CHAPTER 1
INTRODUCTION AND DESIGN OF THE STUDY

Indian I.T. Professional evidently must have been influenced and are being influenced by Sanskrit tradition of Indian scriptures. Industrialisation, globalisation and the penetration of mass media supported by the political leadership the situation is changing fast. The Professional referred to here are knowledgable workers and are just employed experiencing the change. Something in them still belongs to the past and inherited tradition. No effort has been made to understand Indian Profesison and Professionals in terms of their philosophical moorings. The tradition which has been in existence for the past several centuries cannot be brushed aside. There is a need to understand Indian Professionals – their personal lives and Profession lives – in terms of their tradition.

One basic contribution of Indian psychology is its identification of character personality structure of human beings. This is known as guna theory of personality. *Bhagavad Gita* has classified human beings into three types of personalities sattva, rajas, and tamas. The researcher while formulating her guna theory of personality was influenced by the translated version of *Bhagavad Gita* and its commentary of Swamy Prabhavananda(1981), Bhaktivedanta Swamy Prabhupada (1997), and Radhakrishnan(1977). There is a need to construct an instrument for measuring these personality structures. This study makes an attempt to develop a scale for measuring valued and personality structures of I.T. Professionals.

Understanding cultural moorings of a group requires fathoming various aspects of culture. This study does not claim to be exhaustive study to fathom the depths of the entire I.T. Professional community in India. It is an attempt, although exploratory in nature, to understand personal values of Indian I.T. Professional which are internalized and applied in their personal as well as Professional situation.
Culture can be understood and conceptualized in different ways. Lifestyles, festivals, rituals, art, mutual duties and responsibilities within the family and society, food habits, dress can be used as indicators of the culture of a group. However, this researcher is of the opinion that ideational view of culture is the most appropriate method of understanding the culture. In other words, culture of a group is understood in terms of a set of ideas. Values and beliefs constitute the ideational view of culture. A culture is measured in terms of its values. Values are taken as a preferred mode of conduct or end-state-of existence. This conceptualization of value follows the definition given by Milton Rokeach (1968).

When Indian I.T. Professionals have internalized certain set of culture specific values the question arises to what extent they are able to apply these values in their Profession milieu. This study tries to understand the application of personal values in Profession situation.

The dearth of this new insight among the Profession and academic community is a gap that an investigation of this kind would fill. Thanks to Prof. S.K. Chakraborty, the founder-director of the Management Centre for Human Values, IIM, Calcutta, indigenisation of management gets a fillip in recent years in India.

**REVIEW OF LITERATURE**

A survey of certain selected and relevant studies on values, management styles and managerial effectiveness is presented in the pages to follow.

There is a good deal of vagueness and confusion about the word ‘value’. The well-known American psychologist Abraham Maslow (1954) writes: ‘However, “values” are defined in many ways, and mean different things to different people. As a matter of fact, it is so confusing semantically that he had convinced that people will soon give up this catch-all word in favour of more precise and more operational definitions for each of the many sub meanings that have been attached to it. In one of
the more frequently cited definitions of a ‘value’, Kluckhohn described it as ‘a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action(1951:395).

‘Values’ is most commonly used as substitute for the words ‘virtues’ and ‘morality’. But values do not mean only virtues. One way to understand what ‘value’ means is to distinguish values from facts. Values often lead us beyond the world of facts and point to goals beyond the senses. Another way to understand what ‘value’ means is to trace its origin. The term ‘value’ entered philosophical thinking by way of economics. In economics it is used to mean a) the capacity of an object to satisfy a human need or desire b) or money. However, values are not mere needs or desires. Rather, they imply what is desirable or valuable. In other words values are desirable desires. In the words of sociologist Clyde Kluckhohn(1962), Values do not consist in desires but rather in the desirable, that is, what we not only want but feel that it is right and proper to want for ourselves and for others. Values are abstract standards that transcend the impulses of the moment and ephemeral situations. Values are inner imperatives which urge to seek higher goals. The distinguished Indian social scientist Radhakamal Mukerjee(1996) offers the following clarification: The psychological and social sciences dealing with values define them as mere preferences, as desirable goals, emotions and interests. The humanistic disciplines, on the other hand, define them as functioning imperatives or ‘ought’.

Values have one more characteristic: values belong to the whole society or community or the humanity. It is not what any individual thinks as desirable that is called value, but what the whole community or majority of people think as desirable. Therefore, values are certain social norms or standards. Values belong to culture. Explaining this, the authors of popular book on sociology state: ‘A cultural value may be defined as a widely held belief or sentiment that some activities, relationships, feelings or goals are important to the community’s identity or well being.
The value concept has been employed in two distinctively different ways in human discourse, and often say that a person “has a values” but also that an object “has value.” These two usages, which have been explicitly recognized by writers from various disciplines – writer such as Charles Morris in Philosophy (1956), Brewster Smith in psychology (1969), and Robin Williams in sociology (1968). Many writers had written on the people side such approaches as those of Allport, Vernon, and Lindzey (1960), Kluckhohn (1951) Kluckhohn and Strodbeck (1961), Maslow (1959, 1964), and Woodruff and DiVesta (1942) but equally many writers do have approached the problem of values from the object side, namely, (Handy, 1970), Perry (1989), Lewis (1962), Hillard (1950), Thomas and Znaniecki (1918-20), Katz and Stotland (1959), Jones and Gerard (1967), Campbell (1963) and even the recently, behaviourist B.F. Skinner (1971) has vigorously denied that men possess values. These writers merely conceive of all objects as having a one-dimensional property of value (or valence) ranging from positive to negative. But Milton Rokeach (1968) emphasis that that a systematic study of values will turn out to be more fruitful if it focuses on the values that people are said to have or on the values that objects are said to have.

Most of the early studies on values were influenced by Spranger’s (1928) contention that there are various types of men who could be identified by their dominant interests. Allport, Vernon and Lindzey’s (1960) study of values was an operationalised version of Spranger’s types of men.

Values of different professional persons have been studied with the underlying idea that vocational preferences are related to basic values and not to attitude towards a given situation. In the field of managerial behaviour, England (1968) developed value systems of 1072 American managers. England et al examined the nature of relationship between personal values and managerial success in the United States, Japan, India and Australia. They found that more successful managers favour pragramatic, dynamic and achievement—oriented values, while less successful managers value static and passive concepts. Despite country differences in the relationship
between values and success, the findings across the four countries were similar (England, 1974).

Lusk and Oliver (1974) replicated England’s study to measure the magnitude and direction of the alteration in decision-makers’ personal value systems.

In a study of values of managers and their subordinates, Senger (1971) examined the role of values on manager’s decision objectivity regarding his subordinates performance. The study showed a highly significant relationship between the values of managers and their high-related subordinates.

Singer (1975) examined the nature of relationship between values and success: one of his findings is that the highest success is attained by managers with not only higher power and economic drives, but by those with human relations concerns.

Replicating England’s study in a public enterprise consulting firm, Roy and Dhawan (1984) reported the following findings:

1. The goals of Profession organization (Efficiency, Growth, Productivity etc.) and the groups of people (Customers, Employees, Subordinates etc.) have received comparatively high priority in the value space of the managers.

2. Items related to the personal goals to individuals (Power, Autonomy, Influence etc.) and the ideas about general topics (change, conflict, emotions etc.) have received low priority.

3. There is negative relationship between the service in organization and the personal goals of individuals.

4. The primary orientations of the sample of managers are distributed equally in pragmatic, moralistic and mixed categories.

5. Pragmatic managers have comparatively less service record in the organization.
6. In terms of their behavioural relevancy, the managers have given higher relevance to Organisational Efficiency, Growth, Productivity, Stability and Leadership. With respect to groups of people, the items Subordinates, Customers and Labourers represent the highest level of operative values. Ideas associated with people Ability, Trust and Skill represent the highest level operative values while Loyalty and Cooperation represent moderately important values. Only one of the concepts dealing with the personal goals of individuals, viz., Achievement has been shown to have a high operative values. Among the ideas about general topics, the concepts Authority and Rationality have been perceived as moderately high in behavioural relevance.

7. Tolerance and Job Satisfaction have been reported as intended values; for white collar employees, Aggressiveness, Influence and Force are adopted values.

They conclude that the respondents have related goals of Profession organizations and groups of people as high as compared to both personal goals and ideas about general topics and managers are equally decided in terms of their growth.

In another study based on 103 Indian managers, Warrier (1983) reports the following findings:
1. Elitism is the dominant feature of managerial class.
2. Self oriented values are predominant among the sample managers; other oriented values rank second; abstract values third.
3. Among the concepts valued by the managers, Job Satisfaction ranked first; next in the order of preference is credibility followed by competence, creativity, truthfulness, achievement, success; at the bottom of the list are: leisure, power, popularity, autonomy, and fulfilling work.
4. Another significant finding is that though the sample managers agreed on the need to have ethics in profession, but felt when need arises they were forced to discard their ethical consideration.

5. Eighty percent of the managers said that they were able to realize their values fairly well; while 14% and 6% report that value realization has occurred on a very high and a very meager extent respectively.

6. He concludes that Indian managers value happiness, contentment and peace: they maintain Goodman image; they set achieving golas for themselves; Self-actualization and spiritual values have taken a back seat. However, success, prestige, power and money have been valued very low; they have acquired concern for genuineness in human relations, a human attitude, devotion to task, they seek job satisfaction, credibility, competence, and creativity. Though they like to be ethical; in concrete situations, they are not averse to discarding ethics. They have been able to realize values moderately.

Soares, Valecha and Venkataranab (1981) in a study of 326 Indian managers from various parts of India, report that the Subjects have given highest priority to work ethics – a good, honest approach to work, being prompt and true to oneself, upright, dedicated and sincere, loyal and truthful in the sphere of work activity, honest and sincere in dealing with others, professional integrity, neatness, discipline and fair play in work and a systematic and discipline orientation towards work. However, though they have ranked their relationship to others an high, they have ranked concern for clients as last. They have given low ranking to organisational goals. The authors themselves suspect that the Indian managers have epitomized ethics of the Indian society though reality is different from what is professed by Indian executives.
Singh (1974) examined the occupational goal values of Indian managers, perusal of the overall occupational values indicated that relevance for freedom, autonomy challenges adventurous experiences, use of special ability, creativity and originality is considerably high. Desire for economic gains, Stability and Security and exercise of power however occupied comparatively low priority. These findings lead them to conclude occupational goals is more predominant than executive goals.

England et al (1974) report that Indian managers gave high priority to personal goals, such as creativity, prestige and security and relatively lower priorities to autonomy and concepts involving groups of people. However, the studies were similar in their findings that ‘money’ and ‘power’ had relatively less significance than other personal goals for Indian managers. They also compared the value profiles of Indian managers. The major observation that emerged from this study was that Indian managers as a group were found to be more moralistically oriented and less pragmatically oriented than American and Australian managers. The major difference between the value systems was that Indian managers had a bureaucratic humanism as opposed to the managers and organizational competence orientations of American and Australian pragmatists.

The pragmatic orientation was more closely associated with personal success of the managers and seemed to enhance the likelihood of being successful. With respect to specific values, the authors noted that Indian managers valued stable organizations with steady growth and emphasized both organizational competence notions and organizational compliance notions, while American managers were very high on profit maximization and productivity and markedly low on social welfare and employee welfare. They found a high degree of personalism in Indian managers. They placed much higher relevance than American and Australian managers on ‘job satisfaction’ ‘dignity’ ‘prestige’ ‘security’, and ‘power’.
Both types of personal goals i.e. intrinsic and extrinsic personal goals certainly appeared to be a part of the value systems of Indian managers. The ‘Groups of people’ did not play as significant a part in the value system of Indian managers as in the case for American and Australian managers. They have significantly less importance to concepts such as ‘customers’, ‘managers’, ‘subordinates’, ‘employees’, ‘co-workers’, ‘white-collar’, ‘skilled’, ‘semi and unskilled workers’. From the data, the authors concluded that Indian managers saw groups of people with whom they interacted as a source of competition rather than as a source of support and co-operative effort.

**STATEMENT OF THE PROBLEM**

Imitation of Western culture has caused deterioration of indigenous values. Therefore, it is felt that the personal values that have a definite origin in Indian culture and an understanding of the personality structure of I.T. Professional, based on the Theory of *Gunas* must prevail. The following questions are relevant in this context: If Indian culture has certain set of values, to what extent I.T. Professional have internalized these values? How far the I.T. Professional have been able to realize their personal values in their organization? What are the dominant personality types of the Professionals? What is the role of the personality structures in I.T. Professional practices? These research questions are addressed in this investigations and the following core objectives emerged.

**OBJECTIVES OF THE STUDY**

The overall objective of the study could be stated as an identification of the personal values of selected I.T. Professionals in the context of their personality. The study has the following objectives:

1. To identify the prominent personal values articulated in the seminal religious script *Bhagavad Gita.*
2. To ascertain the personal values of selected sample group of I.T. Professionals in Bangalore and describe their value profile;

3. To examine the extent of internalization of such personal values and the realization of those values in their I.T. Professional context;

4. To analyse the association between internalized values and personal variables of age, religiosity and education;

5. To analyse the personality in terms of the three Guna types namely, sattva, rajas and tamas propounded in the Hindu religious philosophy.

**METHODOLOGY**

This is an exploratory study. The study is about select values (culled out from certain Indian sacred texts) cherished in the personal and Professional life of selected I.T. Professional; and about the influence of such values on the conflict management behaviour of those Professional.

The main study involved three stages. The first stage was set to delineate the study areas, select the respondents, and defining of the independent variables. The second stage was to conduct the field work for collecting the necessary information. The third stage of the study involved statistical analysis and interpretation of the findings.

Personal values, and notably ethical beliefs, psychological correlates and the related decision making process, a number of research methodologies appear viable. These methodologies involve the use of: 1) pre-designed value instruments 2) in-basket exercises 3) role playing/simulations and 4) situational vignettes.
The use of vignettes or “systematically elaborated description of concrete situations” (Alexander and Becker, 1978) has found support as a means of producing more valid and reliable measures of respondent opinion that the simpler abstract questions which are more typical of opinion surveys. Vignettes also provide a means for overcoming many of the difficulties associated with the other research methodologies, notably in-basket exercises and role-plays.

Although this method also involves providing respondents with a role and a set of circumstances, unlike role plays, the vignette technique is a paper and pen test. The vignettes usually embody a dimension of the concept under examination and may be modified by the investigator to cover a wide range of potential stimuli. By varying the elements of the vignette the researcher is able to analyze the impact of changes in the stimulus on the responses (Laczniak et al, 1991).

Additional advantages of the vignette method are that the stimulus presented to the respondent closely approximates a real life decision-making or judgement situation. The concern for individual interpretation of the issues is overcome with vignettes, because, by holding the stimulus constant over a heterogeneous respondent population, the survey researcher gains a degree of uniformity and control over the stimulus situation approximating that achieved by researchers using experimental design (Alexander and Becker 1978). The use of situational vignettes also provides the opportunity for multiple issues to be addressed covering a wide range of possible subject areas. As each vignette is accompanied by its own details it is suggested that as well as minimizing the interpretative effect of respondents, this technique might also minimize the influence of past experience, i.e. as each vignette has been designed by the researcher to depict a circumstance in which an ethical decision is solicited. Situations are culled from real life experiences but are presented as being hypothetical and unique.
THE INSTRUMENT

A Questionnaire was developed to ascertain the personal value system of Indian I.T. Professional the extent to which the internalized values were self-actualised in critical ethical context and the typification of the respondent I.T. Professionals. An inventory of Indian Values was built by a serious study of the Bhagavad Gita, Upanisads, Manusmriti, Vidura Nidi and a review of the commentaries on the spiritual literature. A 75 item Indian Value System emerged as an outcome.

Part I of the questionnaire contains the 75 items of values in lucid statements placed on a 5-point scale to ascertain the extent of internalization and self-actualization of such values by the Professional-respondents.

Part II of the Questionnaire (in three sections) measures the type of personality of the subjects of the study in terms of Sattva, Rajasa and Tamasa traits; elicit the subjects’ personal profile in terms of age, education, religiousness and type of Profession; and probes the behaviour of the subjects in handling ethical conflicts in Profession.

The language of the Questionnaire was tested for its easy communicability to the I.T. Professional and it was designed in such a way that it could be answered without any external help. In this way it was a self-administered instrument.

STATISTICAL TOOLS FOR ANALYSIS

Chi-square test, Rank ordering and Percentages were the tools used in this study for analyzing the data.
Reliability Tests

Besides ensuring reliability that is to be guided in a study using qualitative methodology, it was tested statistically too, as described below:

The reliability analysis by using Alpha scale for Sattva values of the respondents were tested. The overall tests reliability is 0.9529. This was considered highly significant.

When the same test is applied to Rajasa value the results indicate 0.8295. In case of Tamasa value the reliability test shows 0.8899. These two results too are considered highly significant.

Personal values of the respondents were tested for reliability by Alpha test and the results show that it is 0.8432. Whereas the score for Profession values of the respondents were observed 0.8168. This was also considered highly significant.

With regard to the personal factors of the respondents the score is 0.4853. This result is not highly significant.

The Hypotheses tested

H₁: “Age of the Professionman has no relationship to his perceived personal values”

H₂: Religiosity of the individual Professionman is not related to his internalization of values.

H₃: The level of education of the individual Professionman is not related to his internalized value system.
H₄: “One’s perceived personal values and their actualization in his Profession need not match”

H₅: “Age of the Professionman has no relationship to the mis(match) between perceived personal value and their actualization in Profession life”

H₆: Religiosity of the individual Professionman is not related to realization of his personal values.

H₇: Religiosity of the individual Professionman does not help him in resolving ethical conflicts in Profession.

H₈: The educational level of the individual Professionman is not related to his realization of personal values in Profession.

PILOT STUDY

It was felt necessary to use the English equivalents of value concepts. However, as some of the values are scriptural concepts, English equivalent may not convey all the shades of meaning of the concepts, therefore, the Sanskrit word with a brief description of the concept is given.

A draft questionnaire was administered to a selected group of I.T. Professional in Whitefield, Bangalore. The draft questionnaire was also sent to academics in the field of corporate secretaryship and management to obtain their views on the design of the study. On the basis of the comments received from the academics and the I.T. Professional, the final questionnaire has been prepared. The Questionnaire was issued to the I.T. Professional personally by the researcher.
SAMPLE SIZE

In a study of this kind generalization of results is possible when the samples are drawn from different organizations spread through the length and breadth of the Bangalore city. However, due to constraints of resources and time sample was drawn from organizations located in Bangalore city. Respondents were selected from the sampling frame: lists obtained from Bangalore Registrar of companies like IBM, Infosys, emphasis, I.T.C. Infotech and Honeywell. Simple random sampling technique was used for this study. The data collection work was carried out during the months of January to June 2011.

Out of 560 Questionnaires issued to the I.T. Professional including proprietors, partners and chief executives of the Profession organizations mentioned as above, 420 Questionnaires were received; out of these, 400 were found fully answered and usable for the study. The response rate of 75% is considered satisfactory in view of the experience of the previous researchers.

PATTERN OF PERSONAL VALUES

To ascertain the perceived importance of values, the I.T. Professional are asked to mark their valuation of a concept on five point scale, viz., Most Important, Important, Moderately important, Least Important or Not Important. To obtain a picture of values considered important on higher scale, frequencies of Most Important, Important and Moderately Important are combined. Similarly, the degree of value realization or application in ones organizational life is determined by obtaining frequencies of marking on five-point scale, Viz., Very Frequently, Frequently, Sometimes, Rarely or Never. A broad view of value realization on higher scale is obtained by combining frequencies marked on Very Frequently, Frequently and Sometimes frequencies. Importance of values on higher scale henceforth refers to combined frequencies of Most Important, Important, Moderately Important scales; similarly value realization or
application on higher scaler henceforth refers to combined frequencies of Very Frequently, Frequently and Sometimes scales.

PERSONAL VALUES AND VALUES APPLIED IN PROFESSIONAL PRACTICES

It is believed that the personal characteristics of the I.T. Professional determine the importance they attach to each value concept. Three personal characteristics of the I.T. Professional, viz., age, religiosity and education are selected for the study.

PERSONAL VALUES AND AGE

Demographic factors which are uniquely associated with the individual decision maker, have received considerable research attention in empirical literature on ethics (Ford and Richardson, 1994). Drawing from Kohlberg’s (1969) cognitive development theory of moralization, Braverman et al. (1972) and Freeman and Giefink (1979) have suggested that gender, age, and education affect the level of outlook of individuals’ moral development. However, empirical investigations examining demographic factors and ethical/unethical behaviour have provided mixed results. Literature on the effect of age on individuals’ ethical behaviour follows a pattern similar to that of gender. Callan (1992), Izraeli (1988), Stevens (1984), among others, found that the influence of age as not significant, while Browning and Zabriskie (1983), Ruegger and King (1992) and Serwinek (1992) reported a significant relationship between age and ethicality. Interestingly, while Browning and Zabriskie (1983) found younger managers to subscribe to a more ethical viewpoint than older managers, Serwinek (1992) on the contrary, reported that older insurance employees adhered to stricter interpretations of ethical standards.

Age is an important factor in one’s value system. In Hindu social philosophy, specific values are prescribed for different age groups. The age groups are divided on
the basis of their implications on ability and personality development and not on a compartment action of 5 or 10 years in each group. Accordingly the age group ‘below 40’ is said to be of a young adult and ‘41 - 60’ being the middle age, beyond 60 being old age. Elderly I.T. Professionals are not covered for this study.

PERSONAL VALUES AND RELIGIOUSNESS

Most religions have moral codes; many moral teachings stem from religion; the same conduct is often specified by both religious and non-religious ethical systems. Nevertheless, ethics and religion are not the same thing. What makes religion distinctive is its otherworldly focus, its connection with the divine or with the saving of souls. To the extent that a religion dispenses with such spiritual concerns, it is hard to distinguish from a social welfare movement. Religion can affect I.T. Profession in many ways. Religion cannot, however, alter the purpose of Profession or what counts in consequence as proper Profession conduct. Functionalist theory in sociology credits religion with serving a number of very important purposes for societies and individuals. Religion promotes social solidarity, partly by providing norms that reduce conflict and also by imposing sanctions against antisocial conduct. In addition, religion “serves to legitimize the established social order by sanctioning the social arrangements that prevail in it” (Light, Keller, and Calhoun, 1989, p.522). Religion, then, is an important social institution that exercises control over beliefs and behaviour.

Further, functionalism provides a strong theoretical base for studying the relationship between religion and ethics, recent developments in the religious atmosphere increased the saliency of studying the effects of religion on I.T. Profession. In recent years, the religious right has had a powerful effect on social policy, political outcomes, and cultural values. Researchers have examined the implications of religion from both macromarketing (e.g., Klein, 1987) and micromarketing perspectives (e.g., Hirschman, 1983). In general, individual behaviour could be affected by all major social institutions, religion and religious institutions. In spite of these potentially important effects, research in marketing pertaining to religiousness is limited
(Mittelstaedt, 1995). Perhaps the most obvious place to start is to examine the relationship between religiousness and marketing ethics. Highly religious people may tend to view unethical behaviour more negatively than less religious people, because they consider such behaviours sinful.

On the positive side, religiousness may develop the kind of moral courage that gives people the ability to make more ethical decisions in difficult circumstances. It can be argued that I.T. Professional practices can be analyzed based on different religious perspectives (Herman, 1997). The goal of this study, however, is only to examine the relationship between religiousness and Professional practices of I.T. Professionals.

Evidently one’s degree of religiosity influences the way in which one attaches importance to certain value concepts. There are a few simple questions, the answers to which helps directly to consider a person as deeply religious, worship on occasion, worship on desperate moments and agnostic.

**PERSONAL VALUES AND EDUCATION**

To understand the influence of the level of education on one’s personal values the educational qualifications were divided as ‘XII and below’ and ‘Under graduate degree’ are said to be less educated, while ‘Post Graduate degree’ and ‘Professional degree’ are considered to be highly educated.

To understand the influence of age, religiosity and education of the I.T. Professional on perceived importance of values, frequencies of application of personal values are cross-tabulated against personal values and the relationship is determined by using Chi-square.
The second part of the analysis is to associate the application of values which certain organizational factors such as nature of Profession, type of I.T. Professionals (hereditary or first generation), experience in Profession. Chi-square test has been used to ascertain the association between the personal values in terms of their application with organizational background of the I.T. Professional. This analysis helps in understanding the extent to which organizational factors influence value realization of the I.T. Professional.

SIGNIFICANCE OF THE STUDY

With a preceding considerations in mind, consider the following definitions of values are considered. A Value is 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. A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-state of existence along a continuum of relative importance.

The significance of investigating personal values can be seen when one considers the following reasonable assertions and their implications.

1. Personal value systems influence the way a person looks at other individuals and groups of individuals, thus influencing interpersonal relationships.
2. Personal value systems influence a person’s perceptions of situations and problems he faces
3. Personal value systems influence a person’s decisions and solutions to problems
4. Personal value systems set the limits for the determination of what is and what is not ethical behaviour by an individual
5. Personal value systems influence the extent to which a manager will accept or will resist organizational pressures and goals
6. Personal value systems influence not only the perception of individual and organizational success, but its achievement as well
7. Personal value systems provide a meaningful level of analysis for comparative studies among organizational groupings of individuals.

8. Personal values serve as symbols of one’s identity.

9. Personal value systems help to distinguish between what is right and what is not right and what is good and what is not good.

A personal value system, as viewed here, is a relatively permanent perception framework, which shapes and influences the general nature of an individual’s behaviour. Values are therefore similar to an ideology or philosophy they are more ingrained a stable in nature than attitudes and less tied to any specific reference object.

The twentieth century has seen a number of Indian prophets namely, Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo and Mahatma Gandhi. Well-versed in western thought who freshly discover the continuing value of Vedantic Wisdom. Further we have some more evidence to understand the superiority of Indian philosophy. The distinct culture has been appreciated by many scholars.

According to the Samkhya school of Indian philosophy, the entire physical universe, including the human mind is a manifestation of “mula prakrti” or “primordial nature”. This prakrti has three components, namely Sattva, Rajas, and Tamas. All matter and empirical phenomena, including the mind, is matter-manifest in endless combinations of these three gunas. The gunas may be understood in terms of unactivity (sattva), activity (rajas), and inactivity (tamas). The characteristics associated with these three gunas are mutually different. For instance, sattva is characterized by purity, friendliness, truthfulness, simplicity, calmness, discrimination, transparency, compassion, etc. Rajas is characterized by love of fame, greed, passion, strife, impatience, jealousy, pride, display of power, etc., and tamas is characterized by anger, ignorance, heedlessness, inertia, suspicion, delusion, procrastination, laziness, vindictiveness, etc. It is realized that people could have the characteristics of more than one gunas at the same time with the predominance of any one of them. In such combination types, the first guna is more likely to be the dominant characteristics.
Studies relating values and personality based on I.T. Professionals is in scanty in organizational research. The present study is one of the first attempts to introduce the concept of *gunas* as personality types, and relating them with I.T. Professional practices.

The significance of the study is identification of values and framing the personal value of I.T. Professional and the development of vignettes to classify personality. The questionnaire could be tested and improved, and human resource development divisions of organizations can use this knowledge to frame the value profile and to identify the personality types of their employees and better understanding could be achieved by employers.

Considering the above concepts, the present study attempts to identify values and personality to know the personal value of I.T. Professional. And also to classify personality type of I.T. Professional in an appropriate way and to examine the influence of personality on I.T. Professional practices.

**LIMITATIONS OF THE STUDY**

The source material for values, *gunas* – are the translated versions of *Bhagavad Gita* by Swamy Prabhavananda, Bhaktivedanta Swamy Prabhpada and Radhakrishan. The original Sanskrit text or other translations by many great authors were not used. Similarly, *Guna* – is accepted as a classification of personality without any deeper analysis of its manifestation.

Vignettes are not a methodological panacea for ethical research as the vignette methodology does not purport to define the ultimate truth of what is ethical or unethical behaviour. (as all Hegelians would claim, all truth is relative, anyway). Rather it provides a method of analyzing the relationships between multiple definitions of unethical behaviour and reported likely beliefs, or responses. (Ferrel et al, 1983). It is
also unlikely that vignettes will be able to tap all ethical attitudes, beliefs and behaviours but only those that are felt to be particularly relevant to an organisation, industry or culture at a given time.

A major problem in public opinion survey research and notably in ethical research is the ambiguity that often arises when respondents are asked to make decisions and judgements on abstract concepts and issues. The validity of self report measures which have been used in this type of research will always be subject to question. The use of situational vignettes for ethical research does provide many of the advantages of these methodologies as well as needed flexibility for the data collection and data analysis.

Given the nature of behavioural sciences, the limitations discussed below are inherent to all such studies; these limitations do not detract the value of the study, rather, they should be taken to point out the precautions to be observed in undertaking and comparing the results. The values are sampled from literature on Indian culture, but the problem of representative sample of such values remain unresolved. Identification of personality that has guided an important part of present research, is based on certain antological assumptions which do not lend themselves to scientific verification. The methodology for identification, classifying and measuring of several variables is only one of the different possibilities and is not a perfect one. As such, in an explorative study on behaviour these weaknesses are unavoidable and one has to use the findings with one’s own maturity and understanding and insight to arrive at practical solutions or even explanations of reality.
CHAPTER ARRANGEMENT

CHAPTER - I: INTRODUCTION AND DESIGN OF THE STUDY

This chapter presents the background of the study, outlines the importance, sets out the objectives, and presents the research methodology adopted, and indicates the limitations of the study. A brief review of literature is also presented.

CHAPTER - II: VALUE CONCEPTS, PERSONAL VALUES AND PERSONALITY: AN OVERVIEW

The second chapter contains about values in general, it gives a picture of Personality Structure – the Guna Concept viz., Sattva, Rajas, and Tamas.

CHAPTER - III: PERSONAL VALUES AND PERSONAL VARIABLES: ANALYSIS AND DISCUSSION OF RESULTS

This chapter provides an analysis of results to understand the I.T. Professional in terms of their values; the personality structure and values is examined. This is an identification process necessary for further explaining the influence of such values and personality structure on I.T. Professional practices.

CHAPTER - IV: REALISATION VALUES AND PERSONAL VARIABLES: ANALYSIS AND DISCUSSION OF RESULTS

This chapter also provides an analysis of results to understand the I.T. Professionals in terms of their realization of values; the pattern of association between age, religiosity, education and values is examined. And also provides an analysis of the relationship between personal values and application of the values in I.T. Profession.
CHAPTER - V: VALUE PROFILES AND PERSONALITY OF I.T. PROFESSIONALS

In this chapter the value profile of the I.T. Professionals were constructed by combining perceived importance of value concepts and their application in Profession. In terms of central peripheral nature of values of the I.T. Professional, the values were categorized into operative, intended, adopted, weak and non-operative patterns. The Personality structure of the I.T. Professional and the relationship between personality and moral conflicts encountered by the I.T. Professional is highlighted.

CHAPTER - VI: SUMMARY AND CONCLUSION

This chapter summarizes the findings made in the earlier chapters and attempts to draw an overall conclusion. It also offers a few suggestions to the I.T. Professionals.