CHAPTER – I

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1. INTRODUCTION

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1. **Values**:

Values are desirable ideals located centrally within one's belief system. They are transferred from generation to generation through education, early life experiences in family and schools and through socialization in organizations and institutions. They are also institutionalized partly in form of legislation. Ultimately, they constitute an attribute of the individual as well as of the collective culture and influence mental process. Once the values are acquired: they determine what one ought to do consciously or unconsciously. Values determine the activities the people engage in the profession they work, in the situation they live, in the object they make or acquire and in the principles they accept or cultivate. Thus, values govern human behaviour.

Values are spoken differently by authors, such as instrumental and terminal values (Rokeach, 1967). Occupational values (Kanungo and Bhatnagar, 1978), socio-cultural values (Sinha and Sinha, 1974) and work values (Super, 1969). These are also the special usage of values.

The value pattern of an individual takes shape right from one's childhood. Factors, such as hereditary endowment, family background, parents, peer groups, teachers, education and culture influence the value pattern. Values are largely determined by social structure and cultural patterns (Friendlander, 1965). When an individual reaches adolescence and completes educations, one will have acquired a set of predispositions of values ready to be discharged, while entering a profession (Shantamani, 1977).

Values system is an integral part of an individual's personality structure. It is relatively permanent and influences ones attitudes and behaviours (Critis, 1961, Rokeach, 1968). Human values play a significant role in influencing one's work values or work attitudes. The
same work is seen differently by different people through projection of their own concept of values.

1.2 **Meaning:** Roe and Ester (1999) have reviewed the literature concerning values, work values and changing pattern of values. There are a number of definitions of values. Rokeach (1973) defines values as "an enduring belief that a specific mode of conduct or endstate 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 seek to attain." A more elaborate definition is given by Schwartz (1992), who defines values as desirable states, objects, goals or behaviours, transcending specific situations and applied as normative standards to judge and to choose among alternative modes of behaviour."

An important merit of Schwartz definition is that it distinguishes values from attitudes by 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 attitudes can be positive or negative whereas values are always positive, i.e. in favour of something. Less specific than attitudes but more specific than values are interests (Dawis, 1991). 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 of a particular types of occupational activities. On individual level the demarcation line between interests and values is not easy to draw, but unlike values, interests are typically not shared socially within larger communities.

All definitions treat values as latent constructs that refer to the way in which people evaluate activities or outcomes. Thus, the notion of value points at a relationship between an evaluating subject and an evaluated object, whereby this relationship is supposed to be durable and to have implications for the subject's subsequent activity. Holders
of the values are not necessarily individuals but may also be collectivities i.e. the people belonging to a certain occupational group, a firm, a subculture, a community, a national category or a country. One might even speak of the values of people living in certain geographical or geopolitical region. Roe and Ester (1999) termed it as value holders (or value holding entities) at three levels: Countries, groups and individuals. A large group sharing a value, called a general value.

Overall value is a concept that describes the beliefs of an individual or culture. A set of values may be placed into the notion of a value system.

1.3 Value Types:

Values are considered subjective and vary across people and cultures. On this basis value has been categorized into two following type namely:

- **Personal values**
- **Cultural values**

**Personal values:**

Personal values evolve from circumstances with the external world and can change over time. Integrity in the application of values refers to its continuity; persons have integrity if they apply their values appropriately regardless of arguments or negative reinforcement from others. Values are applied appropriately when they are applied in the right area. For example, it would be appropriate to apply religious values in times of happiness as well as in times of despair.

Personal values are implicitly related to choice; they guide decisions by allowing for an individual's choices to be compared to each choice's associated values.

Personal values developed early in life may be resistant to change. They may be derived from those of particular groups or systems, such as culture, religion, and political party. However, personal values are
not universal; one's genes, family, nation and historical environment help determine one's personal values. This is not to say that the value concepts themselves are not universal, merely that each individual possess a unique conception of them i.e. a personal knowledge of the appropriate values for their own genes, feelings and experience.

Personal values of other persons are dignity of that other person.

**Cultural values:**

Groups, societies, or cultures have values that are largely shared by their members. Members take part in a culture even if each member's personal values do not entirely agree with some of the normative values sanctioned in the culture. This reflects an individual's ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If a group member expresses a value that is in serious conflict with the group's norms, the group's authority may carry out various ways of encouraging conformity or stigmatizing the non-conforming behavior of its members. For example, imprisonment can result from conflict with social norms that have been established as law.

1.4 **Value Theory:**

In psychology, value theory refers to the study of the manner in which human beings develop, assert and believe in certain values, and act or fail to act on them.

Attempts are made to explain experimentally why human beings prefer or choose some things over others, how personal behavior may be guided (or fail to be guided) by certain values and judgments, and how values emerge at different stages of human development. the work by Lawrence Kohlberg and Kohlberg's stages of moral development.

In psychotherapy and counseling, eliciting and clarifying the values of the patient can play an important role to help him/her orient or reorient himself or herself in social life.
In sociology, value theory is concerned with personal values which are popularly held by a community, and how those values might change under particular conditions. Different groups of people may hold or prioritize different kinds of values influencing social behavior.

Major Western theorists include Max Weber, Karl Marx, Emile Durkheim and Jürgen Habermas.

1.5 Development of Values:

It has been noted that values change with age, education, culture, socio-economic conditions and technological advancements (Hofstede, 1980). Since last two decades, our society is moving towards industrialization, witnessing a rapid change in the nature and process of work from simple and stable to novel, complex and flexible. The organizational structure is from authoritarianism to production-centered and centralized decision-making to democratic, people-centered and participative decision-making. The market is changing from sellers to buyers. The new work force males as well as females are entering the organization. The workers are becoming more materialistic than earlier. These changes are bringing corresponding changes in the work values.

Values differ across sub-cultures and cultures despite some commonness. Frenchmen are necessarily more defensive, tension-prone and risk-avoidant while that of their British counterpart is more aggressive, relaxing and risk-taking (Bartolome and Evans, 1979). In our culture we value the sense of accomplishment, freedom, self-respect, honesty, capability, ambition and broadmindedness whereas Israelites value a world at peace, national security, responsibility and logicality (Sinha and Sayeed, 1979). However, these values do not cover many dimensions of work values, interestingly evidences differentiate the work-related value of power, uncertainty, avoidance, individualism and masculinity, across a variety of nations (Hofstede, 1980).
Self-actualizing work values (intellectual stimulation, responsibility, achievement, ability utilization and creativity) are most important for American and Yugoslavian people. Utilization work values (economic rewards, advancement and prestige) are most important to Australian and Portuguese people. Punekar (1989) have reported that due to industrialization in western countries and in Japan, some of the work values were found common to both.

They were:

(a) Scientific spirit,

(b) Innovativeness

(c) Entrepreneurship-as risk taking ability

(d) Rationality in decision-making

(e) Reward for achievement and merit

(f) Thrift and investment

(g) Dignity of labor and

(h) Commitment to work and self discipline

When an individual works in an organization, his values change partly because of change in his personal and socio-economic status and partly because of his training on the job and socialization in the organization. But different levels of employees in an organization are likely to differ on work values because of the difference in socio-economic status, role demands and commitment to organizational goals. Higher level employees value self-actualization (Friedmann and Havighurst, 1965) as means of implementing one’s self-concept. Higher level employees care more for self-actualizing values like advancement, recognition and independence whereas lower level employees care more for salary, fringe benefits and happiness (Armstrong, 1971, Regan, Rokeach and Grube, 1982). Suar, Panda and Sharan (1989) in a study on instrumental and terminal values in service sector reveals that the
higher level employees put more emphasis on achievement and self-actualization values followed by personal values (security, happiness, comfortable life etc.). Where as the lower level employees put more emphasis on many personal values followed by a fewer number of achievement values.

1.6 Values and Work: Empirical Findings and Theoretical Perspective.

Over the years a great deal of research has been devoted to the study of values in relation to work. The fact that work has attracted relatively more research attention than other life domains, such as family, leisure, community, and religion, can be explained by the key role that work plays in social life, not only as the primary source of income, but also as a base for social participation, social status, consumption, health, family life, and so on. Since the early 1980s several large-scale comparative studies have been undertaken, which show the differences between citizens from various countries or nations with respect to the importance of work (Super, 1980; Super & Sverko, 1995), the meaning of work (MOW International Research Team, 1987), and a series of other work value dimensions (Elizur, Borg, Hunt, & Beck, 1991; Elofstede, 1984; Zanders, 1992). Most of these studies have treated work-related values as expressions of more general life values, and have made efforts to interpret the differences in terms of broader cultural patterns, reflecting the historical development of the particular countries or regions and the adaptation to their environments. Some studies, following Weber’s thesis on the Protestant Ethic, have looked at the link between work-related values and overall economic performance (Furnham et al., 1993). In another vein, work values have been investigated at the level of occupational categories (e.g. Ball, Farnill, Beiers, & Lindorff, 1989; Zanders & Harding, 1995) and at the level of the individual (e.g. Allport K: Vernon, 1931; Super, 1969). In the latter case, values have been related to interests and other motivational
notions, and used to explain differences in people's occupational behaviour, in particular vocational choice. A general assumption, underlying most of the research and theorizing on values has been that shared values as expressed at the collective level on the one side and individual values as operating in daily occupational behavior on the other side are somehow interrelated, although its causality is still a debated issue.

In view of all the studies conducted, one might now start to think of integrating the various findings in a more comprehensive theory on values and work, ranging from the cultural to the individual level. Few authors (e.g. Erez & Earley, 1993; Triandis, 1972) have had the courage to embark on this.

some major theoretical issues, to discuss what is currently known about them and to generate ideas about how the different approaches can be linked to one another is presented below as a multilevel framework model:

1.7 CONCEPTUAL ISSUES:

What are values? The literature gives an abundant number of definitions of values. Much cited is Rokeach (1973, p.5), who defines a 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, p.130) defines a value as “an objective, either a psychological state, a relationship, or material condition, that one seeks to attain.” Hofstede (1984, p.18) defines values as “a broad tendency to prefer certain states of affairs over others.” A more elaborate definition is given by Schwartz (1992, p.2), who defines values as “desirable states, objects, goals, or behaviors, transcending specific situations and applied as normative standards to judge and to choose among alternative modes of behavior.”
An important merit of this latter definition is that it distinguishes values from attitudes by 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 attitudes can be positive or negative, whereas values are always positive, i.e. in favor of something. Less specific than attitudes but more specific than values are “interests” (Dais, 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. On the individual level the demarcation line between interests and values is not easy to draw, but unlike values, interests are typically not shared socially within larger communities.

All definitions treat values as latent constructs 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 subject and an evaluated object, whereby this relationship is supposed to be durable and to have implications for the subject’s subsequent activity. Holders of values are not necessarily individuals but may also be collectivities, i.e. the people belonging to a certain occupational group, a firm, a subculture, a community, a national category, or a country. One might even speak of the values of people living in a certain geographical or geopolitical region. For the sake of convenience we propose to speak about value holders (or value-holding enririrs) at three levels, i.e. countries, groups, and individuals.’

There are some difficulties. However, in defining the values held by groups or countries. One of these difficulties is whether or not it should be assumed that values are indeed shared. Although the assumption is easily made (e.g. Hofstede, 1980. 1984: Inkeles & Smith,
1974; Schwartz, 1992), it is not at all easy to certify that values are actually shared. A certain level of homogeneity would seem to be a necessary but not sufficient condition for sharing. Moreover, assuming that values are shared seems to preclude the possibility of divergence or conflict of values within groups or countries. This difficulty may be partly resolved by assuming that the entities at the three levels are nested (individuals within groups, groups within countries) whereby the level of homogeneity increases the lower one gets. The assumption of shared values generates some other inconveniences. For instance, researchers who derive “cultural” values from individual values by mere aggregation, and postulate that individual values are influenced by cultural values, face the risk of causal inconsistency. This is particularly obvious when dealing with change. It is hard to assume that a change in cultural values causes a change in individual values if the change in cultural values is operationally defined as the sum of individual changes. One would have to define macro-level constructs differently in order to avoid such problems (Liska, 1990).

In the literature a distinction is made between general values, or general life values, and values concerning specific life domains. As work is considered to be such a domain, work values by implication have a more specific meaning than general values. The relationships between general values and work values are being conceived in different ways. One view is that values have a particular cognitive structure which produces a structural similarity between general values and work values. This view is represented and empirically corroborated by Elizur and Sagie (in this special issue).

Another view is that general values produce work values; for example, that work values emerge from the projection of general values onto the domain of work. Most researchers seem to assume that work values do somehow derive from general values, but they are not very
explicit about the causal nature of this process. Many studies have found general values to correlate with work values of a similar content (e.g. Kinnane & Gaubinger, 1963; Schwartz, and Ros, Schwartz, and Surkiss in this special issue), which is in agreement with this assumption. Work values might, alternatively, be seen as a source from which general values develop. Work values seem to diffuse easily through such channels as management literature, consultancy, and training, by the way of international conventions and laws (e.g. labour codes), and through multinational corporate management. This especially holds in contemporary globalized business life. In this way modern work practices and standards may generate work-related values that generalize into the wider social life. There is as yet very little empirical evidence to support this position, but a study by Selmer and De Leon (1996) on organizational “acculturation” shows that multinational corporations can play a role in the transmission of values. It would be of theoretical interest for researchers to further examine this issue of interconnectedness and causality, and to contrast the two ways in which general and work values may influence each other. It is important to note that in modern societies work values are typically considered as salient, basic, and influential. This is clearly demonstrated by research on “work centrality” carried out in the context of the Meaning of Working project (England, 1991; MOW International Research Team, 1987), as well as the Work Importance Study. The importance of the work role in many cultures makes work values into core values that take a cardinal position in the overall pattern of values.

Finally, something should be said about values in relation to work activity. There is general agreement in the literature that values do not influence people’s activity directly, but rather indirectly, through attitudes and goals. Thus, values are seen as a source of motivation for individual action. With respect to the societal level, a similar indirect influence is assumed: values define norms and shared goals, which elicit
and guide collective action. Although people’s activity in the work domain, such as looking for a job, taking part in training, performing organizational roles, dividing time between work and family, is likely to depend more on work values than on general values, the role of general values should not be overlooked.

Religiosity, for instance, is likely to have an impact on how people deal with clients, how they behave vis-à-vis colleagues, or how they balance work, family, and leisure roles. A study by Sagie (1993) shows religiosity to be a factor that determines how young people perceive their work obligations.

**STRUCTURE OF VALUES**

Several authors have postulated dimensions exhibiting different value orientations that people in society can have. Parsons and Shils (1951) distinguish five polar dimensions on which people have to make a choice, i.e. affectivity vs. affective neutrality; self- vs. collectivity orientation; universalism vs. particularism; ascription vs. achievement; specificity vs. diffuseness. Kluckhohn and Strodbeck (1961) distinguish five (other) value orientations to differentiate between cultures, i.e. human nature (goodbad); human position towards nature (subjugation-mastery); time (pastfuture);activity (being-doing); relational (linearity-individualism). Some authors have proposed dimensions to differentiate values at the level of the individual and have used psychometric techniques to measure such values.

Well known examples are the “Study of Values” of Allport, Vernon, and Lindzey (1960), which has scales for theoretical, economic, aesthetic, social, political, and religious values, and Super’s “Work Values Inventory” (1969), which covers the values altruism, aesthetics, creativity, intellectual stimulation, independence, achievement, prestige,
management, economic returns, security, surroundings, supervisory relations, associates, variety, and way of life. The “Rokeach Value Survey” (1973, 1979) covers instrumental values such as being broadminded, clean, forgiving, helpful, honest, responsible, and terminal values such as comfortable life, equality, freedom, salvation, true friendship, and wisdom. It structure has recently been re-examined by Crosby. Bitner and Gill (1990), and by Braithwaite and Law (1985).

Numerous other researchers have tried to empirically define basic dimensions of general values (e.g. Elizur, 1984; Elizur et al., 1991; Hofstede, 1980, 1984: Sagie & Elizur. 1996; Schwartz, 1994: Schwartz & Bilsky, 1987,1990). as well as work values (Borg & Galinat, 1986; Ronen, 1985; Ronen,Kraut, Lingoes. & Aranya, 1979; Sverko, 1995). We refrain from listing all the dimensions, making an exception for the much cited research by Hofstede (1980. 1990). He found the following four value dimensions: power distance, uncertainty, avoidance, individualism, masculinity-femininity to differentiate within a very large sample of people employed by IBM in different countries. Researchers have used mathematical techniques such as factor analysis and smallest space analysis to draw up a space in which both singular values, or value expressions, and value holders can be displayed. There is limited convergence between the results of these analyses, which is not surprising as the studies employ different value holders, different value attributes, and different measurement techniques. It is obvious that the analysis of mean scores on value scales of individuals in a sample involving several countries will not produce the same results as the analysis of similar individual data in sub-samples from separate countries ( Schwartz and by Ros et al. in this special issue). Yet each type of study may give stable outcomes. As a consequence we find ourselves in the theoretically unsatisfactory situation of having a multitude of “basic dimensions” that are difficult to compare and to combine. This is true for general values as well as for work values. The
relationships between the two kinds of dimensions are unclear as well. Thus, there is an apparent need to overcome this bricolage of basic value dimensions by systematic comparative research, and to further theories on how different types of values interrelate.

**VALUE PROFILES AND PATTERNS:**

Once a space for depicting values has been defined, singular social entities (countries, groups, individuals) may be located in it and differences may be investigated. Many studies have done so. The typical approach is to produce profiles of coordinates, showing the (mean) scores of various entities on a number of value dimensions. A theoretical assumption sometimes made is that a particular relationship exists between the different elements of the profile, making it into a value pattern (also referred to as “value system”).

Parsons and Shils (1951), for example, speak of a value pattern that reflects the specific way in which a society adapts itself to its environment. Rokeach (1973) refers in a similar way to value systems at the individual level: “A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance.” If the number of dimensions is not too high, the location of the entities in the value space can be depicted graphically. With orthogonal factor analysis two or three dimensions are the maximum. With correlated factors the result of a second-order analysis can be shown. The case of smallest space analysis is similar.

The literature is replete with studies showing value profiles and patterns. Cross-national and national country profiles of general values have, for example, been published by Inglehart (1990), Basanez, Inglehart, and Moreno (1996), Triandis (1990,1995), Ester, Halman, and De Moor (1993),and De Moor (1995), and similar studies of work values by Zanders (1992),the MOW International Research Team (1987),
Ronen (1994), Super and Sverko (1995), and Bae and Chung (1997). Analogously, there are many studies depicting the value profiles of particular occupational groups (e.g. Harpaz, 1985; Shapira & Griffith, 1990; Zanders & Harding, 1995), as well as age and gender groups (e.g. Cherrington, Conde, & England, 1979; De Vaus & McAllister, 1991; Mannheim, 1993; Rowe & Snizek, 1995). In this special issue one also finds some profiling studies. Schwartz presents data on the value profiles of nations and their position in a general value space, claimed to be encompassing and universal. He demonstrates how 49 nations can be located in a space defined by smallest space analysis using aggregate scores on scales for general values, taken as measures of values at the cultural level. Schwartz analyses two specific samples, teachers and students, but argues that both groups can be viewed as indicative for the nation as a whole. Ros et al. use a comparable methodology, but their focus is on the particular position of two occupational groups, i.e. teachers and students in Spain, and the differences between them. They use non aggregated scores, which are seen as indicators of individual values.

Descriptive studies revealing and comparing the profiles of particular nations or groups are of interest in themselves. But once differences are found one should explain where these differences come from and which consequences they have for social and individual life. Unfortunately, this kind of explanatory research on values is still rather scarce. Research studies with a sociological origin typically look for differences in the natural environment. Economic circumstances, and religion as explaining factors (e.g. Parsons & Shils, 1951). More recent research has put more emphasis on economic development and the process of modernization resulting from it (e.g. Ester et al., 1993). We will come back to modernization later, when discussing changes in values. Studies of individual values consider such societal factors as “distal” and look for more proximal factors, such as the person’s
occupation, family situation, and demographic characteristics (Triandis, 1972; Zanders, 1993).

As for consequences there has been research showing differences in values between countries to be related to social norms and policies (e.g., Heaven, 1990; Van Deth & Scarborough, 1995; Wilhelmsson, 1993), as well as to economic activity (Yankelovits et al., 1985). Work values have been linked with a variety of individual behaviours, including labour market participation (Feather, 1990; Lobodiinska, 1996), career choice (Kalleberg & Stark, 1993; Young, 1984; Zytowski, 1994) and work performance (Swenson & Herche, 1994; Vora, 1993). The lack of theorizing on values has been critically addressed by Hechter (1993). In his view no compelling substantive theories of values have emerged. He lists four major impediments to the study of values:

1. “Values can take many forms, but all of these are unobservable”;
2. “Existing theoretical traditions provide little guidance for understanding how values shape behavior”;
3. “Postulating values in behavioral explanations is unconvincing when the processes that generate them are unknown”;
4. “Measurement problems abound”. He convincingly calls for an effort to build an integrated, interdisciplinary theory based on novel measurement approaches.

1.8 VALUE CHANGE:

Another major research issue is the change of values. Value change can be understood in different ways. First of all: as change within the value profile of a country, group, or individual. Many types of profile change are conceivable. For example, certain values within a profile may get a higher or lower mean score. But a general rise or decline of the profile is also possible.
Inglehart (1990) has demonstrated an overall shift in values among successive generations in Western countries, which he has labeled as a transition from materialist to post-materialist values. Similar research on general value changes in various countries in Europe and North America have been reported by Ester et al. (1993). Research by Zanders (1992, 1993), based on the same data set but focusing on work values, has demonstrated partial changes, such as an increase in the value of personal development in certain countries (e.g. Sweden and the Netherlands). Values related to comfort and material conditions failed to show significant change. Changes in the meaning of work have been reported by Ruiz Quintanilla and Wilpert (1991). They found a decrease of work centrality in German samples over a six-year period. While the value of the work role decreased, the value of leisure increased. Also the expressive side of work was valued higher and the obligation side lower. The magnitude of these changes was small, however. A similar American study by England (1991) showed a different type of change: work centrality also decreased, but economic work goals rather than expressive work goals were valued higher. Topalova (1994) compared Bulgarian samples from 1977, 1984, and 1990. She found that work centrality did not change, but the importance attributed to various work facets did. A growing weight was assigned to the instrumental facet of work, especially to job security. Rappensberger and Maier (1995) address changes in the work values of a particular occupational group, i.e. candidates for managerial positions, during social transformation.

The modernization thesis comes in, as it claims that modernization brings about a process of individualization which leads to a fragmentation of values, reducing the overall homogeneity in society (Ester et al., 1993; Halman & Petterson, 1995; Inglehart, 1977).
Values are supposed to be increasingly based on individual choice and preference rather than by the traditional institutions, such as the church. In the third place there may be changes in the positions of particular values (or value expressions) within the value space. Specific values may lose importance compared to other values, while others gain. Their variances may also change. This type of structural change is also addressed by the modernization. The assumption is that several values that used to be interrelated in the past as they derived from an institutionally enforced value system have lost their connections and are nowadays considered as separate entities. Empirical evidence on this hypothesis has been presented by Inglehart (1977, 1990) and Ester et al. (1993).

In studying change it is important to know the direction of change. Some studies have therefore addressed the increasing similarity or dissimilarity of profiles over time. Examples of studies addressing this facet of change are Zanders (1992) and Rappensberger and Maier (1995).

As was the case with the structure of values, there is a clear need for theory and explanatory research, revealing the determinants of change as well as their social and individual consequences. The modernization thesis (Ester et al., 1993) is an example of explanatory theory that addresses the antecedents of value change at the societal level. Nevitte and Inglehart (1995) discuss a theoretical model that addresses the consequences of a particular type of value change, i.e. growing convergence of main values, for economic cooperation and social integration (Deutsch, 1952, 1968). Yet theory-driven research is scarce, especially as regards work values. Several authors have given post-hoc explanations of observed value differences in terms of age (life-cycle) and cohort (generation) (e.g. England, 1991; Ruiz-Quintanilla & Wilpert, 1991) or in terms of the economic development or labour market situation (e.g. Topalova, 1994). Theories that spell out where value differences come from and how they change over time are still to
be developed, however. This is certainly true for value change at the level of groups and individuals (Pinder, Stackman. & Connor, 1997).

**A MODEL OF VALUES:**

Most interesting of course, is the question of whether and how the results of the various studies on values and work can be linked to one another and put into perspective. In view of the differences between the various studies, it is clear that an immediate integration of concepts and findings is not achievable. What seems possible, however, is to design a framework model that enables one to group and connect the conceptual models of the diverse research projects. In such an encompassing model both general and work values would have to find a place. Moreover, the three levels of social entities-the country level, the group level, and the individual level- would have to be incorporated. Designing a structural model that just shows the interrelationships between general and work values at the three levels would only be a first step. However, one would also have to include the determinants of values and the changes therein, as well as the effects of values on the activities of social and individual actors. It would be particularly valuable to incorporate occupational activity and to show how it depends on values. A sketch of such a generic model, showing only the main constitutive elements and their interconnections, is presented here. There are three levels, corresponding respectively to the country (society or other larger social entity), the group (e.g. occupational, demographic category, or organization), and the individual. At each level there are assumed links between general values, related to life goals or activity domains, work values, pertaining to work activities and work outcomes, and work activities or occupational activities, such as career orientation, occupational choice, job application, role acceptance, and task performance. Work activity should be understood in a broad sense, i.e. as an activity of people, employed or unemployed, that in any way
pertains to work. Furthermore, the model posits links between the corresponding elements at the three levels, i.e. general values, work values, and work activities of the country, the group, and the individual. We have left out attitudes, norms, and goals, as well as other variables mentioned earlier, which may mediate the influence of values on activities, in order not to make the model too complex and non-transparent. Yet it should be recognized that such factors are likely to play a role and therefore should be taken into consideration in empirical studies.

As regards the horizontal links in the model, we have already mentioned the common conception that work activities are to some degree determined by work values, while work values derive from general values. However, as has already been stated, general values can also be seen as more direct determinants of behaviour, i.e. as guidelines that help people to choose goals and take decisions about ways to realise them (Rokeach, 1973). The causal links may also be reversed; that is, one may hypothesise that work activities have an influence on work values that work values have an impact on general values, and perhaps that work activities have an impact on general values as well. Theories of socialisation (see Fisher, 1986; Wanous, 1992) and sense-making (e.g. Weick, 1995) would argue in favour of such reversed links.

The vertical links between the three levels are commonly seen as hierarchical, i.e. individuals are supposed to be nested in groups, and groups in society. The links in the model may also be understood in this way, i.e. as showing hierarchical subordination. But they may also be given a causal interpretation by hypothesizing that higher-level values and activities influence lower-level values and activities. Several theorists implicitly assume such causal influences to exist. However, the causal order may be reversed, once again. It is not at all unreasonable to
assume that individual values affect social values and individual activities affect collective activities.

Postulating such a double causality would be in line with social theories that try to account for the fact that social structure affects people's actions, while actions affect (i.e. change, create) social structure, such as the theory of structuration by Giddens (1984) and the theory of practice by Bourdieu (1990). Addressing this highly crucial issue of causality between and within these three levels of abstraction should in our view be a prime subject on the research agenda of work psychologists and sociologists.

Our framework model is by no means exhaustive. If one would wish to use it for explaining and predicting work activities and subsequent performance variables, it would be necessary to include other determining variables as well. At this point it is important to note that according to empirical research values make only a small contribution to the prediction of individual performance (e.g. Hunter & Hunter. 1984: Khaleque, 1992). There are dozens of other situational and personal variables that play a more significant role (Roe. 1996a). Moreover values can play a moderating role, influencing the effect that other factors have on behaviour determinants. Erez and Earley (1993) point out those values, like other cultural characteristics, determine the effect of managerial interventions, such as participation in goal-setting, Job enrichment and individual incentive systems on people's subsequent activity and performance. The moderating effect of values is also demonstrated in a study on training by Earley (1994). Of course, one may shift the focus from individual work activities to individual work values or general values, or alternatively to variables at the group or country level and consider these as dependent variables. In each case additional determining variables (e.g. contextual variables relating to demography, economy, and technology) would have to be included. An
implication of the model for cross-national research is that there is no need to restrict comparisons to the highest level, i.e. that of the country.

VALUES AND WORK IN PRACTICE:

The inclusion of work activity in our framework model helps to identify what research on values has contributed to practice. After all, it is the link between the cultural or personal values and work activity that makes the subject of values interesting in the context of applied psychology. If one wishes to know how values would enhance or restrain occupational activities, directly or indirectly, one could profit from that knowledge in the optimisation of work activity and its outcomes. Generally speaking, there are two main approaches to the optimisation of work activity and outcomes.

One is based on selection and allocation. Examples are: finding people with the appropriate values to do a certain job, choosing the proper job for people with given values, and bringing together people with similar values. The other approach is to modify the values by means of educational or propagandistic interventions. Such modification can aim at the promotion of a particular profile of values or at greater homogeneity between people in a group. Both approaches are based on the general assumption that values, in particular work values, have an effect on people's behaviour at work. Values are considered to be motivating and thus contribute to positive work outcomes. Value congruence is supposed to reduce conflict and improve cooperation.

Taking a look at the literature with reference to our framework model we must conclude that value researchers have devoted little attention to the predictor of work activity as such. Value research tends to have a narrow focus; that is, the factors explaining value structures
and those following from them have been much less studied than the structures themselves. The most conspicuous exception at the individual level is research on vocational choice. As a consequence of this line of theorizing, young people's values have been recognized to be important factors in choosing the right occupation or education, and instruments such as the Work Values.

Yet our knowledge of the relative role of values compared to other variables such as interests, abilities, educational qualifications and the contribution of value-based choice, is far from complete and calls for further research. In addition, there is some knowledge about values in the context of personnel selection, but it is clear that in this domain values, like interests, have little power in predicting job success (Hunter & Hunter. 1984). Congruence between employee values and firm values may however lead to greater satisfaction (Meglino, Ravlin, & Atkins, 1989) and less turnover (Sheridan, 1992).

There is as yet little research evidence on the successful modification of Work-values. Values are thought to be relatively stable and less malleable than attitudes. This probably explains why many interventions aim at changing attitudes rather than values. Nevertheless there are two domains in which policy-makers and change-agents have tried to bring about value change.

One is the domain of family and work, where the focus has been on a more fair division of work and household roles between men and women. The other is the domain of so-called "culture change" programs in organizations. Although values have not been focal in most studies on family and work, they have somehow been addressed under the assumption that they can indeed be changed. There is little evidence to support this position Roc. 1996b: Van den Akker, Van der Avort. & Van den Elzen. 1994). Also, educational measures seem to have had
little effect. A study among Dutch students in secondary education (De Zwart et al., 1993) showed boys and girls to have traditional ideas about the paid and household work of themselves and their future spouses. The findings are more in line with the thesis that values. Once established during socialization, are relatively enduring over the individual life course and that what appears to be change in values is in part a reflection of value differences between successive generations exposed to different events and living conditions (Jepsen, 1984; Krau, 1989; Wijting, Arnold, & Conrad, 1978). However, there is a distinct lack of clarity concerning the way in which people learn and the role played by generational differences (Becker, 1995). Culture has been defined in terms of values (Meglino et al., 1989). Projects aiming at culture change have often assumed that value change would occur, but have yielded very little evidence to support this assumption (cf. Fitzgerald, 1988). Again, values might be relatively durable and reinforced by daily practices and peer influence, rather than changed by outside interventions of limited scope and duration.

Another issue is that of the natural change of values under particular social conditions, such as the decline of “work ethos” among certain groups of people. There is some evidence that the difficulties young people in Western societies meet in their early work career, including the experience of unemployment, may affect their work values (Feather, 1990; Isralovitz & Singer, 1986; Judge & Bretz, 1992; O’Brien & Feather, 1990). In fact, people may re-evaluate the importance of work, which facilitates the adaptation to their personal situation, but at the same time impedes their (re)entry into employment. In such cases one might think of preventive interventions aiming at the creation of conditions that avoid such value change. Perhaps the most exciting theoretical development in the field of values and work, with great potential implications for practice, is the recent work by Erez and Earley (1993). Their “cultural self-presentation theory” deals with the
question of how cultural factors, including values, can account for the fact that managerial interventions such as, for example, goal-setting, job enrichment, quality-circles, performance-based pay, have differed so greatly in effectiveness between countries. The theory points at the moderator effect of values. It postulates that workers’ responses to such interventions depend on the effects they expect these interventions to have on the different facets of their “selves”, where the relevant facets are culturally defined. For example, in a society characterized by collectivism the “collective self” is more silent than the “individual self”, and interventions such as differential rewards are likely to be unproductive, as they aim at enhancing the individual self but not the collective self. The theory is rather sophisticated and seems able to account for differential effectiveness of a great number of well known interventions. Although more research is needed, the empirical evidence presented suggests that the theory is of definite practical value, especially in the growing number of cases where people work in a culturally heterogeneous environment. Inspired by Kurt Lewin’s statement that nothing is as practical as a good theory, we would be inclined to conclude by saying that future value research might be of considerable impact in applied settings, especially if some of the “missing links” in our model were to be properly investigated.

1.8 WORK VALUES:

The concept of Work Values may be regarded as a special use of the general concept of values; and may be defined as the conception of what is desirable that individuals hold with respect to their work activity. "Work values reflect the individual's awareness of the condition he seeks from the work situation and they in turn, regulate his actions in the pursuit of that condition" (Kallegerg, 1977)
Work values are intended to be an index of a person's attitudes towards work in general rather than his feelings about a specific job. Work values refer to general attitudes regarding the meaning that an individual attaches to his work role (Wallack, Goodale, Wijiting and Smith, 1971).

Thus, it may be inferred that work values are enduring beliefs about work, which guide actions, attitudes, and judgments beyond the immediate goals in any work situation.

A distinction between general values, or general life values, and values concerning specific life domains is made in the literature. A work is considered to be such a domain, work values by implication have a more specific meaning than general values are being conceived in different ways, one view is that values have a particular cognitive structure which produces a structural similarity between general values and work values. This view is represented and empirically corroborated by Elizur and Sagie (1999). Another view is that general values produce work values; for example, that work values emerge from the projection of general values into the domain of the work. Most researchers seem to assume that work values do somehow derived from general values, but they are not very explicit about the causal nature of this process. Many studies have found general values to correlate with work values of a similar content (Schwartz, 1999; Ros, Schwartz and Surkiss, 1999) which is in agreement with this assumption. Work values might, alternatively, be seen as a source from which general values develop.

It is important to note that in modern societies work values are typically considered as salient, basic and influential. There is general agreement that values do not influence people's activity directly, but rather indirectly, through attitudes and goals. Thus, values are seen as a source of motivation for individual action. At societal level a similar
indirect influence is assumed. Values define norms and shared goals, which elicit and guide collective action. Although people's activity in the work domain, such as looking for a job, taking part in training, performing organizational roles, dividing time between work and family, is likely to depend more on work values than on general values, therefore, the role of general values should not be over-looked.

Havalapparnavar (1998) in a study on work values of professional and non-professional college students have reported that the students of professional college, Agriculture, engineering and medical differ significantly from one another in seven work values, management, achievement, surrounding, way of life, independence, economics and altruism. The students of non-professional colleges-arts, commerce and science differ significantly from one another in there work values viz: creativity, associate and intellectual stimulation. On the whole, the professional college, surrounding, way of life, associates, prestige, independence, variety, economic and intellectual stimulation from the group of non-professional college students. The professional college students are found to have significantly more pronounced work values than the non-professional college students. The study was conducted on 960 students using Karnataka Super's work valu7es inventory.

In a study on the groups of women working as doctors, teachers and Bank clerks Jain (2000) found that doctors and teachers have significant difference in their work motivation, career and family values but teachers and Bank clerks do not differ significantly on these variables. Bank clerks and doctors have significant difference in their career and family values but not in work motivation. Work motivation and family values, family and career values have negative relationship in the groups of doctors and bank clerks.
Bharti and Mathur (2000) in a study on values of working and non-working women found that there were no differences in values of both the groups.

1.9 CHANGE IN VALUES:

Values change can be understood in different ways. First of all: as a change within the value profile of a country, group or individual. For example, certain values within the profile may get a higher or lower mean score. But a general rise or decline of the profile is also possible. Inglehart (1990) has demonstrated an overall shift in values among successive generations in Western countries which he has labeled as a transition from materialist to post materialist values. Similar research on general value changes in various countries in Europe and North America have been reported by Ester, et al. (1993). Thus, due to industrialization and urbanization a change in value is very much likely to take place.

Second, there may be change in the variance of value scores within the sample investigated. Such changes do not show up in the profile of the entity as such, but they do appear if it is broken down into smaller entities, i.e. groups and or individuals. Here, the modernization thesis comes in, as it claims that modernization brings about a process of individualization which leads to a fragmentation of values, reducing the overall homogeneity in society (Ester et al. 1993; Halman and Patterson, 1995). Values are supposed to be increasingly based on individual choice and preference rather that by the traditional institutions.

In the Third place there may be change in the positions of particular values or values expressions within the value space. Specific values may loose importance compared to other values, while others
gain. This type to structural change is also addressed by the modernization thesis. The assumption is that several values that used to be interrelated in the past, as they derived from an institutionally enforced value system, have lost their connections and are nowadays considered as separate entities. Inglehart (1990), Ester et al. (1993) have presented the empirical evidence on this hypothesis.

There is yet little research on the successful modification of values. Values are thought to be relatively stable, and less malleable than attitudes. This probably explains why many interventions aim at changing attitudes rather than values. Nevertheless, there are two domains in which policy-makers and change-agents have tried to bring about value change. One is the domain of family and work, where the focus has been on a more fair division of work and household roles between men and women. The other one is the domain of culture change programs in organizations (Roe, 1996).

Another issue is that of natural change of values under particular social conditions, such as the decline of work ethos among certain groups of people. There is some evidence that the difficulties young people in Western societies meet in their early work career, including the experience of unemployment, may affect their work values (Feather, 1990; Judge and Bretz, 1992).

1.10 Work values system development during adolescence

Although researchers have investigated the role of human values in vocational aspirations, choice, and development for more than 70 years (Dukes, 1955), our understanding concerning the development of work values has typically been limited to the use of cross-sectional data and by a small number of studies that have employed longitudinal data spanning more than two years of life (Cotton, Bynum, & Madhere, 1997; Johnson, 2001; Skorikov & Vondracek, 1997). Whereas Deci and
Ryan (1985) and Eccles and colleagues (e.g., Eccles & Wigfield, 2002) have placed a great deal of emphasis on motivation in its intrinsic and extrinsic forms to understand, among other issues, academic performance during adolescence, this study seeks to examine a more durable and regulatory aspect of the motivation construct across the high school years, namely the value system.

Within vocational psychology, Super (e.g., 1957 e.g., 1990 e.g., 1992 e.g., 1995) has developed theory and conducted an extensive program of empirical research (Super, 1962, 1973, 1995; Super & Mowry, 1962; Super & Sverko, 1995) to demonstrate that work values play a critical role in career choices and career development processes alongside interests, needs, and the self-concept. Likewise, Brown (1996) has asserted that the work value system changes and develops through transactions between the person and the environment and that these transactions variably reinforce or suppress particular values. Moreover, work values presumably govern experience, yet experiences may serve to modify the salience of values over time (e.g., Brown & Crace, 1996; Rokeach, 1973). Both, Super and Brown identified the development of an accessible and stable value system as a critical milestone during the course of vocational development that supports the development of career aspirations and assists in career choice making and the transition from school to work.

The present study combines theoretical work from the human values (Boldero & Francis, 2002; Kluckhohn, 1951; Rokeach, 1973; Schwartz & Bilsky, 1987) and work values (Brown, 1995, 1996; Brown & Crace, 1996; Super, 1995) literatures with living systems (Ford & Lerner, 1992) and developmental systems theory (Ford & Lerner, 1992) to create and test a conceptual and propositional model of the work value system. The conceptual model suggests that work values act as durable (Hechter, 1993), yet changing and self-constructing (Ford,
preferences that can be classified into standard- and goal-oriented work value analogues (Boldero & Francis, 2002). Standard-oriented work values serve as preferences engaged with immediate work opportunities and demands while goal-oriented values serve as preferences engaged with career-oriented behaviors and choices directed toward long-term career outcomes. The propositional model suggests that standard- and goal-oriented values are dynamically engaged with one another (Boldero & Francis, 2002) as parts of a human value system (Schwartz & Bilsky, 1987), which is a self-constructing part of a larger living and self-constructing human organism (Ford, 1994) that is embedded within multiple contexts (Ford & Lerner, 1992). Combining the conceptual and propositional model yields a theoretical model of the work value system as being composed of two value subsystems defined on the basis of present- and future-oriented demands and opportunities and engaged with one another in a dynamic fashion such that present-oriented values and behaviors and future-oriented values and behaviors dynamically influence one another across time.

1.11 A Conceptual Model of Work Values

Theorists like Super (1962; 1995), Kluckhohn (1951), Rokeach (1973), and Schwartz and Bilsky (1987) have identified a host of universal human values and work values and parsed the value system into two or more subsystems, classes, or domains. The most widely used value system typology has been Rokeach’s (1973) instrumental versus terminal values distinction that divides the value system into two parts devoted to instrumental or process-oriented values and terminal or goal-oriented values. Recently, Boldero and Francis (2002) proposed that the value system is not composed of exclusive parts and is best modeled as a single, flexible system that is employed to guide present functioning (standard-oriented values) and future-oriented behavior (goal-oriented values). They contended that values can be conceptually
classified into two categories according to their role in behavior maintenance and change by determining whether a value is employed as a standard maintaining current behavior (akin to instrumental values) or as a goal or life task (akin to terminal values) guiding behavior toward a desired end-state.

Although, at first blush, the standard- versus goal-oriented value distinction appears to be very similar to the long-standing instrumental versus terminal distinction, the two classifications are fundamentally different. Whereas Rokeach (1973) asserted that the value system has two mutually exclusive categories of values, Boldro and Francis (2002) proposed that any particular value may be employed in two unique ways to maintain present behavior or to direct a sequence of behaviors toward a goal. Essentially, the conceptual difference between standard- and goal-oriented values proposed by Boldro and Francis (2002) is akin to the difference between being and becoming. For a variety of reasons, a person may employ a value to be something quite similar to or different from what they wish to become.

A person may place a high value on “honesty” and wish to become an “honest person” as a life goal (i.e., goal-oriented value), but he or she may presently value deception to achieve a more immediate work goal, because being honest may be incongruent with current work demands. For example, if an employer expects their employees to negotiate the most lucrative deal possible, then employees may place a greater value on deception in their work situation but may continue to highly value honesty in their personal negotiations and long-term work goals. Although many people may not perceive or even be concerned with such a discrepancy between their present-oriented and goal-oriented work values, others may make career choices and changes as a means of avoiding or resolving such discrepancies.
1.12 A Propositional Model of Work Values Development

Super (1957; 1990; 1992; 1995), Brown (Brown, 1995; 1996; Brown & Crace, 1996) and others writing in the human values literature (Feather, 1990; Kilby, 1993; Kluckhohn, 1951; Rokeach, 1973; Schwartz & Bilsky, 1987) have clearly stated that values are organized into a dynamic system. Many of these researchers have supported this theoretical inference with cross-sectional research designs and data that demonstrated a predicted pattern of co-variation between conceptually-related and unrelated values.

The basic proposition of the theory pertaining to the value system (e.g., Kluckhohn, 1951; Rokeach, 1973; Super, 1995) suggests that value reinforcement and suppression are tied to the perceived discrepancy or incongruence between conceptually related values and between a value and an associated experience. Increased discrepancies are presumed to yield increased personal dissatisfaction and this dissatisfaction prompts behavior or value changes toward decreasing discrepancies and thus decreased dissatisfaction or dissonance. Furthermore, development is presumed to be indicated by increased stability and harmony within the value system across time and fewer and smaller discrepancies between conceptually related values and between values and experience. The notions of accessibility, stability, and harmony are often subsumed under the terms values development and crystallization.

Although much work has been done to determine whether or not and to what extent values are structured as a dynamic system (e.g., Schwartz & Bilsky, 1987), only a few published empirical studies have directly tested if and to what extent values function in the fashion of a dynamic system (Rokeach, 1973; Waller, 1994). These studies employed
an experimental design and samples of college students to support the system-based proposition that a discrepancy between a preferred state (in this case values) and an actual state (other values or behaviors) prompts a change in either the preferred and/or actual state to decrease the discrepancy. Students who perceived a discrepancy between their values and choices or between their values and the values of their peers modified their values to reduce the discrepancy. This research was, however, limited to testing only one of several presumed mechanisms that promote and maintain the integrity of the value system. Furthermore, no research has been conducted to determine if the theoretically presumed mechanisms operate in a similar fashion during the high school years.

A dynamic systems theory applied specifically to human functioning and development has been articulated in recent years under the label of Living Systems Theory (Ford, 1994) and was further expanded to include complex formulations of human contexts to become what is now known as Developmental Systems Theory (Ford & Lerner, 1992). This theoretical model asserts that humans must be defined as self-constructing living systems that are in part defined by and in part define complex human contexts. Applying these theoretical models to the value system, the various dynamic relationships between values and experiences and the development of the value system across time can be described as consisting of within-person and person-within-context discrepancies and cohesion. A developmental change in values will theoretically lead to greater stability in the salience of values and increased cohesion and decreased discrepancies (i.e., harmony) between standard- and goal-oriented applications (Ford & Lerner, 1992) of the value system. Value salience stability is defined as the absence of intraindividual or interindivdual change in the salience of a value across a defined time period. Value system cohesion is defined as the degree of association, union, or harmony (e.g., correlation in the
conceptual and statistical sense) between standard- and goal-oriented applications of a value. A value discrepancy is defined as the intraindividual difference between standard- and goal-oriented applications of a value. These three mechanisms spring from the well-supported conceptual and propositional models suggesting that values are organized as a dynamic system that is situated within a living system (Ford & Lerner, 1992) which is in turn embedded within a human ecology (Bronfenbrenner, 1979; Vondracek, Lerner, & Schulenberg, 1986).

Ultimately, value system development is indicated by its integrity, which can be defined by small discrepancies and strong cohesion between standard- and goal-oriented applications of the value system. Within well-developed harmonious value systems, the salience of a standard- and goal-oriented application of a value is predicted to be roughly equivalent (i.e., no discrepancy) and change in either the standard- or goal-oriented application of a value is predicted to yield a proportional change in the other application (i.e., high cohesion) (Oppenheimer, 1991a, 1991b). In simple terms, well-developed value systems will most likely exist in people who are presently being consistent with whom they wish to become. Moreover, people with highly developed value systems are more likely to be or function in a way that is consistent with present contextual contingencies or aim to change values and functioning in order to become consistent with anticipated opportunities and constraints in future contexts. The proposed mechanisms are, therefore, representative of the grand dynamic between person, context and time described within the developmental-contextual model of vocational development (Vondracek et al., 1986) and developmental systems theory (Ford & Lerner, 1992).
1.13 Testing a Theoretical Model of Work Values Development

The conceptual and propositional models combine to yield a theoretical model of work values development that incorporates the distinction between standard- and goal-oriented values and how these values serve to shape one another through discrepancy reduction and cohesion mechanisms. This theoretical model includes two conceptual manifestations of work values, namely standard- and goal-oriented values. These two value system classes are presumably engaged with one another within a propositional model governed by the cohesion and discrepancy reduction mechanisms. Previous research discussed below suggests that the two mechanisms operate within the value system, yet no research has been conducted to assess how the two mechanisms interact to govern the development of the work value system.

In previous research (Porfeli, 2004) as well as in the present study, adolescents were asked to report their values pertaining to present part-time work experiences and their values associated with their anticipated work experiences upon completion of their education. The standard- versus goal-oriented value distinction (Boldero & Francis, 2002) was employed to classify work values. Part-time work values (PTWV) during the high school years were viewed as standard-oriented values guiding present work choices and behavior. Full-time work values (FTWV) were considered to be goal-oriented values guiding future-oriented thought and vocational behavior consistent with the adolescents’ anticipated future career.

The theoretical model of work values includes propositions suggesting that standard- and goal-oriented values should exhibit contemporaneous and ongoing cohesion. Previous research employing the dataset examined in the present study supported the cohesion mechanism because standard-oriented values (PTWV) exhibited
Cohesion was not only indicated by within-wave relationships between standard- and goal-oriented reflections of a work value, but it was also indicated by relationships between cross-wave changes in standard- and goal-oriented values (Porfeli, 2004). The linear change (computed as a difference score (e.g., Time 2 – Time 1)) in standard-oriented mastery values from one grade to the next was, for example, associated with the change in goal-oriented mastery values during the same interval in the range of correlation equal to about 0.40. As adolescents’ mastery values pertaining to part-time work changed, their mastery values pertaining to future full-time work changed in concert.

The theoretical model of work values also suggests that standard- and goal-oriented values should work in concert to minimize discrepancies (i.e., the discrepancy reduction mechanism) between the two value systems and should, in the face of a relative large discrepancy, exhibit discrepancy reduction across time. Previous research found that adolescents who exhibited relatively large discrepancies between a standard-oriented work value (PTWV) and its goal-oriented value analogue (FTWV) in the 9th grade demonstrated decreasing discrepancies (see the “large discrepancy” example in Figure 1) across 10th, 11th, and 12th grades (Porfeli, 2004). Furthermore, and contrary to the conclusion that this change was an artifact of regression to the mean, the discrepancy reduction from the 9th to the 10th grade was maintained or further reduced from 10th to 12th grade.
Given that previous research found that the cohesion and discrepancy reduction mechanisms appear to operate within the value system (Porfeli, 2004), the present study assessed whether or not the discrepancy and cohesion mechanisms within the propositional model interact or work in tandem to maintain system harmony. If discrepancy reduction and cohesion are fundamental mechanisms promoting value
system harmony (i.e., development), then the relationship between the change in a part-time work value and its career-related analogue is likely to be different for people who exhibit large value salience discrepancies relative to those who exhibit small discrepancies.

On the one hand (and as reflected in Figure 1), small discrepancies between standard- and goal-oriented values are predicted to be generally maintained over time, while larger discrepancies will tend to be reduced over time because the latter prompts greater personal dissatisfaction than the former (e.g., Kluckhohn, 1951; Rokeach, 1973; Super, 1995). Furthermore, those adolescents who exhibit smaller discrepancies at an earlier occasion will presumably exhibit positive relationships between cross-wave changes in standard- and goal-oriented reflections of a work value (see “small discrepancy” examples in Figure 1). On the other hand, high school students who exhibit larger discrepancies between standard- and goal-oriented values at an earlier occasion are predicted to reduce the discrepancy over time and by necessity exhibit negative relationships between cross-wave changes in standard- and goal-oriented values (see the “large discrepancy” example in Figure 1). The difference in how values change over time as a function of the size of the discrepancy suggests that the cohesion mechanism is conditional upon the size of the discrepancy. In statistical terms, the relationship between the change in a part-time work value and its career-related analogue across time will be moderated by the magnitude of the discrepancy between a part-time work value and its career-related analogue at an earlier occasion (see Figure 2).

The Effects of Work Values on Job Choice Decisions

Work values have been shown to be related to the way people feel about their work (Spence, 1985), the way people behave on their jobs (England, 1967, 1975) and their overall job satisfaction (Locke, 1976). More recently, Meglino, Ravlin, and Adkins (1989) reported increased job satisfaction and commitment when worker values were congruent with the values of their supervisors. Work values and their subsequent effect on work-related emotions, cognitions, or behaviors may result from selection of participants who possess particular value structures, socialization of organizational entrants, or a combination of both processes. Some research suggests that work values can be manipulated via socialization processes (Watson & Barone, 1976; Watson & Simpson, 1978). However, the more generally accepted view is that individuals establish relatively stable values through life experiences and that organizational socialization is unlikely to alter the basic value structure one brings to the organization (Lusk & Oliver, 1974).

Human values are relatively stable (Ravlin & Meglino, 1989), it would be important to examine their role in the selection process since that would be the primary means through which person-organization value congruence may be achieved. Many organizations are now
restructuring to achieve leaner and flatter organizational structures (Milkovich & Boudreau, 1991). As a result of this restructuring, responsibility and decision making authority has been driven to lower levels in many organizations. Since an organization's culture and image are often closely tied to the value perspective an organization wishes to convey, it would seem that individual value orientation at all levels in the organization will become increasingly important in the future.

One conceptualization of values, consistent with many religious beliefs that people hold, is that values are enduring perspectives of what is fundamentally right or wrong (Rokeach, 1973). Alternatively, values can be thought of as preference or need for particular outcomes or states (England, 1967). Consistent with the latter perspective, Katz (1973) suggested that occupational choices could be viewed as preferences for settings that allow or encourage expression of particular values or value systems. Since job choice can be seen as an early step one takes to implement an occupational choice (Keon, Latack, & Wanous, 1982), perhaps the occupational argument can be applied to jobs as well. Additionally, Vroom (1966) found that individuals made job choices consistent with their work goals. Some of these goals were value-laden (e.g., chance to benefit society, opportunity to advance), suggesting that individuals make job decisions based, in part, on their work values.

Early integrationist’s perspectives on motivational psychology viewed person environment fit in terms of matching individual needs and environmental press. Needs represent the determinants of behavior in individuals and can be inferred from (1) observed patterns of behavior, (2) Attention, or particular responses, to specific stimuli, or (3) satisfaction or dissatisfaction with particular outcomes. Press represents the environmental determinants of behavior. Press implies what an object or environment can do for an individual to facilitate or
hinder the fulfillment of internalized needs or the accomplishment of goals (Murray, 1938; Hall & Undzey, 1970). To the extent that values are internalized and affect motivation to fulfill certain needs, values may be expected to influence job choice decisions through need-press relationships. When faced with a choice, a person activated by particular value structures may be expected to seek out organizational environments that offer the opportunity for value expression and to avoid organizational settings that stifle or repress internalized values. Thus, decision making processes, of which job choice is one example, may be dependent on an individual's value system.

Meglino et al.'s (1989) results indicated that individuals' perceptions of organizational fit also may be affected by their values. The authors suggested that their results underscored the importance of values in the organizational context. However, if satisfaction is derived from a match between individuals' values and those emphasized in the organization (Meglino et al., 1989), presumably individuals will make job choices in order to maximize their anticipated affect (Naylor, Pritchard, & Ilgen, 1980). In other words, individuals may seek jobs where their values fit the organizational environment. Although there appears to be little agreement in the literature regarding the definition, application, or measurement of fit (Baird & Meshoula, 1988; Blau, 1987; Caldwell & O'Reilly, 1990; Gresov, 1989; Rynes & Gerhart, 1990; Venkatraman, 1989), Chatman (1989) has suggested that values are an appropriate means of conceptualizing fit, since individual and organizational values can be evaluated similarly. Thus, beyond the possible main effect of values on job choices, it is relevant to examine if the attractiveness of particular values in jobs depends on workers' own values.

Ravlin and Meglino (1987) examined the effect of work values on perception and decision making. Their results suggested that "values
are hierarchically organized in memory, and ... that people will find opportunities, within the context of their duties, to apply their dominant value in uncertain situations". They further indicated that entry of individuals with particular dominant values might, in the long-term, influence the value orientation of the organization. This is consistent with Schneider's (1983, 1987) interaction’s perspective. However, Ravlin and Meglino (1987) correctly pointed out that their results may be overstated since they were obtained in the absence of other contextual information. They called for additional research regarding the impact of values on individual processes, particularly their influence on choice behavior. This study attempts to provide that context by examining the impact of values in the job choice decision making process. Theoretically, it appears that values should have an impact on job choice decisions.

One way to empirically test whether values actually are important is to empirically investigate their importance by examining their significance and relative effects in the context of variables (such as pay level and promotional opportunity) that have been shown to influence job choices.

A decade ago, Wanous (1980) lamented that although thousands of studies had been conducted regarding occupational choice decisions, very little was known about how job choices were made. Since then, we have substantially increased our understanding of the job choice process using a variety of methods and including a variety of variables. Direct attribute rating and policy capturing designs have "been particularly instrumental in enhancing our understanding of job choice decision making. For example, Jurgensen's (1978) study of attribute importance found that individuals tended to report job security, type of work, advancement opportunity, and company characteristics as the
most important attributes in their own job choice decisions but that pay was the most important attribute for others.

Priming artifacts created by supplying subjects with a predetermined list of "important" job attributes, and social desirability effects, such as the tendency to rate pay as less important than it really might be, represent deficiencies in direct estimation designs. Priming has not been an issue affecting values in job choice since they have not been included in researcher-supplied attribute lists. However, because of their highly desirable nature, social desirability effects may be particularly problematic in attribute rating job choice studies that include values.

Work values are a subset of social values that suggest general patterns of behavior that individuals ought to exhibit (Falling, 1965; Rokeach, 1973). They are defined as valuable by society because it is important to society that individuals behave in certain ways and avoid behaving in other ways. Therefore, most members of society interpret social values as positive and endorse behaving in accordance with them. From a job choice perspective, this suggests that attempts to ascertain the relative importance of values & vice-versa, other determinants using direct estimation processes are undesirable.

Priming artifacts and social desirability effects led to the use of policy capturing designs in job choice research. With the introduction of values into the equation, this seems even more appropriate. Policy capturing designs have been used by many researchers to investigate the relative effects of a variety of independent variables on job preference and choice. For example, Feldman and Arnold (1978) reported that pay and benefits had greater influence on job choices than did opportunity to use important skills and abilities, autonomy and independence, responsibility, providing essential services and products, or flexibility in
setting work schedules. Zedeck (1977) found that advancement opportunity emerged as the most important attribute, followed by salary, flexibility, and assignment duration. Rynes, Schwab, and Heneman (1983) examined the role of pay and market pay variability in job choice decisions. In their examination of salary, location, promotional opportunities, and type of work, they noted that pay was an important determinant of job attractiveness but concluded that greater pay variability increased the importance of pay in the decision making process.

Through these types of studies, our understanding of how job and organizational attributes, particularly pay and promotional opportunity, affect job choice decisions has been greatly enhanced. To date, however, our knowledge of how important values are in influencing job choice decisions remains limited because values have not been studied in the context of other variables that are known to influence job preference and choice.

It is important to study the effects of values on decision making using research designs that incorporate realistic levels of other contextual variables because people choose alternatives for a variety of reasons. While values may have an independent impact on decision making in some settings (Ravlin & Meglino, 1987), Rynes et al. (1983) found evidence of non-compensatory processes in job choice decision making. Specifically, individuals identify certain necessary and sufficient conditions required for job acceptance. For instance, an individual may accept the first job that offers a particular salary level. Rynes et al. (1983) interpreted this to mean that non-pecuniary attributes may have an effect on job choice only when pecuniary attributes are within the relevant range.
Therefore, research designs must accurately specify the pay level (and perhaps other important attributes) that subjects are likely to encounter in the actual job market and subsequent choice process in order to interpret the relative effects of other independent variables such as values. Timothy A. Judge Robert D. Bretz Jr.(1991)

1.15 Gender Role Theory; Value and Career Priorities

Everyday decisions can be related to the essence of human nature. Choices dictate characteristics regarding each individual, and also display inward qualities. Personal goals and value priorities are some of the traits that address aspects of human thought, and influence behavior, in particular, life role expectations involving career and family priorities.

Men and women are frequently confronted with conflicts pertaining to future goals. Specifically, research has shown that choices regarding life roles made in college exert a tremendous amount of pressure on females (Arnold, 1993). For instance, women exhibit high levels of anxiety regarding career and family decisions (Arnold, 1993). According to a longitudinal study, the number of talented females is becoming slim in comparison to their male counterparts in the occupational arena (Arnold, 1993). Recent statistics show that men continue to dominate prominent jobs with increased wages over females (Battle & Wigfield, 2001). Furthermore, it is believed that women have a tendency to progress, or choose potential career avenues, slower than men in order to assess their future options (Arnold, 1993). One study suggests that progression is linked to environmental factors, in that, college surroundings elicit changes in male and female attitudes concerning gender-roles (Bryant, 2003). However, very little is known about attitudinal and motivational determinants influencing women’s participation in paid employment (Faver, 1982). Consequently, most of the research does not go into detail about specific differences in career
and family priorities among males and females, or how the results of life choices affect human beings in general.

Past research proposes that there is a burden projected upon women who cause them to remain open to the prospects of marriage and raising children before making career choices (Arnold, 1993). As a result, the consequences attributed to this delay in choice may inevitably cause problems in the future, specifically, a lack in potential growth and fulfillment, resulting from an imagined illusion of the future (Arnold, 1993).

Females are not, however, that different from males in terms of gender role conflicts (Good & Mintz, 1990). In one study, both males and females expressed common future plans in regard to occupations (Maines & Hardesty, 1987). However, like women, males experience extreme pressure in terms of future decisions, goals, and expectations, as well (Good & Mintz, 1990). According to Good & Mintz (1990), males are highly affected by social norms, which entail the masking of affect, presentation of confidence, future success, and competitive drive. These characteristics associated with male behavior and presentation; in essence, deprive the male population of basic needs. As a result, men may develop depression associated with repressed behavior initiated by the male gender role (Good & Mintz, 1990).

Although the male and female gender-role theory offer explanations as to why career and family priorities differ among males and females, further research propose models for dissimilarities between gender attitudes. In 1985, Gaeddert addressed the priority differences among the activities and achievements of men and women in a theory known as the “Domain Differences Models.” The first explanation of this theory was the agency-communion duality, hypothesized by Bakan (Gaeddert, 1985). This study suggested that males strive to become “masters of the environment,” whereas, females are geared towards achieving a state of harmony with one another. The second explanation of the Domain
Differences Model was that sex role stereotypes account for dissimilarities between males and females, due to different gender socializations. Specifically, women attain a feminine role through social goals, as opposed to males who fulfill the masculine stereotype and pursue the mastery of tasks (Gaeddert, 1985).

A further illustration of the ways in which male and female priorities have been classified is through Gaeddert’s (1985) “Performance Evaluation Models.” The intrinsic-extrinsic model suggests that socialization causes men and women to form different perceptions of achievements (Gaeddert, 1985). Particularly, men determine personal success externally by observing other people perform, which ultimately stems from a lack of parental supervision in childhood. On the other hand, females identify success internally, resulting from strict childhood surveillance. In order to develop a classification of achievement motivational types (in accordance to the intrinsic-extrinsic model), Gaeddert (1985) proposed that men seek recognition of success through the impact of their actions, and that females are distinguished from their male counterparts by internal perceptions. With this, males characterized success through external features, as opposed to the female who sought out achievement internally (Gaeddert, 1985). In essence, the Performance Evaluation Models differs from past gender achievement research, in that past literature supports gender differentiation based on present and future experiences (Maines & Hardesty, 1987). In particular, Battle & Wigfield (2001) found that women took into account the costs associated with obtaining future careers and establishing a family. Furthermore, men were more likely to view having a family as non-problematic and enviable, whereas, women perceived having a family as compromising to their career aspirations (Maines & Hardesty, 1987).

The literature presented thus far, has addressed the discrepancies between the career and family priorities of men and women. Yet, research has demonstrated that universal work expectations are
common between genders, and that both males and females contain aspirations in regard to high education, work, and family values (Maines & Hardesty, 1987). Ultimately, there are several studies, which present various theories, structures, and models for defining the actions or behavior of men and women. However, the literature presents generalized social theories, ranging from environmental factors to gender-role predispositions, and fails to direct these relationships toward the future choices and actions of men and women undergraduate students. Few studies have attempted to link the relationship between both male and female priorities with respect to their social roles (Arnold, 1993).

The relationship between male and female priorities in terms of their future goals regarding career and family, it was found that there would be an inverse relationship between career values and the importance of family life between men and women. Furthermore, female students would value the family life role, whereas males would prefer the occupational life role. Females appeared to value the parental role greater than males. Women assess a larger significance towards family priorities than men who value career. Females appeared to value the parental role greater than the occupational role. Thus, females held higher expectations for having a family, rather than a career. Likewise, male's prefer for occupation as opposed to marriage. Consequently, males viewed having a career as a greater importance than having a family (Rachel E. Sanders And Orleans; 2007)

The tendency for females to value family priorities, as opposed to males who value career. Such gender dissimilarities appear inconsistent with prior research indicating that college women perceive the possibility of fulfilling both family and career roles (Battle & Wigfield, 2001). This finding is also different from gender-role traditionalism research, which suggests that both male and female attitudes change correspondingly during college (Bryant, 2003). Furthermore, results of the present study also indicated that among females, women were more likely to value
family, as opposed to career. Past research, such as the Valedictorian Project, obtained results congruent with our findings. Arnold (1993) attributed these outcomes to lowered career aspirations possibly due to female beliefs regarding family-work conflict. In other words, women lowered their career goals to avoid future work conflict and experience fewer family life demands (Arnold, 1993). This finding suggested that external factors (such as occupational stress) tend to lower women’s desire to achieve career goals. One the other hand, additional research indicated that universal work expectations were common between genders, in that both males and females contained aspirations in regard to high education, work, and family values (Maines & Hardesty, 1987). Similar studies also suggested that women, who pursued “high-level” careers and contained greater occupational aspirations, appeared to value high quality career roles over family roles (Faver, 1982). These findings, although they were incongruent with our results, suggested that women and men valued career equally.

Further researches also showed that within males, men attributed a high significance toward occupational roles, as opposed to family expectations. Research including the gender role conflict; explain similar results as a product of male stereotypes and social norms (Good & Mintz, 1990). Good & Mintz (1990) partook in a study, which investigated components of depression associated with the male gender role (Good & Mintz, 1990). According to that research, men highly value the “four factors of gender role conflict (success, power, and competition; restrictive emotionality; restrictive affectionate behavior between men; and conflicts between work and family relations).” Thus, men pursue career roles (according to the gender role conflict) over family roles (Good & Mintz, 1990).

The dissimilarities between gender priorities, concerning career and family expectations, may be the result of a traditional Jesuit influence underlying the common curriculum courses at Loyola University New Orleans. College environmental factors such as campus size, location,
and religious affiliation could have possibly affected our results. According to Bryant (2003), non-traditional environments led to egalitarian views among both men and women. However, not all environmental aspects of college life contributed to an increase in egalitarianism among undergraduate students (Bryant, 2003). Within a more conservative environment, there existed a larger influence of traditionalism between genders (Bryant, 2003).

1.16 Traditional and Non Traditional Job:

The liberalization policies of the government have provided many opportunities for the men as well as women. They are coming out to take on many jobs and training for the many more. In our country the job opportunities for the men and women may be classified in two broad categories:

(a) Traditional jobs for women (which may be non-traditional for men):

Traditional jobs are those, which basically foster the traditional role of a woman. This type of jobs requires the feminine characteristics of the women. The occupations such as nursing, beautician, fashion design; computer operator, telephone operator, office worker, airhostess and gynecology are the best represent this category.

(b) Non-traditional jobs for women (which may be traditional for men):

This type of occupations requires a deviation from the traditional role of a woman. Army, engineering, management, pilot, photography, film editing, film direction, media correspondents, chartered accountancy, truck and locomotive driving may be grouped in the non-traditional category of jobs.
Both the traditional and non-traditional occupations require specialized training for the women as well as for man to be successful in that job. But some Psychological characteristics are also necessary for any person to achieve excellence in the job. All the man and women may not be successful in the non-traditional jobs because the non-traditional jobs require some kind of masculine tendencies sex-role attitudes for female and some kind of feminine for male. Therefore, women and man with best-suited sex-role attitudes can be successful in non-traditional occupations. Besides, some special characteristics believed to be associated with each sex in their culture and society that play a dominant role for an individual to be successful in any job.

**Gender Difference in Jobs:**

Biologically, men and women belong to two different categories. But, socially, they may be more or less the same. Due to anatomical differences between men and women, the women are considered to be inferior and weaker in the society and by the men. Traditional and agrarian societies are very strong in pronouncements about the inferiority of women. These societies bring up their children according to their beliefs. As the Indian society turned modern, there appeared flexibility of the roles played by men and women. Although men and women are different, they exhibit both masculine and feminine traits. The Indian Mythology has brought out this concept so beautifully and in a convincing manner that the people cannot downgrade a particular sex. The concept is known as Ardhanarishwar (half women) depicting Lord Shiva as half masculine and half feminine, Himself and His consort Parvati. Symbolically it means that a human being has an exhibit the masculine and feminine traits. This also shows then men and women are equal. Despite this religious sanction of equality of the sexes in our rich culture, the society has somehow prevented the men and women from belonging to the same world considering men to be superior.
Occupational Differences between the Sexes: The Impact of Socialization.

Occupational differences between the sexes is a complex phenomenon which is the result of a variety of factors like early socialization, the educational system, the decisions and behavior of employees and employers in the workplace and also social forces at the macro level such as the legislation and the capitalistic dynamics, to mention just a few. Occupational differences between genders can be attributed as follows:

Differences in Cognitive Abilities:

One argument in Psychology is that the cognitive abilities of men and women are different, so they have different occupational attainment. While I accept that there are differences in abilities between individuals (otherwise there would be no Einstein) and that some of these differences may be sex-linked, the experiences of young people in this study do not support the view that different cognitive abilities are the major cause of occupational differences, in so far as the cognitive abilities are reflected in the performances in academic subjects. The four young people in this study followed roughly the same formal curriculum in school. They all studied in the science stream. The results of Sue and Man in the 1989 HKCEE were very similar. But their current occupational attainment and prospects are very different. The result of Eddy was the poorest of all (he passed only in Chinese, Mathematics and Religion and failed in all other five subjects) but his current occupational attainment and ambition are no less than the others.

Some studies in the United States (Stockard, 1985; Mickelson, 1989) suggest that gender differences in the job market could arise from the tendency of women and men choosing different fields of study in high
schools and the colleges. The accounts given by the young people in this study reveal that in present day Hong Kong, the fields of study in senior secondary schools do not really matter for the majority of pupils who enter the job market with Form 5 qualifications. The situation of those with higher qualifications is different. And this could be the focus of another study.

**Effects of Socialization:**

Socialization theories suggest that sex-typed behaviors of boys and girls are the result of different 'reinforcement contingencies' given by the socializing agencies such as Parents and teachers. In this study, I do not have the opportunity to observe the parent-child relationships or the teacher-student interactions of the young people. But from their own accounts of these relationships, I doubt that their parents and teachers have been acting like behavioral scientists to them. The relationships between parents and these young people are not as close as we have assumed. And as a teacher myself, I must also admit that during most of the time, my students are treated as a group rather than as individuals. The effects of these group-teachings are minimal on character formation, as the young people have documented in Chapter 6. Another major weakness of the socialization perspective is that the socialization is portrayed as a one-way process and that the messages are unitary. The young people in this study gave strong evidences that this is not the case. They have constantly ignored, rejected, negotiated or twisted the messages. They are certainly not passive recipients of socialization messages as depicted in the perspective. If the socialization perspective is to be useful, it must recognize the dynamic nature of the process.
Instability and Vagueness of Aspiration:

In many psychological studies of adolescent aspiration, it is assumed that most adolescents make their first tentative occupational choices during the time prior to entering a work organization. It is proposed that adolescents have developed vocational self-concepts which includes personality, interests, values, perceived capacities, perceived opportunities, and perceived costs before they actually start work (Bain and Fottler, 1980).

It was observed that young had virtually no vocational self-concepts or aspiration before they entered the job market. Their knowledge of the occupational world was scarce and their parents and school were not of much help to them in this circumstance. They rarely thought seriously about the future when they were in school. For most of the time, their main task was to entertain themselves in their day to day life or just to follow the rituals in school.

If this 'here-and-now' attitude is typical of other young people, then the common survey strategy in researching adolescents' aspiration would be invalid. If we give out questionnaires to students in their classrooms and ask them to check or fill in the occupations they are interested in or prefer to enter in a few years' time, we could always collect enough data to run a statistical analysis (see for example: Marjoribanks, 1985; Hammond and Dingley, 1989; McNulty and Borgen, 1988; Bain and Fottler, 1980). But the relevance of this 'occupational aspiration' is to be queried. We may be working on data that do not actually exist in the first place.

Indeed, focus on aspirations and choices in Psychology could be misleading, in understanding the phenomenon. The evidences from this study reveal that the occupational differences between the sexes do not come from their initial choices, but are embedded in the occupational
practice and experience the young men and women encounter after they have entered a workplace.

Structure and Process of Family Life

It was found that the family process which creates the culture of a family has significant influence on the outlook of the young people.

School Life and Preparation for Work

Direct relation between schooling experiences and the formation of occupational orientations of the young people was addressed. The formal school life is largely irrelevant for those students who do not have the intent or abilities for further education. There are some indirect influences however. The school experiences of Sue and Man illustrate that conforming students are not likely to have great advancement in the career, unless they have at the same time the chances to receive positive character and social skills training through participating in official activities.

Future Roles and Current Work: A Dialectical Relationship:

Expectations of future roles in family seem to have the strongest relation with their current orientation to work. Both young men and women in this study accept the traditional roles of men and Women in the family (though to a less extent in Fanny's case). A man is expected to be the chief breadwinner while a woman the bread-baker. Within this traditional frame of attitudes, a job for a young man is the beginning of a life-long career. For a young woman, it is more a short-term commitment which would give way to other more important roles after her marriage: a mother and a housewife. These thinking and expectations about future roles might have influence on the current work motivation of the young people. A man cannot support a family with the salary of a messenger or a junior clerk. A woman's job as
secretary or clerk is however compatible with her family responsibility. Doing overtime work for a man is the normal way of life and a necessity for career advancement on the condition that there is a woman to take care of the household chores. The woman could be a mother, a wife or a maid.

On the other hand, one's present experiences and opportunity on the job may also influence his or her expectations of the future role. If people encounter satisfying and promising job experiences, they would naturally tend to place more value on their future work role. When one's current experiences are not as satisfying or with dim prospect, he or she will be more likely to quit the job when there is an alternative. Therefore, if it is a common or informal practice in the workplace that women are consistently given less opportunities and jobs of lower value and significance, then they are likely to have a lower aspiration in their career. In this way, women's low aspiration in work becomes a self-fulfilling prophecy, and that in turn becomes a justification of allocating them to posts with low status and little chance of advancement.

The Structure and Agency Relationship:

Young people entering the job market are carrying with them subjective perceptions, beliefs and their personality traits. They are also entering into certain structural relationships that they have no escape. One of these structures is gender, which is the focus of this study. Gender structure is not a static entity but is constituted through the daily action of the actors. The gender structure also imposes constraints on the decisions and activities of the actors. Structuration theory asserts that structure and activity are deeply implicated in each other in the process of social reproduction. The present study gives concrete evidences to register the dynamics of the process. The debate concerning the extent to which young people exercise choice during
their entry into the job market should go beyond the assertion of the priority of structure over action or action over structure (Layder at al, 1991). A single sided view of the phenomenon can no longer capture and appreciate the complexity of the process of young people in their transition from school to work. In order to understand the complex process, more researches in the qualitative framework that attend to subtleties should be employed.

**Gender at Work :**

There seem to be three basic problems concerning gender in the workplace outlined in Jennifer Pierce’s Gender Trials: the qualification or labeling of certain personality traits as masculine and feminine; the placement of these labeled traits as prerequisites for certain jobs; and the valuing, or rewarding, of one set of traits, specifically “masculine” traits, over the other. These three problems are what, according to Pierce, cause the seemingly endless cycle of sex segregation and what keep women at the bottom of the workforce hierarchy. These problems, however, presuppose that there are no major differences between men and women. This is an assumption that not everyone would be willing to accept.

While it is certainly true that all men and all women, respectively, are not the same, I do believe that gender predisposes one to have certain traits. Whether that is the result of genetics or environment is irrelevant; the predisposition is there, at least for now, and we must consider it and deal with it regardless of where it came from. Additionally we must realize that predisposed does not mean necessary. So, while men and women may be predisposed to certain traits, it does not hold that they will have all, if any of them. This is where the variety in men and women appears. And it is the assumption that predisposition equates necessity that leads to sex-segregation. Those men and women who do not demonstrate the qualities their respective gender suggests
must both try to alter themselves to fit the expected mold. This is part of the emotional labor that Pierce describes. Some paralegals and secretaries simply are not suited to the “mothering” role, regardless of their gender, and the job therefore exacts emotional labor in its requirement of “mothering” as part of its duties. This brings up the question of why certain jobs seem to require one specific set of personality traits. Do paralegals and secretaries need to be mothers and baby-sitters? Pierce’s study shows that while this is certainly not in the official job description, it is accepted as a central aspect of these jobs. Similarly, while it is undoubtedly true that the Rambo mentality is expected in litigation lawyers, the actual necessity of this personality type for litigation is questionable. Pierce points out that originally law clerks were men preparing to become lawyers. This implies not only that mothering is not a necessary element of being a law clerk but that mobility can exist between clerk and attorney. The process of misinterpreting predisposition as necessity and the belief that only a certain personality type is suitable for a particular job not only perpetuate sex segregation but are, in turn, perpetuated by sex segregation. This is because of the specific nature of the personality types and their relationship with each other. For not only are these personality types different, their nature implies a relationship of dominance and subordination. Implied in the terms mothering and baby-sitting are traits such as nurturing, caring, and most importantly, tolerance of the emotions of others. And the term Rambo obviously suggests such things as aggression, aloofness, competitiveness and superiority. The result is the unequal relationship and the inability to move from one realm to the other that Pierce found in her study.

There are many ways to approach the problem of sex segregation. The best solution in my opinion would be the incorporation of both sets of “gender traits” in each job. The barrier to this, as stated in the previous paragraph, must be overcome. Laws that require the inclusion of women may not be successful because the result may simply be female
attorneys behaving in the same fashion as their male counterparts and therefore continuing to perpetuate the cycle. Female-headed companies, firms and business are one way to ensure that the female traits, and not simply females themselves, are included in the upper levels of the job hierarchy. Idealistically the success of female traits in traditionally Rambo-quality jobs would be a signal to larger firms and companies that they should not only hire women, or allow women to be promoted, but that they should encourage a variety of personality traits in performing a job.

Applying Positive Psychology (personal values, persistence, and confidence) to goal management regarding Career.

People manage goals by setting and systematically striving to achieve them. While management and organizational researchers have laid the groundwork for goal management, the emerging field of Positive Psychology appears to offer many additional findings and insights that will help managerial leaders are more effective as they define and pursue goals. Factors such as character strengths, optimism, and resilience can play significant roles in how well goals are managed. In the end, a managerial leader’s ability to make wise choices and to implement pathways that lead to attaining desired goals is critical to success. Drawing from the field of Positive Psychology, this article provides guidance to help you more effectively manage goals by focusing on such factors as personal values, persistence, and confidence.

Personal Values Commitment:

Our values are at the heart of what is important in life and work. Effective managerial leaders serve themselves and others best when
they are committed to a set of core values. This commitment takes three forms:

• First, leaders need to be clear about what values they hold.

• Second, they must effectively communicate their values clearly and meaningfully to key stakeholders.

• Third, managerial leaders need to ensure that their actions are in alignment with their espoused values. This connection between what one says and what one does can be described as one’s “Behavioral Integrity Quotient” or BIQ. Leaders need to have a high BIQ—act consistently with their espoused values—in order for others to trust them.

Value-Centered Goal Setting:

Having committed to a set of core values, a managerial leader has a meaningful context within which to make relevant decisions about the nature of the goals he or she sets. Value give purpose and meaning to one’s goals. Values serve as a strategic foundation for goal setting. Conversely, goals represent values applied to specific life and work circumstances.

While there are many useful resources to assist leaders in setting goals, as well as empirical studies demonstrating the importance of goal setting in organizational settings, these efforts largely ignore how to make the connection between core values and the goal setting and attainment processes. For example, Doug Smith, in his book *Make Success Measurable! A Mindbook–Workbook for Setting Goals and Taking Actions*, offers the SMART approach to specifying goals: goals should be Specific, Measurable, Aggressive, Relevant and Time-bound. On the empirical side, we read about important relationships between goal attainment, expectancy and effort, with little explicit connection to the role of core values in this important process.
To enhance goal commitment and to build confidence in the goal setting process, managerial leaders must personally commit to a set of core values.

**SELF-CONCEPT:**

Every individual exists in a constantly changing world of experience of which he is the center. It is his basic tendency and striving to know and understand himself as well as his environment. He reacts to his environment as he experiences and perceived it. Due to constant interactions with his environment, gradually the form of his ‘self’ is differentiated and developed. In this process, an integrated, organized and unique self-structure comes out. In this process, an integrated, organized and unique self-structure comes out. All his behavior is directed towards actualizing, preserving and enhancing this self-structure. That part of self-structure which the individual perceives as a set of specific and relatively stable self-characteristics formulates his self-concept.

Rogers, in his 1947 Presidential address to the American Psychology Association, noted that the ‘self” had come back into Psychology. The concept of self had fallen into disrepute in Psychology, possibly due to the dominance of Behaviorism, but was coming back as a legitimate research concern by the late 1940s. Rogers (1951) defined self-concept as “an organized configuration of perceptions of the self which are admissible of awareness. It is composed of such elements as the perceptions of one’s characteristics and abilities; the perception and concept of the self in relation to others and to the environment; the value qualities which are perceived as associated with experiences and objects; and goals and ideals which are perceived as having positive or negative valence.”
The extensive interest in self has a long history; theoretically the notion of the self can be traced back to the ancient Greeks. The formulation by Mead and Cooley (1934, 1902) provided a fruitful basis for empirical work; nevertheless the notion of the self-concept did not become a research concern until the 1940s.

Virtually all investigators agree that two distinct aspects of the self, first identified by philosopher James (1890) more than a century ago, emerge and become more refined with age. The first is the ‘I’ or the existential self. It includes the following realizations: That the self is separate from the surrounding world, can act on and gain a sense of control over its environment, has a private inner life not accessible to others, and maintains continuous existence over time. The second facet of the self is the ‘me’, a reflective observer that treats the self as an object of knowledge and evaluation by sizing up its diverse attributes. Self-understanding begins with the dawning of self-awareness in the second year of life (Lewis & Brooks, 1979) and gradually evolves into a rich, multifaceted view of the self’s characteristics and capacities over childhood and adolescence. ‘I’ and ‘me’ are intimately intertwined and influence each other.

The notion ‘self’ received utmost importance in Client – centered therapy, the pioneer of which was Carl R. Rogers (1951). According to him the best vantage point for understanding behavior is from the internal frame of reference of the individual himself. Self-concept is the central construct of Roger’s theory. It may be conceived of as an organized gestalt comprising:

a) The individual’s perception of himself and the values attached to them.

b) The individual’s perception of himself in relation to other persons and the values attached to them.

c) The individual’s perception of various aspects of the environment and the values attached to them.
According to Roger’s self-theory, self-concept is not self-awareness or consciousness. It is the conceptual gestalt concerning oneself which need not always be in awareness, but available to awareness. A person may not always be aware of his feelings or attitudes that may lie deep but on which he can fall back as and when he wants to use. Perceptions and values attached to the self modify from time to time. The individual’s behaviour and gratification of needs are normally consistent with his self-concept. When a strong need conflicts with a person’s self-concept, he might adopt devious measures to find gratification of his behaviour consistent with his self-concept. Maneuvering of perceptions to secure apparent consistency leads to maladjustment.

Among the most influential works in stimulating research on self-concept was that of Snygg and Coombs (1949). They presented a method of predicting individual behaviour in specific situations, which assumed that an individual’s personal frame of reference is a crucial factor in his or her behaviour.

Figure 1-1: Diagrammatic Representation Of The ‘Self-Structure’ By Snygg And Combs (1959)
In Particular, They Declared The ‘Phenomenal Field’ That Part Which The Individual Experiences As ‘Characteristic Of Himself.’ All Behaviour Is Directed Towards The Goal Of Preserving And Enhancing The Phenomenal-Self. It Includes The Self-Concept And Those Aspects Of Life Which Are Not A Part Of The ‘Real-Self’ But Are In Some Way Related To It: One’s Family, Career, Home, School, Clothing And The Like. The Environment That The Individual Perceives Or Notices Is Termed As The ‘Phenomenal Environment’.

The Self Arises In The Course Of Interaction In A Pre-Existing Symbolic Environment; It Is The Most Significant Product of early socialization. Mead (1934) says that “There is a social process out of which selves arise and within which further differentiation, evolution and organization take place. Discussion of the development of self must also include the views of Cooley (1902). According to Cooley, the self is any idea or system of ideas with which is associated the appropriate attitude we call self-feeling. The self is the result of the individual’s imaginative processes and emotions as he or she interacts with others; it is reflected or ‘looking-glass self’ composed of three principal elements; “The imagination of our appearance to the other person; the imagination of his judgment of that appearance; and some sort of self-feeling such as pride” In simplest terms, according to Mead (1934), to have a self is to have the capacity to respond to, and direct one’s own behaviour. One can behave towards oneself as one can towards any other social object. One can evaluate, blame, encourage and despair about oneself; one can alter one’s behaviour. And in the process of observing, responding to, and directing one’s behaviour, one’s structure of attitudes towards self is changing. It is important to keep in mind that behaviour towards the self does not occur in a vacuum; one is behaving towards oneself in the context of interaction with others.

The International Encyclopedia of the Social Sciences (1968), describes self as a “Development formulation in the psychological
makeup of the individual, consisting of interrelated attitudes that the individual has acquired in relation to his own body and its parts, to his capacities and to objects, which define and regulate his relatedness to them in ‘concrete situations and activities. The attitudes that compose the self-system are, therefore the individual’s cherished commitments, stands on particular issues, acceptances, rejections, reciprocal expectations (roles) in interpersonal and group relations, identification”.

As Gordon (1968) has put it, “The self is a complex process of continuing interpretive activity – simultaneously the person’s located stream of consciousness (both reflexive and non-reflexive including perceiving, thinking, planning and evaluation, choosing etc) and the resultant structure of self-conceptions”.

Self-concept is often described as a global entity; how people feel about themselves in general, but it has also been described as made up on multiple self-conceptions, with concepts developed in relation to different roles (Griffin, Chassin & Young, 1981; Burkitt, 1991; Rowan & Cooper, 1998). Thus self-concept may be generally and situationally specific. Strang (1957) has identified transitory or temporary self-concepts also, besides the overall basic self-concept. These ideas of self are influenced by the mood of the moment or by recent or continuing experience.

Self-esteem: The evaluative side of self-concept

Self-esteem represents how much a person likes, accepts and respects himself overall as a person; it includes the judgment we make about our worth and the feelings associated with those judgments. Knowing who you are and liking how you are represent two different things. Although adolescents become increasingly accurate in understanding who they are (their self-concept), this knowledge does guarantee that they like themselves (their self-esteem) any better. The cognitive sophistication – increased accuracy in understanding
themselves, allows them to differentiate various aspects of self-esteem, for eg an adolescent may have high self-esteem in terms of academic performance but lower self-esteem in terms of relationship with others (Feldman, 1977).

According to Rosenberg (1979), “a person with high self-esteem is fundamentally satisfied with the type of person he is, yet he may acknowledge his faults while hoping to overcome them”. High self-esteem implies a realistic evaluation of the self’s characteristics and competencies, coupled with attitude of self-acceptance and self-respect.

Self-esteem ranks among the most important aspects of children’s social cognitive development. Children’s evaluations of their own competencies affect their emotional experiences and future behaviour and similar situations as well as their long-term psychological adjustment. Self-esteem originates early in life, and its structure becomes increasingly elaborate over years (Stipek et al, 1992).

The Determinants of Adolescent Self-esteem:

Researchers have studied the multifaceted nature of self-esteem by applying methods like Factor Analysis to children’s ratings of themselves on many characteristics. Harter’s (1990) findings revealed that before age 7, children distinguish how well others like them (social acceptance) from how “good” they are at doing things (competence). By 7-8 years, children have formed at least three separate self-evaluations – academic, physical and social, that become more refined with age (Marsh, 1990). Further more, school age children combine their separate self-evaluations into a general appraisal of themselves – an overall sense of self worth. Consequently during middle childhood self-esteem takes on the hierarchical structure as shown in the figure. With the arrival of adolescence, several new dimensions of self-esteem are added – close friendship, job competence, romantic appeal etc. that reflect salient concerns of this period.
For James (1890), global self-esteem reflects the ratio of a person’s perceptions of competence or success in discrete domains relative to the importance of success in these domains. Harter (1986) included the scholastic competence, athletic competence, social acceptance, physical appearance and behavioural conduct domains and found that competence (low discrepancy) in the domains deemed
important is associated with high levels of self-esteem. There is number of evidence that discrepancy between actual and ideal self-concept clearly exert a powerful influence on self-esteem (Higgins, 1987; Simmons and Blyth; 1987; Tesser and Campbell, 1983).

Findings with adolescents also support the Cooley’s (1902) postulation that the origins of self-esteem lay in an individual’s perceptions of what significant-others thought of the self, which Mead (1934) termed as ‘perspective-taking skills’. Perspective taking improves greatly over middle childhood and adolescence. Consequently, older children are better at reading the messages they receive from others and incorporating these into their self-definitions. Adolescent who feels that he or she is receiving the positive regard of significant others (e.g. parents and peers) will express positive regard for the self in the form of self-esteem. With regard to the relative impact of different sources of social support on global self worth, Rosenberg (1979) has suggested a developmental shift, in that for young children, perceived parental attitudes towards the self are of almost exclusive significance, whereas among older children and adolescents, peer judgments gain increasing importance.

There is considerable consensus that physical appearance significantly contributes to self-esteem during adolescence (Harter, 1989; Simmons and Rosenberg, 1975). Although physical attractiveness clearly touted in our society (Elkind, 1984), it not only reflects societal emphasis on the importance of good looks, there may; be a more basic relationship between the outer self, reflected in the appearance, and the inner self, namely global feelings of self-esteem. Developmentally, physical capabilities represent the first sense of self to emerge moreover, from an early age the physical or outer self is a salient dimension that provokes evaluative reactions from others (Langlois, 1981), reactions that may well be incorporated into the emerging sense of inner self.
Changes in global self-esteem during adolescence:

Self-esteem once established does not remain stable throughout. In early childhood, it’s vary high then it drops over the first few years of elementary school as children start making social comparisons-that is judge their abilities, behavior, appearance, and other characteristics in relation to those of others (Stipek and McIver, 1989; Ruble et al, 1980). Once children enter school they receive frequent feedback about themselves in relation to their classmates. In addition they become cognitively better able to make sense of such information. As a result self-esteem adjusts to a more realistic level that matches the opinions of others as well as objective performance. Self-esteem undergoes change during adolescence; longitudinal studies reveal gradual, consistent improvements in self-esteem over grades 7-12 (McCarthy and Hoge, 1982); there are several reasons for such gains:

- There may be increasing realism about the ideal self, reducing the real ideal discrepancy.

- Increased autonomy and freedom of choice over the adolescence years may also play a role. If the individual has more opportunities to select valued performance domains in which he or she is competent, self-esteem will be increased.

- Relatively increased role taking ability may lead the adolescent to behave in more social acceptable ways that enhance the evaluation of the self by others.

The rise in the self-worth suggests that for most young people, becoming adolescent leads to feelings of pride and self-confidence. A study of self-esteem in 10 industrialized countries showed that the majority of teenagers had an optimistic outlook on life, a positive attitude towards school and work, faith in their ability to cope with life problems (Offer, 1988).
The picture of change in self-esteem during early adolescence is less sanguine. Simmons and Blyth (1987) suggested a developmental readiness hypothesis for this, that children can be thrust into environments before they are psychologically equipped to handle the new social and academic demands.

With regards to timing of puberty, early maturing girls fare the worst; they are more dissatisfied with their body image, which exerts and influence on their self-esteem. They do not fit the cultural stereotypes of female attractiveness and are not yet emotionally prepared to deal with social expectations (Peterson and Taylor, 1980).

Negative self-perceptions lead to more predictable behaviour than positive self-perceptions. Presumably, this happens because negative self views involve more tightly organized schemas than positive ones; as a result, someone with generally high self-esteem can interpret a success in a variety of ways, but someone with low self-esteem tends to over generalize the implications of a failure.

Credible feedback indicating that one has some of the characteristics of his or her ideal self is a positive experience, while feedback indicating the presence of undesired characteristics is negative. It also matters whether one’s “good” or “Bad” qualities are common or rare. The lowest level of self-esteem is found among those who perceive their liked characteristics to be quite common and their unlinked characteristics to be relatively rare.

OPERATIONAL DEFINITIONS:

The operational definition of the various independent and dependent variable, which were used in present study, is as follow:

**Self Concept:** It means the category of self-concept on overall self-concept & its dimensions, which will be assessed by self-concept questionnaire of R.K. Saraswat (1984).
**Work Value Scale:** It means the value that most people seek in their major life-role will be assessed by Work Value Scale by Super and Navil (1984)

**Gender:** In this study Gender refers specifically to the biological characteristics, which indicate membership in one of two categories: Male or Female.

**Vocational courses (traditional and non-traditional courses)**

Vocational Courses included in traditional category for females are nursing, beautician, fashion design and gynecology and for males and Army, police, chartered accountancy, management and engineering.

In non-traditional category, the courses are army, police, chartered accountancy, management and engineering for females and nursing, beautician, fashion design and gynecology for males.