or its possibility for such a person will be turned off by stressful, negative reaction. Only time can change the negative, emotional reaction to neutral or positive logic and choice. A minimum of 3 weeks exposure prior to positive logic and choice or acceptance must be allowed. It can easily require a year.

Blockage under stress: Intimidators know and recognize little about intimidation and its effects. Intimidatees know a great deal about, but, because of the roles involved, they can tell no one about it except those who, through experience, already know. It remains, therefore, a mystery to most people, teachers and administrators included. A scowl, a frown, folded arms, a timed test, an alarm clock with the pin pulled—these and many, many more factors of criticism, sarcasm, pressure, intimidation and 'pecking order' can and will wipe out both input perception and output expression. This is a major factor of major or total blockage in education, training and vocational performance.

Perception Regarding Input Media

Written—Essay Form: consciousness which is sensory, intuitive, impulsive, imaginative, creative or inclined toward the symbolic and dramatic will find the essay form much better able to communicate to himself or herself than technical, numerical, data or detail formats.

Written—Technical Format: the strategic, analytical, rational, manipulative and/or managerial mind welcomes data and information in technical form because it can 'get down to business' with minimum input and maximum utility. It carries both information and procedure to memory.

Written—Data Form: computational and clerical consciousness prefers data rather than problems, puzzles, narratives, theories or allegories. Its world is detail and methodical procedure—"by the numbers" order and environment. Rote retention, detail perception and clerical function are traits typical to this form of perception.

Visual—Pictures, Illustrations: for some, it is true that "a picture is worth a thousand words." Perceptual input and mental orientation are primarily through the physical eye tied directly to "the mind's eye". Mental processes are heavily toward the subconscious. If there is a mechanical awareness joined to the visual orientation, an even greater part of consciousness will be sensory/subconsciousness which functions 'on its own'.

Auditory—General Concepts: See "Written—Essay Form" above and "General Concept Retention" on Page 2. This is the ideal input media for those who are philosophical, sensory and *not* inclined toward literary, clerical, methodical or routine activity. It is particularly ideal for those who are so gregarious that they will not schedule or accept the isolation from others for reading.

Auditory—Facts & Data: the ability to absorb fact and data from oral communication is unique to a special few. Even note-taking is inadequate compensation for the majority of individuals. For those not oriented toward auditory perception of fact and data, this form of attempted input is not only a waste of time; it leads to confusion, frustration and stress.

To Understand

Autumn MJ Nubson

To see a teacher,
To have a teacher see you,
To see each other is to understand.

To hear a teacher,
To have a teacher hear you,
To hear each other is to understand.

To know a teacher,
To have a teacher know you,
To know each other is to understand.

To see,
To hear,
To know,
Is to understand.

To do all three,
You have to know me.
That is what it
Means to understand.

*Only when you understand yourself as a teacher,
will you be able to understand the student in your classroom.*