CHAPTER - 1
INTRODUCTION
CHAPTER-1
INTRODUCTION

1.1 Introduction

1.2 Definition and meaning of motivation

1.3 Types of Motivations

1.4 Nature of Motivation

1.5 Psychological approaches to motivation

1.6 The meaning of work

1.7 Definition and meaning of work motivation

1.8 The content theories of work motivation

1.8.1 Maslow’s hierarchy of needs

1.8.2 Alderfer’s Theory

1.8.3 David McClelland’s achievement motivation theory

1.8.4 Frederick Herzberg’s motivation -hygiene theory

1.9 The process theory of work motivation

1.9.1 Victor Vroom’s expectancy theory

1.9.2 The Porter-Lawler theory

1.9.3 Adam’s equity theory

1.9.4 Goal setting theory

1.10 Value
1.11 Meaning of Value

1.12 Definition and Meaning of the Value Education:

1.13 Concept of value education

1.14 Types of values

1.15 Value Preferences

1.16 Values: The Indian Context

1.17 Values Defined

1.18 Classification of Values

1.19 Summary
CHAPTER-1
INTRODUCTION

1.1 Introduction:

UNESCO defines culture as an "aggregate of distinctive, spiritual, material, intellectual, and emotional traits, which characterizes a society or a social group. It includes, alongside with arts and literature, ways of life, basic human rights, systems of values, customs and traditions, and faiths". This is the definition that helps to articulate the concept of cultural dimension of development.

Obviously, the concept of cultural dimension cannot be tackled as a usual one, as long as it represents the fundamental reference to measure and compare the importance of other factors. No development or modernization will be real and sustainable unless it makes allowance for and turns to good account the power of culture; unless it does not ignore the life style, values systems, traditions, faiths, talents and knowledge of the human community. The decision-making persons who neglect the cultural dimension will be punished by the generations to come. The famous Romanian writer Nocolae Iorga says that "without a culture banner a people is not an army but a band". In other words it is culture that defines us as an entity, unites and inspires us and rallies us to progress and ideal. The modernization, which does not take into account the cultural dimension, focusing exclusively towards external (foreign) models, shuts off the domestic potential of creativity and diminishes the resistance capacity of society against the sterile and or dangerous cultural influences.

And on the contrary, laying stress on the cultural dimension of development, favors synergies: including not only the adoption of concrete measures to improve the situation in the priority sectors such as education, communications, science and technology, agriculture, health, etc. It also implies encouraging the creativity spirit of local people to find proper
solutions for the problems any society faces in its process of qualitative transformation. The example of Japan and other prosperous Asian dragons proves that one can eclectically choose the techniques and patterns to be followed, providing they are assailable from the cultural point of view. The development of new technologies, globalization respond to the overgrowing needs of the society, to the relative importance paid to meet them, and to the desire to apply new, different solutions in practical matters, calling to the creative imagination, perspicacity, resourcefulness and experience of people. The implementation of new technologies often generates new social conditions, which, at their turn, form values and needs, thus catalyzing the progress. The uttered goal of the human development is to improve the living standards of the population in a country. The issue is to find the most efficient and urgent methods and means necessary to attain this goal. The implantation of the European economic pattern, without taking mechanically over the value system it is based on, its proper adjustment to the local traditions, involving also the active and committed participation of citizens, inspires hopes, and not only in the Republic of Moldova. The economic success of Western countries, alongside with the political, cultural and military advantages, always fascinates, persuading other countries to plead for their model of development, for a western economic and social structure and especially for a western consumption and life styles, despite the local values and social and economic structures, very different in many cases. In order to fairly and judiciously evaluate the pro-culture policies it is necessary to apply for help to other disciplines and sciences (not only sociology and economics, but also history, law, ethics, etc.). A conjugation of synthetic knowledge is required - not very popular in this part of the world - in order to objectively appreciate the components of public policies in favor of culture: their past and present, the vectors and core lines of cultural field, the agents and decision making bodies (State,
judets, communes, domain partners of local public administration, (more active as far as opinions are concerned than far-reaching actions), trade unions, diverse clubs, sponsors etc.); the relationships between the Ministry of Culture as the main decision making body and other ministries and departments; the artistic education, the network for training the administrators and cultural amateurs... Following from the socioeconomic configuration of our present evolution, all the aforementioned components are important due to their social impact. It is up to each country and its decision making bodies to decide on how to make use of the cultural trumps from the perspective of modernization, But imposing the respect and public recognition of the importance of arts, culture and science as agents of human development, is an urgent imperative when the major task is to build a state starting from the reconstruction of economy based on modern principles, and draw at the same time the local population into profound political and social reforms.

'Culture is the essential spring necessary to open a new horizon of real hopes and perspectives for the young people, who are looking not only for a job good enough to assure a decent life, but especially for a system of reference and a mobilizing elan.

Ended, culture is unable to immediately solve the urgent problems a society is facing. Its actions and results are lent and require time to get mature, but without the proper cultural instruments the task to improve the quality of life is almost impossible. Art and culture must be supported by the governments to realize the special role they have in the process of building a new society (not less valuable than the one of abolishing the old regime), to dynamically and positively solidarize, getting rid of negativism and the Phanariot attitude " don't disturb me and I won't disturb you" and a total detachment from the public affairs (from Latin res publics). Today the state policy on culture must set up strict, objective, competent, and judicious
norms and rules and assure their observance (regardless the rank, social status, party, ethnicity, confession!) in order to favor the total access to highly valued cultural and artistic achievements and stimulate creativity.

The cultural sector, fluctuant and hard to quantize, is very often marginalized compared to other sectors as for instance economy, justice, defense, health. In reality, elaboration of a coherent, fair and balanced cultural policy is one of the most complex priorities for the present government. It is not the question of the quantity of administrative resources - on this changing ground, the individual action of just one or several personalities may unleash events of far-reaching effects, while considerable sums of money could be thrown away without any social result - but of the capacity of competent bodies to formulate tactic decisions, which would stimulate synergies to bring forward concrete objectives, to fairly make use of all the money coming from the tax payers, to efficiently propagate culture, to respect the relationship between society, art and cultural patrimony, avoiding the elitism trap, art isolation, and catalyzing the emergency of "fan" and horizontal actions.

Definition:

"Human values are conceptions of basic categories of desired."

... are concepts...

In their essence, human values are cognitive representations of human motives. They are not direct perceptions of needs nor are the other feelings. Values are conceptions, by reason reshaped ideas of what is good and desired for an individual.

... desired...

Values are unconditionally desired to everyone. Their importance can be judged only relatively - in relation to other values. No higher measure ("super value") exists which could be used to judge the importance of human values.
... of basic categories ...

There are not many values, because they are the broadest motivational categories. There are as many personal values as there are basic human motives (biological and social).

**Human values** risk being lost. We feel as if being carried away by a delirious crowd.

Which direction should we follow? Where is the cultural and social progress? A useless, methodical, myopic impoverishment of natural resources is spreading outward, without taking into account sustainable development.

Individuals living in countries governed by totalitarian regimes often close themselves up, trying to defend their personality and **values**.

We wonder whether the lack of democracy in those countries may have preserved some of the ancient values. Human values are an individual matter, because each person judges what is good and important and what is not.

These judgments relate to things that are good and important for him personally, for a social group he belongs to or the society as whole and in general. The taxonomy of human values should answer questions: "Which human values exist in reality?", "How many human values exist?" and "How can we classify human values in a logical system (What are the relations among human values)?"

There is anecdotal evidence that housewives frequently complain about the monotony of their lives. They feel that they have to look after children and do the housework and they do not have time for themselves. Compared to the workingwomen their social environment is limited. Their husbands are the only ones to appreciate their intense efforts they make for their homes. A woman, for instance, with six children and a husband, and with no help from others and no money for the most costly laborsaving
devices, simply cannot organize her necessary duties so that she will have leisure for pleasures and activities outside the daily routine. In such a house the most modest requirements for food, shelter, and clothing become a driving force that pushes aside relentlessly any irrelevant longing. The workingwomen, however, has the chance of being appreciated by the society and behave independently and earn money. On the other hand, many workingwomen find that children provide a common focus of interest for them and their husbands and many of them feel that the time devoted to children resulted in less sharing and companionship and less spontaneity in marital relationship.

The problems and difficulties of working women are multidimensional and May be broadly classified into three types - environmental, social & psychological. Joining the business life outside home is an extra burden for women who have already been responsible for baby-sitting (child rearing) and other household chores. From this aspect, working women are expected to have more psychological symptoms. However, the studies carried out in various countries show that it is not the case. Working has a positive psychological influence on women especially those from the lower socioeconomic class. In a comparison of working and non-working women, Mukhopadhyay (2004) showed a positive statistically significant relationship between the ‘health score’ and ‘anxiety score’. Traditional role theories suggest that women who are trying to maintain several roles would be expected to experience negative stressful feelings. In contrast, more recent theories suggest that individuals may profit from enacting multiple roles.

Work motivation has been defined “a set of energetic forces that originate both within as well as beyond and individual’s being to initiate work-related behavior, and to determine its from, direction, intensity & duration (pinder 1998, p.71). This definition recognizes that
psychological processes. Directing behavior is determined by motive states that could be either conscious or sub-conscious (Latham & Budworth 2007) most of the work motivation models and theories deal with consciously included motivation in the respect that they focus on how the organization can increase extrinsic motivation (Desi & Ryan, 2000). Perhaps the most prominent work motivational theory is that on goal setting, which has been proposed as one of the most researched theories and has consistently proven that setting challenging work goals leads to better performance than “do your best” or no goals at all (Locke & Latham, 2002).

1.2 Definition and meaning of motivation:

The term “motivation” was originally derived from the Latin word “movere”, which means “to move”. However, this one word is obviously an inadequate definition for our purpose here. What is needed is a description which sufficiently covers the various aspects inherent in the process by which human behavior is activated.

(1) “Motivation is how behavior gets started is energized, is sustained, is directed, is stepped, and what kind of subjective reaction is present in the organism while all this is going on” - James (1955)

(2) “Motivation is a process governing choices made by persons or lower organisms among alternative forms of voluntary activity” - Vroom (1964)

(3) “Motivation is a process which begins with a physiological or psychological need or deficiency which triggers behavior or drive that is aimed at a goal or incentive” - Fred Luthans (1989)

These definitions appear generally to have three common denominators which may be said to characterize the phenomenon of motivation. That is when we discuss motivation, we are primarily concerned with: (1) what energizes human behavior: (2) What directs or channels such behavior: and (3) How this behavior is maintained or sustained. Each of
these three components represents an important factor in our understanding of human behavior at work. First, this conceptualization points to energetic forces within individuals that “drive” them to behave in certain ways and to environmental forces that often trigger these drives. Second, there is the notion of goal orientation on the part of individuals: their behavior is directed toward something. Third, this way of viewing motivation contains a systems orientation: that is, it considers those forces in the individuals and in their surrounding environments that feed back to the individuals either to reinforce the intensity of their drive and the direction of their course of action and redirect their efforts. These three components of motivation appear again and again in then theories and research that follow.

Figure: 1 graphically depicts the motivation process. Needs set up drives aimed at incentive this is what the basic process of motivation is all about. In a systems sense motivation consists of these three interacting and interdependent elements:

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<th>NEEDS</th>
<th>DRIVES</th>
<th>INCENTIVES</th>
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Figure: 1.1 The basic motivation process

1. **Needs**: Needs are created whenever there is a physiological or psychological imbalance. For example, a need exists when cells in the body are deprived of food and water or when personality is deprived of other people who serve as friends or companions. Although physiological needs may be based on a deficiency, sometimes they are not. For example, an individual with a strong need to get ahead may have a history of consistent success.

2. **Drives**: With a few expectations, drives, or motives (the two terms are often used interchangeably), are set up to alleviate needs. A physiological drive can be simply defined as a deficiency with direction. Physiological and psychological drives are action oriented and provide an
emerging thrust toward reaching an incentive. They are at the very heart of the motivational process. The examples of the needs for food and water are translated into the hunger and thirst drives, and the need for friends becomes a drive for affiliation.

3. **Incentives**: At the end of the motivation cycles is the incentives, defined as anything that will alleviate a need and reduce a drive. Thus, attaining and incentive will tend to restore physiological or psychological balance and will reduce or cut off the drive. Eating food, drinking water, and obtaining friends will tend to restore the balance and reduce the corresponding drives. Food, water and friends are the incentives in these examples.

1.3. Types of Motivations:

1.3.1. **Primary Motives**:

Psychologists do not totally agree on how to classify the various human motives, but they would acknowledge that some motives are unlearned and physiologically based. Such motives are variously called ‘physiological, biological, unlearned or primary’. The last term is used here because it is more comprehensive than the others. However, the use of the term primary does not imply that these motives always take precedence over general and secondary motives. Although the precedence of primary motives is implied in some motivation theories, there are many situations in which general and secondary motives predominate over primary motives. Common examples are celibacy among priests and fasting for a religious, social or political cause. In both cases, learned secondary motives are stronger than unlearned primary motives.

Two criteria must be met in order for a motive to be included in the primary classification. It must be unlearned and it must be physiologically based. Thus defined the most commonly recognized primary motives include hunger, thirst, sleep, avoidance of pain, sex and maternal concern.
Because people have the same basic physiological makeup, they will all have essentially the same primary needs. This is not true of the learned secondary needs.

1.3.2. General Motives:

A separate classification for general motives is not always given. Yet such a category seems necessary because there are a number of motives that lie in the gray area between the primary and secondary classification. To be included in this general category, a motive must be unlearned but not physiologically based. Whereas the primary needs seek to reduce the tension or stimulation, these general needs induce the person to increase the amount of stimulation. Thus, these needs are sometimes called “stimulus motives”. Although not all psychologists would agree, the motives of curiosity, manipulation, activity, and affection seem best to meet the criteria for this classification. An understanding of these general motives is important to the study of human behavior especially in organizations. General motives are more relevant to organizational behavior than are primary motives.

1.3.2.1. The curiosity, manipulation, and activity motives:

Early psychologists noted that the animals used in their experiments seemed to have an unlearned drive to explore, to manipulate objects, or just to be active. This was especially true of monkeys that were placed in an unfamiliar or novel situation. These observations and speculations about the existence of curiosity, manipulation, and activity motives in monkeys were later substantiated through experimentation. In this case, psychologists feel completely confident in generalizing the results of animal experiments to humans. It is generally recognized that human curiosity, manipulation, and activity drives are quite intense; anyone who has reared or been around small children will quickly support this generalization.

Although these drives often get the small child into trouble curiosity, manipulation, and activity, when carried forward to adulthood, can be very
beneficial, the total society might become very stagnant. The same is true on an organizational level. If employees are not allowed to express their curiosity, manipulation and activity motives, they may not be motivated for example sticking an employee behind a machine or a desk for eight hours a day may stifle these general motives.

1.3.2.2. The Affection Motive:

Love and affection is a very complex form of general drive. Part of the complexity stems from the fact that in many ways love resembles the primary drives and in other ways it is similar to the secondary drives. In particular, the affection motive is closely associated with the primary sex motive on the hand and with the secondary affiliation motive on the other. For this reason, affection is sometimes placed in all three categories of motives, and some psychologists do not even recognize it as a separate motive.

Affection merits specific attention because of its growing importance to the modern word. There seems to be a great deal of truth to the adages “Love makes the world go round” and “Love conquers all”. In a world where we suffer from interpersonal, intra individuals and national conflict, and where quality of life, family values. And human rights are becoming increasingly important to modern society, the affection motive takes on added importance in the study of human behavior.

1.3.3. Secondary Motive:

While general motives are important in understanding human behavior. It should be remembered that secondary motives are the most significant ones. It is essentially the learned drives that become secondary motives. In other words social advancement, primary motives, examples of such general/stimulus motives are curiosity, manipulation, activity and affection. It is to be remembered that general motives have a significant role to play in organizational behavior.
Research has recognized that if general drives such as curiosity, manipulation and activity drives are intense, it will be beneficial while if these are stifled or inhibited they can make the entire society very stagnant. In the organizational set up, a reasonable amount of curiosity, manipulation and activity motives is necessary in order to keep the employees motivated. Take the case of small, family run businesses, where it is expected of the clerk to sit at his seat for more than eight hours on each working day. This is clearly an attempt to stifle his general motives. With the liberalization process and many multinationals having set up business in India, a visible change is noticed from the above mentality. Now organizations (especially many software companies) have introduced flexible working hours, more activities involving healthy interactions among employees etc. all with the intention of encouraging the employee’s general drives to be sufficiently motivated, resulting in a conducive working environment.

Love and affection are again a complex general drive - which seems partly like a primary drive and partly like a secondary drive. For instance, in the organizational context, when interpersonal conflicts among employees result in high individual stress, the manager uses the general motives drives which results in motivating behavior. There are a few important human motives which fall in this category. They are power, achievement, affiliation, security and status.

1.3.3.1. Achievement Motive:

The achievement motive is one of the most intensively researched drive. The achievement motive can be expressed as the desire of an individual to perform in terms of a particular standard of excellence or the desire to be successful in competitive situations. Refer to MacClelland David C ‘s Motivational Trends in Society,1971.
Davaid MacClelland’s research has worked out the profile of a high achiever. The specific characteristics of a high achiever can be given as follows:

**Moderate risk taking:** This is an important trait of a high achiever- he/she will accept an assignment which carries moderate risk. i.e., the assignment should satisfy two activities (a) it should not be so easy that there seems no challenge is involved (b) Nor should the assignment be so difficult that he would find it very difficult to accomplish it. So the safe bet is to go for an assignment involving moderate risk because then the chances of success are also high.

**Preference for an immediate feedback:**

High achiever prefers to accept assignments where they can get immediate feedback. This feedback is also an indicator of how they are progressing towards a given goal.

**Derive satisfaction on the accomplishment of a task:**

High achiever essentially gets satisfaction and gratified on the completion of a particular task and this is done without the expectation of material rewards. That is, the individual may not be thinking of money for its material benefits but if he receives money (after he completes an assignment) as a reward, a high achiever will associate it as a measure or feedback on his performance.

A high achiever is totally immersed in his task till he completes it successfully and is satisfied that he has given it his maximum effort. The dedication to his work will also be visible in his personality, when others who come in touch which such persons; terms such as “loners” and “unfriendly” are used while referring to them. They are very pragmatic about their accomplishments and would not prefer interference of anybody in the path of their achieving the goal.
1.3.3.2. Power Drive:

The power motive was advocated by Alfred Adler, a leading behavioral scientist, by developing the concepts of inferiority complex and compensation to explain it. The power motive can be termed as the need to manipulate others or the drive for superiority over others. According to Adler, the feeling of inferiority is combined with an innate need for superiority and it is these two which rule all behavior. He communicates about how a person’s life style is characterized by striving to compensate for feeling of inferiority combined with the innate drive for power. In the organization, this motive can lead to employees striving for organizational leadership and also the involvement of informal politics for this. This drive can be illustrated by quoting the example of the politicians who adopt various tactics to remain in power.

1.3.3.3. Affiliation Motive:

Time and again the significance of affiliation motives in human behavior has been highlighted by research. Way back in 1920’s when the Hawthorne studies were carried out, this was confirmed. This motive has got a lot of relevance in the organizational context. All employees always have a strong need and desire to belong to and to be accepted by the group. Thus this affiliation motive can help in understanding group dynamics and interpersonal relationships.

1.3.3.4. Security Motive:

This is also a very intense motive, especially in today’s fast moving world, security motive is generally based on the feeling of fear and the motive is avoidance oriented. Good jobs are scarce and the feeling of job insecurity is slowly seeping in among employees and thus impacting organizational behavior. This is because retrenchment and downsizing have come to stay, and that is why the feeling of insecurity has assumed a serious dimension.
Thus, it can be said that people experience this security motive when they feel it would protect them from the contingencies of life and are actively engaged in trying to avoid situations which would prevent them from satisfying their primary, general and security motives.

1.3.3.5. Status or Prestige motive:

This status motive is very much evident in our society today. People concerned with the status want to “Keep up with patels owning a car”, in fact, if given the opportunity they would like to forge ahead of the patels. Gellerman has described “prestige as a sort of unwritten definition of the kinds of conduct that other people are expected to show in one’s presence, what degree of respect or disrespect formality or informality, reserve or frankness”.

Prestige is an intangible “something” which is bestowed upon the person by the society. Very often, at birth itself children inherit the status of their parents. And in some cases, this status is enough to carry them through life on “a prestige covered wave”.

People are always seeking “status” through out their lives in various ways. People are usually seeking ways to display a high evolution of them that is firmly based in reality, based on the recognition and respect accorded to them by others and the society at large. In the modern world a rich person is always looked upon with awe and hence the rush of the average individual in search of status symbols. Some try to satisfy this motive by seeking only the material symbols of status, while others may strive for personal achievement or self –actualization which may command respect, status and prestige in itself.

1.3.3.6. Intrinsic versus Extrinsic Motives:

Motives can be thought of as being not only generated by the needs discussed so far, but also by two separate but interrelated sets of sources. On method to characterize these two sources is to label them as being either
“intrinsic” or “extrinsic” motives. Extrinsic motives are tangible and visible to others. They are distributed by other people in the workplace; extrinsic motivators include pay, benefits, and promotions. Extrinsic motives also include the drive to avoid punishment, such as termination or being transferred. In each situation, an external individual distributes these items. Further, extrinsic rewards are usually contingency based. That is the extrinsic motivator is contingent on improved performance, or performance that is superior to others in the same workplace. Extrinsic motivators are necessary to attract people into the organization and to keep them on the job. They are also often used to inspire workers to achieve at higher levels or to reach new goals, as additional payoffs are contingent on improved performance. They do not, however, explain every effort made by an individual employee.

Intrinsic motives are internally generated. In other words, they are motivators that the person associates with the task or job itself. Intrinsic rewards include feelings of responsibility, achievement, accomplishment, that something was learned from an experience, feelings of being, challenged or competitive, or that something was an engaging task or goal. Performing meaningful work has long been associated with intrinsic motivation.

It is important to remember that these two types of motivators are not completely distinct from one another. Many motivators have both intrinsic and extrinsic components. For examples, a person who wins a sales contest receives the prizes, which is the extrinsic motivator. At the same time, however, “winning” in a competitive situation may be the more powerful, yet internalized, motive.

1.4. Nature of Motivation:

Motivation is mainly concerned with the directing of employees towards organizational objectives and mission. The nature of motivation is discussed as follows:
1.4.1. Motivation is a continuous process:

As we have studied in economics, human wants are unlimited. It is said that, ‘Even god cannot satisfy all human wants’. With the satisfaction of one want, another want preferably of the higher order crops up and this process goes on and on. Thus new wants emerge when the present wants are satisfied at the same time wants are to be satisfied one after another continuously. Hence, motivation is also a continuous and an unending process.

1.4.2. Motivation is a psychological concept:

Motivation is concerned with the psychological aspects of the human being. The level of satisfaction, contentment, etc. by using the same reward/incentive varies from person to person. This is due to variations in aspirations, attitudes, feelings and perceptions of the individuals. Thus, motivation is reaction of the organs of the human body to the inducements/incentives offered.

1.4.3. The entire individual is motivated:

As stated earlier, motivation is a psychological concept interacting with the total organs of an individual. Further, each individual is an integrated and comprehensive system. The entire system of an individual reacts to the motivation. Thus, the entire individual is motivated.

1.4.4. Frustrated individuals fail to be motivated:

Some individuals are frustrated despite the rewards due to the wide gap between his/her aspirations and rewards. Some of the frustrated persons become mentally ill and these persons cannot be motivated.

1.4.5. Goals lead to motivation:

Goals from a part of the motivational process goal achievement resulted in the satisfaction of want goal fulfillment leads to reduction of drives and fulfil deficiencies. Thus, goal achievement ends the motivation process.
1.4.6. The self-concept as a unifying force:

Self-concept is the life position of a person that he formulates about himself during his childhood. He thinks himself in the same way during his life time until and unless a major change takes place in the rest of the life time. Therefore, those who formulated a positive view about themselves during the childhood will be motivated by themselves in the rest of the life time. And the vice versa is true in case of negative self concept.

1.5. Psychological approaches to motivation:

Most psychological theories of motivation, both early and contemporary, have their roots—at least to some extent—in the principle of hedonism. This principle, briefly defined, states that individuals tend to seek pleasure and avoid pain. Hedonism assumes a certain degree of conscious behavior on the part of individuals whereby they make intentional decisions or choices concerning future actions. In theory people rationally consider the behavioral alternatives available to them and act to maximize positive results and to minimize negative results. The concept of hedonism dates back to the early Greek philosophers it later reemerged as a popular explanation of behavior in the eighteenth and nineteenth centuries, as seen in the works of such philosophers as Locke, Bentham, Mill and Helvitus. Bentham even went so far as to coin the term “hedonic calculus” in 1789 to describe the process by which individuals calculate the pros and cons of various acts of behavior.

Toward the end of the nineteenth century, motivation theory began moving from the realm of philosophy toward the more empirically based science of psychology. As consideration of this important topic grew, it became apparent to those who attempted to use the philosophically based concept of hedonism that several serious problems existed. Vroom explained this dilemma as follows:
“There was in the doctrine no clear cut specification of the type of events which were pleasurable or painful, or even how these events could be determined for a particular individual nor did it make clear how persons acquired their conceptions of ways of attaining pleasure and pain, or how the source of pleasure and pain might be modified by experience in short hedonistic assumption has no empirical content and was attestable. Any form of behavior could be explained, after the fact, by postulating particular sources of pleasure or pain, but no form of behavior could be predicted in advance”.

In an effort to fill in this void, several theories of motivation began evolving which attempted to formulate empirically verifiable relationships among sets of variables which could be used to predict behavior. The earliest such theory centered around the concept of instinct.

1.5.1. Instinct Theories:

While not rejecting the notion of hedonism psychologists like James, Freud, and MacDougall argued that a more comprehensive explanation of behavior was necessary than simply assuming a rational person pursuing his or her own best interest. In short, they posited that two additional variables were crucial to our understanding of behavior: intrinsic and unconscious motivation.

Instead of seeing behavior as being highly rational, these theorists saw much of it as resulting from instinct MacDougall, writing in 1908, defined an instinct as “an inherited or innate physiological disposition which determinates its possessor to perceive, or pay attention to object of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or at least, to experience an impulse to such an action”. However, while MacDougall saw instinct as purposive and goal directed, other instinct theorists, like James, defined the concept more in terms of blind and
mechanical action. James (1890) included in his list of instinct the following: locomotion, curiosity, sociability, love, fear, jealousy, and sympathy. Each person was thought by James and MacDougall to have such instincts in were thought to be the prime determinates of behavior. In other words, individuals were seen as possessing automatic predispositions to behave in certain ways, depending on internal and external cues.

The second major concept associated with instinct theories is that of unconscious motivation. While the notion of unconscious motivation is implicit in the writings of James, it was Freud (1915) who most ardently advocated the existence of such a phenomenon. Based upon his clinical observations, Freud argued that the most potent behavioral tendencies were not necessarily those that individuals consciously determined would be in their best interests. Individuals were not always aware of all of their desires and needs. Rather, such unconscious phenomena as dream slips of the tongue (Freudian slips), and neurotic symptoms were seen by Freud as manifestations of the hedonistic principle on an unconscious level. Thus, a major factor in human motivation was seen here as resulting from forces unknown even to the individual himself.

The instinct theory of motivation was fairly widely accepted during the first quarter of this century. Then beginning in the early 1920s it came under increasing attack on several grounds (Hilgard & Atkinson, 1967; Morgan & king, 1966). First, there was the disturbing fact that the list of instincts continued to grow, reaching nearly six thousand in number. The sheer length of such a list seriously jeopardized any attempt at parsimony in the explanation of motivation. Second, the contention that individual varied greatly in the strengths or intensities of their motivational dispositions was becoming increasingly accepted among psychologists, adding a further complication to the ability of instinct theory to fully explain behavior. Third, some researchers found that at time there may be little relation between the
strengths of certain motives and subsequent behavior. Fourth, some psychologists came to question whether the unconscious motives as described by Freud were really instinctive or whether they were learned behavior. In fact, this fourth criticism formed the basis of the second “school” of motivation theorists who later became known as “drive” theorists.

### 1.5.2. Drive and reinforcement theories:

Researches that have been associated with drive theory typically base their work on the influence that learning has on subsequent behavior. Thus, such theories have a historical component which led Allport (1954) to refer to them as “hedonism of the past” that is, drive theories generally assume that decisions concerning present behavior are based in large part on the consequences or rewards of past behavior. Where past actions led to positive consequences individuals would tend to repeat such actions where past actions led to negative consequences or punishment, individuals would tend to avoid repeating them. This position was first elaborated by Thorndike in his “law of effect”.

While this law of effect did not explain why some actions were pleasurable or satisfying and others were not, it did go a long way toward setting fourth an empirically variable theory of motivation. Past learning and previous “stimulus-response” connections were viewed as the major causal variables of behavior.

The term “drive” was first introduced by woodwarth (1918) to describe the reservoir of energy that impels and organism to behave in certain ways. While woodwarth, other soon modified this definition to refer to a host of specific energizers (such as hunger, thirst, sex) toward or away from certain goals. With the introduction of the concept of drive, it now become possible for psychologists to predict in advance at least in theory-not only what goals an individual would strive toward but also the strength
of the motivation toward goals. Thus, it became feasible for researchers to attempt to test the theory in a fairly rigorous fashion, a task that was virtually impossible for the earlier theories of hedonism and instinct.

The first comprehensive and experimentally specific elaboration of drive theory was put forth by Hull. In his major “work principles of behavior” published in 1943, Hull set down a specific equation to explain an organism’s “impetus to respond”. \( \text{Effort} = \text{Drive} \times \text{Habit} \). “Drive” was defined by Hull as an energizing influence which determined the intensity of behavior, and which theoretically increased along with the level of deprivation. “Habit” was seen as the strength of relationship between past stimulus and response (S-R). Hull hypothesized that habit strength depended not only upon the closeness of the S-R event to reinforcement but also upon the magnitude and number of such reinforcements. Thus, Hull’s concept of habit draws very heavily upon Thorndike’s law of effect. Hull argued that resulting effort, or motivational force, was a multiplicative function of these two central variables.

1.5.3. Cognitive Theories:

The third major line of development in psychological approaches to motivation is the cognitive theories. Whereas drive theories viewed behavior largely as a function of what happened in the past, cognitive theories saw motivation as a sort of “hedonism of the future”. The basic tenet of this theory is that a major determinant of human behavior is the beliefs, expectations, and anticipations individuals have concerning future events. Behavior is thus seen as purposeful and goal directed, and based on conscious intentions.

Two of the most prominent early researches in this field were Edward Tolman and Kurt Lewin. While Tolman studied animal behavior and Lewin human behavior, both took the position that organisms make conscious decisions concerning future behavior based on cues from their
environment. Such a theory is largely a historical in nature, as apposed to the historical notion inherent in drive theory. Tolman argued, for example, that learning resulted more from changes in beliefs about the environment than from changes in the strengths of past habits. Cognitive theorists did not entirely reject the concept that past events may be important for present behavior, however. Lewin (1938), whose work is characterized by and a historical approach, noted that the historical and unhistorical approaches were in some ways complementary. Past occurrences could have an impact on present behavior to the extant that they modified present conditions. For example, the past experience of a child who burned a finger on a hot stove may very likely carry over in to the present to influence behavior. In general, however, the cognitive theorists posit that it is the “events of the day” that largely influence behavior; past events are important only to the extant that they affect present and future beliefs and expectations.

In general, cognitive theories, or expectations/valence theories as they later became known. View motivational force as a multiplicative function of two key variables: expectancies and valences. “Expectancies” were seen by Lewin (1938) and Tolman (1959) as beliefs individuals had that particular actions on their part would lead to certain outcomes. “Valence” denoted the amount of positive or negative value placed on the outcomes by an individual. Individuals were viewed as engaging in some from of choice behavior where they first determined the potential outcomes of various acts of behavior and the value they attached to each of these outcomes. Tolman (1959) refers to this as a “belief-value matrix” next, individuals selected that mode of behavior which maximized their potential benefits. When put in to equation form, such a formulation reads: Effort= expectancy x valence.

1.6. The meaning of work:

Work is important in the lives of individuals for several reasons. First, there is the notion of reciprocity, or exchange. Whether we are taking about
a corporate executive, an assembly-line worker, or a red cross volunteer, each worker receives some from of reward in exchange for this or her services. These rewards may be primarily extrinsic, such as money, or they may be purely intrinsic, such as the personal satisfaction that comes from providing the service. In either case, a worker has certain personal expectations concerning the type and amount of reward he or she should receive for services rendered. The extant to which such expectations are met would presumably affect in large measure the inclination of the worker to continue at the current level of performance and, indeed, might even ultimately affect the decision of whether to remain with the organization.

Second, work generally serves several social functions. The workplace provides opportunities for meeting new people and developing friendships. In fact, many employees appear to spend more time interacting with their fellow employees than they do with their own families.

Third, a person’s job is often a source of status, or rank, in society at large. For example, a carpenter who is trained in a specific craft is generally considered to be on a higher social plane than an unskilled ditch-digger. And a bank president would generally be accorded higher status than the carpenter. A point not to be overlooked here is the fact that works, or more precisely what one does at work, often transcends the boundaries of the work organization. The bank president in our example can have status in the community because of his or her position within the organization. Thus, work can be simultaneously a source of social integration.

Fourth, and an aspect of work of special concern to the study of motivation, is the personal meaning that work has for the individual. From a psychological standpoint it can be an important source of identity, self-esteem, and self-actualization. It can provide a sense of fulfillment by giving an employee a sense of purpose and by clarifying his or her value to society, conversely, however, it can also be a source of frustration,
boredom, and feelings of meaninglessness, depending on the characteristics of the individual and on the nature of the task people tend to evaluate themselves according to what they have been able to accomplish. If they see their job as hampering the achievement of their full potential, it often becomes difficult for them to maintain a sense of purpose at work, such feelings can then lead to reduced level of job involvement, decreased job satisfaction, and a lowered desire to perform. Hence, the nature of the job – and the meaning it has for the employee-can have a profound impact on employee attitudes and work behavior.

1.7. Definition and meaning of work motivation:

(1) “Motivation has to do with a set of independent/dependent variable relationships that explain the direction, amplitude, and persistence of an individual’s behavior, holding constant the effects of aptitude, skill, and understanding of the task, and the constraints operating in the environment.” - Campbell&Pritchard,1976

(2) “Work motivation is a set of energetic forces that originate both within as well as beyond an individual’s being, to initiate work related behavior, and to determine its form, direction, intensity, and duration.” - Pinder,1984

(3) McClelland (1987) refers to the definition of a motive as a “… recurrent concern for a goal state based on a natural incentive – a concern that energizes, orients, and selects behavior.”

Definitions of human motivation abound in the literature. Bandura (1977, p. 158) describes human motivation as ‘… a multi dimensional phenomenon indexed in terms of the determinants and intervening mechanisms that determine the selection, activation and sustained direction of behavior. The driving or impelling aspect of motivation is captured by the definition given by Kamali, Khan, Khan & Khan (2007, p. 2) as `the need or drive within an individual that drives him or her towards goal oriented
action, the extent of drive depends on the perceived level of satisfaction that can be achieved by the goal’. Similarly, Naylor, Pritchard & Ilgen (1980, p. 159) describe motivation as ‘the process of allocating personal resources in the form of time and energy to various acts in such a way that the anticipated effect resulting from these acts is maximized’. Latham & Pinder (2004) summaries definitions of motivation by stating that from a system point of view motivation consists of three interdependent, yet interacting elements: needs, incentive and drives and that the key to understanding the process of motivation lies in the meaning of and relationship among these variables.

Motivation applied directly to the work context is a process resulting from the interaction between the individual and the more specifically as ‘… a set of energetic forces that originate both within as well as beyond an individual’s being, to initiate work form, direction, intensity, and duration’ (Pinder 1998, p. 11).

The motivation literature provides a wealth of descriptions of factors believed to underlie, interact with or perpetuate an individual’s work motivations. The include human needs, values, incentives, goals, cognition, personality traits and national culture.

**1.8. The content theories of work motivation:**

The content theories of work motivation attempt to determine what it is that motivates people at work. The content theorists are concerned with identifying the needs/drives that people have and how these needs/drives are prioritized. They are concerned with the types of incentives or goals that people strive to attain in order to be satisfied and perform well. The content theories are referred to as “static” because they incorporate only one or a few points in time and are either past or present time oriented. Therefore, they do not necessarily predict work motivation or behavior, but they are still important to understanding what motives people at work.
At first, money was felt to be the only incentive (scientific management), and then a little later it was felt that incentives include working conditions, security, and perhaps a democratic style of supervision (human relations). Subsequently, the content of motivation was deemed to be the so-called “higher level” needs or motives, such as esteem and self-actualization (Maslow): responsibility, recognition, achievement, and advancement (Herzberg); and growth and personal development (Alderfer).

1.8.1. Maslow’s hierarchy of needs:

Abraham Maslow, in a classic paper outlined the elements of an overall theory of motivation. Drawing chiefly on his clinical experience, he thought that a person’s motivational needs could be arranged in a hierarchical manner. In essence, he believed that once a given level of need is satisfied, it no longer serves to motivate. The next higher level of need has to be activated in order to motivate the individual. Maslow identified five in his need hierarchy. They are, in brief, the following:

1.8.1.1. Physiological needs:

The most basic level in the hierarchy, the physiological needs, generally corresponds to the unlearned primary needs discussed earlier. The needs of hunger, thirst, sleep and sex are some examples. According to the theory, once basic needs are satisfied, they no longer motivate. For example, a starving person will strive to obtain a carrot that is within reach. However, after eating his or her fill of carrots, then person will not strive to obtain another one and will be motivated only by the next higher level of needs.

1.8.1.2. Safety needs:

This second level of needs is roughly equivalent to the security need. Maslow stressed emotional as well as physical safety. The whole organism may become a safety seeking mechanism. Yet, as is true of the physiological needs, once these safety needs are satisfied, they no longer motivate.
Figure 1.2 Maslow’s hierarchy of needs

1.8.1.3. Love needs:

This third, or intermediate, level of needs loosely corresponds to the affection and affiliation needs. Like Freud, Maslow seems guilty of poor choice of wording to identity his levels. His use of the word love has many misleading connotations, such as sex, which is actually a physiological need. Perhaps a more appropriate word describing this level would be belongingness or social.

1.8.1.4. Esteem needs:

The esteem level represents the higher needs of humans. The needs for power, achievement, and status can be considered part of this level. Maslow carefully pointed out that the esteem level contains both self-esteem and esteem from others.

1.8.1.5. Needs for self-actualization:

This level represents the culmination of all the lower, intermediate, and higher needs of humans. People who have become self-actualized are self-fulfilled and have realized all their potential. Self-actualization is closely related to the self concepts. In effect, self-actualization is the person’s motivation to transform perception of self into reality.

Maslow did not instead that his needs hierarchy be directly applied to work motivation. In fact, he did not delve into the motivating aspects of human in organizations until about 20 years after he originally proposed his theory. Despite this lack of intent on Maslow’s part, others such as Douglas McGregor, in his widely read book ‘The human side of enterprise’, popularized the Maslow theory in management approach to motivation.
In a very rough manner, Maslow’s needs hierarchy theory can be converted into the content model of work motivation shown in figure-3.

**Figure-1.3 A hierarchy of work motivation**

If Maslow’s estimates are applied to an organization example the lower-level needs of personal would be generally satisfied (85 percent of the basic needs and 70 percent of the security needs), but only 50 percent of the social needs, 40 percent of the esteem needs, and a mere 10 percent of the self-actualization needs would be met.

On the surface, the content model shown in figure-3 and the estimated percentages given by Maslow seem logical and still largely applicable to the motivation of employees in today’s organizations. Maslow’s needs hierarchy has often been uncritically accepted by writers of management textbooks and by practitioners. Unfortunately, the limited research that has
been conducted lends little empirical support to the theory. About a decade after publishing his original paper, Maslow did attempt to clarify his position by saying that gratifying the self actualizing need of growth motivated individuals can actually increase rather than decrease this need. He also hedged on some of his other original ideas, for example, that higher needs may emerge after lower needs that have been unfulfilled or suppressed for a human behavior is multi-determined and multi-motivated.

Research finding indicate that Maslow’s is not final answer in work motivation yet the theory does make a significant contribution in terms of making management aware of the diverse needs of employees at work. As one comprehensive analysis concluded “Indeed, the general ideas behind Maslow’s theory seem to be supported, such as the distinction between deficiency needs and growth needs”. However, the number and names of the levels are not so important, nor as the studies show, is the hierarchical concept. What is important is the fact that employees in the workplace have diverse motives, some of which are “high level”. In other words, such needs as esteem and self-actualization are important to the content of work motivation. The exact nature of these needs and how they relate to motivation are not clear. At the same times what does become clear from recent research is that layoffs and terminations can reduce employees to have concerns about basic-level needs such as security. Organizations that endeavor to reduce fears and other strong emotional responses during these moments through severance pay programs and outplacement services may be able to lessen the impact of individual terminations and layoffs, especially for those who remain with the company.

1.8.2. Alderfer’s Theory:

A revised and realigned version of Maslow’s Hierarchy of needs Theory is the ERG theory developed by Clayton Alderfer of yale university.
Instead of Maslow’s five categories of needs Alderfer suggested that there are three core needs: Existence, Relatedness and growth.

**Existence Needs** refer to the material needs namely food, air, water, pay, fringe benefits and working conditions.

**Relatedness needs** can be satisfied by establishing and maintaining interpersonal relationships with colleagues, superiors, subordinates, friends and family.

**Growth needs** are expressed by an individual attempt in seeking ways for individual personal development by making creative contributions at work places.

It can be seen that there is some similarity between Maslow’s hierarchy of needs and Alderfer ERG theory. Alderfer’s existence grouping of needs corresponds to Maslow’s basic or physiological needs, relatedness correspond to social needs and growth needs correspond to esteem and self-actualization.

**A comparison between Maslow’s and Alderfer categories of needs:**

<table>
<thead>
<tr>
<th>Maslow’s Theory</th>
<th>Alderfer’s Theory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physiological/Safety needs</td>
<td>Existence needs</td>
</tr>
<tr>
<td>Social needs</td>
<td>Relatedness needs</td>
</tr>
<tr>
<td>Self Esteem/Self-actualization needs</td>
<td>Growth needs</td>
</tr>
</tbody>
</table>

The basic difference between the two theories is in their perceptions of how people attempt to satisfy different sets of needs (1) (a)Maslow has stated that unfulfilled needs act as motivators and the next higher level need is not activated until the proceeding lower level needs is satisfied.(b) Erg Theory suggests that in addition to the fulfillment progression process there is also a frustration regression process at work. Which means that supposing an individual gets frustrated while attempting to satisfy growth needs, then relatedness needs will re-emerge as a motivating force? (2) Maslow’s theory works on the assumption that only one of the five categories of needs will
be predominant at a given time whereas, the ERG theory allows for more than one need, say, social and less equally at the same time.

**Evaluation:** The ERG theory can help managers to gain an insight in to employees behavior because of the assumption it holds that individuals are motivated to adopt a behavior to satisfy one of the three sets of needs.

Research studies have indicated that there is more support of ERG theory’s three sets of needs rather than the five categories of needs (Maslow’s Theory). Though some managers did not agree with the theory’s universal application, because they felt that it didn’t help them to understand what motivates employees in their organizations.

1.8.3. **David McClelland’s achievement motivation theory:**

Just after the second world war, a group of psychologists led by David C. McClelland of Harvard University started conducting experiments with TAT (Thematic apperception test) in order to observe whether it could identify changes in the person’s motivation level which occurred as a result of changes in his attitudes. For this purpose, the group selected the ‘achievement motive’ as the subject of intensive analysis.

David McClelland theory is also a content model of motivation. Which he believed to be rooted in culture. He opined that every person has three particularly important needs a strong achievement motive, a strong affiliation motive and a strong power motive.

1.8.3.1. **Achievement motive:**

McClelland’s research led him to believe that human beings distinctly posses the need or desire to achieve something. For this purpose they compete to reach (or achieve) a certain standard of excellence or make a unique contribution which will speak of their achievement.

1.8.3.2. **Affiliation motive:**

Human beings being social animals like to interact with other people and experience the feeling, of belongingness and togetherness. McClellands
study led him to accept the fact that individuals with a strong affiliation motive tend to establish and maintain intimate personal relationships with other people. Such people are concerned with maintaining pleasant social relationships, experience the feeling of intimacy and understanding and also lend their hand to others in trouble.

1.8.3.3. **Power motive:**

The ability to induce or influence other’s behavior is called power. McClelland found that persons with a high power need display a great concern for exercising influence and control. They are also interested in providing status rewards to their followers.

McClelland’s theory states that individuals are motivated based on the strength of their desire either to perform in terms of standard of excellence or based on their strength to succeed in competitive situations. As per the theory motives are ‘stored’, just below the full awareness level, in the preconscious mind i.e, these motives are placed between conscious and unconscious areas, in the area of day dreams, where people, without being aware, talk to themselves. It is also suggested that the pattern of these day dreams can also be tested and then people can be taught to change their motivation by changing those day dreams.

1.8.4. **Frederick Herzberg’s motivation –hygiene theory:**

The motivation –hygiene is based on a research conducted by Herzberg and his colleagues at the psychological service of Pittsburgh. The study involved extensive interviews with 200 engineers and accountants from 11 industries in the Pittsburgh area. During the interview, the respondents were asked to state what kinds of things on the job caused them unhappiness or dissatisfaction and which kinds made them happy or gave satisfaction.

While analyzing the data, Herzberg drew the conclusion that people have two different categories of needs.
(1) Hygiene factors and (2) Motivating factors

These two categories were independent of each other and also affected behavior in different ways. He found that when people were dissatisfied with their jobs, they felt concerned about the environment in which they were working. He called these needs ‘hygiene factors’ because they describe people’s environment and primarily help to prevent job dissatisfaction. These factors are never completely satisfied they have to be continuously minted. On the other hand, when people felt good about their jobs, this feeling had to do with the work itself. Hence this category of needs were called ‘motivators’ because they seemed to be effective in motivating persons to go for superior performance.

(1) **Hygiene factors**: There were certain factors, though not an intrinsic part of the job, nevertheless related to the conditions under which the job was performed, such as company policies and administration, supervision, working conditions. Interpersonal relations, money, status and security which were termed as hygiene/maintenance factors. Herzberg found these hygiene factors did not produce any growth in worker output capacity but only prevented losses in worker performance due to work restrictions.

(2) **Motivators**: Herzberg referred to those factors which involve feelings of achievement, professional growth and recognition that one experiences in a challenging job as motivators. According to Herzberg, these factors have a positive effect on job satisfaction and can often result in an increase in one’s total output capacity.

<table>
<thead>
<tr>
<th>Motivator factors</th>
<th>Hygiene factors</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The job itself</strong></td>
<td><strong>The environment</strong></td>
</tr>
<tr>
<td>- Sense of achievement</td>
<td>- Policies and administration</td>
</tr>
<tr>
<td>- Recognition for accomplishment</td>
<td>- Supervision</td>
</tr>
<tr>
<td>- Challenging job (or work)</td>
<td>- Working conditions</td>
</tr>
<tr>
<td>- Increase in responsibility</td>
<td>- Interpersonal relations</td>
</tr>
<tr>
<td>- Growth and development</td>
<td>- Money, status, security</td>
</tr>
</tbody>
</table>
According to the theory, hygiene factors when satisfied tend to eliminate dissatisfaction and any work restrictions for the employee. But they can do little to motivate and individual to perform better. Whereas, enhancement of the motivators (or motivating factors) can help the individual to experience job satisfaction which in turn, will lead to an increase in his output. Thus, hygiene factors affect an individual’s willingness to perform while motivators will affect an individual’s ability to perform.

**Evaluation:**

Herzberg’s theory has been widely read and many firms have applied this theory to their workplace by shouldering workers with greater responsibility in planning and controlling their work. Yet, the theory has been criticized on the following grounds.

- Questions have been raised on the methodology adopted by Herzberg and its reliability one of the criticisms raised against the theory was that he used a method wherein the factors determined the results (Organizational Behavior, 9th edn, Heilriegel, Slocum & Woodman, 2001). He had put forth two key questions to the respondents- (a) “Can you describe, in detail, when you felt exceptionally good about the job” (b) “Can you describe, in detail, when you felt exceptionally bad about your job?”. The response to such questions, could be easily manipulate. So as to give socially desirable answer, which the respondent may presume the researcher wants to hear or such that it be termed as a reasonable response. Added to this, it is also possible that the researcher may have manipulated the findings. This can help the researcher to take credit when things go well and blame the environment in case of failure. Thus the question was raised on the reliability of the methodology used by the researcher.
No overall measurement of satisfaction was made use of. Far, at times, a person may dislike part of his job though he may find the job acceptable.

The theory is ignored the situational variables and is not consistent with the previous research.

Even though Herzberg had assumed a relationship between satisfaction and productivity, in the research carried out he only measured satisfaction, ignoring productivity.

1.9. The process theory of work motivation:

The above content theories of motivation attempted at identifying what motivates people of work whereas the process theories are more concerned with the cognitive aspects which go in to motivation and how they relate to one another. That is, process theories describe and try to analyze how personal factors interact and influence each other to produce certain kinds of behavior. We will start with a few significant process theories such as Victor Vroom’s expectancy theory, Porter and Lawler’s theory, Adam’s Equity theory and goal setting theory.

1.9.1. Victor Vroom’s expectancy theory:

Unlike the content theories, Vroom’s theory covers the entire work environment while attempting to answer the question on what is the strength of the needs in motivating people at work.

The expectancy theory goes by the basic premise that employees are rational people, they think about what they have to do to be rewarded and how much the rewards mean to them before they perform their jobs. This theory is based on four assumptions namely:

(a) It is a combination of both individual (expectations about their jobs based on their needs, motivation etc.) and the environment (the organization) which will influence how people behave in organizations. And these could also change over a period of time.
(b) Individuals consciously make their own decisions (coming to work, staying with the same firm etc.) even though there may be many constraints placed on their behavior (working norms, rules etc.)

(c) People expect different rewards from their work depending on their different needs and goals.

(d) Individuals take decisions based on their perceptions about what will be the desired outcome of a specific behavior.

In general, this theory holds that instead of being in hierarchy motivated or not, it will be the situation faced by them and how it fits their needs which will motivate an individual. Vroom built his theory based on three concepts – valence, instrumentality and expectancy. So this approach is also called the VIE theory. Vroom has referred to the result of behaviors associated with doing the job itself as first level outcomes (example, level of performance quality of work, amount of absenteeism). The second level outcomes are said to be the rewards (either positive or negative) the first level outcomes are likely to produce. (For example-an increase in pay, promotion, job security, acceptance by colleagues).

Valence:
The strength of an individual’s preference for a particular outcome (second level is called valence. Outcomes having a positive valence could take the form of gaining respect from friends and colleagues, performing meaningful work, felling of job security, earning enough to maintain a family. Outcomes having negative valence are instances one would want to avoid such as being given the golden handshake, being passed over for promotion or discharged on grounds of improper behavior at work place (sexual harassment etc.). An outcome is positive when it is preferred by the individual and negative when it is not preferred and the individual tries to avoid it. An outcome having a valence of ‘O’ occurs when the person is indifferent to receiving it.
**Instrumentality**: This refers to the relationship between first level outcome and second level outcomes, and values ranging from -1 to +1. A value of ‘-1’ implies that the attainment of a second level outcomes is inversely related to the achievement of a first level outcome. For instance, Meera wants to be accepted as a member of her work group, for which a certain acceptable level of performance is to be met. If this norm is not adhered to Meera will not be accepted by her workgroup. So Meera will ensure that her performance will not violate the group’s norms. A value of ‘+1’ indicates that the first level outcome is positively related the second level outcome. When a student receives a A+ group in the final exams, the chance of him achieving the second level outcome (clearing the exams with distinction) approaches ‘+1’. Similarly, when there is no relationship between the individual’s performance on a test and either passing or failing the course, the instrumentality would be ‘O’.

**Expectancy**: Expectancy refers to the belief that a particular level of effort will be followed by a particular level of performance. The expectancy may vary from the belief that there is absolutely no relationship between effort and performance to the surety that a certain level of effort will result in a corresponding level of performance. The expectancy has a value ranging from ‘O’ to ‘1’. In a summarized from it can be said that the strength of the motivation to perform a certain act will depends upon the algebraic sum of the products of the valences for the outcomes (this of course includes instrumentality) times the expectancies.

![Expectancy Model for Motivation](image)

**Figure-1.4** An expectancy model for motivation
A simplified form of this theory is illustrated in figure-4. Accordingly, felt needs cause behavior. This behavior is motivated and increased in a work setting, when the individual perceives a positive relationship between effort and performance. And especially if the outcomes or rewards are valued, the motivated behavior further increase provided there is a positive relationship between good performance and outcomes (or rewards). Thus the three relationship that enhance motivated behavior are a positive relationship between effort and performance, a positive relationship between good performance and rewards and the delivery or achievement of valued outcomes or rewards, intrinsic, extrinsic or both.

1.9.2. The Porter-Lawler theory:

Porter and Lawler made an attempt to refine and extend Vroom’s model to try to understand the relationship between satisfaction and performance. They opined that motivation is not equal to satisfaction or performance. i.e. according to Porter and Lawler, motivation, satisfaction and performance are separate variables and relate in different ways as compared to what was assumed traditionally.

According to this approach, effort does not directly lead to performance and is mediated by abilities, traits and role perceptions. Thus, what happens after performance is what gains importance. Because the rewards which follow will determine the level of satisfaction. Unlike the traditional approach, this theory suggests that performance leads to satisfaction.

Evaluation:

This approach no doubt has made significant contributions which have led to better understanding of work motivation and the relationship between performance and satisfaction in spite of this, these are certain limitations. Though more application oriented, this theory is very complex. Because of its complexity, this approach has proved to be a difficult
approach in helping management to arrive at a more relevant and practical approach.

1.9.3. Adam’s equity theory:

This theory goes by the belief that a major input on job performance and satisfaction is the degree of equity or inequity that people perceive in their work situation. Herzberg and his associates found that feeling of unfairness were among the most frequent source of dissatisfaction indicated by the employees.

Adam’s equity theory focuses on an individual’s feelings on how fairly he or she is treated in comparison with others. It works on two assumptions:

(a) People evaluate their interpersonal relationship just as exchange process in which they (the individuals) make contributions and expect certain results.

(b) Individuals tend to compare their situations to those of others to determine the equity of an exchange.

This theory is based on the comparison of two variables: Input and Output. Input represents what an individual contributes to an exchange and outputs are what an individual receives from the exchange. Both the inputs and outputs here are based on the person’s perception. As per the theory, individuals assign weights to various inputs and outputs based on their perceptions of the situation, which may involve multiple inputs and outcomes thus the weighing process may not be precise. Adams depicted the process of motivation by showing that inequity occurs when a person perceives the ratio of his or her outcomes to inputs and the ratio of a relevant other’s outcomes to inputs as unequal.

Age, sex, education, social status, organizational position, qualification and how hard a person works are a few examples of perceived input variables. Outcomes would comprise of rewards such as pay, status,
promotion and intrinsic interest in the job. In short, the ratio is based upon how a person perceives what he is giving (i.e., the inputs) and what he is receiving (i.e., the outcomes) versus the ratio of what the relevant other is giving (inputs) and receiving (outcomes). This cognition may not be similar to someone else’s observation of the ratio’s or the same as the actual situation.

**Inequity Reduction:**

According to the equity theory, when employees perceive inequity it results in causing tension within and individual and among individuals. Then in order to reduce a perceived inequity, they may act in the one or more of the following ways.

- Individuals may either increase or decrease their inputs to what they consider to be an equitable level.
- People may change their outcomes to restore equity.
- People may mentally distort their own inputs and outputs to achieve a more favorable balance.
- People may either leave or shift to another department in the hope to find a favorable balance.
- People may move to a new reference group so as to reduce the source of the inequity.
- People may attempt to distort the inputs or outcomes of others.

**1.9.4. Goal setting theory:**

Edwin Locke in the date 1960s proposed that intentions to work towards a goal are a major source of work motivation. We can determine what should we do? And how much effort we should put in and at what direction? If we know the goals clearly. To be precise, specific goals enhance performance. Difficult goals, when accepted would lead to higher
performance than normal goals. Further, feedback contributes to higher performance.

The specificity of the goal itself acts as an internal stimulus. Specific hard goals produce a higher level of performance and output than the generalized goal.

Normally, it is expected that the employee is motivated to achieve higher result if he/she is allowed to participate in goal setting. In fact the concept of management by objectives suggested by Peter F. Drucker, assumes that employee involvement in the setting of objectives contributes to higher output. But researches in this respect indicate conclusions.

For example, BPL executives give clear direction and goal to each employee with minute clarity and specificity. The employee with minute clarity and specificity. The employees once understand the goals and have clear direction. The executives indicate that this practice resulted in increase in output and also quality and production of zero defect products.

Self-efficacy refers to an individual’s belief of performing a task. The higher the self efficacy the higher would be the performance. Therefore, the organization has to create a favorable belief in the individual minds that they are capable of achieving higher performance. This is turn would motive them towards higher performance.

1.10 Value:

In the modern age due to the impact of science and Technology, human society has started the unimaginable developmental journey. As a result of it, the human life has become more prosperous and comfortable. But due to the blind run towards Materialism, the human mind has become wavering towards the values. Secondly, if we say, it has been seen that due to extremity of materialistic change, the sprinkling of culture which was there due to life values has been declining in the thought, behavior and transaction of human being. Due
to the development of science and Technology, the human being is being affected by the internal worry of one type to day. For the individual, who has started in search of endless and undefeated happiness, the meaningful and idealistic life is being destroyed in the present time.

According to Patel & others (2003) “Teaching is a value oriented enterprise”.

To provide acquaintance and understanding of values to the individual through education. The aim of education in the present time has become secondary todays education has become mostly informative, which gives too much importance to the bookish knowledge rather than practical or culture. Hence the sentiment of value purification in the students through today’s education is seen being less materialized. This fact is the grave indication towards the education system.

Value education is such a field that can be hopeful with reference to the removal of discordant condition of the student and society. National Education Policy (1986) has put comphasis on value education in its eighth section of the document as an effort to make the individual, society and nation value oriented by accepting the present problems of society, nation and world. As a result of it, from primary Education to higher education at various stages it was proposed to link value education with subject teaching. Keeping in mind that thing, the curricula were developed and various activities were suggested.

India has obtained a boon of democracy. For the protection and development of democracy, Education is some democratic values have become essential. Education is a tool of changing the social, economic and national values. One can’t forget the importance of education as a
significant factor that shapes the responsible citizens of India, especially during the time period after getting the independence by us, various commissions have talked about the value development. e.g. Kothari Commission of 1964-66, Secondary Education Commission and even in the Report of Dr. Radha Krishnan. We should keep in our view the goal that our education may be mutual with our National values. The content of the curriculum should be such that awareness and respect towards national values may be developed among the students. The decided curriculum should be taken in the referential sense and it should be prepared on that basis.

Indian constitution shows the desire to make our country Sovereign, secular, democratic nation. Determination to do all round development with social political and economic development for every citizen, to achieve the freedom of faith, devotion and expression and every citizen may get equal opportunity, has been presented in the preface of the constitution. Moreover, wish to increase brotherhood among the citizens along with the achievement of entirety, unity and self-respect of the individual

1.11 Meaning of Value:

According to the opinion of Bhatia in the Book “Value Education” of H.O. Joshi (1998) “Belief or concepts with which and for which the human being like to live”.

According to Frankel J. R. (1977), “A value is an idea, a concept about what someone thinks is important in life. When a person values some things he/ she dreams it worthwhile, worth doing or worth trying to obtain”.

Value is such an element or quality, in which the element like, love, kindness, satisfaction, joy, pleasure, honesty simplicity etc. are included. The element touching the various aspects of life
such as religion, social bindings, economic prosperity, politics, cultural life etc. and maintaining balance among them, means value.

According to Kantikumar Joshi (1975), “The simple meaning of values is ‘meaning’ given to the thing by the human being. Here the thing is not important, but the meaning given to it is important. And the given of meaning is human being. So it is impossible to think about value without the reference of human being.”

As mentioned in the documentation of July (1994) 10, of Seventh Five year plan (1985-90), “Value orientation in education should constitute a special thrust in the seventh plan, teacher education in particular being reoriented for this purpose”

“Something well worth to National that is National value” – Oxford Dictionary

Democracy, Socialism and Secularism are the fundamental National values. Such values that are essential for the progress of Nation. Values that can create the National Unity and the feeling of brotherhood are called National values.

1.12 Definition and Meaning of the Value Education :

From the view of point of meaning English word, Akiology used for value inquiry has been come from ‘axias’. Value ‘proper’... proper for useful selection in French language, the meaning of value is best, in Hindi language synonym of value is Ideal word is used. In Sakskrit language, value is used for conduct. Thus there are many sources of the word value. But the basic source is seen in philosophy and religion. The concept of value is seen different in the culture of East and West.

According to Jani (1994), “Education motivating the student (individual) to do the work so that goodwill and equanimity may awaken towards individual, family, society, nation, nature and world, is
called value education”.

According to Gupta (1986), “Value education is for the change of expected (proper) behavioral pattern of the students studying in school with other students, school, society and nature”.

According to Frankel (1977), “value education is self done work through character & ekpertness of education”.

According to Joshi (2004), “Value education means to give the meaning of various values, to awaken the understanding of its need, to teach the history of values and change occurring in those values by passing the time, to introduce the eternal values and non eternal values, to introduce the individual characters borne out due to values”

The meaning of value education has been specified as below on the basis of the above mentioned definitions of value education.

- Education of values is done by keeping in the centre some definitely, incident, situation or individual thought. Value education means the education of implications of values.
- Values education means not only mechanical training of skills of broadcast of facts and information but “Education for becoming something”
- Value education means developments of qualities in the students through the planning of various activities formally or informally in the schools and colleges for the fulfillment of the objectives of Affective area of those institutions.
- Value is to be introduced through value education. The idea is given to the students which facts are valuable for the selection of work.

1.13 Concept of value education :

The concept of value education is not a new concept for the Indian education society. Before independence Religious education was given in
Gurukuls Ashrams, Madresas and other institutions. After independence in secular India, the plans of Moral Education come into existence, in which it was emphasized that education should be such with which the child can live regular life. After that various commissions and committees advocated about spiritual education, Religious education and moral education. In which in educational Scenario National Education Policy: 1986 it was suggested to put more emphasis on value education.

- **Theoretical background:**

Value education came into existence as a part of value inquiry a branch of philosophy which can be considered the cause of the origin of New fields of knowledge such as population Education, Environment education, computer education, Sex education, value education as the specific needs of knowledge explosion and individual society. In the recent time, due to social change, such specific needs of cognitive, Affective and Psychological skills became necessary. In order to fulfill these needs value education is useful.

Value education puts emphasis on the objective of teaching ideals, vocational and social equipment and technological communication. From this point of view, it is the education of truth, co-operation and self-expression. Truth, honesty, religion etc. is the demand of traditionalistic people, where as co-operation services acceptance of the others feelings are for social or practical equipment which is a demand of practical people. Thus value education introduces the values such as truth, co-operation and self-expression.

- **Practical Background:**

Brahma kumari Ishwariya Mahavidyalay, prashant Nilyam, Swaminarayan Gurukul or Sansthan etc. institutions have explained to the society the need of good conducl of the human life living among
the problems such as separated Family system Environmental crisis disputes among the nations etc. value education creates such background for the students so that they may adopt this view point.

- **Historical Background:**

Various commissions that have been complied for the development of education, such as Radhakrishnan Education Commission (1952-53), Shri Prakash committee (1959) Kothari Education Commission (1964-66) National Education Policy (1986) etc. have recommended respectively about putting into execution, Religious education, Education for character, Education of Moral and spiritual values, Integrated Education of social- moral-spiritual values.

Thus all the education commissions have advocated about value education in some way of other, in which National Education Policy : 1986 has put away the thought of value education in order to give the shape the recommendations of all the commissions and specific persons in context to education.

1.14 **Types of values:**

Efforts of listing the values and classifying them into some specific class have been done by the experts, in which there is the variety, eventhough there is equity about theoritical matters.

- According to Indian Culture there are three main types of values : (1) Truth (2) Welfare (3) Beuty.

- Raval and others (2004) have given two classifications about the types of values. In the first classification the values are divided into two types.

(1) **Eternal, Permanent or Basic values:** Moral and spiritual values are permanents or basic values. This type of values are external. They never be the autiquated e.g. Truth, violence, love, peace, pious behavior etc.
(2) **Materialistic, worldly or changing values**: Social, cultural, scientific and homely values are materialistic, worldly or internal values. Pragmatism don’t accept the eternal values.

In the second classification values are divided into five types:

- **Primary values**: Those which can keep stable life are known as primary values like Happiness peace etc.

- **Positive Values**: When the human being has to select any action to perform, he/she selects some action, which is proper for him/ her. Thus the values that are leading to the satisfactory results are called positive values e.g. Religious, Moral values.

- **Negative values**: Sometimes the change in values occurs negatively also.

- **Instrumental values**: Those values which are contributing significantly in the fulfillment of the best aim and those are planned for the achievement are called instrumental values.

- **Indivisible values**: These type of values cannot be separated from the thing. The value of the thing is internal. As they are indivisible they are known as natural or indivisible values.

(3) **The following is the classification given by Joshi (1998)**:

- Traditional and those fulfilling the aim of use or transaction.
- Absolute and Relative values
- Idealistic and practical values
- Eternal values and Non eternal values.
- Ideal and profession retake values
- Means and attainable type values.

(4) **Parmar (2002) presents the types of values as follows**:

- Practical values (Religions, Economic and social values)
- Benevolent values
- political values
- Ideal values
- Natural values
- Moral values
- Physical values

(5) Noted by Ramanaj (2004) and presented by Joshi (1975) classification of values is as follows:

(1) **Individual values**: These values are based on the heritage of person, Family matters, interest related to culture and behaviour. These values are due to individual differences, such as honesty, selfdiscipline, self expression, physical Health, hard work, enthusiasm etc.

(2) **Social Values**: Social values are related to the environment of different individual and they are due to social rules and regulatious, such as Friendship co-operation, acceptance of the feelings of others, maintenance of public property etc.

(3) **Universal values**: Spiritual Moral and Religious values are included in Universal values. These values are fundamental. Its instrumental value is more such as music, poem, drawing, peace etc.

- **Subdivisions of values**:
  - (1) Individual
  - (2) Social
  - (3) Cultural
  - (4) Economical
  - (5) National
  - (6) Moral
  - (7) spiritual
  - (8) International
  - (9) Scientific
  - (10) Environmental values.


<table>
<thead>
<tr>
<th>Type of value</th>
<th>Field of values</th>
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</thead>
<tbody>
<tr>
<td>(1) Human value</td>
<td>Human intercourse</td>
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<tr>
<td>(2) National and Constitutional values</td>
<td>Constitutional provisions</td>
</tr>
<tr>
<td>(3) Social values</td>
<td>Rules related to society</td>
</tr>
<tr>
<td>(4) Professional values</td>
<td>Different professions</td>
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<tr>
<td>(5) Religious values</td>
<td>Ideal element related to religion.</td>
</tr>
<tr>
<td>(6) Graceful values</td>
<td>Art &amp; Literature Related.</td>
</tr>
</tbody>
</table>
(7) In the booklet of NCERT namely, “Documents of social, Moral and spiritual values”, there is a note of 83 types of values, some of them are as follows:


(8) Classification of Dr. Naththalal Gupta:

(1) Educational values: Failure, Devotion Neutrality, Honesty in education etc.

(2) Moral values: Honesty, Liberatlit Devotion, sacrifice, Mercy, pity etc.

(3) Social-political values: Ideal, citizenship, National unity, Secularism, Internationalism.

(4) Scientific values: Intelligence, objectivity, Rationalism etc.

(5) Universal values: There is no relation of values with any Race, Group or country but it is with the progress of the whole world such as Freedom equality, colour prejudice Removal, untouchability Removal, secularism, Disarmament, co-existence etc.

(6) Environmental values: Love towards trees, Environment protection, Tree plantation.

(7) Cultural value: Tolerance, Respect towards other religions, Love for animals etc.

❖ Some important values:

We shall study the following values in context to recent time and present situation:
(1) **Practical values:**
- Social values
- Economical values
- Religious values

(i) **Social Values:** “Values by which there is the development of the society and that can take the society at the high place are called social values”

These values are originated from the practical social rules and Regulations.

“These values are productive” It means that by doing the activities of these values they are not destroyed but its competency and depth increase.

Tolerance co-operation, chivalry, Human service, sympathy, benevolence Mercy, asking for forgiveness, social justice etc. are included in it.

(ii) **Economic Values:** Those which are linked with economic matters and financial transactions are called economic values.

Production, exploitationless society and Acquisition of wealth are included in it.

(iii) **Religious values:** Those which are linked with religious and spiritual element are called Religious values.

Truth, celebacy, penance, emancipation, Restraint, Love for God, feeling of God in nature, joy, Devotion to religion, spirituality, prayer are included in it.

(2) **Moral value:** That which is linked with moral standards is called moral value, in which moral behaviour is main. So in manusmruti it has been said that Ahinsa Paramo Dharma.

Moral values are eternal and permanent. Those are linked
with the person from the very birth.

Morality and moral behaviour are the foundation stones of Indian culture. It is proper to say about it that,

“Moral values are the group of virtue which build a human character”

Loyalty, Restraint, character, Humanity, Moral courage, love, justice purity, Honesty, Acceptance of the feeling, Frankness, goodwill, kindness love for animals etc. are included in it.

(3) Personal Value: That which builds the person so that personal life becomes sublime, is called personal value.

These values are due to interest attitude and culture. It is psychological factor.

Honesty, self-discipline, self-expression, pride for labour, vigour, Respect for individual, scientific insight, diligence, exertion, self-restraint, Tolerance, Activeness, Dutifullness etc. are included in it.

(4) Cultural value: That by which the culture is maintained, protected and developed and which spreads the frangrance of culture is called cultural value.

Celibacy, secularity, simplicity, Religious Equinimity, Truth, Non-violence, doing hoarding, Respect for culture, protection of cultural heritage etc. are included in it.

(5) Scientific Approach: To cultivate the scientific approach means to understand the cause-effect relation of anything or any incident.

In scientific values, scientific view point towards the problems, Rationalism, Decision power, cleanliness, solution, scientific Attitude, Interpretation, Health, experimentation etc. are included.
(6) **National Value**: “National value are the sense of common citizenship a feeling of unity, solidarity and cohesion to our nation.” It is a value that awareness the feeling of Nationality and patriotism that protects the National Unity.

Nationalism, Ideal citizenship, National feeling, Love for one’s own country, National pride, Internationalism, Democratic Attitude. Protection of environment, Life full of national feeling, National song patriotism are included in it.

**1.15 Value Preferences:**

In popular use, values are inextricable component of the socio cultural context and also one of the major antecedent determinants of behavior. The term value has a variety of meanings and attributes. In common use, it means price. In other context it refers to importance. The dictionary meanings of value suggest quality or facts of being excellent, useful or desirable. In sociology and anthropology the term has come to denote the shared cultural standards according to which the moral, aesthetic and cognitive relevance of the object of attitude, desire and need can be compared and judged.

In popular use value has three type of meaning: (a) the objects have value as they satisfy our needs and we are ready to pay for it; (b) acts, arguments and experiments have values as they serve our goals or objectives; and (c) at a higher conceptual level it means ideals. The term human values, social values and cultural values refer to the ideals and norms established by societies and cultures that are highly priced by the individuals and social units constituting the societies or culture. Therefore, values determine desirable and undesirable ideas, things and behaviors. The desirability and undesirability of ideas, things and behaviors however, are socially and culturally determined.

Although values are seen as socially and culturally determined, they
may have individualistic character. In the broad frame of cultural values, an individual as a primary unit of the society may have a personal values system or preferences. Value constitute a central ingredient of personality on the one hand, and in hence, our thinking and attitude on the others.

It may be said that values function as norms and have to be adopted by the constituent members and groups consciously or unconsciously. Such values are changed with emotions and become ego involved. Once this happens, value in forms of norms gets internalized. This is the process of internalization of values in life. Values consequently may influence our perception and actions. In this sense, value becomes a generalized attitude. But unlike attitude (which could be positive or negative) values are preferential.

Value is more or less an abstract with different meanings in different contexts. It has both cognitive and cognitive components. In cognitive field, it is related to thoughts, ideas, beliefs, prejudices and interests. On the other hand, its cognitive aspect is manifested in the form of valances and goal directed activities.

Parson (1951) said that values are cultural ideas that influence human choices by the virtue of being internalized by the actor. He contended that values are instigators of behavior and can only be inferred. However, values are embodied in social activities, relationships and institutions that are subject to change and adjustment. On the other hand, values have a relative permanence and university. Similarly, values could be part of some ideology or part of more restricted groups (i.e., Social class, group or movement).

It may be said that values and ideas maintain and regulate the visible social structure and interaction on the one hand and give them cohesion on the other. Despite being subjective and invisible, values are significant aspect of society and under lay all relationship.
He observes further that since values played a very significant role in social affairs, studying them was a good beginning for the production of a unified theory of human behavior. According to Parson and Shills (1951) perfect articulate and conflict less action on the part of several actors was possible when rules become fully institutionalized and were derived from the common value orientation of the people of collectivity. It was studied in value systems as deriving their quality from the dual nature of man as being both a “Sentient being” and a reason being”. A predominance of either quality is reflected in two distinct value patterns. Furthermore, when regrouped, the classes of most significant values were seen to fall into class of values that were discerned and classified by the ancient Greek Philosophers. The Greek philosophers envisaged values as arising from activities that intended to and adds to human knowledge, human delight and aesthetic satisfaction on the one hand and to socially acceptable, more conducts on the other hand.

It is generally seen that social scientist have shown basic differences in conceptualizing value. For example, values are viewed either as a pattern of differential preferences which are derived from a range of desirable behavior (Triandis, 1972) or those which are important (Schwartz & Bilsky, 1987).

The more widely acceptable definitions in the social sciences literature consider ‘value’ to be conception of the desirable, influencing selective behavior. Again in this restricted definition, a distinction is made between ‘what is desired’ and ‘what is desirable,’ the latter being equated with what we ought to desire (International Encyclopedia of Social Sciences, 1988).

Rokeach (1973) who defines value as “an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of
existence”. Super (1980) defines value as “an objective, either a psychological state, a relationship or material condition that one seeks to attain.

Hofstede (1984) defines values “as a broad tendency to prefer certain states of affairs over others”. A more elaborate definition is given by Schwartz (1992) who defines values as “desirable states, objects, goals, or behaviors, transcend specific situations and applies as normative standards to judge and to choose among alternative modes of behaviors”. An important merit of this latter definition is that it distinguishes values from attitudes pointing at their generalized nature. Attitudes are people’s beliefs about specific objects or situations (Hollander, 1971). They can be considered as taking a lower place in the person’s hierarchy of beliefs (Rokeach, 1973). Another difference is that attitude can be positive or negative, whereas values are always positive i.e. in favor of something. Less specific than attitudes but more specific than value is “interest” (Davis, 1991; Roe, 1981). This notion has mostly been used in the domain of work in connection with vocational choice and refers to a person’s preference or liking for particular types of occupational activities.

All definitions treat values as latest construct that refer to the way in which people evaluate activities or outcomes. Thus, generally speaking, the notion of value points at a relationship between an evaluating subjects and an evaluated object, where by this relationship is supposed to be durable and to have implications for the subjects subsequent activities.

Sinha (1990) observes that the manner in which values are conceptualized provide basis for suggesting that the desirable, ideal and important values are perhaps’ cherished values and may have universal structure (Schwartz & Bilsky, 1987), while in the former case the indication is toward operative values (England, 1974) that are more close to social norms and behavior.
A conceptual definition of values by Schwartz (1992) incorporates five formal features of values. Accordingly, values are (a) concepts or beliefs (b) that pertain to desirable end states or behavior, (c) transcend specific situations, (d) guide selection or evaluation of behaviors and events, and (e) are ordered by relative importance.

Schwartz (1992, 1994) contends that the critical content of values is the motivation they represent. He has demonstrated that Self–Direction, Stimulation, Hedonism, Achievement, Power, Security, Conformity, Tradition, Benevolence, and Universalism are the ten motivationally distinct types of values that appear repeatedly in a wide range of cultures and thus may qualify as universal values.

According to Rescher (1969), one way of classifying values could be through the subscribership to the values. For example, if the subscriber is a person we talk about personal values, however, if the value is subscribed nationwide, it becomes a national value. Rokeach (1973) made a distinction between individual (what I values) and social (what people value) value.

Values may be classified as mean values and end values; Realization of mean values proves instrumental for realization of the more fundamental values termed as end or instrumental values (Rokeach, 1973). The terminal values such as honesty and loyalty are prized primarily on their own account and hence are also known as intrinsic values.

Values can be classified with respect to the specific type of purpose they serve. For example, values such as success, conformity, and privacy benefit the self, while parochial values benefit the family. Therefore, the values held by the subscribers in this examples would be self–enhancement and family pride respectively.

Following Klukohohn (1951), Rokeach (1973), Schwartz (1992), and Schwartz and Bilsky (1987, 1990) defined human values as desirable goals, varying in importance, that serve as guiding principles in people’s
lives. The crucial content aspect that distinguishes among values is the type of motivational goals they express. Schwartz and Bilsky (1987, 1990) derived a typology of the different contents of the values represented in the form of conscious goals, three universal requirements of human existence.

The three universal requirements of existence to which all individuals and societies must be responsive are (a) needs of individual as a biological organism (b) requisites of coordinated social interaction and (c) survival and welfare needs of groups from an evolutionary point of view; these goals have crucial survival significance (Buss, 1986). Groups and individuals represent these requirements cognitively as specific values about which they communicate.

The ten, motivationally distinct types of values (Schwartz & Bilsky, 1987, 1990) were derived from the above mentioned three universal requirements. For example, conformity (one of the motivationally distinct value type out of ten), was derived from the prerequisite of smooth interaction and group survival. In addition to the universals in content of values, the theory specifies a dynamic relationship among the motivational type of values. The theory contends that action in pursuit of each type, have psychological, practical and social consequences that may conflict or may be compatible with the pursuit of other value types. For example, pursuit of achievement value may conflict with the pursuit of benevolence value (that is, seeking personal success for one is likely to hinder actions aimed at enhancing the welfare of others who need one’s helped.

The total pattern of relations of conflict or compatibility among value priorities that provide structure to the value system (Schwartz, 1992). The fundamental point to have in mind is that the value pattern refers to the relations of conflict and compatibility among values, not to their relative importance to a group or individual. The latter (i.e. importance) is referred
to as value priorities or hierarchies. The theory contends that although ten value types may be discriminated at a more basic level, the values types from a continuum of related motivations. This continuum gives rise to the circular structure. The partitioning into ten value type represent conceptually convenient decisions about where one fuzzy set ends and another begins.

Schwartz (1990, 1992) presented a model of ten motivational type’s values that are organized into two major dimensions. These dimensions are composed of higher – order valued types that combine the standard types. The first dimension “openness to change” versus “conservation” opposes value emphasizing own independent thought and actions and favoring changes (e.g. self-direction and stimulation type) to those emphasizing submissive self–restriction, preservation of traditional practices, and protection of stability, security conformity and tradition. The second dimension namely, “Self enhancement” versus “transcendence” opposes values emphasizing acceptance of others as equals and concerns for their welfare (i.e., universalism and benevolence) to those emphasizing the pursuit of owns own relative success and dominance over others (e.g. Power and achievement). Hedonism is related to both.

1.16 Values: The Indian Context:

As true for most of the concepts in the field of psychology, the western thinking influences the conceptualization and definition of values in the social science literature. At this point it seems necessary to talk about values in the context of the Indian scene in particular. This is a very demanding exercise and therefore, literature review shall be restricted only to those areas that seem to be relevant for the present Doctoral Work.

Religion and Philosophy, socialization practices that transmit values from one generation to the other, and the harsh social reality of the Indian sub-continent, may be delineated as the three major sources of values.
Discussing these sources in detail is beyond the scope of this Doctoral work however, it may be mentioned that Hinduism, Islam and Buddhism have been the mother religions and sources of values for millions of people in India and around the world.

Values such as love, compassion, selflessness, service and renunciation duty and responsibility, equanimity and detachment and caution against desires are seen as highly desirable in all the religions despite differences in the suggested practices for becoming an evolved person or an evolved community.

The individuals acquire social values through socialization and occupational roles. Tandon (1981) observes that the basic values transmitting social agencies are the family, educational institutions, peer groups and organized groups in the society. There is no dearth of evidence to support this.

A few selected important references in this context are Garg and Parikh (1993), Kakar (1978) and Roland (1988) nevertheless the values pains takingly inculcated by the above mentioned sources may get weakened, eroded and destabilized as the contextual parameters of a society are not always conducive for the survival, maintenance and adoption of the prescribed values. According to Sinha and Sinha (1982), the very harsh social reality of India is a case in point in support of this argument.

Multiple and complex problems of the Indian social reality add up to create a sense of insecurity, relative deprivation and uncertainty. Consequently one becomes suspicious, shrewd, competitive and coercive towards those who seem to be competing with one for limited resources and opportunities.

Sinha and Sinha (1982) observes that in face of over whelming Indian realities such as Poverty, Overpopulation, Scarcity of resource
(poverty being the most dominant of them), the terminal goals of life, like salvation or moksha becomes subordinated to the lower order goals of wealth and prosperity.

1.17 Values Defined:

Allport, Vernon and Lindzey (1951) has defined the values as…

(1) The Theoretical value: The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal he characteristically takes a ‘cognitive attitude’ one that diverts itself of judgments regarding the beauty and utility of objects, and seeks only to observe and to reason. Since the interests of the theoretical man are empirical, critical and rational he is necessarily an intellectualist. Frequently a scientist or philosopher. His chief aim in life is to order and systematized his knowledge.

(2) The Economic Value: “The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self-Preservation) the interest in utilities develops to embrace the practical affairs of the business world the production marketing and consumption of goods, the elaboration of credit, the accumulation of tangible wealth. This type is thoroughly “Practical” and conforms well to the prevailing stereotype of the Average American Businessman.

(3) The Aesthetic Value: The aesthetic man sees his highest values in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He needs not to be a creative artist, nor need to be effective, but he is aesthetic if he finds his chief interest in the artistic episodes of life.
The aesthetic attitude is, in a sense diametrically opposed to the theoretical, and the latter with the identities of experience. In the economic sphere the aesthetic sees the process of manufacturing, advertising and trade as a whole sale destruction of the values most important to him. In social affairs he may be said to be interested in persons, he tends towards individualism and self-sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but oppose political activity when it makes for the repression of individuality. In the field of religion they are likely to confuse beauty with poorer religious experience.

(4) **The Social Value:** “The highest value for this type is love of people. In the study of values it is the altruistic or philanthropic aspect of love that is measured. The social man prizes other persons as ends and is therefore himself kind, sympathetic and unselfish he is likely to find the theoretical, economic and aesthetic attitudes cold and inhuman”.

(5) **The Political Value:** “The political man is interested primarily in power. His activities are not necessarily within the narrow field of politics, but whatever his vocation, he betrays as a machtmensch. Leaders in any field generally have high power value”.

(6) **The Religious Value:** “The highest value of the religious man may be called unity. He is mystical and seeks to comprehend the cosmos as a whole, to relate him to its embracing totality. Spranger (1928) defines the religious man as one “whose mental structures are permanently directed to the creation of the highest and absolutely satisfying value experience”. Some men of this type are “immanent mystics” that is, they find their religious experience in the affirmation of life and in active participation therein”.

66
### 1.18 Classification of Values:

The earliest efforts in classifying values are made by Allport and his associates. They identified six types of values. The following tables give in brief the various classifications of values:

<table>
<thead>
<tr>
<th><strong>Allport</strong></th>
<th>Theoretical: Places high importance of the discovery of truth through a critical and rational approach.</th>
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<tbody>
<tr>
<td></td>
<td>Economic: Emphasizes the useful and practical.</td>
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<tr>
<td></td>
<td>Aesthetic: Place the highest value on form and harmony.</td>
</tr>
<tr>
<td></td>
<td>Social: Assigns the highest value to the love of people.</td>
</tr>
<tr>
<td></td>
<td>Political: Places emphasis on acquisition of power and influence.</td>
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<td></td>
<td>Religious: Is concerned with the unity of experience and understanding of the cosmos as a whole.</td>
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<tr>
<td></td>
<td>Instrumental Values: Values referring to modes of conduct. e.g. Honesty, love, courage etc.</td>
</tr>
<tr>
<td></td>
<td>He further classified instrumental values into two kinds: (1) Values with moral focus. (2)</td>
</tr>
<tr>
<td></td>
<td>Competence or self-actualization values which have a personal focus.</td>
</tr>
</tbody>
</table>

| **Rokeach** | Terminal Values: Referring to end-state of existence with two types: (1) Terminal values having |
|             | personal focus-salvation, inner harmony. (2) Terminal values having social forms-world peace or |
|             | universal brotherhood.                                                                         |
|             | Innate human value or primary values, which are of 3 kinds: (1) Selfish values concerned with |
|             | individual survival. (2) Social values concerned with welfare and survival of the social group. |
|             | (3) Intellectual values to motivate intellectual activities.                                    |

<table>
<thead>
<tr>
<th><strong>George Edgin Pugh</strong></th>
<th>Compliance values: A belief in strict discipline.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mumford</strong></td>
<td>Conformity values: A belief in an emphasis on conformance to established norms and procedures.</td>
</tr>
</tbody>
</table>
Performance values: A belief in an emphasis on efficiency and high production.

Task values: A belief in tightly structured tasks.

Functional values concern functions performed for and relations with important organizational public (Customers, shareholders, suppliers, competitors and employees).

Bernard C. Reimann and Yoash Weiner

Elitist values view the primacy or superiority of the firms membership, products or services as an end in itself.

Individual values: Those to which an individual is committed and which influence his behaviour.

Boris W. Becker, Patrick E. Connor

Collective values: Those that are shared cultural standers. They refer essentially to those values that are not individually specific; the collectiveness may range from immense sub-cultural collectiveness, such as social classes, to small primary social groups.

Basically most of the classification schemes stem from personal focus and social focus, the former emphasizing the selfish interests of the individual and the latter referring to board social / human advantage. Another classification based on the focus and source of values is the four generic corporate culture types that emerge based on this classification, they are:

<table>
<thead>
<tr>
<th>Source of Value focus</th>
<th>Charismatic Leadership</th>
<th>Organizational Traditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Functional Focus</td>
<td>Entrepreneurial (External, Short term)</td>
<td>Strategic (External, Short term)</td>
</tr>
<tr>
<td>Elitist Focus</td>
<td>Chauvinistic (External, Short term)</td>
<td>Exclusive (External, Short term)</td>
</tr>
</tbody>
</table>

> **Entrepreneurial**: Functional charismatic. The functional dimension of this value system type suggests a potential for effective organizational outcomes.
Strategic: Value systems that are classified both as functional and traditional are most likely to contribute to the development of proper values and consequently, to organizational effectiveness. This value system also seems most likely to encourage two elements, as suggested by Hayes (1985) that are necessary for the effective setting of corporate goals, policies and strategies. (a) Broad organizational participation embedded in the realities of day-to-day business conduct, rather than an analytic, top-down approach and (b) patient, hard-to-copy, step-by-step changes and improvements, rather than grandiose, flamboyant or trendy strategic leaps. The value systems in many Japanese firms particularly the large and prosperous ones, seem to fit this type.

Chauvinistic: Elitist-Charismatic. Elitist-Charismatic value dimensions described above comprise the value system least likely to result in long term organizational success. Further, the combined effect of these two dimensions is likely to produce organizational dynamic that are highly susceptible to group thinking, with the illusion of invulnerability, self-righteousness and stereotyping (Janis, 1972).

Exclusive: Elitist-Traditional. This value system sustains a stable, long term, elitist dimension. When organizations perpetuate an elitist, club-link value system, they do so to serve specific organizational purposes, such as satisfying the needs of customers. This is especially typical of knowledge industries such as the big law firms of Wall Street (Smigel, 1960), the prestigious management consulting establishment, of some highly selective private universities.

However central a value may be to one’s personality or to an organization, the conversion of a value into an action denotes the effective use of it. Depending on their use, values can be more operative, less
operative or non-operative. This is particularly important when values must be ascertained by observing the behaviour of persons. Therefore, the emphasis should be on the values in action rather than on one’s contemplation.

1.19 Summary:

In this chapter, definitions and theoretical conceptions of the work motivation and Value were described.

Studies related to the problem of this study will be discussed in the next chapter named Review of Relevant Literature.