

RELATIONSHIP BETWEEN MEANING OF WORKING AND INDIVIDUAL'S
VALUE SYSTEMS AND RELATIVE IMPORTANCE OF VALUES, PWE AND
RELIGIOUS DIMENSIONS OF WORK

BY
SHAILA NESSAR

A Thesis

Submitted to the Faculty of Graduate Studies
in Partial Fulfillment of the Requirements
for the Degree of

MASTER OF ARTS

Department of Psychology
University of Manitoba
Winnipeg, Manitoba

June 22, 1990



National Library
of Canada

Bibliothèque nationale
du Canada

Canadian Theses Service Service des thèses canadiennes

Ottawa, Canada
K1A 0N4

The author has granted an irrevocable non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of his/her thesis by any means and in any form or format, making this thesis available to interested persons.

The author retains ownership of the copyright in his/her thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without his/her permission.

L'auteur a accordé une licence irrévocable et non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de sa thèse de quelque manière et sous quelque forme que ce soit pour mettre des exemplaires de cette thèse à la disposition des personnes intéressées.

L'auteur conserve la propriété du droit d'auteur qui protège sa thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

ISBN 0-315-71894-3

Canada

RELATIONSHIP BETWEEN MEANING OF WORKING AND INDIVIDUAL'S
VALUE SYSTEMS AND RELATIVE IMPORTANCE OF VALUES, PWE AND
RELIGIOUS DIMENSIONS OF WORK

BY

SHAILA NESSAR

A thesis submitted to the Faculty of Graduate Studies of
the University of Manitoba in partial fulfillment of the requirements
of the degree of

MASTER OF ARTS

© 1990

Permission has been granted to the LIBRARY OF THE UNIVERSITY OF MANITOBA to lend or sell copies of this thesis, to the NATIONAL LIBRARY OF CANADA to microfilm this thesis and to lend or sell copies of the film, and UNIVERSITY MICROFILMS to publish an abstract of this thesis.

The author reserves other publication rights, and neither the thesis nor extensive extracts from it may be printed or otherwise reproduced without the author's written permission.

Acknowledgements

I would like to express my sincere gratitude to Dr. David Lawless for the endless effort in editing, his insight, his support and for his wise technical advice and the broadening of my knowledge about the religious dimensions of work. I would also like to thank the other members of my committee, Dr. T. Hogan and Dr. R. Vogt for their useful comments and suggestions. Greatly appreciated technical advice and criticisms was provided by Neharika Vohra. Also I wish to express my appreciation to Dr. Cam Huynh and Dr. Hatem Howlader (Chairperson, Statistic & Mathematics, University of Winnipeg) for their assistance with the statistical analysis. I would also like to extend my sincere appreciation to Ansari Khan for helping me with the SAS programming.

A special thanks is extended to my husband Nessar and my daughter Linsa for their unlimited understanding, cooperation and encouragement for accomplishing the research.

Abstract

This investigation examined the moderating effects of individual's values on the meaning of working. It also examined the change of Protestant Work Ethic (PWE) and religious dimensions of work from earlier measurements in the 1960's and 1970's. The strength of PWE, religious dimensions of work and relative importance of values within the total group and according to a set of demographic variables were also investigated. In a pilot study a questionnaire including 164 statements was administered to a group of 175 students. Following three criteria sixty statements which represented twenty values were chosen for the study. The sample consisted of 101 strongly religious and 57 not strongly religious respondents from the Winnipeg Area Study (1989) which sampled 752 Winnipeg households in a major survey on work attitudes and religious attitudes and behavior. Rokeach Value Survey (1973 with revision in 1982) and 60 work related statements were administered through mailed questionnaire. A 2x2 contingency table of values against statements of meaning of working for the total group revealed significant results for six of ten terminal values, and four of ten instrumental values. 'A world at peace', 'equality', 'salvation' (for religious group only), 'self respect' 'ambitious' (for religious group only) and 'helpful' were positively related and 'pleasure', 'salvation', (except religious group), 'social recognition', 'ambitious' (except religious group), 'imaginative' and 'obedient' were negatively related to the meaning of working. The study provides strong

evidence for the existence of religious dimensions of work and recent changes in some PWE beliefs. The religious, and the older age groups showed strong adherence to PWE and religious dimensions of work. Values showed little change among the total group as compared to values possessed twenty years ago. Also there were significant differences between terminal and instrumental values according to religiosity, sex, age, and education. The religious group devalued competence values and valued moral values. It was concluded that religious values are important in forming one's value system and for attitudes toward work. Future study in industrial sectors is recommended to explore the religious values of the employee and determine motivation and reward systems accordingly. Delegation of authority and worker-worker relations could also be adjusted in terms of employee religious values. Such significant relationship between the meaning of working and the individual value system has great implications for the management of the organization (Lawless, 1989).

Contents

| | |
|---|----|
| Acknowledgements | 2 |
| Abstract | 3 |
| List of Tables | 9 |
| Definition of Work | 12 |
| Work, Leisure, Employment and Occupation | 17 |
| Work and Values | 20 |
| Protestant Work Ethic (PWE) | 21 |
| Literature Review of PWE | 23 |
| Analysis of Weber's Thesis | 27 |
| Definition of Value | 29 |
| Types of Value | 30 |
| Research on Values | 31 |
| Research in Canada on Attitudes Toward Work | 35 |
| The Present Study | 36 |
| Rationale of the Study | 38 |
| Hypotheses | 38 |
| Method | 40 |
| Subjects | 40 |
| Measures | 41 |

| | |
|---|----|
| Description of Part I | 42 |
| Description of Part II | 43 |
| Procedure | 44 |
| Results | 45 |
| Value Survey Questionnaire | 45 |
| Statements of Meaning of Working | 45 |
| Hypothesis 1 | 47 |
| General Chi - Square Results | 51 |
| Chi - Square Results According to Sex | 55 |
| Chi - Square Results According to Age | 58 |
| Chi - Square Results According to Education | 61 |
| Chi - Square Results According to Religiosity | 62 |
| Hypothesis 2 | 65 |
| Hypothesis 3 | 69 |
| Hypothesis 4 | 69 |
| PWE and Religiosity | 70 |
| PWE and Sex | 74 |
| PWE and Age | 77 |
| PWE and Education | 81 |
| Hypothesis 5 | 84 |
| Hypothesis 6 | 85 |
| Hypothesis 7 | 88 |

| | |
|--|----------|
| Value Differences According to Sex |88 |
| Value Differences According to Age |92 |
| Value Differences According to Education |92 |
| Hypothesis 8 |95 |
| Discussion |95 |
| Hypothesis 1 |98 |
| Hypothesis 2 |113 |
| Hypothesis 3 |115 |
| Hypothesis 4 |116 |
| PWE and Religiosity |116 |
| PWE and Age |117 |
| PWE and Sex |118 |
| PWE and Education |118 |
| Hypothesis 5 |119 |
| Hypothesis 6 |122 |
| Hypothesis 7 |124 |
| Value Differences According to Sex |125 |
| Value Differences According to Age |126 |
| Value Differences According to Education |128 |
| Hypothesis 8 |130 |
| Conclusion |133 |
| Implications |134 |

| | | |
|---|-------|-----|
| References | | 136 |
| Appendices | | 147 |
| A. Protestant Work Ethic Scale | | 147 |
| B. Statements Representing Values Under Investigation | | 150 |
| C. Description of Scales | | 152 |
| D. Statements Reflecting PWE and Non PWE | | 153 |
| E. Questionnaire | | 155 |

List of Tables

| | | |
|-----|--|----|
| 1. | Summary Description of Various Theoretical Approaches of Work by Different Theorists | 18 |
| 2. | Correlations Between Statements Representing Different Values | 48 |
| 3. | Summary of Significant Relationships Between Statements of Meaning of Working and Different Terminal & Instrumental Values for the Total Group and Groups Varying in Age, Sex, Education and Religiosity | 50 |
| 4. | Significant Chi-Square Results Between Terminal Values and Attitudes towards Statements of Meaning of Working for the Total Group and Groups Varying in Sex, Age, Education and Religiosity | 53 |
| 5. | Significant Chi Square Results Between Instrumental Values and Attitudes toward Statements of Meaning of Working for the Total Group and Groups Varying in Sex, Age, Education and Religiosity | 56 |
| 6. | Percentage of Responses Agreed and Disagreed with PWE and Non PWE Statements by the Total Group | 66 |
| 7. | Some PWE Statements Agreed and Disagreed with by the Total Group | 67 |
| 8. | Mean Score and Standard Deviations for Statements of Meaning of Working..... | 68 |
| 9. | Percentage of Responses Agreed and Disagreed with PWE Statements for Groups Varying in Religiosity | 71 |
| 10. | Percentage of Responses Agreed and Disagreed with PWE Statement for Groups Varying in Religiosity | 72 |

| | | |
|-----|--|----|
| 11. | Percentage of Responses Agreed and Disagreed with Non PWE Statements for Groups Varying in Religiosity | 73 |
| 12. | Percentage of Responses Agreed and Disagreed with PWE Statements for Groups Varying in Sex | 75 |
| 13. | Percentage of Responses Agreed and Disagreed with Non PWE Statements for Groups Varying in Sex | 76 |
| 14. | Percentage of Responses Agreed and Disagreed with PWE Statements for Groups Varying in Age | 79 |
| 15. | Percentage of Responses Agreed and Disagreed with Non PWE Statements for Groups Varying in Age | 80 |
| 16. | Percentage of Responses Agreed and Disagreed with PWE Statements for Group Varying in Education | 82 |
| 17. | Percentage of Responses Agreed and Disagreed with Non PWE Statements for Group Varying in Education | 83 |
| 18. | Median Scores and Composite Rank Orders of Terminal and Instrumental Values for Group Varying in Religiosity | 86 |
| 19. | Summary Differences for Moral, Competence and Terminal Values for Groups Varying in Religiosity | 87 |
| 20. | Summary Differences for Terminal Values for Groups Varying in Sex, Age and Education | 89 |
| 21. | Summary Differences for Instrumental Values for Groups Varying in Sex, Age and Education | 90 |

| | | |
|-----|--|----|
| 22. | Median Scores and Composite Rank Orders of Terminal and Instrumental Values for Group Varying in Sex | 91 |
| 23. | Median Scores and Composite Rank Orders of Terminal and Instrumental Values for Group Varying in Age | 93 |
| 24. | Median Scores and Composite Rank Orders of Terminal and Instrumental Values for Group Varying in Education | 94 |
| 25. | Median Scores and Composite Rank Orders of Terminal and Instrumental Values for WAS sample (1990) and Rokeach sample (1973) | 96 |

**Relationship Between Meaning of Working on Individual's Value
System And Relative Importance of Values, PWE and Religious
Dimensions of Work**

In an individual's life working constitutes an essential and principal role. It is interesting the way in which this activity, termed "work" is defined by those who engage in working. Work is often a part of many things we do not consider in our casual, contemporary, everyday conceptualizations of work. For a long period of time social scientists from various disciplines have been interested in defining the concept of "work", as working has different meaning and function for different people. Some people consider work primarily as an instrument through which their basic maintenance and survival is supported, while others consider work as a mechanism which serves the fulfilment of their self expression and other social needs (Kaplan and Tausky, 1974). The definition of work is further complicated by the fact that it may take on different meanings at different times, in different places, societies and cultures (Tilgher, 1962).

Definition of Work

Parker and Smith (1976), in distinguishing between work and employment, identified work in relation to earning a living. In a narrow sense they also considered employment as work or as an activity which produces income. Biologically and physiologically work is defined as purposeful and sustained

action. In its broadest sense Parker and Smith (1976) considered work as an activity which is opposite to rest.

Three decades ago Weiss and Kahn (1960) defined work as an activity which requires physical and mental exertion. They report that work is not a clearly delimited entity. For some, pay is essential. Others will include as work unpaid , but rigorous, service for a voluntary organisation. Warr (1981) regards employment as providing outlets for physical and mental energy. Work has also been defined in the context of a larger task or activity. According to Salz (1955) work is an activity related to the execution of a task or project and the spirit and behaviour in which this goal-directed activity is carried out.

Work is seen as something which contributes to society. Many writers hold this approach among whom Donald and Havighurst (1959) found serving or benefiting society as one of the functions of work which is stressed mostly by people of upper middle class. Friedman and Havighurst (1954) and Steers and Porter (1975) also see work as a source of identity and peer/group relations. Morse and Weiss (1955) hold a similar approach but include a sense of belongingness in their classic study on the function and meaning of work. Work is something which adds to other things. Thus the authors of "Work in America" provide the following definition of work: "An activity that produces something of value for other people" (Special Task Force, 1973).

A broader definition of work is provided by Fox, Frank and Hesse-Biber (1984), who define work as "any activity, or expenditure of energy, that produces

services and products of value to other people" (p. 21). Strauss (1985) has pointed out, that work involves a complex array of activities conducted over time which is a constant interaction with others. Miller (1981) also considers work as a socially contracted phenomenon as well as an objective activity. Based on all these considerations, Hall (1986) has stated that "work is the effort or activity of an individual performed for the purpose of providing goods or services of value to others; it is also considered to be work by the individual so involved" (p.13).

Shimmin (1966) has claimed that one of the distinguishing features of work is that it is not enjoyable. Also the most popular definition found by Weiss and Kahn (1960) was that work was activity which was "performed because it is necessary rather than because it is enjoyed" (p.143). Work has been defined by others as a duty that needs to be done. Hearnshaw (1954), Weiss and Kahn (1960), and Friedman (1961) in their attempts to define work take into notice the elements of obligation and restraint.

Firth (1948) on the other hand does not agree that work is something which people dislike doing and points out that there must be some degree of arbitrariness in any definition of work. He suggests that in an occupational sense work refers to an "income-producing activity". There are also other definitions in which work is viewed as an economic activity or a means of survival. According to Friedman and Havighurst (1954) maintenance of a minimal sustenance level of existence is one of the functions of work. To Dubin (1958) work means continuous employment in the production of goals and services for remuneration.

Anderson (1961) defines work as an "activity in which one is engaged to earn a living, whether it be physical or mental activity" (p.3). Braude (1975) declares that what people do to survive constitutes work. He defines work as "work is simply the way in which a person earns a living" (p.12). The first and most dominant thought about work's meaning in 'Work in America' (Special Task Force, 1973) is its economic purpose(s). Miller (1981) defines "work as the various ways in which human beings attain their livelihoods". (p.382).

Morse and Weiss (1955) in their study of the meaning of work among a national sample of employed men indicate that for most men having a job serves other functions than earning a living. In fact, their subjects reported that they would still want to work in spite of having enough money to support themselves. This finding is consistent with observations on the effect of retirement and the effect of unemployment on men. As Morse and Weiss (1955) point out that "if men work only for money, there is no way of explaining the degree of dislocation and deprivation which retirement, even on an adequate salary, appears to bring to the formerly employed" (p. 191). Retirement has been found to bring with it a sense of loss at no longer having a job to do among men whose former occupations ranged from steelworking to medicine (Friedman and Havighurst, 1954). Among the unemployed the absence of work is found to be in itself a source of demoralization (Bakke and Wright, 1940).

According to Hall (1986) "most work involves a constant dynamic of negotiation and renegotiation among people and work organizations" (p. 31).

Rothman (1979) recognizes that it is within the individual's and group's complex social, political and economic networks that modern occupations are tied. These units interact with each other and therefore the outcome of these units emerges as occupational role. Steward and Cantar (1974), have examined autonomy in work in terms of its social and cultural, organizational, occupational and client contents and have conceptualized work in terms of varying levels of autonomy.

Best (1973) considers work as a peculiar human curse and a responsibility that will continue to be with us. He defined work as a "purposeful 'human' activity directed towards the satisfaction of 'human' needs and desires" (p.21). He claims that work will always remain as a component of human existence. But that does not mean that the nature and meaning of work will never change. He thinks that along with the importance of work upon human lives, there will be dynamics of change. Tomorrow's work will be different and the changes will determine as well as alter routines and goals of our lives (Best, 1973).

Mills (1951) considers that work may be a mere source of livelihood, or at the most, a significant part of one's inner life; it may be experienced as an expiation, or as an exuberant expression of self, as bounden duty, or as the development of man's universal nature. Neither love nor hatred of work is inherent in man, or inherent in any given line of work, for work has no intrinsic meaning.

Table 1 Summarizes a Description of Various Theoretical Approaches of Work by Different Theorists.

See Page 18 for Table 1

Work, Leisure, Employment and Occupation

It is necessary to distinguish between work and leisure. As with work, it is difficult to define leisure, because of the various uses made of the term. To some leisure means recreation. According to Dumazedier (1967) leisure has three functions; relaxation, diversion and personality development. To him, "leisure is activity - apart from the obligations of work, family and society - to which the individual turns at will for relaxation, diversion, or for broadening his knowledge and his spontaneous social participation, the free exercise of his creative capacity" (p.16). Activities not immediately work-related are commonly called leisure or free time.

Lundburg (1934) saw leisure as "the time we are free from the more obvious and formal duties which a paid job or other obligatory occupation imposes upon us" (p. 2). In an industrial society whose central values were oriented to work it was to be expected that leisure would be a challenge to the actual scheme of things and its moral values. To the Protestant movement leisure was idleness, time not used to benefit the individual or the community (Anderson, 1974).

Table 1

Summary Description of Various Theoretical Approaches of Work by Different Theorists.

| Various Theoretical Perspective of Work | Theorists |
|--|--|
| Work is an obligation, duty or responsibility which needs to be performed but which people do not enjoy doing, and do not consider as a major source of satisfaction. | Weiss & Kahn (1960); Friedman (1961); Shimmin (1966) Best (1973); Hearnshaw (1954); Yankelovich (1979). |
| Work is a source of identity and is a constant social interaction and peer/group relationship which produces services and products of value to other people and benefits society by contributing to national well being. | Friedman & Havighurst (1954); Morse & Weiss (1955); Donald & Havighurst (1959); Steers & Porter (1975); Miller (1981); Strauss (1985); Steward & Canter (1974); Rothman (1979); STF (1973); Fox & Hesse-Biber (1984); Hall (1986); Rose (1985). |
| Work is an economic activity as a means of survival and livelihood which forms a significant part of one's inner life by the satisfaction of human needs. | Anderson (1961); STF (1973); Braude (1975) Miller (1981); Parker & Smith (1976); Mills (1951); Best (1973); Kaplan & Tausky (1974). |
| Work is a physical and mental goal directed activity which gives moral strength and sense of belongingness by fully carrying out a task and maintaining a relationship within it. | Weiss & Kahn (1960); Morse & Weiss (1955); Warr (1981); Friedman & Havighurst (1954); Bakke & Wright (1940); Salz (1955); Miller (1981). |

Definitions of work do not necessarily tell us all about work, and apparently people in the past were never much concerned about making such definitions. We have to think about work more than formerly because of the growing importance of leisure and the readiest way to have a clear idea of leisure is to describe it in relation to work. Work is mostly seen as an economic activity for a purpose, while leisure activity is usually an end in itself. When we try to answer questions about work, we abstract it into an idea. Then we discover that, whatever definitions have been given through the ages, it is considered something relevant to that particular period and is not the same today that it used to be. It is also noticeable from the different definitions of work stated above that whatever definitions are given it leads us in different directions. It is true that implications of work are diverse and its nature so diffuse that it is essential to view work from different perspectives.

In general "work" may be defined as an activity in which one exerts his or her strength or faculties to do or perform something. It is a sustained physical or mental effort to overcome obstacles and achieve an objective or result. It constitutes the labor, task or duty that is one's accustomed means of livelihood. Work may apply to any purposeful activity whether remunerative or not. "Employment" implies work for which one has been engaged and is being paid by an employer. "Occupation" implies work in which one engages regularly especially as a result of training. "Working" is the manner of functioning or operating. It is

assumed or adopted to permit or facilitate further work or activity. Being engaged in work means working. Leisure on the other hand may be defined as freedom provided by the cessation of activities or time free from work or duties.

Work and values

Yankelovich (1979), while discussing work, values, and the New Breed in "Work in America" has noted that the values of the New Breed are expressed in the world of work which are obvious in some ways and quite subtle in others. Among the New Breed work related values have three most striking manifestations. These include: the increasing importance of leisure, the symbolic significance of the paid job and the insistence that jobs become less depersonalized (i.e., to make jobs less impersonal). For the New Breed leisure, as compared to family and work, is more important. Yankelovich (1979) notes "when work and leisure are compared as a source of satisfaction, 21 percent state that work means more to them than leisure but the majority (60 percent) say that while they enjoy their work, it is not their major source of satisfaction" (p. 13). It is a fact that the great changes that are occurring in value systems have greater consequences for the workplace than any other aspects of American life. The policy makers are still not sure about the forces which are working behind reshaping the American values system. To avoid political conflict in the future it is necessary to have a clear idea of the revolution in values in America.

Protestant work ethic

According to Rose (1985) the most pertinent character of work as a social value is for national well-being which may be of two characteristics, i.e., moral and material. According to social scientists it appears that in English speaking countries work values are mostly debated around a concept known as the "Protestant Work Ethic" (PWE) which is also termed the "Work Ethic". For the past several decades much research and theory have centred around the PWE. Since the introduction of the PWE thesis by the German economic sociologist Max Weber (1930) in 1904 - 1905, that the beliefs and norms of Protestantism led to rational asceticism and the spirit of capitalism. Much controversy has been engendered, some supporting Weber and others criticising him. The Protestant ethic contains the idea of work being virtuous, the sacredness of private property, the evil of laziness and idleness, and emphasis on thrift, acquisition, and justification for personal wealth. Hard work and dedication are an expression of virtue and are an obligation (Weber 1930).

Lawless (1989) has stated that Weber's description of the PWE includes a number of core elements. First, he stated that all work should be completed with diligence for the glory of God which is the idea of a calling or vocation. Thus high standards of workmanship or stewardship and honesty in work related activities make work a virtue. Second, the doctrine of predestination is one which requires some sign of God's grace and occupational success is just such a sign. The elect of the society were those who were faithful and would work hard to

achieve success. Third, denial of vice and luxury and constructive utilization of one's time is required for asceticism. Such asceticism contributes to the accumulation of capital and leads to reinvestment and further riches as it is not being wasted on worldly goods and habits. It is a duty for all to invest time and resources which is an obligation the individual should feel toward his work and calling. Finally, each person should maintain rigorous rational control over his or her behaviors and all aspects of personal life, which would involve reasoned judgement toward work and business - this is part of the Calvinistic doctrine of sanctification.

Lawless (1989) states that people who held these religious values would eventually accumulate more wealth and become successful in business and industry. Thus in the northwestern European and northeastern American states it is found from history that such religious values were widely held, and that industrial revolution produced a much higher level of development in these countries than in southern Europe where Protestantism did not have a direct influence on the population. Superficially, the idea of PWE is a catchy one although it glosses over many exceptions and leaves many historical factors unaccounted. Thus Weber's thesis had some complexity of which he was well aware and according to Marshall (1982) he was 'outraged' at the charge that he had simplistically proposed that the Protestant ethic caused the development of western capitalism. Though Weber's thesis concerning the PWE and the rise of capitalism has been criticized, the specification of the behaviour patterns, goals and values of those

adhering to this ethic have gone unchallenged. Whereas psychologists have not been interested in the nature of the historical, political and sociological arguments concerning the PWE, they have developed a great deal of research into measurements and correlates of PWE.

Literature review of PWE

Goldstein and Eichorn (1961) were the first two sociologists who worked on a self-report measure for PWE beliefs. Their research findings indicate that PWE beliefs were found to be related to individualism and asceticism but no longer necessarily productive of systematic, rational, economic behaviour. A PWE scale developed by Hammond and Williams (1976) had little evidence of validity or reliability.

Lenski (1961) found that Protestants and Jews were more likely to be committed to the spirit of capitalism and the ideals of the protestant ethic than were Negro Protestants and Catholics. A similar conclusion is supported by the findings of Turner and Lawrence (1965).

The Blood (1969) scale includes four items intended to be in agreement with Protestant ethic ideals (pro-Protestant ethic) and four not agreeing with those ideals (non-Protestant ethic). The implication of Blood's findings is that the more one agrees with the ideals of the Protestant ethic, the more one will be satisfied with one's work and life in general. Aldag and Brief (1975) using Blood's scale (1969) reported significant relationships between work value indices and employee

perceptions of task characteristics as well as of leader behaviour.

Wanous' (1974) scale includes statements regarding job satisfaction. He designed a correlational study to compare three different methods of measuring individual differences relevant for future job redesign experiments. The results indicate that the use of higher order need strength is the best of these three individual differences, followed by the Protestant Work Ethic which showed moderate effectiveness as a moderator variable, and last by the urban rural difference which was generally ineffective is the analysis performed in the study. Kidron (1978) found, as predicted, a positive relationship between the PWE and moral and calculative commitment to the work organization. Strong endorsers of the PWE also showed positive correlations between job scale and job satisfaction and job characteristics of autonomy, task feedback and friendship (Armerakis, Field, Bederan and Ledbetter, 1977). A positive relationship between job scale and job satisfaction was also found by Stone (1975, 1976) but neither PWE, nor any of its subscales, appeared to moderate the job scale satisfaction relationship. Ganster (1980) also found no direct relationship between PWE beliefs and job satisfaction.

Mirels and Garrett (1971) developed a 19 point scale which was initially used as a determinant of the PWE as a personality variable, and also was used to characterize the psychological meaning of the PWE in terms of its relationship with other personality variables and occupational interests. Merrens and Garrett (1975) administered the Protestant ethic scale developed by Mirels and Garrett

(1971) to introductory psychology students and formed subgroups on the basis of those scales. The high Protestant ethic group was found to spend more time on a subsequent task and to produce greater output. Ganster (1981), however, failed to replicate this result and concluded that Merrens and Garrett's task was not representative of real jobs. Lied and Pritchard (1976) incorporating the Mirels and Garrett (1971) scale showed that the Protestant ethic was related to effort, self-ratings of effort and, more importantly, to components of expectancy value model. By administering the Mirels and Garrett (1971) scale Vandeweils and Philbrick (1986) found no significant correlations for demographic variables such as age, sex, class, and scores on the Protestant ethic scale. More recently Ray (1982) has developed an 18-item eclectic Protestant ethic scale which was constructed "to give some alternative to the rather pugnacious tone of the Mirels and Garrett items and because the scale has virtually no control against acquiescent response set" (p.191).

A series of scales measuring attitudes toward work was developed by Wollack et al., (1971). The survey of Work Values (SWV) was based on the intrinsic and extrinsic dimensions of PWE, specifically those aspects that deal with the meaning that an individual attaches to his role at work. The Wollack et al. (1971) scale demonstrated six work values; namely, intrinsic values, organizational man ethic, upward striving, social status of job, conventional ethic, and attitude toward earnings which are discriminately different from one another. A few scales have been constructed for the purpose of measuring work values (Stefflre, 1959;

Super, 1957) and occupational values (Kilpatrick, Cummings and Jennings, 1964; Rosenberg, 1957).

The Buchholz (1976) questionnaire includes an inventory of belief statements to measure five work related belief systems namely, humanistic, marxist-related, organizational, leisure and work ethic. The results showed that top management is not in favour of participative management structures and young people are more work ethic oriented than older age groups. Further, females and blacks show strong feelings of being exploited and that education is related to a weakened commitment to traditional beliefs and to the organization. The scale has been used by Dickson and Buchholz (1977, 1979) and Buchholz (1978). Appendix A outlines various PWE scales as defined by different researchers and shows four main items of each scale.

Scientists claim that the PWE concept is either being discarded or revived. According to MOW International Research Team (Meaning of Working, 1987) in modern society the meaning of working and the meaning of life are related to each other. This research team has reviewed the contemporary interest in normative views about working and suggests that changes which have recently taken place and which are anticipated to take place regarding the meaning of working are the result of such things as technological change, organizational restructuring, an increasing number of women in the labour force, and shifts in employment toward Third World countries. The MOW International Research Team further suggests that the traditional protestant work ethic in which work is

regarded as a duty or moral obligation "is being replaced through the development of standards about working which are more heavily based (than in the past) on values such as leisure, family life, educational pursuits, and the dominance of work right over work duties" (p.99). As reported by Lawless (1988) "the international study did find, however, a strong sense of obligation to work in the United States, Israel, and Yugoslavia. They also found a relationship in Israel, Belgium, and West Germany between the importance placed on religion and whether work is regarded positively or negatively" (p.1).

Analysis of Weber's Thesis

Tawney (1930) mentioned that Weber's conclusions can be interpreted in more than one way. Marshall (1982) while reviewing his critics and Weber's own counter-criticisms illustrates the complexity of the Weberian thesis and how frequently he has been misunderstood and quoted out of context. Marshall (1982) concludes "...American sociologists conducting research along these lines have, with honorable exceptions, been guilty of a total lack of awareness of historical process where Weber's thesis has been concerned (p.15)". Rose (1985), while discussing values in the work domain has noted the following:

... The Weber thesis has always been controversial, both for its interpretative reasoning and for the factual account of Protestant theology and early capitalist business that it supplies. To complicate matters, Weber's supporters and his antagonists have often mistaken his arguments

and, like him, deployed historical evidence embodying serious weakness. People who know little about his debate are often too confident in their use of the term, those who are embroiled in it are sometimes confusing when they try to explain it. To set foot in this territory is to ask for trouble (p.29).

Rose (1985) states regardless of the faith in the PWE, it is a social fact that such a belief is in crisis. In spite of this augury, Lawless (1989) believes that the most important underlying assumption of Weber's thesis has been missed in the debate which seemed to have great implications for organizational management. "The assumption is that religious values associated with work which are acquired in youth and carried into adulthood, influence what work means to us". (Lawless, 1989, p.2).

According to Lawless (1989), much of the empirical research on the PWE is faulty. Even the major research project such as the MOW International Research Team (1987) did not consider religious beliefs seriously. Bouma (1973) for example, points out that researchers failed to make distinctions among Protestant sects that Weber had used. Furnham (1984) concludes that most popular PWE scales (Blood, 1969; Wollack et al., 1971; Mirels and Garrett, 1971; Buchholz, 1978), do not reflect the PWE in the Weberian sense. In almost all the scales commonly used, one is scarcely able to detect a theological dimension.

Bibby (1987) has suggested that religion which plays an important part in our thinking is a very important variable which needs to be explored. Lawless

(1988) mentioned that for a long period of time in the history of civilization working had a religious or theological dimension which had serious implications for the organization of work. Thus, while studying the meaning of working, it is necessary that such religious dimensions of work should be examined and not ignored.

Definition of value

Rokeach (1973) argues that "the concept of values, more than any other, is the core concept across all the social sciences. It is the main dependent variable in the study of culture, society, and personality, and the main independent variable in the study of social attitudes and behaviour" (Preface). While attitudes and beliefs may be focused upon specific objects and situations, Rokeach holds that values have more to do with modes of conduct and end-states of existence, transcending specific objects and situations (1968, p.16). A value is an enduring belief that a "specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence" (1968, p.169). Values are organized by the individual into a value system. This value system represents a learned organization of rules for making choices, resolving conflicts, developing and maintaining attitudes towards significant objects or significant others, for judging one's own behaviour and the behaviour of others. A value "is a standard or yardstick to guide actions, attitudes, comparisons, evaluations and justification of self and others" (Rokeach, 1968. p.160).

Types of value

This definition recognizes the existence of two types of values - those having to do with modes of conduct (instrumental values) and those having to do with end states of existence (terminal values). An instrumental value is defined by Rokeach (1973) as a belief that "such and such a mode of conduct (for example, honesty and courage) is personally and socially preferable in all situations with respect to all objects" (p.160). A terminal value is a belief that "....such and such an end-state of existence (for example, salvation and a world at peace) is personally and socially worth striving for" (p.160) Rokeach (1973) has distinguished the instrumental values under two groups, namely, moral and competence : moral values refer mainly to modes of behaviour that have an interpersonal focus, which when violated, raise pangs of conscience as feelings of guilt for wrongdoing. Other instrumental values known as competence or self-actualization values have a personal rather than interpersonal focus and do not seem to be especially concerned with morality. Their violation leads to feelings of shame about personal inadequacy rather than to feelings of guilt about wrongdoing. Among instrumental values "courageous" and "loyal" are considered as Indeterminate values. Some philosophers (Lovejoy, 1950; Hilliard, 1950), anthropologists (Kluckhohn and Stradtbeck, 1961) and psychologists (English and English, 1958) have recognized this distinction between means-and-ends-values. Others (French and Kahn, 1962; Kohlberg, 1963; Piaget, 1965; and Scott, 1965) have mostly concerned themselves with certain values representing idealized

modes of conduct, while some others (Allport, Vernon and Lindzey, 1960; Maslow, 1959) have concerned themselves for the most part with certain values representing end-states.

As described by Sikula (1973, 2:1), values describe what individuals consider to be important. They present wide preferences, and the likes and dislikes for particular things, conditions or situations. A person's values describe the things that matter the most to him - things for which a person will make sacrifices in order to obtain. Values consist of opinions about what is right, fair, just or desirable.

If it is assumed that values are important determinants of individual, group, and organizational behaviour, questions that immediately come to mind are "why" and "how" values actually affect behavior. Psychologists tell us that man lives in a universe of events and objects that do not have intrinsic meaning. Instead, people record past perceptions from their experience about events and these perceptions form categories of information that take the form of values about events. These categories, in turn, guide or filter future perceptions. Thus an individual can make an inference about his relationship to an object without directly encountering that object (Sikula, 1973, 2:1).

Research on Values

Religious orientation and religious beliefs play a very important role in flavouring and nourishing an individuals' values. Rokeach (1969) did a study

which hypothesized that religious persons possess a value pattern that is markedly different from those who are less religious or nonreligious. The result confirmed the hypothesis and it was reported that the religious, the less religious, and nonreligious possess value systems that are different from one another. The terminal value "salvation" was ranked higher and "pleasure" lower by religiously oriented Christians than those less religious and nonreligious. Moreover, moral values such as "forgiving" and "obedient" were ranked higher while competence values such as "independent", "intellectual", and "logical" were ranked lower by more religious persons than by the less religious and nonreligious. In considering the magnitude of value difference, "salvation" and "forgiving" are the two statistically significant values which were found to be the most characteristic of Christian values.

Tate and Miller (1971) examined possible differences in value systems among four different religious orientation groups based on extrinsic and intrinsic distinctions (Allport and Ross, 1967). The findings revealed that two terminal values "salvation" and "equality" and one instrumental value, "forgiving", discriminate between such religious orientations. Allport's theoretical distinctions between the four religious orientations were generally supported by the trend in the rankings of values.

Many empirical studies can be cited which show significant difference in attitudes and beliefs among groups with different religions, between Jew, Catholic, and Protestant, and between various Protestant denominations (Adorno et al., 1950;

Allport, 1954; Allport and Ross, 1967; Glock and Stark, 1965, 1966; Kirkpatrick, 1949; Lenski, 1961; Rokeach, 1960, 1968; Young, Benson, and Holtzman, 1960). It has been found by other social scientists that there are several types of religious devoutness - intrinsic and extrinsic (Allport, 1959; Feagin, 1964; Allport and Ross, 1967), associational and communal (Lenski, 1961), experimental, ideological, ritualistic, intellectual, and consequential (Glock and Stark, 1965) that are differentially related to attitudes concerning civil rights, social welfare, and so forth. All the above findings suggest the presence of underlying value differences. It is often seen that many individuals possess a value which promotes hard work, commitment, honesty and work before pleasure. Thus it can be proposed, that it is not only work values that regulate working behaviour but that religious values are also very important for attitudes toward work performance.

A study by Feather (1984) showed a statistically significant positive relation between scores on the Mirels and Garrett (1971) Protestant ethic scale and the relative importance assigned to some of the terminal and instrumental values from the Rokeach value survey. The importance of "salvation", and being "obedient" and "self controlled" were positively associated to PWE while the relative importance of "a world of beauty" and "mature love", and to being "broadminded" and "imaginative" were negatively related to PWE beliefs.

In another study, strong evidence for the construct validity of each test is offered by the findings that values such as a "comfortable life", "equality", "an exciting life", and "pleasure", were found to be negatively related, and "ambition",

"self-controlled" and "salvation" positively related to scores on the Protestant ethic scale (Mac Donald, 1972). There was some research done to see whether a persons' attitude toward the job and performance is regulated by the values of a person. The moderating effects of individual values on the relationships between participation in decision making and job attitudes were investigated by White and Ruh (1973). In their concluding remark White and Ruh (1973) mentioned that individual differences in general and values in particular have systematic impact on employee responses to participation in decision making.

Sikula (1973, 2:4), found that managers in general and industrial personnel managers specifically attach considerably more priority to competency values (such as wisdom, logical and intellectual) and to initiative values (such as imaginative, courageous, and a sense of accomplishment) than do workers. These same managers consider security values (family security, national security, and a comfortable life) and decorum values (such as polite, obedient, and clean) to be relatively lower in preference than do industrial workers. Sikula (1973, 2:4), showed that when industrial personnel manager groups are compared and contrasted with other managerial groups with regard to values and value systems the result is the same as a comparison between the general worker vs. general manager. Industrial personnel managers (and general managers) value initiative and competency values more, and security and decorum relatively less than do managers (and general workers) in general. Sikula (1973, 2:4), supports the contention that personalities within certain occupations and careers have unique

value and value system characteristics.

In another study (Sikula 1973, 2:1) it has been indicated that research on value systems is very essential for improvement of selection and other personnel processes. For government executives instrumental values like "honest", "responsible", "capable", "helpful", and "self-controlled" were considered very important while "obedient", "clean", "cheerful", "loving and polite" were of least concern. Among terminal values "family security", "a sense of accomplishment", "self respect", "freedom" and "wisdom" had highest priorities while "pleasure", "a comfortable life", "a world of beauty" and "salvation" were considered least important (Sikula, 1973, 2:1).

Research in Canada on attitudes toward work

Burnstein et al., (1975) in a national survey concluded that Canadians have a good work ethic as it was found that they have a strong attachment to work activities, their commitment to work is very high and leisure is considered less important than work in case of tradeoff. They also work during leisure time and prefer working to Unemployment Insurance and work to them is meaningful and satisfying. Thus Canada remains intact in respect to some theological or religious dimensions of work rather than PWE as defined in a strictly Weberian (1930) sense as many of the features of Weber's description of the ethic have changed or have diminished or disappeared over the years (Spence, 1985; Yankelovich and Immerwahr, 1985). It is a fact that the religious dimension of work is still present

because its message is still accepted by many influential people and it has continued to flow without abatement.

In the 1989 Winnipeg Area Study (WAS, 1989) a systematic random sample of 752 addresses was selected for personal interviews. Lawless's statements in the WAS (1989) were designed to measure the extent to which religious dimensions to the meaning of working are still relevant today. Some of these statements were related directly to the PWE. The conclusion was that the religious dimensions of the meaning of working are still strongly evident. In another study Thorlakson (1988) using Blood (1969) and Mirels and Garrett (1971) PWE scales with 106 employees of a major Canadian life insurance company found only a slight shift of PWE measurements away from measurements made 16-20 years earlier among managers and supervisors, and found that entry level employees and female employees scored the same as did subjects twenty years ago. In another study with 175 undergraduate students at the University of Manitoba the author (1989) also found substantial evidence that a religious dimension to the meaning of working is alive and well. This survey also found strong support for statements reflecting a secularised version of the PWE.

The present study

According to Weber's thesis, there are a lot of values which are based on personal religious beliefs which had a major impact on the development of industrial society. Lawless (1989) proposed that if religious values could be

measured in line with Weber's PWE, it would be possible "to make some predictions about performance, management potential, company loyalty, honesty, effectiveness of incentive systems, personal responsibilities for work, and so forth" (p.9). In the present study an attempt was made to examine the moderating effects of values on the meaning of working on a group of strongly religious and not strongly religious respondents.

To test whether religious persons possess a value pattern that is markedly different from those who are less religious (Rokeach, 1969) in the present study the differences between terminal and instrumental values among the religious and non religious group was also investigated.

Many researchers over the years have been interested in the meaning of working. Different sets of instruments have been used to measure PWE and to seek the meaning of working. Some researchers have speculated that PWE within the meaning of working has changed, or is changing or that it needs to change. We know that for some people life's basic issues are centred around their theological beliefs and any examination of the meaning of working would not be complete if religion were ignored. Most PWE studies reported in the literature fail to address the religious dimension of working (Lawless, 1989). In the present study an attempt was also made to find out what is the current meaning of working, whether there has been any change in PWE and whether the religious dimensions of work are still present.

Rationale of the study

Sikula (1973, 2:1), has stated that individuals consider values to be a very important aspect of their life. When individuals express their values on a hierarchical scale according to their degree of relative importance it is considered to reflect their value system. The relationship of values and value system according to Sikula (1973, 2:1) which have generated much current research was found to have an impact on "such phenomena as personal goals, interpersonal conflicts, group and cultural difference, human adaptability to change, organizational performance, occupation and career choice, and the like" (p.17). This study explores the relationship between the meaning of working and individuals' value systems and assumes that there will be a significant relationship between them. Values are predicted to impact on attitudes toward work. The study could also be extended to future research with an aim of improving managerial effectiveness and work behaviour for industrial development.

Hypotheses

Specifically the following hypotheses were examined.

1. It was hypothesized that meaning of working would be related to the relative importance assigned to different terminal and instrumental values. In one's life the values which will reflect one's attitude toward meaning of working are as following : 'exciting life', 'a sense of accomplishment', 'a world at peace', 'equality', 'pleasure', 'salvation', 'self respect', 'social

recognition', 'true friendship' and 'wisdom' among the terminal values, and 'ambitious', 'capable', 'helpful', 'honest', 'imaginative', 'independent', 'logical', 'obedient', 'responsible', 'self controlled' among the instrumental values.

2. It was hypothesized that there has been no change in PWE within meaning of working as measured in earlier studies and the religious dimensions to the meaning of working will still be present.
3. PWE and non PWE beliefs were predicted to differ significantly among the total group.
4. The strengths of PWE and religious dimensions of work were predicted to differ according to religiosity dimensions i.e. the religious group will show stronger adherence to PWE and religious dimensions of work. They will also differ according to other demographic data such as sex, age and education.
5. It was hypothesized that there would be differences between the religious and nonreligious groups on competence and moral values i.e. the religious group will show a positive relationship with moral values (such as 'clear, 'forgiving', 'helpful', 'honest', 'loving', 'obedient', 'polite', 'responsible', 'self controlled') and will show a negative relationship with competence values (such as 'ambitious', 'broadminded', 'capable', 'imaginative', 'independent', 'intellectual', and 'logical').
6. It was hypothesized that the religious group would differ from the

nonreligious group on terminal values, i.e. the religious group will put a higher value on 'a world at peace', "equality", "inner harmony", "salvation", true friendship", and "wisdom" and put a lower value on 'a comfortable life', 'exciting life', 'world of beauty', 'mature love', 'pleasure', and social recognition'.

7. Terminal and Instrumental values were also predicted to differ significantly according to sex, age and education.
8. It was hypothesized that there would be a change in relative importance of values among the total group within the last twenty years.

Method

Subjects

Subjects were 220 participants in the Winnipeg Area Study (WAS) (1989) which surveyed 752 Winnipeg households in a major study on work attitudes and religious attitudes and behaviours. The WAS (1989) selected a systematic random sample of 752 addresses for personal interview from a list of all households in the city of Winnipeg. Interviews were completed in 521 residence (72.2% of the eligible sample). The sample was similar to the 1986 Canadian census of Winnipeg on a number of variables (e.g. sex, age, household size, home ownership, religious composition). A more detailed analysis of the sample is available (Currie 1989). On the basis of WAS (1989) subjects were already

categorized as strongly religious respondents and not strongly religious respondents (Lawless, 1989). In the present study questionnaires were mailed to 220 participants who had agreed to take part in a follow-up study of WAS (1989). Out of 220 respondents a total of 176 subjects (80% of the eligible sample) returned the questionnaire to the investigator. Eighteen of the returned questionnaires were not completed properly as many items were unanswered. These were rejected. Thus the total sample included 158 subjects of which 101 were strongly religious respondents and 57 not strongly religious respondents. According to sex fifty nine were males and ninety nine females. Sixty seven were between 17 to 40 years of age and ninety one were between 40 to 83 years of age. Ninety one had elementary Junior High, High School or Non University degree and sixty seven had University degree.

Measures

The subjects were given a questionnaire package which included a forwarding letter indicating subject's willingness to participate in the follow-up study of WAS (1989). The questionnaire itself consisted of two parts. Part I had "Rokeach's Value Survey" (1973, with revision in 1982) and Part II included 60 work related statements. In addition, there were some demographic questions on age, sex, education and religiosity. Separate instructions were given for Part I and Part II. (See the Questionnaire in Appendix E).

Description of Part I

The Rokeach Value Survey consists of two sets of values, terminal and instrumental, each containing 18 individual values. The values included among the terminal set include : a comfortable life, an exciting life, a sense of accomplishment, a world at peace, a world of beauty, equality, family security, freedom, health, (in place of happiness), inner harmony, mature love, national security, pleasure, salvation, self respect, social recognition, true friendship and wisdom. The values included in the Instrumental set include : ambitious, broadminded, capable, clean, courageous, forgiving, helpful, honest, imaginative, independent, intellectual, logical, loving loyal (in place of cheerful), obedient, polite, responsible, and self-controlled. Subjects were asked to complete the terminal list first and then the instrumental list in order of importance to them as guiding principles in their life. The subjects were informed that there were no wrong or right answers in this study. The best answer was the subject's own personal opinion. The subjects were instructed to study the list carefully and then arrange them in order of importance from most to least.

The method of ranking was similar to Rokeach (1969) with a slight modification in the instruction in which ranking was to be done according to 4 categories. The subjects had to rank the first four values which were considered as "extremely important" by placing serially 1, 2, 3, 4. Then rank five values which were considered as "important" by placing serially 5, 6, 7, 8, 9. Then indicate five values which were "somewhat important" to them by putting number 10, 11, 12,

13 and 14 in serial order. Finally subjects had to rank four values which were "not particularly important" to them by placing 15, 16, 17, 18. As with Rokeach's (1973) instrument they were also instructed that 1 should indicate the value which is most important and 18 should indicate the value which is least important. As the questionnaire was mailed it was assumed that such added instructions would help in ranking the 18 values from most important to least important.

Description of Part II

60 statements included in the questionnaire had been selected after an extensive review of the literature. The initial questionnaire used in a pilot study had 164 statements and was administered to a group of 175 undergraduate students who were asked to indicate their preference on the underlying concepts or beliefs they had about the term "work" (Nessar, 1989). Three criteria were used to choose the statements : first, statements reflecting the values under investigation; second, statements on which subjects in the previous study had agreed or disagreed equally; and third, statements that could clearly be classified as PWE and non PWE.

The items in the questionnaire represented ten terminal values and ten instrumental values. These twenty values were chosen from the list of thirty-six values on the basis that they were more clearly related to attitudes towards meaning of working. Values which were not included were thought to have a more limited impact on a persons attitude toward work. Each value under

investigation was represented by three work related statements which were chosen to reflect the particular value. In this way sixty statements were constructed to reflect twenty values. Subjects were instructed to indicate their attitudes to work on a 5 point scale in which '1' indicated strongly agree, '2' as agree, '3' as uncertain, '4' as disagree and '5' as strongly disagree. The list of values chosen for investigation and their corresponding work related statement number is given in Appendix B.

Statements used were taken from Morse and Weiss (1955); Blood (1969); Buchholz (1978), Wollack et al., (1971), Wanous (1974), Hammond and Williams (1976), Sorenson (1981), Ray (1982), Lawless (1988) and Winnipeg Area Study Questionnaire (1989). A summary description of these scales is given in Appendix C. Among a total of sixty statements thirty nine can be classified as PWE and twenty one as non PWE. A separate list of PWE and non PWE items indicating the statements' number and corresponding name of the researcher from which the statement was selected is given in Appendix D.

Procedure

Subjects were first contacted by telephone and reminded that they had agreed to take part in the follow-up-study of WAS (1989). One week after this telephone call the questionnaire was mailed to all subjects with a self-stamped return envelope. Two weeks later a reminder phone call was made to those who failed to mail the questionnaire on time. Those who returned the questionnaire

within two weeks time were also called and thanked.

Results

Value survey questionnaire

On the basis of subjects' response on the Value Survey Questionnaire, subjects' ranking of values from most important to least important were categorized into two major groups as 'important values' (including extremely important, and important values) and 'unimportant values' (including somewhat important and not particularly important values). Following the same procedure rankings from 1 to 9 were included in the 'important' group and ranking from 10 to 18 were included in the 'unimportant' group.

Statements of meaning of working

The five point scale used to elicit subjects' response to the items of meaning of working were also categorized into two major response categories for ease of interpretation and to run 2x2 contingency (chi-square) tables of values against statements of meaning of working. Following this procedure 'strongly agree' and 'agree' responses were combined together to form the first group of responses and 'uncertain', 'disagree' and 'strongly disagree' responses were combined together to form the second group of responses.

A 2x2 chi-square (χ^2) was run first for the total group then separate tests

were run dividing the sample according to sex, age, education and religiosity. Significant chi-square results reveal that meaning of working is related to the relative importance assigned to different terminal and instrumental values. A significant chi-square result is considered as having positive or negative relationship depending upon high and low ranking of values. When a value is found to have a higher median score (within the range from 1 to 9) its relationship to meaning of working is regarded as positive or high and when a value has a lower median score (within the range from 10 to 18) it is said to have a negative or low relationship with attitudes toward meaning of working. A particular value may have more than one significant chi-square value as each of 20 values have been rated against three similar statements which were constructed to reflect those values. In the interest of brevity only those values for which significant relationship at .05 or better were observed are included in the discussion. The results are shown in various tables and are noted here according to the hypothesis formed.

In order to see the consistency of rating between three similar statements representing a particular value correlation was computed. Such correlation results are shown in Table 2. From Table 2 it is observed that within three pairs of correlation representing each value atleast two pairs showed high positive correlation indicating high consistency among rating.

See Page 48 for Table 2

Hypothesis 1

A significant relationship between meaning of working and different terminal and instrumental values was anticipated. Chi-square results of values against statements of meaning of working for the total group revealed significant relationship between meaning of working and six of ten terminal values and four of ten instrumental values. Among terminal values 'a world at peace', 'equality', 'salvation' (for religious group only) and 'self respect' were significantly positively related, and 'pleasure', 'salvation' (except religious group), and 'social recognition' were significantly negatively related to the meaning of working. Among instrumental values, 'ambitious (for religious group only) and 'helpful' were significantly positively related and 'imaginative', obedient' and 'ambitious' (except religious group) were significantly negatively related to the meaning of working. The positive and negative relationship of values with work is shown in Table 3.

See Page 50 for Table 3

Considering separately the chi-square results for males and females, for younger and older, for low educated and high educated, and for religious and non

Table 2

Correlations Between Statements Representing Different Values

| No. | Statements representing Instrumental values | r | No. | Statement representing Terminal values | r |
|-----|---|--------|-----|--|--------|
| 1 | 1 and 21 | .25*** | 31 | 11 and 31 | .09 |
| 2 | 1 and 41 | .21*** | 32 | 11 and 51 | .30*** |
| 3 | 21 and 41 | .23*** | 33 | 31 and 51 | .08 |
| 4 | 2 and 22 | .18** | 34 | 12 and 32 | .04 |
| 5 | 2 and 42 | .02 | 35 | 12 and 52 | .19** |
| 6 | 22 and 42 | .34*** | 36 | 32 and 52 | .20*** |
| 7 | 3 and 23 | .00 | 37 | 13 and 33 | .13 |
| 8 | 3 and 43 | .03 | 38 | 13 and 53 | .13* |
| 9 | 23 and 43 | -.14* | 39 | 33 and 53 | .26*** |
| 10 | 4 and 24 | .21*** | 40 | 14 and 34 | .03 |
| 11 | 4 and 44 | .19** | 41 | 14 and 54 | .15* |
| 12 | 24 and 11 | .09 | 42 | 34 and 54 | .19** |
| 13 | 5 and 25 | .39*** | 43 | 15 and 35 | .13* |
| 14 | 5 and 45 | .04 | 44 | 15 and 55 | .26*** |
| 15 | 25 and 45 | .16** | 45 | 35 and 55 | .14* |
| 16 | 6 and 26 | .49*** | 46 | 16 and 36 | .40*** |
| 17 | 6 and 46 | .27*** | 47 | 16 and 56 | .32*** |
| 18 | 26 and 46 | .26*** | 48 | 36 and 56 | .16** |
| 19 | 7 and 27 | .23*** | 49 | 17 and 37 | .18** |
| 20 | 7 and 47 | .14** | 50 | 17 and 57 | .07 |
| 21 | 27 and 47 | .14** | 51 | 37 and 57 | .29*** |
| 22 | 8 and 28 | .21*** | 52 | 18 and 38 | .17** |
| 23 | 8 and 48 | .10 | 53 | 18 and 58 | .29*** |
| 24 | 28 and 48 | .10 | 54 | 38 and 58 | .46*** |
| 25 | 9 and 29 | .31*** | 55 | 19 and 39 | .41*** |

Table 2 (Contd.)

| | | | | | |
|----|-----------|--------|----|-----------|--------|
| 26 | 9 and 49 | .10 | 56 | 19 and 59 | .08 |
| 27 | 29 and 49 | .03 | 57 | 39 and 59 | .25*** |
| 28 | 10 and 30 | .21*** | 58 | 20 and 40 | .08 |
| 29 | 10 and 50 | .10 | 59 | 20 and 60 | .22*** |
| 30 | 30 and 50 | .21*** | 60 | 40 and 60 | .23*** |

* p<.10 ** p<.05 *** p<.01

Table 3

Summary of Significant Relationships Between Statements of Meaning of Working and Different Terminal and Instrumental Values for the Total Group and Groups Varying in Age, Sex, Education and Religiosity.

| N = | Tot. Gr. 158 | Male 59 | Female 99 | Young 67 | Old 91 | Low 91 | High 67 | Rel. 101 | Non Rel. 57 |
|---------------------------|-----------------|------------|--------------|-------------|-----------|-----------|------------|-------------|----------------|
| An exciting life | | | | Low | | | | | |
| A sense of accomplishment | | | | High | | | | | |
| A world at peace | High | High | | | High | High | High | High | High |
| Equality | High | Low | High | Low | High | High | | High | |
| Pleasure | Low | | Low | Low | Low | | Low | Low | |
| Salvation | Low | Low | Low | Low | Low | Low | Low | High | Low |
| Self Respect | High | High | | High | | High | | High | |
| Social Recognition | Low | Low | | | | Low | | | Low |
| True Friendship | | | High | High | | | | | |
| Wisdom | | | | | High | | | High | |
| Ambitious | Low | Low | Low | Low | Low | Low | Low | High | Low |
| Capable | | | | | | | | High | Low |
| Helpful | High | | High | | Low | Low | | High | |
| Honest | | | | | | | | | |
| Imaginative | Low | | Low | Low | | | | | |
| Independent | | | | High | | | | | |
| Logical | | | | | | | | | Low |
| Obedient | Low | Low | | Low | | | Low | | |
| Responsible | | High | | | | | | High | |
| Self Controlled | | | | | | | | | Low |

Note: Values with lower median ranking (1-9) on average represent high scores indicating positive relationship with meaning of working and values with higher median ranking (10-18) on average represent low scores indicating negative relationship with meaning of working.

religious groups all ten terminal values as predicted and nine of ten instrumental values showed significant relationship with meaning of working. Besides the above mentioned values which were found to be significant for the total group it is seen from Table 3 that among terminal values 'a sense of accomplishment' (for younger age group only) 'true friendship' (for females and younger age group) and 'wisdom' (among older age and religious group) were positively related, and 'an exciting life' (for younger age group only) was negatively related to the meaning of working. Among instrumental values 'capable' (for religious group only), 'independent' (for younger age group only) and 'responsible' (for males and religious group) were positively related, and 'capable' (for non religious group only) 'logical' (for non religious group only) and 'self controlled' (for non religious group only) were negatively related to the meaning of working. Among twenty values under investigation Table 3 shows that 'honest' is the only instrumental value which did not show any significant relationship with meaning of working. The Chi-square results are noted below with median ranking of each value within parenthesis.

General Chi-square results For the total group chi-square tests were done between 'a world at peace' and statements 13, 33 and 53 which had been constructed to reflect this value. The significant chi-square statistical results are shown in Table 4 for terminal values and in Table 5 for instrumental values. From Table 4 it is observed that a significant positive relationship was found

between 'a world at peace' (7.5) and item 53 [χ^2 (1,N=158)=3.706. $p<.05$].

Among chi-square test done between 'equality' (9) and statements-14, 34 and 54 a significant positive relationship was found with item 34 [χ^2 (1,N=158)=4.468, $p<.05$]. Among chi squares between 'self respect' (5) and statements 17, 37 and 57 a significant positive relationship showed with item 57 [χ^2 (1,N=158)=3.699, $p<.05$]. On the other hand chi-square tests were done between 'pleasure' (13) and statements 15, 35, and 55 and significant negative relationship was found with item 35 [χ^2 (1,N=158)=4.277, $p<.05$]. Chi-square tests done between 'salvation' (15) and statement 16,36 and 56 found significant negative relationship with item 16 [χ^2 (1,N=158)=28.139, $<.01$] and between 'social recognition'and statement 18, 38 and 58 significant negative relationship was found with item 38 [χ^2 (1,N=158), =4.155 $p<.05$]

See Page 53 for Table 4

Among instrumental values chi-square tests were done between 'helpful' (9) and statements 3, 23, 43 and from Table 5 it is observed that a significant positive relationship was found with item 43 [χ^2 (1,N=158)=6.388, $p<.01$]. Among the chi-square tests done between 'ambitious' (11) and statements 1, 21, and 41 significant negative relationship was found with 21 [χ^2 (1,N=158)=4.516, $p<.05$] and item 41 [χ^2 (1,N=158)=12.289, $p<.01$]. Chi-square between 'imaginative' (15) and statement 5, 25 and 45 found significant negative relationship with item 5

Table 4

Significant Chi-square Result Between Terminal Values and Attitudes toward Statements of Meaning of Working for the Total Group and Groups Varying in Sex, Age, Education and Religiosity

| Name of Value & Item No. | Tot. Gr. | Male | Female | Young | Old | Low | High | Rel. | Non Rel. |
|---------------------------|----------|-----------|-----------|----------|----------|----------|----------|----------|----------|
| | 158 | 59 | 99 | 67 | 91 | 91 | 67 | 101 | 57 |
| <hr/> | | | | | | | | | |
| Exciting life | | | | | | | | | |
| 11 | 0.192 | 0.605 | 0.021 | 0.170 | 1.061 | 2.941 | 1.012 | 1.575 | 0.594 |
| 31 | 1.272 | 1.076 | 0.150 | 3.992** | 0.012 | 0.001 | 2.121 | 0.536 | 2.258 |
| 51 | 0.142 | 0.090 | 0.057 | 0.295 | 0.910 | 0.316 | 0.123 | 0.024 | 1.083 |
| A Sense of Accomplishment | | | | | | | | | |
| 12 | 0.056 | 1.461 | 0.734 | 0.444 | 0.345 | 1.250 | 1.338 | 0.431 | 2.091 |
| 32 | 0.261 | 0.998 | 0.010 | 0.188 | 0.938 | 2.464* | 1.268 | 0.612 | 0.017 |
| 52 | 0.528 | 0.439 | 0.274 | 3.706** | 0.467 | 0.032 | 0.893 | 0.083 | 0.912 |
| A world at peace | | | | | | | | | |
| 13 | 2.899 | 1.639 | 1.332 | 0.184 | 3.623** | 6.526*** | 0.183 | 3.982** | 0.194 |
| 33 | 1.147 | 0.578 | 0.596 | 1.233 | 0.488 | 0.001 | 3.925** | 3.009* | 0.260 |
| 53 | 3.706** | 4.326** | 0.400 | 1.436 | 1.418 | 5.216** | 0.388 | 0.364 | 3.698** |
| Equality | | | | | | | | | |
| 14 | 0.383 | 0.213 | 0.423 | 1.613 | 0.552 | 0.265 | 0.121 | 0.001 | 1.184 |
| 34 | 4.468** | 3.890** | 1.443 | 4.268** | 3.852** | 5.927** | 0.121 | 4.513** | 0.449 |
| 54 | 2.071* | 0.141 | 3.481** | 4.195* | 0.021 | 1.904 | 0.367 | 0.793 | 1.148 |
| Pleasure | | | | | | | | | |
| 15 | 0.489 | 0.169 | 0.398 | 1.909 | 0.069 | 6.000 | 1.178 | 0.001 | 1.149 |
| 35 | 4.277** | 0.772 | 3.887** | 3.452** | 1.896 | 0.360 | 5.918** | 4.812** | 0.022 |
| 55 | 0.055 | 0.181 | 0.398 | 4.058** | 4.204** | 0.027 | 0.122 | 1.118 | 0.478 |
| Salvation | | | | | | | | | |
| 16 | 28.139** | 18.095*** | 12.557*** | 13.263** | 14.024** | 14.515** | 11.786** | 11.129** | 6.679** |
| 36 | 1.759 | 0.064 | 2.409* | 1.125 | 2.856* | 1.618 | 0.114 | 0.250 | 0.073 |
| 56 | 1.743 | 1.956 | 0.458 | 1.033 | 0.594 | 1.463 | 1.157 | 0.792 | 1.784 |

Table 4 Contd.

Self Respect

| | | | | | | | | | |
|----|---------|---------|-------|---------|-------|---------|-------|---------|-------|
| 17 | 0.025 | 0.117 | 0.004 | 0.602 | 0.360 | 0.001 | 0.213 | 0.298 | 0.892 |
| 37 | 2.274* | 0.230 | 2.119 | 4.481** | 0.008 | 0.881 | 1.978 | 0.777 | 1.770 |
| 57 | 3.699** | 3.955** | 0.922 | 1.029 | 2.161 | 4.655** | 0.006 | 3.713** | 0.776 |

Social Recognition

| | | | | | | | | | |
|----|---------|---------|-------|-------|-------|---------|-------|-------|---------|
| 18 | 0.411 | 0.124 | 0.265 | 0.515 | 2.959 | 2.758 | 1.371 | 0.144 | 0.358 |
| 38 | 4.155** | 5.816** | 0.150 | 1.374 | 2.472 | 4.981** | 0.005 | 0.350 | 4.883** |
| 58 | 1.683 | 2.452 | 0.171 | 0.785 | 1.821 | 0.727 | 1.017 | 0.003 | 5.694** |

True Friendship

| | | | | | | | | | |
|----|-------|-------|---------|---------|-------|--------|-------|-------|-------|
| 19 | 0.003 | 0.081 | 0.110 | 0.054 | 0.200 | 0.089 | 0.048 | 0.166 | 0.259 |
| 39 | 1.527 | 0.288 | 4.889** | 0.179 | 1.428 | 3.151* | 0.054 | 1.653 | 0.108 |
| 59 | 0.126 | 1.146 | 0.220 | 3.726** | 2.027 | 0.349 | 1.286 | 0.100 | 0.020 |

Wisdom

| | | | | | | | | | |
|----|-------|-------|-------|-------|---------|-------|-------|---------|--------|
| 20 | 0.725 | 0.899 | 0.938 | 0.175 | 3.954** | 0.873 | 0.048 | 3.481** | 0.415 |
| 40 | 1.101 | 0.624 | 0.539 | 1.825 | 0.015 | 0.999 | 0.188 | 0.981 | 0.001 |
| 60 | 0.054 | 0.938 | 0.209 | 0.337 | 0.048 | 0.053 | 0.004 | 1.413 | 3.229* |

*p < .10 ** p < .05 ***p < .01

$[\chi^2(1, N=158)=4.113, p<.05]$. Lastly chi-square between 'obedient' (16) and statement 8, 28, and 48 showed significant relationship with item 8 $[\chi^2(1, N=158)=3.496, p<.05]$ and item 28 $[\chi^2(1, N=158)=6.473, p<.01]$.

See Page 56 for Table 5

Chi-square results according to sex A 2x2 chi-square table of values against statements of meaning of working was formed by dividing the sample according to sex (male=59, female=99). Among ten terminal values males showed a significant relationship with five terminal values and females with four. According to median score Table 3 shows for males two terminal values were positively related and three were negatively related with meaning of working. From Table 4 it is observed that chi-square between 'a world at peace' (7) and statement 53 $[\chi^2(1, n=59)=4.326, p<.05]$, and chi-square between 'self respect' (5) and statement 57 $[\chi^2(1, n=59)=3.955, p<.05]$ showed significant positive relationships and chi-square between 'equality' (11) and statement 34 $[\chi^2(1, n=59)=3.890, p<.05]$ and chi-square between 'salvation' (16) and statement 16 $[\chi^2(1, n=59)=18.095, p<.01]$ and chi-square between 'social recognition' (14) and statement 38 $[\chi^2(1, n=59)=5.816, p<.05]$ showed significant negative relationship with meaning of working. From Table 3 it is observed that for females two terminal values were positively related and two were negatively related. Table 4 shows that chi-square between 'equality' (9) and statement 54 $[\chi^2(1, n=99)=3.481, p<.05]$; and 'true

Table 5

Significant Chi-square Result Between Instrumental Values and Attitudes towards Statements of Meaning of Working for the Total Group and Groups Varying in Sex, Age, Education and Religiosity

| Name of Value & Item No. | Tot. Gr. 158 | Male 59 | Female 99 | Young 67 | Old 91 | Low 91 | High 67 | Rel. 101 | Non Rel. 57 |
|--------------------------|-----------------|------------|--------------|-------------|-----------|-----------|------------|-------------|----------------|
| Ambitious 1 | 0.293 | 0.256 | 0.111 | 0.085 | 0.219 | 0.026 | 0.505 | 0.417 | 0.041 |
| 21 | 4.516** | 0.817 | 3.597** | 9.924*** | 0.016 | 4.653*** | 0.32 | 1.310 | 3.996** |
| 41 | 12.289*** | 3.892* | 7.846*** | 1.385 | 12.471*** | 3.749** | 9.998*** | 9.321*** | 3.940** |
| Capable 2 | 0.088 | 0.132 | 0.010 | 1.102 | 0.267 | 0.178 | 0.001 | 4.704** | 4.373** |
| 22 | 1.753 | 1.273 | 0.904 | 0.047 | 1.244 | 0.876 | 1.054 | 0.000 | 3.542** |
| 42 | 0.320 | 1.211 | 0.004 | 0.232 | 1.647 | 2.447* | 0.913 | 0.277 | 0.007 |
| Helpful 3 | 0.851 | 0.405 | 0.251 | 0.005 | 1.606 | 0.474 | 0.588 | 0.148 | 0.952 |
| 23 | 0.406 | 0.680 | 2.574* | 0.139 | 0.289 | 0.001 | 1.312 | 0.453 | 0.039 |
| 43 | 6.388*** | 1.001 | 5.590** | 1.268 | 5.560** | 7.282*** | 0.84 | 6.491*** | 0.485 |
| Honest 4 | 0.111 | 0.828 | 0.150 | 0.080 | 0.236 | 0.245 | 2.120 | 0.077 | 0.548 |
| 24 | 0.215 | 0.257 | 1.382 | 0.018 | 0.148 | 0.414 | 0.008 | 0.223 | 0.033 |
| 44 | 0.534 | 1.252 | 0.001 | 0.547 | 0.441 | 0.004 | 0.906 | 0.701 | 0.253 |
| Imaginative 5 | 4.113** | 0.445 | 3.828* | 3.767** | 0.395 | 1.863 | 1.887 | 0.435 | 2.682* |
| 25 | 0.396 | 0.015 | 0.171 | 0.009 | 0.630 | 0.500 | 2.355 | 2.153 | 0.324 |
| 45 | 1.377 | 1.773 | 0.029 | 0.054 | 2.332 | 0.000 | 1.436 | 0.079 | 0.884 |
| Independent 6 | 1.830 | 1.270 | 0.810 | 2.363* | 0.006 | 1.993 | 0.188 | 0.770 | 1.274 |
| 26 | 0.482 | 0.073 | 0.469 | 3.915** | 0.734 | 0.001 | 1.303 | 0.397 | 0.139 |
| 46 | 0.334 | 0.031 | 1.735 | 0.014 | 1.726 | 0.458 | 0.012 | 1.523 | 0.499 |
| Logical 7 | 0.104 | 0.881 | 0.981 | 0.000 | 0.162 | 0.521 | 0.049 | 0.017 | 0.680 |
| 27 | 0.003 | 2.064 | 1.308 | 1.907 | 1.792 | 0.325 | 0.707 | 0.399 | 1.050 |

Table 5 Contd.

| | | | | | | | | | |
|--------------------|----------|---------|--------|--------|--------|-------|---------|---------|---------|
| 47 | 0.533 | 0.636 | 0.107 | 0.016 | 0.881 | 0.942 | 0.024 | 0.732 | 4.655** |
| Obedient 8 | 3.496** | 4.480** | 0.906 | 1.733 | 1.761 | 1.117 | 3.028* | 1.442 | 0.316 |
| 28 | 6.473*** | 5.114** | 2.252 | 3.719* | 2.623* | 1.444 | 5.753** | 1.986 | 1.583 |
| 48 | 0.564 | 0.269 | 0.393 | 2.347 | 0.149 | 0.847 | 0.004 | 0.459 | 0.142 |
| Responsible 9 | 0.394 | 0.159 | 0.354 | 0.006 | 0.611 | 0.154 | 2.078 | 0.140 | 0.148 |
| 29 | 0.185 | 3.991* | 2.819* | 0.700 | 1.815 | 1.352 | 0.531 | 3.989** | 1.408 |
| 49 | 0.184 | 0.604 | 0.057 | 0.336 | 1.075 | 0.042 | 0.836 | 0.718 | 0.063 |
| Self Control 10 | 1.464 | 0.578 | 0.240 | 0.188 | 1.908 | 0.258 | 1.569 | 0.006 | 3.915** |
| 30 | 0.188 | 1.107 | 0.007 | 1.023 | 0.007 | 0.728 | 0.118 | 0.001 | 1.192 |
| 50 | 0.777 | 0.432 | 0.138 | 0.253 | 0.597 | 0.441 | 1.091 | 0.001 | 0.211 |

*p < .10 ** p < .05 ***p < .01

friendship' (3) and statement 39 [$\chi^2(1,n=99)=4.889$, $p<.05$] showed significant positive relationship whereas 'pleasure' (13) and statement 35 [$\chi^2(1,n=99)=3.887$, $p<.05$] and 'salvation' (14) and statement 16 [$\chi^2(1,n=99)=12.557$, $p<.001$] showed significant negative relationship with meaning of working.

Among instrumental values both males and females showed significant relationship between meaning of working and three out of ten instrumental values. Table 3 shows that for males one instrumental value was positively related and two negatively related. From Table 5 it is observed that chi-square between 'responsible' (5) and statement 29 [$\chi^2(1, n=59)=3.991$, $p<.05$] showed significant positive relationship whereas chi-square between 'ambitious' (10) and statement 41 [$\chi^2(1,n=59)=3.892$, $p<.05$] and chi-square between 'obedient' (17) and statement 8 [$\chi^2(1,n=59)=4.480$, $p<.05$] and statement 28 [$\chi^2(1, n=59)=5.114$, $p<.05$] showed significant negative relationship. Also for females it is observed from Table 3 that one instrumental value was positively related and two negatively related. Table 5 shows that chi-square between 'helpful' (9) and statement 43 [$\chi^2(1,n=99)=5.590$, $p<.05$] was positively related whereas chi-square between 'ambitious' (11) and statement 21 [$\chi^2(1,n=99)=3.595$, $p<.05$] and statement 41 [$\chi^2(1,n=99)=7.846$, $p<.01$] and chi-square between 'imaginative' (15) and statement 5 [$\chi^2(1,n=99)=3.828$, $p<.05$] showed significant negative relationship with meaning of working.

Chi-square results according to age The total sample ranged in age between 17

to 83 years. According to age subjects were divided into two groups i.e. younger age group (17-40 years: $n = 67$) and older age group (41-83: $n = 91$). To have a significant number of observation in each cell for a 2x2 contingency table the above distinction into two age groups was considered the most appropriate distinction.

The younger age group showed significant relationship with seven of ten terminal values whereas the older age group showed significant relationship with five out of ten terminal values. Considering their median score on values Table 3 shows that for the younger age group three terminal values had significant positive relationship and four had negative relationship. From Table 4 it is observed that chi-square between 'a sense of accomplishment' (9) and statement 52 [$\chi^2 (1, n=67)=3.706, p<.05$], between 'self respect' (5) and statement 37 [$\chi^2 (1, n=67)=4.481, p<.05$] and between 'true friendship' (6) and statement 59 [$\chi^2 (1, n=67)=3.726, p<.05$] showed significant positive relationship whereas between 'an exciting life' (13) and question 31 [$\chi^2 (1, n=67)=3.992, p<.05$], chi-square between 'equality' (11) and statement 34 [$\chi^2 (1, n=67)=4.268, p<.05$] and statement 54 [$\chi^2 (1, n=67)=4.195, p<.05$], chi-square between 'pleasure' (12) and statement 35 [$\chi^2 (1, n=67)=3.452, p<.05$] and statement 55 [$\chi^2 (1, n=67)=4.058, p<.05$] and chi-square between 'salvation' (16) and statement 16 [$\chi^2 (1, n=67)=13.263, p<.01$] showed significant negative relationship with meaning of working. Table 3 shows that the older age group showed significant positive relationship with three terminal values and significant negative relationship with two terminal values.

Table 4 shows that chi-square between 'a world at peace' (6) and statement 13 [χ^2 (1, n=91)=3.623, $p<.05$] and between 'equality' (9) and statement 34 [χ^2 (1,n=91)=3.852, $p<.05$] and between 'wisdom' (8) and statement 20 [χ^2 (1,n=91)=3.954, $p<.05$], showed significant positive relationship whereas between 'pleasure' (13) and statement 55 [χ^2 (1,n=91)=4.204, $p<.05$] and chi-square between 'salvation' (14) and statement 16 [χ^2 (1,n=91)=14.024, $p<.01$] showed significant negative relationship with meaning of working.

Among instrumental values the younger-age group showed significant relationship with four of ten instrumental values and the older age group showed significant relationship with two of ten instrumental values. Table 3 shows that for the younger age group one was positively related and three negatively related to the meaning of working. From Table 5 it is observed that chi-square between 'independent ' and statement (26) [χ^2 (1,n=67)=3.915, $p<.05$] showed significant positive relationship whereas between 'ambitious' (11) and statement 21 [χ^2 {1,n=67}=9.924, $p<.01$], between 'imaginative' (14) and statement 5 [χ^2 (1,n=67)=3.767, $p<.05$] and chi-square between 'obedient' (16) and statement 28 [χ^2 (1,n=67)=3.719, $p<.05$] showed significant negative relationship with meaning of working. From Table 3 it is observed that for the older age group both instrumental values were negatively related. Table 5 shows that chi-square between 'ambitious' (11) and statement 41 [χ^2 (1,n=91)=12.471, $p.01$] and between 'helpful' (10) and statement 43 [χ^2 (1,n=91)=5.560, $p<.05$] showed significant negative relationship.

Chi-square results according to education The sample was divided into two groups according to education. Subjects having elementary junior high, high school and non university degree were categorized into a 'low educated group' (N=91) while subjects having one or more university degrees (N=67) were categorized as the 'high educated group'. For the low educated group five of ten terminal values showed significant relationship whereas for the high educated group three of ten terminal values showed significant relationship with meaning of working. Considering their median scores on values Table 3 shows that for the low educated group three were positively related and two negatively related with work. From Table 4 it is observed that between 'a world at peace' (6) and statement 13 [χ^2 (1,n=91)=6.526, $p<.01$], between 'equality' (9) and statement 34 [χ^2 (1,n=91)=5.927, $p<.05$] and chi-square between 'self respect' (6) and statement 57 [χ^2 (1,n=91)=4.655, $p<.05$] showed significant positive relationship whereas chi-square between 'salvation' (14) and statement 16 [χ^2 (1,n=91)=14.515, $p<.01$], chi-square between 'social recognition' (15) and statement 38 [χ^2 (1,n=91)=4.981, $p<.05$] showed significant negative relationship. Considering their median scores on values Table 3 shows that for the high educated group one instrumental value was positively related and two were negatively related with work. Table 4 shows that chi-square between 'a world at peace' (9) and statement 33 [χ^2 (1,n=67)=3.925, $p<.05$], was positively related and chi-square between 'pleasure' (13) and statement 35 [χ^2 (1,n=67)=5.918, $p<.05$] and chi-square between 'salvation' (17) and statement 16 [χ^2 (1,n=67)=11.786, $p<.01$] showed significant

negative relationship with meaning of working.

Of ten instrumental values both the low and high educated group showed significant relationship between meaning of working and two instrumental values each. Considering the median score of values Table 3 shows that for the low educated group and the high educated all the values were negatively related. It is observed from Table 5 that for the low educated group chi-square between 'ambitious' (11) and statement 21 [χ^2 (1,n=91)=4.653, $p<.05$] and statement 41 [χ^2 (1,n=91)=3.749, $p<.05$] and chi-square between 'helpful' (10) and statement 43 [χ^2 (1,n=91)=7.282, $p<.01$] and for the high educated group chi-square between 'ambitious' (11) and statement 41 [χ^2 (1,n=67)=9.998, $p<.01$] and chi-square between 'obedient' (17) and statement 28 [χ^2 (1,n=67)=5.753, $p<.05$] were negatively related to meaning of working.

Chi-square results according to religiosity There is no single criterion of religiousness that is best. Rokeach used a variety of criteria of religiousness. In his Paul Douglass lectures Rokeach (1969a,b) defined religiousness in three different ways: nominal religious identification, frequency of church attendance, and perceived importance of religion. All these ways of identifying the more and less religious yield the same results. In the WAS (1989) subjects were divided into a religious group and a non religious group according to their responses to the items related to religiosity. One such item states "how important is your religion to you now?" Subjects who strongly agreed to its importance were

categorized as the religious group and subjects who strongly disagreed were categorized as the non religious group. This particular statement had high positive correlation with other statements which measured religiosity (Lawless, 1989).

In the present study this particular statement was thus replicated to determine the degree of religiosity among the total group. Responses were elicited on a 7 point scale with anchor points '1' as strongly disagree and '7' as strongly agree. Subjects who agreed with the statement similarly to the original WAS (1989) category were categorized into the religious group and those who disagreed into the non religious group. To test the reliability and validity of this measure of religiousness two correlations were done between original WAS score and the present score on the item "My religion is important to me now". The correlation between the first test and second was highly positively significant for agreed response ($r = .92, p < .01$) and disagreed response ($r = .85, p < .01$). According to the criteria in the present study 101 subjects were found to be in the religious group and 57 subjects in the non religious group.

Of ten terminal values six had significant relationship with meaning of working for the religious group and three for the non religious group. Considering the median score Table 3 shows that for the religious group five were positively related and one negatively related. From Table 4 it is observed that chi-square between 'a world at peace' (7) and statement 13 [$\chi^2 (1, n=101) = 3.982, p < .05$], between 'equality' (9) and statement 34 [$\chi^2 (1, n=101) = 4.513, p < .01$], between 'salvation' (9) and statement 16 [$\chi^2 (1, n=101) = 11.129, p < .01$], and between 'self

respect' (6) and statement 57 [χ^2 (1,n=101)=3.713, $p<.05$] and between 'wisdom' (8) and statement 20 [χ^2 (1,n=101)=3.481, $p<.05$], were positively related and chi-square between 'pleasure' (13) and statement 35 [χ^2 (1,n=101)=4.812, $p<.01$] was negatively related to the meaning of working. Considering the median score Table 3 shows that for the non religious group only one terminal value was positively related and two were negatively related. Table 4 shows that chi-square between 'a world at peace' and statement 53 [χ^2 (1,n=57)=3.698, $p<.01$] was positively related whereas chi-square between 'salvation' (18) and statement 16 [χ^2 (1,n=57)=6.679, $p<.05$] and chi-square between 'social recognition' (14) and statement 38 [χ^2 (1,n=57)=4.883, $p<.05$], and statement 58 [χ^2 (1,n=57)=5.094, $p<.05$] were negatively related with meaning of working.

The religious group showed significant chi-square results with four of ten instrumental values whereas the non religious group also had significant chi-square results with four of ten instrumental values. According to the median score from Table 3 it can be said that for the religious group all four instrumental values were positively related. Table 5 shows that chi-square between 'ambitious' (11) and statement 41 [χ^2 (1,n=101)=9.321, $p<.001$], between 'capable' (8) and statement 2 [χ^2 (1,n=101)=4.704, $p<.05$], between 'helpful' (9) and statement 43 [χ^2 (1,n=101)=6.491, $p<.01$] and between 'responsible' (5) and statement 29 [χ^2 (1,n=101)=3.989, $p<.05$] showed significant positive relationship. Considering mean scores Table 3 shows that for the non religious group all four instrumental values were negatively related. From Table 5 it is observed that chi-square

between 'ambitious' (10) and statement 21 [χ^2 (1,n=57)=3.996, $p<.05$] and statement 41 [χ^2 (1,n=57)=3.940, $p<.05$], between 'capable' (11) and statement 2 [χ^2 (1,n=57)=4.373, $p<.05$] and statement 22 [χ^2 (1,n=57)=3.542, $p<.05$], between 'logical' (12) and statement 47 [χ^2 (1,n=57)=4.655, $p<.05$] and between 'self controlled' (11) and statement 10 [χ^2 (1,n=57)=3.915, $p<.05$] showed significant negative relationship between meaning of working.

Hypothesis 2

It was hypothesized that there has been no change in PWE within meaning of working as measured in earlier studies and the religious dimensions of working will still be present. From the above results which indicate positive and negative relationships between certain particular values and work it can be concluded that there have been some changes in PWE.

See Page 66, 67 and 68 for Table 6, 7 and 8

From Table 6 it can be observed that of thirty-nine PWE items the majority of the sample agreed with twenty-one PWE statements (about 54% of the total PWE items) and disagreed with eighteen non PWE statements (about 46% of the total Non PWE items). Some of the PWE and religious dimensions of work agreed with by the majority of the sample is shown in Table 7. From the distribution of percentages agreeing with PWE items and religious dimension of work it can be

Table 6

Percentage of Responses Agreed and Disagreed with PWE and Non PWE Statements by the Total Group (N=158)

| No. | Item No. | PWE Statements | | No. | Item No. | Non PWE Statement | | No. | Item No. | | |
|-----|----------|-------------------|-------------------|-----|----------|-------------------|-------------------|-----|----------|-------------------|-------------------|
| | | %A | %D.A | | | %A | %D.A | | | %A | %D.A |
| 1. | 1 | 74.7 _a | 15.2 | 22. | 30 | 31.0 | 46.8 _b | 1. | 5 | 64.6 _a | 22.1 |
| 2. | 2 | 13.3 | 72.2 _b | 23. | 32 | 47.5 _a | 34.1 | 2. | 11 | 90.5 _a | 3.1 |
| 3. | 3 | 24.7 | 58.3 _b | 24. | 33 | 41.1 _a | 32.9 | 3. | 14 | 66.5 _a | 14.6 |
| 4. | 4 | 41.1 _a | 35.5 | 25. | 36 | 24.7 | 45.6 _b | 4. | 15 | 80.4 _a | 9.1 |
| 5. | 6 | 53.2 _a | 37.3 | 26. | 37 | 65.1 _a | 25.3 | 5. | 18 | 15.2 | 77.9 _b |
| 6. | 7 | 63.4 _a | 26.5 | 27. | 41 | 31.7 | 51.9 _b | 6. | 19 | 48.1 _a | 32.3 |
| 7. | 8 | 68.4 _a | 14.5 | 28. | 42 | 32.9 | 55.1 _b | 7. | 20 | 63.3 _a | 20.3 |
| 8. | 9 | 36.7 | 50.7 _b | 29. | 43 | 66.5 _a | 11.4 | 8. | 25 | 58.2 _a | 18.3 |
| 9. | 10 | 44.3 | 47.5 _b | 30. | 44 | 82.9 _a | 8.9 | 9. | 31 | 20.9 | 51.9 _b |
| 10. | 12 | 12.7 | 77.9 _b | 31. | 46 | 10.1 | 80.4 _b | 10. | 34 | 35.4 | 65.7 _b |
| 11. | 13 | 35.4 | 49.4 _b | 32. | 47 | 19.6 | 57.6 _b | 11. | 35 | 44.9 _a | 41.1 |
| 12. | 16 | 28.4 | 29.2 _a | 33. | 48 | 48.7 _a | 24.1 | 12. | 38 | 12.7 | 70.9 _b |
| 13. | 17 | 19.6 | 64.0 _b | 34. | 49 | 42.4 | 46.2 _b | 13. | 39 | 34.8 | 38.6 _b |
| 14. | 21 | 39.8 | 45.6 _b | 35. | 50 | 58.9 _a | 25.9 | 14. | 40 | 53.2 _a | 36.0 |
| 15. | 22 | 17.7 | 72.2 _b | 36. | 52 | 81.6 _a | 10.1 | 15. | 45 | 45.6 | 47.3 _b |
| 16. | 23 | 51.9 _a | 31.6 | 37. | 53 | 33.6 _a | 33.5 | 16. | 51 | 44.3 _a | 36.7 |
| 17. | 24 | 43.0 _a | 36.7 | 38. | 56 | 36.7 _a | 32.9 | 17. | 54 | 48.1 _a | 30.3 |
| 18. | 26 | 32.9 | 55.0 _b | 39. | 57 | 53.2 _a | 30.4 | 18. | 55 | 25.3 | 60.2 _b |
| 19. | 27 | 63.3 _a | 20.3 | | | | | 19. | 58 | 27.8 | 57.6 _b |
| 20. | 28 | 50.0 _a | 32.2 | | | | | 20. | 59 | 24.7 | 59.4 _b |
| 21. | 29 | 61.4 _a | 18.3 | | | | | 21. | 60 | 20.3 | 51.3 _b |

Note : Majority agreeing with PWE and Non PWE statements is indicated by subscript 'a'.
Majority disagreeing with PWE and Non PWE statements is indicated by subscript 'b'.

Table 7

Some PWE Statements Agreed and Disagreed with by the Total Group.

| Item No. | Statements | % A | % D.A |
|----------|--|-------|-------|
| 1. | Hard work makes a better person | 74.7% | 15.2% |
| 6. | One must avoid dependence on other persons whenever possible | 53.2% | 37.3% |
| 7 | People should carefully plan and then regulate their work behaviour according to the results | 63.4% | 26.5% |
| 8. | Work is a human duty | 68.4% | 14.5% |
| 23. | Most people do not hesitate to go out of their way to help someone in trouble | 51.9% | 31.6% |
| 27. | Savings always pay off in the end | 63.3% | 20.3% |
| 28. | Workers should do the job the way they are told to | 56.6% | 32.2% |
| 29. | If all other things are equal, it is better to have a job with a lot of responsibility than one with little responsibility | 61.4% | 18.3% |
| 37. | Without work one would miss the feeling of self respect and the feeling of doing something important and worthwhile | 65.1% | 25.3% |
| 43. | Helping one's fellow worker is more important than one's own convenience | 66.5% | 11.4% |
| 44. | Wasting time on the job is like stealing the employer's money | 82.9% | 8.9% |
| 50. | Young workers do not display as much self discipline as workers a generation ago | 58.9% | 25.9% |
| 52. | There are few satisfactions equal to the realization that one has done one's best at a job | 81.6% | 10.1% |
| 57. | Need for self respect is fulfilled through working | 53.2% | 30.4% |

Table 8

Mean Score and Standard Deviation for Statements of Meaning of Working

| Subject Classification | N | Statements of Meaning of Working | |
|------------------------|-----|----------------------------------|--------------------|
| | | PWE (39 items) | Non PWE (21 items) |
| Total Group | 158 | | |
| M | | 114.58 | 61.82 |
| SD | | 18.08 | 11.22 |
| Male | 59 | | |
| M | | 111.56 | 59.10 |
| SD | | 17.99 | 11.12 |
| Female | 99 | | |
| M | | 116.37 | 62.95 |
| SD | | 18.68 | 10.46 |
| Young | 67 | | |
| M | | 118.72 | 62.82 |
| SD | | 19.23 | 11.71 |
| Old | 91 | | |
| M | | 111.53 _a | 60.55 |
| SD | | 18.08 | 10.73 |
| Less Educated | 91 | | |
| M | | 111.96 | 61.16 |
| SD | | 17.92 | 11.09 |
| Higher Educated | 67 | | |
| M | | 118.12 | 61.99 |
| SD | | 19.06 | 11.06 |
| Religious | 101 | | |
| M | | 112.67 | 61.54 |
| SD | | 18.08 | 10.96 |
| Non Religious | 57 | | |
| M | | 117.95 | 61.54 |
| SD | | 18.08 | 10.26 |

Note : The lower the mean score, the greater the agreement for statements.

Note : Means having subscript 'a' are significantly different at $p < .10$

concluded that religious dimension to the meaning of working is still present as anticipated. The mean and standard deviation for PWE and non PWE is shown in Table 8.

Hypothesis 3

It was hypothesized that PWE and non PWE beliefs will differ significantly among the total group i.e., the total group will agree more with PWE items and disagree more with non PWE items. From Table 6 it is observed that of thirty nine PWE items the majority of the sample agreed with twenty one PWE statements (about 54% of the total PWE items) and disagreed with eighteen non PWE statements (about 46% of the total non PWE items). But on the other hand of total twenty one non PWE items the majority of the sample agreed with eleven (about 52% of the total non PWE items) and disagreed with ten non PWE items (about 48% of the total non PWE items). The t tests between PWE and non PWE statements for the total group also did not differ significantly. From Table 8 it can be suggested that subjects equally agreed with PWE and non PWE items related to meaning of working.

Hypothesis 4

It was hypothesized that the strengths of PWE and religious dimensions of work will differ according to religiosity, sex, age and education.

PWE and religiosity For determining the strength of PWE and religious dimensions of work according to religiosity percentages of responses for PWE and non PWE items were calculated for both religious and non religious group. This is shown in Table 9, 10 and 11.

See Page 71, 72 and 73 for Table 9, 10 and 11

From Table 9 it is observed that of thirty-nine PWE statements the religious group agreed more with twenty nine PWE items (about 75% of the total PWE) and non religious group agreed more with ten PWE items (about 25% of the total PWE items). Of these twenty nine PWE items agreed with by the religious group nonparametric median test revealed significant differences between the religious and the non religious groups for eight PWE items. None of the PWE items agreed by the non religious group showed significant differences according to nonparametric median test. Some of the PWE and religious items on which majority of the religious group agreed and disagreed with significant differences from the non religious group are shown in Table 9.

On the other hand from Table 11 it is observed that of twenty one non PWE items the religious group agreed more with eleven non PWE items (about 53% of total non PWE items) and the non religious group agreed more with ten non PWE items (about 47% of the total non PWE items). Of eleven non PWE items agreed with by the religious group a nonparametric median test revealed

Table 9

Percentages of Response Agreed and Disagreed with PWE Statements for Groups Varying in Religiosity (N=158)

| No. | Item | Rel. | | Non. Rel. | | Mdn.Test | Chi-sq | No. | Item | Rel. | | Non. Rel. | | Mdn.Test |
|-----|------|------|-------------------|-----------|-------------------|----------|----------|-----|------|------|-------------------|-----------|-------------------|----------|
| | | n = | 101 | 57 | 57 | | | | | 101 | 57 | 57 | 57 | |
| | | No. | %A | %D.A. | %A | %D.A. | | | | No. | %A | %D.A. | %A | %D.A. |
| 1 | 1 | | 77.2 _a | 15.4 | 70.2 | 14.1 | 0.95 | 22 | 30 | | 38.6 | 39.6 | 17.5 | 59.7 |
| 2 | 2 | | 8.9 | 78.3 | 21.1 _a | 61.4 | 0.08 | 23 | 32 | | 45.5 | 36.7 | 50.9 _a | 29.8 |
| 3 | 3 | | 25.7 _a | 56.4 | 22.8 | 61.4 | 0.99 | 24 | 33 | | 38.6 | 35.7 | 45.6 _a | 28.1 |
| 4 | 4 | | 44.6 _a | 32.7 | 35.1 | 40.3 | 0.93 | 25 | 36 | | 29.7 _a | 39.6 | 15.8 | 56.2 |
| 5 | 6 | | 53.5 _a | 40.6 | 52.6 | 31.6 | 0.01 | 26 | 37 | | 67.3 _a | 26.7 | 61.4 | 22.8 |
| 6 | 7 | | 66.3 _a | 15.9 | 59.6 | 17.5 | 0.70 | 27 | 41 | | 31.7 _a | 50.5 | 31.6 | 54.4 |
| 7 | 8 | | 79.2 _a | 6.9 | 49.1 | 28.1 | 15.15*** | 28 | 42 | | 34.7 _a | 51.5 | 29.8 | 61.4 |
| 8 | 9 | | 34.7 | 53.4 | 40.4 _a | 45.7 | 0.39 | 29 | 43 | | 69.3 _a | 8.9 | 61.4 | 15.8 |
| 9 | 10 | | 46.5 _a | 42.5 | 40.4 | 56.1 | 2.67 | 30 | 44 | | 90.1 _a | 6.0 | 70.2 | 14.0 |
| 10 | 12 | | 14.9 _a | 77.2 | 8.8 | 79.0 | 0.03 | 31 | 46 | | 10.5 _a | 82.5 | 9.9 | 79.2 |
| 11 | 13 | | 39.6 _a | 44.5 | 28.1 | 52.6 | 0.95 | 32 | 47 | | 23.8 _a | 56.4 | 12.3 | 59.7 |
| 12 | 16 | | 39.6 _a | 12.9 | 8.8 | 57.9 | 35.56*** | 33 | 48 | | 51.5 _a | 23.8 | 43.9 | 24.6 |
| 13 | 17 | | 18.8 | 68.3 | 21.1 _a | 56.1 | 0.99 | 34 | 49 | | 42.6 _a | 48.5 | 42.1 | 42.1 |
| 14 | 21 | | 39.6 | 46.5 | 40.4 _a | 43.8 | 0.10 | 35 | 50 | | 61.2 _a | 27.7 | 54.4 | 22.8 |
| 15 | 22 | | 15.8 | 71.3 | 21.1 _a | 73.7 | 0.19 | 36 | 52 | | 88.1 _a | 7.9 | 70.2 | 14.0 |
| 16 | 23 | | 51.5 | 33.7 | 52.6 _a | 28.1 | 0.02 | 37 | 53 | | 40.7 _a | 30.7 | 35.1 | 38.6 |
| 17 | 24 | | 42.6 | 39.6 | 43.9 _a | 31.6 | 1.00 | 38 | 56 | | 43.6 _a | 28.7 | 24.6 | 40.3 |
| 18 | 26 | | 33.7 _a | 56.4 | 31.6 | 52.6 | 0.34 | 39 | 57 | | 53.5 _a | 31.7 | 52.6 | 28.1 |
| 19 | 27 | | 66.8 _a | 20.8 | 57.9 | 19.3 | 1.11 | | | | | | | |
| 20 | 28 | | 59.4 _a | 19.8 | 33.3 | 26.4 | 9.84*** | | | | | | | |
| 21 | 29 | | 58.4 | 20.8 | 66.7 _a | 14.0 | 1.04 | | | | | | | |

* p<.10 **p<.05 *** p<.01

Note : Majority agreeing with PWE statements is indicated by subscript 'a'.

Table 10

Percentage of Responses Agreed and Disagreed with PWE statement According to Groups Varying in Religiosity (N=158)

| Item No. | | Rel. | | Non. Rel. | | Mdn. Test Chi-sq. |
|----------|--|------|-------|-----------|------|----------------------|
| | | %A | % D.A | %A | %D.A | |
| 1. | Hard work makes one a better person | 77.2 | 15.9 | 70.2 | 14.1 | 0.95 |
| 6. | One must avoid dependence on other persons whenever possible | 53.5 | 40.6 | 52.6 | 31.6 | 0.01 |
| 7 | People should carefully plan and then regulate their work behaviour according to the results | 66.3 | 15.9 | 59.6 | 17.5 | 0.70 |
| 8. | Work is a human duty | 79.2 | 6.9 | 49.1 | 28.1 | 15.15*** |
| 16. | Our job should help us find stewardship over God's work | 39.6 | 12.9 | 8.8 | 57.9 | 35.56*** |
| 27. | Savings always pay off in the end | 66.8 | 20.8 | 57.9 | 19.8 | 1.11 |
| 28. | Workers should do the job the way they are told to | 59.4 | 19.8 | 33.3 | 26.4 | 9.84*** |
| 29. | If all other things are equal, it is better to have a job with a lot of responsibility than one with little responsibility | 58.4 | 20.8 | 66.7 | 14.0 | 1.04 |
| 30 | Idleness is akin to sinfulness | 38.6 | 39.6 | 17.5 | 59.7 | 5.84** |
| 36 | Hard work is one of the pathways to salvation | 29.7 | 39.6 | 15.8 | 56.2 | 3.99** |
| 37. | Without work one would miss the feeling of self respect and the feeling of doing something important and worthwhile | 67.3 | 26.7 | 61.4 | 22.8 | 0.56 |
| 42 | Being productive and making constant effort in a chosen field are the most important qualities of life | 34.7 | 51.5 | 29.8 | 61.4 | 2.77* |
| 43. | Helping one's fellow worker is more important than one's own convenience | 69.3 | 08.9 | 61.4 | 15.8 | 1.01 |
| 44. | Wasting time on the job is like stealing the employer's money | 90.1 | 6.0 | 70.2 | 14.0 | 10.14*** |
| 48. | Workers today do not show enough respect for their employers | 51.5 | 23.8 | 43.9 | 24.6 | 0.01 |

* p<.10 ** p<.05 *** p<.01

Table 11

Percentage of Responses Agreed and Disagreed with Non PWE Statements for Groups Varying in Religiosity (N=158)

| No. | Item No. | n = | Rel. | | Non. Rel. | | Mdn. Test Chi-sq. |
|-----|----------|-----|-------------------|------|-------------------|------|----------------------|
| | | | 91 | %D.A | 67 | %D.A | |
| 1 | 5 | | 61.4 | 22.8 | 70.2 _a | 21.1 | 1.22 |
| 2 | 11 | | 94.1 _a | 4.0 | 84.2 | 1.8 | 4.09** |
| 3 | 14 | | 65.3 | 15.9 | 68.4 _a | 12.3 | 0.15 |
| 4 | 15 | | 80.2 | 10.9 | 80.7 _a | 8.8 | 0.01 |
| 5 | 18 | | 15.8 _a | 77.2 | 14.0 | 79.0 | 0.04 |
| 6 | 19 | | 44.6 | 37.7 | 59.4 _a | 22.8 | 3.64* |
| 7 | 20 | | 63.4 _a | 17.8 | 63.2 | 24.6 | 0.00 |
| 8 | 25 | | 58.4 _a | 20.8 | 57.9 | 14.1 | 0.00 |
| 9 | 31 | | 23.8 _a | 52.5 | 15.8 | 50.9 | 2.90* |
| 10 | 34 | | 34.7 | 56.4 | 36.8 _a | 55.1 | 5.75** |
| 11 | 35 | | 38.6 | 47.6 | 56.1 _a | 29.9 | 4.68** |
| 12 | 38 | | 13.9 _a | 70.3 | 10.5 | 71.5 | 0.15 |
| 13 | 39 | | 33.7 | 43.6 | 36.8 _a | 29.8 | 2.88* |
| 14 | 40 | | 45.6 | 57.4 | 45.8 _a | 38.6 | 2.03 |
| 15 | 45 | | 40.6 | 44.5 | 54.4 _a | 24.6 | 6.19** |
| 16 | 51 | | 46.5 _a | 53.4 | 40.4 | 38.6 | 0.14 |
| 17 | 54 | | 50.5 _a | 26.7 | 43.9 | 36.8 | 1.75 |
| 18 | 55 | | 25.7 _a | 58.4 | 24.6 | 63.1 | 0.45 |
| 19 | 58 | | 30.7 _a | 54.4 | 22.8 | 63.2 | 0.69 |
| 20 | 59 | | 22.8 | 60.4 | 28.1 _a | 57.9 | 0.52 |
| 21 | 60 | | 26.7 _a | 44.5 | 8.8 | 63.2 | 0.39 |

* p<.10 ** p<.05 *** p<.01

Note: Majority agreeing with Non PWE statements indicated by subscript 'a'

significant differences between religious and non religious groups for two non PWE items. Of ten non PWE items agreed more by the non religious group non parametric median test revealed significant differences between religious and non religious group for five non PWE items.

Although the overall t test between the religious group and non religious groups for PWE and non PWE items were found to be non significant, from the nonparametric significance tests for PWE and non PWE items it can be concluded that the religious group has a greater tendency to agree more with PWE statements and disagree more with non PWE statements. This is also evident from mean differences between religious and non religious groups on PWE and non PWE items as shown in Table 8.

PWE and sex For determining the strength of PWE and religious dimensions of work according to sex percentages of responses for PWE and non PWE items were calculated for both males and females. This is shown in Tables 12 and 13.

See Page 75 and 76 for Table 12 and 13

From Table 12 it is observed that of thirty nine PWE statements the males agreed more with thirty PWE items (about 77% of the total PWE items) and females agreed more with nine PWE items (about 23% of total PWE items). Of these thirty PWE items agreed to by the males a nonparametric median test revealed

Table 12

Percentage of Responses Agreed and Disagreed with PWE Statements for Groups Varying in Sex (N=158)

| No. | n = Item No. | Male | | Female | | Mdn.Test Chi. sq | No. | Item No. | Male | | Female | | Mdn.Test Chi. sq. |
|-----|-----------------|----------|-------------|----------|-------------|---------------------|-----|----------|----------|-------------|----------|-------------|----------------------|
| | | 59 %A | 59 %D.A. | 99 %A | 99 %D.A. | | | | 59 %A | 59 %D.A. | 99 %A | 99 %D.A. | |
| 1. | 1 | 72.9 | 17.0 | 75.8 | 14.1 | 0.16 | 22. | 30 | 42.4 | 39.0 | 24.2 | 51.5 | 2.32 |
| 2. | 2 | 13.6 | 67.7 | 13.1 | 74.7 | 1.09 | 23. | 32 | 55.9 | 28.8 | 42.4 | 37.4 | 1.20 |
| 3. | 3 | 33.9 | 47.5 | 19.2 | 64.6 | 0.51 | 24. | 33 | 44.1 | 23.7 | 39.4 | 38.3 | 3.57* |
| 4. | 4 | 39.0 | 36.9 | 42.4 | 30.3 | 0.10 | 25. | 36 | 27.1 | 50.8 | 23.4 | 42.5 | 1.05 |
| 5. | 6 | 57.6 | 32.2 | 50.5 | 40.4 | 0.75 | 26. | 37 | 76.3 | 18.6 | 58.6 | 29.3 | 5.06** |
| 6. | 7 | 71.2 | 13.6 | 59.6 | 18.2 | 2.14 | 27. | 41 | 39.0 | 42.4 | 27.3 | 57.5 | 0.66 |
| 7. | 8 | 72.9 | 10.2 | 65.7 | 17.2 | 0.89 | 28. | 42 | 30.5 | 59.2 | 34.3 | 58.6 | 0.09 |
| 8. | 9 | 42.4 | 42.4 | 33.3 | 45.6 | 0.00 | 29. | 43 | 69.5 | 8.5 | 64.6 | 13.1 | 0.39 |
| 9. | 10 | 59.3 | 33.9 | 35.4 | 55.6 | 6.91*** | 30. | 44 | 81.4 | 9.5 | 83.6 | 8.1 | 0.16 |
| 10. | 12 | 8.5 | 79.6 | 15.2 | 76.8 | 0.33 | 31. | 46 | 16.9 | 72.9 | 6.1 | 84.8 | 1.12 |
| 11. | 13 | 39.0 | 39.0 | 33.3 | 52.5 | 2.70* | 32. | 47 | 22.0 | 49.2 | 18.2 | 62.6 | 2.90* |
| 12. | 16 | 30.5 | 33.9 | 27.3 | 26.3 | 1.04 | 33. | 48 | 52.5 | 15.3 | 46.5 | 29.3 | 3.96** |
| 13. | 17 | 20.0 | 56.0 | 18.2 | 68.7 | 0.76 | 34. | 49 | 30.5 | 52.5 | 49.5 | 42.5 | 1.51 |
| 14. | 21 | 45.8 | 33.9 | 36.4 | 52.5 | 5.14** | 35. | 50 | 66.1 | 18.6 | 54.5 | 30.3 | 2.03 |
| 15. | 22 | 23.7 | 64.4 | 14.1 | 76.7 | 4.45** | 36. | 52 | 78.0 | 11.9 | 83.8 | 9.1 | 0.85 |
| 16. | 23 | 42.4 | 32.2 | 57.6 | 31.4 | 3.40* | 37. | 53 | 39.0 | 37.3 | 30.3 | 31.3 | 0.59 |
| 17. | 24 | 49.2 | 27.1 | 39.4 | 42.4 | 3.70* | 38. | 56 | 39.0 | 30.5 | 35.4 | 34.4 | 0.24 |
| 18. | 26 | 33.9 | 47.4 | 32.3 | 59.6 | 2.14 | 39. | 57 | 61.0 | 16.9 | 48.5 | 38.4 | 2.32 |
| 19. | 27 | 66.1 | 16.9 | 61.6 | 22.2 | 0.32 | | | | | | | |
| 20. | 28 | 47.5 | 22.0 | 51.5 | 20.2 | 0.24 | | | | | | | |
| 21. | 29 | 64.4 | 8.5 | 59.6 | 24.2 | 0.36 | | | | | | | |

* p<.10 ** p<.05 *** p<.01

Note : Majority agreeing with PWE statements is indicated by subscript 'a'

Table 13

Percentage of Responses Agreed and Disagreed with Non PWE Statements for Groups Varying in Sex (N=158)

| No. | Item No. | n = | Male | | Female | | Mdn. Test Chi-sq. |
|-----|----------|-----|-------------------|------|-------------------|------|----------------------|
| | | | 91 | %D.A | 67 | %D.A | |
| 1 | 5 | | 67.8 _a | 16.9 | 62.6 | 25.2 | 0.43 |
| 2 | 11 | | 89.8 | 1.7 | 90.9 _a | 4.0 | 0.05 |
| 3 | 14 | | 72.9 _a | 8.5 | 62.6 | 18.2 | 1.73 |
| 4 | 15 | | 81.8 _a | 9.1 | 78.0 | 11.9 | 0.35 |
| 5 | 18 | | 20.3 _a | 72.8 | 12.1 | 80.8 | 0.63 |
| 6 | 19 | | 55.9 _a | 27.1 | 43.4 | 35.4 | 1.14 |
| 7 | 20 | | 71.2 _a | 11.9 | 58.6 | 25.2 | 2.51 |
| 8 | 25 | | 69.5 _a | 8.5 | 51.5 | 24.2 | 4.88** |
| 9 | 31 | | 25.4 _a | 49.2 | 18.2 | 53.6 | 3.06* |
| 10 | 34 | | 40.7 _a | 54.3 | 32.3 | 56.6 | 4.61** |
| 11 | 35 | | 54.2 _a | 30.5 | 39.4 | 47.5 | 4.37** |
| 12 | 38 | | 11.9 | 69.5 | 13.1 _a | 71.8 | 2.92* |
| 13 | 39 | | 47.5 _a | 27.1 | 27.3 | 45.5 | 5.21** |
| 14 | 40 | | 61.0 _a | 28.8 | 48.5 | 40.5 | 2.32 |
| 15 | 45 | | 55.9 _a | 32.2 | 39.4 | 40.4 | 1.06 |
| 16 | 51 | | 59.3 _a | 23.7 | 35.4 | 44.4 | 6.79*** |
| 17 | 54 | | 49.2 _a | 35.6 | 47.5 | 27.3 | 1.20 |
| 18 | 55 | | 27.1 _a | 59.3 | 24.2 | 60.6 | 0.55 |
| 19 | 58 | | 27.1 | 59.3 | 28.3 _a | 56.6 | 0.84 |
| 20 | 59 | | 33.9 _a | 44.1 | 19.2 | 68.7 | 1.13 |
| 21 | 60 | | 20.3 | 45.8 | 20.8 _a | 54.6 | 0.00 |

* p<.10 ** p<.05 *** p<.01

Note : Majority agreeing with Non PWE statements is indicated by subscript 'a'

significant differences between males and females for eight PWE statements. Of nine PWE items agreed to by the females a nonparametric median test revealed significant differences between males and females for only one PWE item.

From Table 13 it is observed that of twenty one non PWE items males agreed more with seventeen non PWE (about 80% of total non PWE items) and females agreed more with four non PWE items (about 20% of non PWE items). Of seventeen non PWE items agreed with by the males a nonparametric median test revealed significant differences between males and females for six non PWE items. Of four non PWE items agreed with by the females a nonparametric median test revealed significant differences between males and females for only one PWE item.

Although the overall t test between the males and females for PWE and non PWE items were found to be non significant from the nonparametric significance tests for PWE it can be concluded that the males have a tendency to agree more with the PWE and religious dimensions of work. This is also evident from the overall mean differences between males and females with PWE and non PWE items as shown in Table 8.

PWE and age For determining the strength of PWE and religious dimensions of work according to age percentages of responses for PWE and non PWE items were calculated for both the younger and older age groups. This is shown in Table 14 and 15.

See Page 79 and 80 for Table 14 and 15

In table 14 it is observed that of thirty nine PWE statements the older age group agreed with thirty two PWE statements (about 82% of the total PWE items) and the younger age group agreed with seven (about 18% of total PWE items). Of thirty two PWE items agreed with by the older age group a nonparametric median test revealed significant difference between the younger and the older age group for eleven PWE items whereas of seven PWE items agreed with by the younger group median test revealed significant difference for only one PWE item. From Table 15 it is observed that out of twenty one non PWE statements the older age group agreed more with eleven non PWE items (about 53% of total non PWE items) and older age group agreed with ten non PWE items (about 47% of total non PWE items). Of eleven non PWE items agreed with by the younger age group a nonparametric median test revealed significant differences for four non PWE items between the two age groups. None of the ten non PWE items agreed with by the younger group revealed significant differences between the older age group and the younger age group by nonparametric median test.

The overall t test between the older age group and the younger age group for PWE items was significant only at .10 level of significance ($t=1.70$, $df=76$, $p<.10$). From such t tests results and from the nonparametric significant tests for PWE items it can be concluded that the older age group has a tendency to agree

Table 14
Percentage of Responses Agreed and Disagreed with PWE Statements for Groups Varying in Age (N=158)

| Younger | | | | | | | Older | | | | | | |
|---------|----------|-------------------|-------|-------------------|-------------------|-------------------|--------|----------|-------------------|-------|-------------------|-------|-------------------|
| n = 67 | | | | | | | n = 91 | | | | | | |
| No. | Item No. | %A | %D.A. | %A | %D.A. | Mdn. Test Chi-sq. | No. | Item No. | %A | %D.A. | %A | %D.A. | Mdn. Test Chi-sq. |
| 1. | 1 | 77.6 _a | 13.4 | 72.5 | 16.5 | 0.52 | 22. | 30 | 22.4 | 47.7 | 37.4 _a | 46.2 | 0.04 |
| 2. | 2 | 32.8 _a | 67.1 | 12.1 | 75.8 | 0.81 | 23. | 32 | 24.8 | 34.3 | 49.5 _a | 34.1 | 0.00 |
| 3. | 3 | 23.9 | 64.1 | 25.3 _a | 53.9 | 0.17 | 24. | 33 | 35.8 | 37.3 | 45.1 _a | 29.7 | 1.01 |
| 4. | 4 | 28.4 | 43.3 | 50.5 _a | 29.7 | 3.11* | 25. | 36 | 11.9 | 53.8 | 34.1 _a | 39.6 | 3.16* |
| 5. | 6 | 44.8 | 46.3 | 59.3 _a | 30.8 | 3.27* | 26. | 37 | 61.2 | 29.9 | 68.1 _a | 22.0 | 0.81 |
| 6. | 7 | 62.7 | 13.4 | 64.8 _a | 18.7 | 0.08 | 27. | 41 | 20.9 | 65.7 | 39.6 _a | 41.8 | 0.65 |
| 7. | 8 | 67.2 | 26.3 | 69.2 _a | 13.2 | 0.08 | 28. | 42 | 23.9 | 64.2 | 39.6 _a | 48.4 | 0.30 |
| 8. | 9 | 43.3 _a | 46.3 | 31.9 | 53.9 _a | 1.10 | 29. | 43 | 67.2 _a | 10.5 | 65.9 | 12.1 | 0.03 |
| 9. | 10 | 53.7 _a | 38.8 | 37.4 | 53.9 _a | 3.48* | 30. | 44 | 70.1 | 13.4 | 92.3 _a | 5.5 | 13.29*** |
| 10. | 12 | 9.0 | 83.5 | 15.4 _a | 73.6 | 0.77 | 31. | 46 | 13.4 _a | 82.1 | 7.7 | 79.1 | 0.22 |
| 11. | 13 | 32.8 | 50.8 | 37.4 _a | 45.1 | 0.50 | 32. | 47 | 13.4 | 59.7 | 24.2 _a | 56.1 | 0.08 |
| 12. | 16 | 19.4 | 38.8 | 35.2 _a | 22.0 | 5.26** | 33. | 48 | 38.8 | 34.3 | 56.0 _a | 16.5 | 6.68*** |
| 13. | 17 | 13.4 | 65.7 | 24.2 _a | 62.7 | 1.31 | 34. | 49 | 35.8 | 53.8 | 47.3 _a | 40.7 | 2.64 |
| 14. | 21 | 37.3 | 46.3 | 41.8 _a | 45.1 | 0.02 | 35. | 50 | 56.7 | 26.9 | 60.4 _a | 25.3 | 0.22 |
| 15. | 22 | 6.0 | 86.6 | 26.4 _a | 61.6 | 13.70*** | 36. | 52 | 83.6 _a | 16.4 | 80.2 | 8.8 | 0.29 |
| 16. | 23 | 47.8 | 40.3 | 54.9 _a | 25.3 | 0.79 | 37. | 53 | 30.3 | 37.3 | 33.0 _a | 30.8 | 0.74 |
| 17. | 24 | 35.8 | 44.8 | 48.4 _a | 30.8 | 3.24* | 38. | 56 | 32.8 | 31.4 | 39.6 _a | 34.1 | 0.13 |
| 18. | 26 | 25.4 | 58.2 | 38.5 _a | 52.8 | 0.92 | 39. | 57 | 47.8 | 31.4 | 57.1 _a | 29.7 | 1.36 |
| 19. | 27 | 53.7 | 23.9 | 70.3 _a | 17.6 | 4.55** | | | | | | | |
| 20. | 28 | 41.8 | 25.4 | 56.0 _a | 19.8 | 3.12* | | | | | | | |
| 21. | 29 | 53.7 | 16.4 | 67.0 _a | 19.8 | 2.86* | | | | | | | |

* p<.10 ** p<.05 *** p<.01

Note : Majority agreeing with PWE statements is indicated by subscript 'a'

Table 15

Percentage of Responses Agreed and Disagreed with Non PWE Statements for Groups Varying in Age (N=158)

| Item No. | n = | Younger | | Older | | Mdn. Test Chi-sq. |
|----------|-----|-------------------|------|-------------------|------|----------------------|
| | | 91 | %D.A | 67 | %D.A | |
| 5 | | 62.7 | 20.9 | 65.9 _a | 23.1 | 0.18 |
| 11 | | 88.1 | 4.5 | 92.3 _a | 2.2 | 0.81 |
| 14 | | 56.7 | 19.4 | 73.6 _a | 11.0 | 4.9** |
| 15 | | 80.6 _a | 9.0 | 80.2 | 11.0 | 0.00 |
| 18 | | 16.4 _a | 79.1 | 14.3 | 76.9 | 0.05 |
| 19 | | 43.3 | 35.9 | 51.6 _a | 29.7 | 0.66 |
| 20 | | 64.2 _a | 20.9 | 62.6 | 19.8 | 0.04 |
| 25 | | 65.7 _a | 19.4 | 52.7 | 17.6 | 2.63 |
| 31 | | 16.4 | 53.7 | 24.2 _a | 50.6 | 0.01 |
| 34 | | 22.4 | 74.6 | 45.1 _a | 31.8 | 7.65*** |
| 35 | | 47.8 _a | 38.8 | 42.9 | 42.9 | 0.26 |
| 38 | | 9.0 | 74.6 | 15.4 _a | 68.1 | 4.76** |
| 39 | | 35.8 _a | 37.3 | 34.1 | 39.6 | 0.08 |
| 40 | | 47.8 | 41.8 | 57.1 _a | 31.9 | 1.36 |
| 45 | | 38.8 | 41.8 | 50.5 _a | 34.1 | 0.98 |
| 51 | | 47.8 _a | 29.9 | 41.8 | 41.8 | 2.34 |
| 54 | | 47.8 | 31.3 | 48.4 _a | 29.7 | 0.05 |
| 55 | | 25.4 _a | 62.7 | 25.3 | 58.2 | 1.38 |
| 58 | | 17.9 | 68.6 | 35.2 _a | 49.5 | 3.11* |
| 59 | | 34.3 _a | 50.8 | 17.6 | 65.9 | 1.49 |
| 60 | | 43.3 _a | 56.7 | 22.0 | 47.3 | 2.17 |

* p<.10 ** p<.05 *** p<.01

Note : Majority agreeing with Non PWE statements is indicated by subscript 'a'.

more with items reflecting PWE and religious dimensions of work. This is also evident from mean differences between the older age group and the younger age group on PWE and non PWE items as shown in Table 8.

PWE and education For determining the strength of PWE and religious dimensions of work according to education percentages of responses for PWE and non PWE items were calculated for both low educated and high educated group.

See Page 82 and 83 for Table 16 and 17

From Table 16 it is observed that of thirty nine PWE statements the low educated agreed more with thirty two (about 82% of total PWE items) and the more educated agreed more with seven PWE item (about 18% of total PWE items). Of these thirty two PWE items agreed more by the low educated group the nonparametric median test revealed significant differences for eight PWE items. None of the seven PWE items agreed with by the more educated group revealed significant differences between them and the low educated group.

Table 17 shows that of twenty one non PWE items the low educated group agreed more with thirteen (about 60% of the total non PWE items) and the high educated group agreed with more with eight non PWE items (about 40% of the total non PWE items). Also of thirteen non PWE agreed with by the low

Table 16
Percentage of Responses Agreed and Disagreed with PWE Statements for Groups Varying in Education (N=158)

| No. | n = Item No. | Low | | High | | | Mdn. Test Chi. Sq | No. | Item No. | Low | | High | | |
|-----|--------------------|-------------------|-------|-------------------|-------|---------|----------------------|-----|-------------------|-------|-------------------|-------|----------------------|--|
| | | 91 | | 67 | | 91 | | | | 67 | | | | |
| | | %A | %D.A. | %A | %D.A. | %A | | | | %D.A. | %A | %D.A. | Mdn. Test Chi-Sq. | |
| 1. | 1 | 73.6 | 16.5 | 76.1 _a | 13.4 | 0.13 | 22. | 30 | 36.3 _a | 41.8 | 23.9 | 53.7 | 2.21 | |
| 2. | 2 | 16.5 _a | 72.5 | 9.0 | 71.6 | 0.98 | 23. | 32 | 50.5 _a | 33.0 | 43.3 | 35.8 | 0.14 | |
| 3. | 3 | 27.5 _a | 52.8 | 20.9 | 65.7 | 3.85** | 24. | 33 | 44.0 _a | 35.2 | 37.3 | 29.9 | 0.49 | |
| 4. | 4 | 41.8 _a | 33.0 | 40.3 | 38.8 | 0.57 | 25. | 36 | 33.0 _a | 41.8 | 13.4 | 50.8 | 1.25 | |
| 5. | 6 | 58.2 _a | 29.7 | 46.3 | 47.8 | 2.21 | 26. | 37 | 62.6 | 28.6 | 68.7 _a | 20.7 | 0.61 | |
| 6. | 7 | 64.8 _a | 14.3 | 62.7 | 19.4 | 0.08 | 27. | 41 | 31.9 _a | 48.4 | 31.3 | 56.7 | 2.97* | |
| 7. | 8 | 68.1 | 14.3 | 68.7 _a | 14.9 | 0.00 | 28. | 42 | 33.0 _a | 51.7 | 32.8 | 58.7 | 3.11* | |
| 8. | 9 | 38.5 _a | 46.2 | 34.3 | 56.8 | 0.04 | 29. | 43 | 69.2 _a | 9.9 | 62.7 | 13.4 | 0.74 | |
| 9. | 10 | 47.3 _a | 46.2 | 40.3 | 49.3 | 0.15 | 30. | 44 | 86.8 _a | 6.6 | 77.6 | 11.9 | 2.29* | |
| 10. | 12 | 14.3 _a | 76.9 | 10.4 | 89.1 | 1.71 | 31. | 46 | 9.9 | 76.9 | 10.4 _a | 85.1 | 2.27 | |
| 11. | 13 | 37.4 _a | 47.3 | 32.8 | 47.8 | 0.00 | 32. | 47 | 22.0 _a | 53.9 | 16.4 | 62.7 | 0.09 | |
| 12. | 16 | 36.3 _a | 19.8 | 17.9 | 41.8 | 9.00*** | 33. | 48 | 50.5 _a | 24.2 | 46.3 | 23.9 | 0.00 | |
| 13. | 17 | 22.0 _a | 64.8 | 16.4 | 62.6 | 0.01 | 34. | 49 | 47.3 _a | 44.0 | 35.8 | 49.3 | 0.43 | |
| 14. | 21 | 44.0 _a | 41.8 | 34.3 | 50.8 | 1.25 | 35. | 50 | 69.2 _a | 20.9 | 44.8 | 32.8 | 9.47*** | |
| 15. | 22 | 20.9 _a | 66.0 | 13.4 | 80.6 | 1.34 | 36. | 52 | 84.6 _a | 8.8 | 77.6 | 22.3 | 1.26 | |
| 16. | 23 | 54.9 _a | 29.7 | 47.8 | 34.4 | 0.79 | 37. | 53 | 41.8 _a | 24.2 | 22.4 | 46.3 | 8.40*** | |
| 17. | 24 | 48.4 _a | 44.1 | 35.8 | 40.3 | 0.64 | 38. | 56 | 30.8 | 37.4 | 44.8 _a | 26.9 | 1.91 | |
| 18. | 26 | 37.4 _a | 50.6 | 26.9 | 61.2 | 2.11 | 39. | 57 | 50.5 | 35.2 | 56.7 _a | 23.9 | 0.59 | |
| 19. | 27 | 67.0 _a | 18.7 | 58.2 | 22.4 | 1.29 | | | | | | | | |
| 20. | 28 | 57.1 _a | 16.5 | 40.3 | 29.9 | 4.35** | | | | | | | | |
| 21. | 29 | 57.1 | 20.9 | 67.2 | 14.9 | 1.62 | | | | | | | | |

* p<.10 ** p<.05 *** p<.01

Note : Majority agreeing with PWE statements is indicated by subscript 'a'

Table 17
Percentage of Responses Agreed and Disagreed with Non PWE Statements for Groups Varying in Education (N=158)

| No. | n = Item No. | Lower | | Higher | | Mdn. Test Chi-sq. |
|-----|-----------------|-------------------|------------|-------------------|------------|----------------------|
| | | %A | 91 %D.A | %A | 67 %D.A | |
| 1 | 5 | 65.7 _a | 26.4 | 62.7 | 16.4 | 0.18 |
| 2 | 11 | 93.4 _a | 1.1 | 86.6 | 6.0 | 2.09 |
| 3 | 14 | 62.6 | 15.4 | 71.6 _a | 13.4 | 1.39 |
| 4 | 15 | 84.6 _a | 9.9 | 74.6 | 10.4 | 2.43 |
| 5 | 18 | 15.4 _a | 81.3 | 14.9 | 73.1 | 0.05 |
| 6 | 19 | 50.4 _a | 31.9 | 44.8 | 32.9 | 0.02 |
| 7 | 20 | 63.7 _a | 23.1 | 62.7 | 16.4 | 0.02 |
| 8 | 25 | 59.3 _a | 20.9 | 56.7 | 14.7 | 0.11 |
| 9 | 31 | 19.8 | 50.6 | 22.4 _a | 53.7 | 0.01 |
| 10 | 34 | 40.7 _a | 48.4 | 28.4 | 65.7 | 3.91** |
| 11 | 35 | 45.1 | 42.9 | 48.8 _a | 38.8 | 0.26 |
| 12 | 38 | 12.1 | 72.5 | 13.4 _a | 68.6 | 0.05 |
| 13 | 39 | 31.9 | 39.6 | 38.8 _a | 37.3 | 0.08 |
| 14 | 40 | 59.3 _a | 30.8 | 44.8 | 43.3 | 3.27* |
| 15 | 45 | 41.8 | 42.9 | 50.7 _a | 29.9 | 2.77* |
| 16 | 51 | 49.5 _a | 36.3 | 37.3 | 37.3 | 0.02 |
| 17 | 54 | 45.1 | 36.3 | 52.2 _a | 22.4 | 3.49* |
| 18 | 55 | 29.7 _a | 53.9 | 19.4 | 68.6 | 0.20 |
| 19 | 58 | 41.8 _a | 58.2 | 26.9 | 56.8 | 0.00 |
| 20 | 59 | 22.0 | 58.2 | 28.4 _a | 61.2 | 1.49 |
| 21 | 60 | 23.1 _a | 52.8 | 16.4 | 49.3 | 0.71 |

* p<.01 ** p<.05

Note : Majority agreeing with PWE statements is indicated by subscript 'a'

educated a nonparametric median test revealed significant differences for two non PWE item between them and the high educated group. Of eight non PWE items agreed with by the high educated group two showed significant differences between them and the low educated group.

Although the average t test between the low educated and the high educated groups for PWE and non PWE items were found to be non significant from percentages of response and nonparametric significance tests for PWE it can be concluded that the low educated group has a greater tendency to agree more with PWE statements. This is also evident from mean differences between low educated and high educated groups on PWE and non PWE items as shown in Table 8.

Hypothesis 5

Differences between religious and non religious groups on competence and moral values was anticipated. The nonparametric median test (Siegal, 1956) was selected as the mean test of statistical significance. The median test is a chi-square test of the significance of difference between the number of persons in two or more subgroups who score above and below the group median. Tabular displays of data presented in the Tables will show the median rankings for each value as well as the rank order of the medians, to be called the 'composite rank order'. The composite rank order will be useful not only as a general index of the relative position of a particular value in the total hierarchy of values but also for

comparing the position of a particular value across groups. Table 18 shows the median scores and composite rank orders of terminal and instrumental values for both religious and non religious groups. Table 19 summarizes the differences for terminal and instrumental values between religious and non religious groups.

See Page 86 and 87 for Table 18 and 19

From Table 19 it can be observed that the religious group showed high on six of nine moral values and low on five of seven competence values. Besides these six moral values there were two more moral values on which the religious and the non religious group ranked low . But in comparison the religious group showed high ranking on these two moral values. Table 17 shows that out of nine moral values the median test revealed significant differences for three moral values between religious and non religious group. It is also observed from Table 17 that four competence values by median test revealed significant differences between the religious and non religious groups. Besides these significant differences a visual inspection reveals other sizeable moral and competence value differences among the religious and non religious groups.

Hypothesis 6

Differences between religious and non religious groups on terminal values was anticipated. From Table 18 and 19 it is observed that the religious group showed high on those six terminal values and low on other six terminal values as

Table 18

Median Scores and Composite Rank Orders of Terminal and Instrumental Values for Groups Varying in Religiosity (N=158)

| n = | Rel | | Non.Rel. | | Mdn. Test Chi-sq. | | Rel. | | Non. Rel | | Mdn. Test Chi-sq. |
|---------------------------|------|------|----------|------|----------------------|-----------------|------|------|----------|-----|----------------------|
| | 101 | | 59 | | | | 101 | | 59 | | |
| | Mdn. | Rnk. | Mdn. | Rnk. | | | Mdn. | Rnk. | Mdn. | Rnk | |
| A comfortable life | 13 | 10 | 7 | 4 | 9.46*** | Ambitious | 9 | 6 | 10 | 6 | 0.01 |
| An exciting life | 14 | 11 | 1 | 8 | 9.84*** | Broadminded | 12 | 9 | 8 | 4 | 10.44*** |
| A sense of accomplishment | 10 | 7 | 9 | 6 | 0.17 | Capable | 8 | 5 | 8 | 4 | 3.05* |
| A world at peace | 7 | 4 | 8 | 5 | 0.03 | Clean | 13 | 10 | 11 | 7 | 1.34 |
| A world of beauty | 12 | 9 | 11 | 8 | 0.06 | Courageous | 8 | 5 | 10 | 6 | 3.33* |
| Equality | 9 | 6 | 10 | 7 | 1.63 | Forgiving | 7 | 4 | 9 | 5 | 6.74*** |
| Family security | 5 | 2 | 3 | 1 | 0.35 | Helpful | 9 | 6 | 10 | 6 | 2.21 |
| Freedom | 8 | 5 | 8 | 5 | 0.00 | Honest | 2 | 1 | 2 | 1 | 2.33 |
| Health | 4 | 1 | 4 | 2 | 0.27 | Imaginative | 15 | 12 | 14 | 10 | 4.25** |
| Inner Harmony | 9 | 6 | 10 | 7 | 3.75* | Independent | 9 | 6 | 7 | 3 | 1.87 |
| Mature love | 11 | 8 | 9 | 6 | 0.68 | Intellectual | 12 | 9 | 10 | 6 | 3.78* |
| National security | 14 | 11 | 14 | 9 | 0.05 | Logical | 13 | 10 | 12 | 8 | 0.71 |
| Pleasure | 14 | 11 | 9 | 6 | 14.87*** | Loving | 6 | 3 | 6 | 2 | 0.02 |
| Salvation | 9 | 6 | 18 | 1 | 40.33*** | Loyal | 6 | 3 | 9 | 5 | 5.84** |
| Self Respect | 6 | 3 | 5 | 3 | 1.56 | Obedient | 14 | 11 | 18 | 11 | 15.90*** |
| Social Recognition | 15 | 12 | 14 | 9 | 4.75*** | Polite | 10 | 7 | 13 | 9 | 7.75*** |
| True friendship | 7 | 4 | 8 | 5 | 0.58 | Responsible | 5 | 2 | 6 | 2 | 1.55 |
| Wisdom | 8 | 5 | 11 | 8 | 6.14*** | Self controlled | 10 | 7 | 11 | 9 | 0.08 |

* P < .10 ** P < .05 *** P < .01

Table 19

Summary Differences for Moral, Competence and Terminal Values for Groups varying in Religiosity (N=158)

| | Rel. | Non. Rel. | | Rel. | Non Rel. |
|-----------------|-------------------|-------------------|--------------------|-------------------|----------|
| n = | 101 | 57 | | 101 | 57 |
| Clean | Low _b | Low | A world at peace | High _a | High |
| Forgiving | High _a | High | Equality | High | Low |
| Helpful | High | Low | Inner Harmony | High | Low |
| Honest | High _a | High _a | Salvation | High | Low |
| Loving | High | High _a | True Friendship | High _a | High |
| Obedient | Low | Low _b | Wisdom | High | Low |
| Polite | Low | Low _b | Responsible | High _a | High |
| Self-Controlled | High | Low | | | |
| Ambitious | High | Low | A Comfortable Life | Low | High |
| Broadminded | Low | High | An Exciting Life | Low _b | Low |
| Capable | High | Low | A World of Beauty | Low _b | Low |
| Imaginative | Low _b | Low | Mature Love | Low | High |
| Independent | Low | High | Pleasure | Low | High |
| Intellectual | Low _b | Low | Social Recognition | Low _a | Low |
| Logical | Low _b | Low | | | |

Note : Values in bold letters shows significant difference between Religious and Non Religious group

Note : Values with lower median ranking (1-9) on average are designated as 'high' indicating more important values.

Note : Values with higher median ranking (10-18) on average are designated as 'low' indicating less important values.

Note : Subscript 'a' indicates higher between two high values and Subscript 'b' indicates lower between two low values.

predicted. Table 18 and 19 show that of twelve terminal values the median test revealed significant differences for seven terminal values between the religious and non religious groups. Besides these significant a visual inspection reveals other sizeable terminal value differences among the religious and non religious groups.

Hypothesis 7

Terminal and instrumental value differences between males and females, younger age group and older age group, and low educated and high educated group was anticipated. This is shown in Tables 20 and 21.

See Page 89 and 90 for Table 20 and 21

Value differences according to sex Table 22 shows the median scores and composite rank orders of terminal and instrumental values for males and females.

See Page 91 for Table 22

From Table 22 it can be observed that five of eighteen terminal values discriminate significantly between males and females as determined by median test. None of the instrumental values showed any significant differences between males and females. Besides these significant differences visual inspection reveals many sizeable terminal value and instrumental value differences between males

Table 20

Summary Differences for Terminal Values for Groups Varying in Sex, Age and Education.

| n = | Male 59 | Female 99 | Young 67 | Old 91 | Low 91 | High 67 |
|---------------------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| A Comfortable Life | Low | Low _a | Low _a | Low | Low | Low _a |
| An Exciting Life | Low | Low _a | Low | Low _a | Low _a | Low |
| A Sense of Accomplishment | High | Low | High | Low | Low | High |
| A World at Peace | High _a | High | High | High _a | High _a | High |
| A World of Beauty | Low _a | Low _a | Low _a | Low | Low _a | Low |
| Equality | Low | High | Low | High | High | High _a |
| Family Security | High | High _a | High _a | High | High | High _a |
| Freedom | High | High _a | High | High _a | High | High _a |
| Health | High _a | High _a | High | High _a | High _a | High _a |
| Inner Harmony | Low | High | High | Low | Low | High |
| Mature Love | High | Low | High | Low | Low | High |
| National Security | Low _a | Low | Low _a | Low | Low _a | Low |
| Pleasure | Low | Low _a | Low | Low _a | Low _a | Low |
| Salvation | Low _a | Low | Low _a | Low | Low | Low _a |
| Self Respect | High _a | High | High | High _a | High | High _a |
| Social Recognition | Low | Low _a | Low _a | Low | Low _b | Low |
| True Friendship | High _a | High _a | High _a | High | High | High _a |
| Wisdom | High _a | High | High | High _a | High | High _a |

Note: Values in bold letters indicating significant differences between male-female, younger-older and less educated-educated group.

Note: Values with low Median Ranking (1-9) on average is designated as 'high' indicating more important values. Values with high Median Ranking (10-18) on average is designated as 'low' indicating less important values.

Note : Subscript 'a' indicating higher between two high values and subscript 'b' indicating lower between two low values.

Table 21

Summary Differences for Instrumental Values for Groups Varying in Sex, Age and Education.

| | Male | Female | Young | Old | Low | High |
|-----------------|-------------------|-------------------|-------------------|-------------------|-------------------|-------------------|
| n = | 57 | 99 | 67 | 91 | 91 | 67 |
| Ambitious | Low | Low _a | Low _a | Low | Low _a | Low |
| Broadminded | High | Low | High | High _a | High | High _a |
| Capable | High | Low | High | High _a | High | High _a |
| Clean | Low _a | Low | Low _a | Low | Low | Low _a |
| Courageous | High _a | High _a | Low | High | High _a | High |
| Forgiving | High | High _a | High _a | High | High _a | High |
| Helpful | High | Low | High | Low | Low | High |
| Imaginative | Low | Low _a | Low | Low _a | Low _a | Low |
| Independent | High | High _a | High | Low | High | High _a |
| Intellectual | Low | Low _a | Low | Low _a | Low _a | Low |
| Logical | Low | Low _a | Low _a | Low _a | Low _a | Low |
| Loving | High _a | High _a | High _a | High | High _a | High _a |
| Loyal | High | High _a | High _a | High | High _a | High |
| Obedient | Low | Low _a | Low _a | Low _a | Low | Low _a |
| Polite | Low | Low _a | Low | Low _a | Low | Low _a |
| Responsible | High _a | High _a | High | High _a | High _a | High _a |
| Self Controlled | High | Low | Low _a | Low | Low | Low _a |

Note: Values in bold letters showing significant differences between male-female, younger-older and less educated-educated group.

Note: Values with low Median Ranking (1-9) on average is designated as 'high' indicating very important values. Values with high Median Ranking (10-18) on average is designated as 'low' indicating less important values.

Note : Subscript 'a' indicating higher between two high values and subscript 'b' indicating lower between two low values.

Table 22

Median Scores and Composite Rank Orders of Terminal and Instrumental Values for Groups Varying in Sex (N=158)

| | Male | | Female | | Mdn.Test Chi-sq. | | Male | | Female | | Mdn.Test Chi-sq. |
|---------------------------|------|------|--------|------|---------------------|-----------------|------|------|--------|------|---------------------|
| | n = | 59 | 99 | 99 | | | 59 | 99 | 59 | 99 | |
| | | Mdn. | Rnk. | Mdn. | Rnk. | | Mdn. | Rnk. | Mdn. | Rnk. | |
| A comfortable life | 10 | 6 | 13 | 9 | 4.11** | Ambitious | 10 | 6 | 11 | 7 | 0.01 |
| An exciting life | 13 | 9 | 14 | 10 | 0.67 | Broadminded | 9 | 5 | 10 | 6 | 0.82 |
| A sense of accomplishment | 9 | 5 | 10 | 6 | 2.88* | Capable | 11 | 7 | 9 | 5 | 1.62 |
| A world at peace | 7 | 3 | 8 | 4 | 0.03 | Clean | 13 | 8 | 12 | 8 | 1.32 |
| A world of beauty | 12 | 8 | 12 | 8 | 0.26 | Courageous | 9 | 5 | 9 | 5 | 1.43 |
| Equality | 11 | 7 | 9 | 5 | 2.55 | Forgiving | 9 | 5 | 8 | 4 | 6.08 |
| Family security | 5 | 2 | 4 | 1 | 0.54 | Helpful | 9 | 5 | 10 | 6 | 0.67 |
| Freedom | 9 | 5 | 7 | 3 | 2.73* | Honest | 2 | 1 | 2 | 1 | 0.18 |
| Health | 4 | 1 | 4 | 1 | 0.83 | Imaginative | 14 | 9 | 15 | 10 | 6.00 |
| Inner Harmony | 10 | 6 | 9 | 5 | 0.89 | Independent | 9 | 5 | 8 | 4 | 0.38 |
| Mature love | 8 | 4 | 11 | 7 | 1.32 | Intellectual | 11 | 7 | 12 | 8 | 0.01 |
| National security | 16 | 11 | 13 | 9 | 6.48*** | Logical | 13 | 8 | 13 | 9 | 0.21 |
| Pleasure | 12 | 8 | 13 | 9 | 1.34 | Loving | 6 | 3 | 6 | 3 | 0.04 |
| Salvation | 16 | 11 | 14 | 10 | 2.96* | Loyal | 8 | 4 | 6 | 3 | 1.22 |
| Social recognition | 5 | 2 | 6 | 2 | 0.33 | Obedient | 17 | 10 | 16 | 11 | 1.05 |
| Self respect | 14 | 10 | 15 | 11 | 0.63 | Polite | 10 | 6 | 11 | 7 | 0.25 |
| True friendship | 7 | 3 | 7 | 3 | 0.01 | Responsible | 5 | 2 | 5 | 2 | 0.38 |
| Wisdom | 8 | 4 | 9 | 5 | 0.24 | Self controlled | 8 | 4 | 11 | 7 | 1.05 |

* P < .10 ** P < .05 *** P < .01

and females.

Value differences according to age Table 23 shows the median score and composite rank orders of terminal and instrumental values for younger and older age groups.

See Page 93 for Table 23

From Table 23 it can be observed that four of eighteen terminal values discriminate significantly between younger and older age groups as determined by median test. Among instrumental values three of eighteen values according to median test showed significant differences between the younger and older age groups. Besides these significant differences visual inspection reveals many sizeable terminal and instrumental value differences among younger and older age groups.

Value differences according to education Table 24 shows the median score and composite rank orders of terminal and instrumental values for low educated and high educated groups.

See Page 94 for Table 24

Table 23

Median Scores and Composite Rank Orders of Terminal and Instrumental Values for Groups Varying in Age (N=158)

| n = | Young | | Old | | Mdn. Test Chi-sq. | | Young | | Old | | Mdn. Test Chi-sq. |
|---------------------------|-------|------|------|------|----------------------|-----------------|-------|------|------|------|----------------------|
| | 67 | | 91 | | | | 67 | | 91 | | |
| | Mdn. | Rnk. | Mdn. | Rnk. | | | Mdn. | Rnk. | Mdn. | Rnk. | |
| A comfortable life | 12 | 8 | 11 | 7 | 1.15 | Ambitious | 11 | 7 | 11 | 6 | 0.00 |
| An exciting life | 13 | 9 | 14 | 10 | 1.26 | Broadminded | 9 | 5 | 9 | 4 | 0.01 |
| A sense of accomplishment | 9 | 6 | 10 | 6 | 2.29 | Capable | 11 | 7 | 9 | 4 | 1.94 |
| A world at peace | 9 | 6 | 6 | 3 | 7.49*** | Clean | 14 | 9 | 11 | 6 | 2.09 |
| A world of beauty | 12 | 8 | 11 | 7 | 1.97 | Courageous | 11 | 7 | 8 | 3 | 5.39** |
| Equality | 11 | 7 | 9 | 5 | 2.50 | Forgiving | 8 | 4 | 9 | 4 | 0.44 |
| Family security | 3 | 1 | 5 | 2 | 3.29* | Helpful | 9 | 5 | 10 | 5 | 0.03 |
| Freedom | 8 | 5 | 8 | 4 | 0.27* | Honest | 2 | 1 | 2 | 1 | 0.63 |
| Health | 4 | 2 | 3 | 1 | 0.63 | Imaginative | 14 | 9 | 15 | 9 | 0.21 |
| Inner Harmony | 9 | 6 | 10 | 6 | 0.97 | Independent | 10 | 6 | 8 | 3 | 2.50 |
| Mature love | 8 | 5 | 12 | 8 | 11.36*** | Intellectual | 10 | 6 | 12 | 7 | 0.94 |
| National security | 15 | 10 | 13 | 9 | 2.64 | Logical | 13 | 8 | 13 | 8 | 0.14 |
| Pleasure | 12 | 8 | 13 | 9 | 1.07 | Loving | 4 | 2 | 8 | 3 | 13.00*** |
| Salvation | 16 | 11 | 14 | 10 | 1.95 | Loyal | 6 | 3 | 8 | 3 | 2.99* |
| Social recognition | 5 | 3 | 5 | 2 | 0.04 | Obedient | 16 | 10 | 16 | 10 | 0.22 |
| Self respect | 15 | 10 | 14 | 10 | 0.49 | Polite | 10 | 6 | 11 | 6 | 0.46 |
| True friendship | 6 | 4 | 8 | 4 | 4.21** | Responsible | 6 | 3 | 5 | 2 | 1.94 |
| Wisdom | 9 | 6 | 8 | 4 | 23 | Self controlled | 11 | 7 | 10 | 5 | 0.09 |

* P < .10 ** P < .05 *** P < .01

Table 24

Median Scores and Composite Rank Orders of Terminal and Instrumental Values for Groups Varying in Education (N = 158)

| | Low | | | | Mdn. Test Chi-sq. | | Low | | | | High | | Mdn. Test Chi-sq. |
|---------------------------|------|------|------|------|----------------------|-----------------|------|------|----|----|---------|--|----------------------|
| | 91 | | 67 | | | | 91 | | 67 | | | | |
| | Mdn. | Rnk. | Mdn. | Rnk. | Mdn. | Rnk. | Mdn. | Rnk. | | | | | |
| A comfortable life | 11 | 8 | 12 | 6 | 1.15 | Ambitious | 11 | 8 | 11 | 6 | 0.09 | | |
| An exciting life | 14 | 10 | 13 | 7 | 2.09 | Broadminded | 9 | 6 | 9 | 5 | 0.01 | | |
| A sense of accomplishment | 10 | 7 | 9 | 4 | 0.30 | Capable | 10 | 7 | 9 | 5 | 0.75 | | |
| A world at peace | 6 | 3 | 9 | 4 | 1.26 | Clean | 11 | 8 | 15 | 10 | 4.35*** | | |
| A world of beauty | 13 | 9 | 11 | 5 | 10.14*** | Courageous | 8 | 5 | 9 | 5 | 1.82 | | |
| Equality | 9 | 6 | 9 | 4 | 0.00 | Forgiving | 8 | 5 | 9 | 5 | 1.59 | | |
| Family security | 5 | 2 | 4 | 1 | 0.28 | Helpful | 10 | 7 | 9 | 5 | 1.26 | | |
| Freedom | 7 | 4 | 8 | 3 | 0.71 | Honest | 2 | 1 | 2 | 1 | 0.03 | | |
| Health | 4 | 1 | 4 | 1 | 1.26 | Imaginative | 15 | 11 | 14 | 9 | 4.33** | | |
| Inner Harmony | 10 | 7 | 9 | 4 | 0.97 | Independent | 8 | 5 | 8 | 4 | 0.00 | | |
| Mature love | 11 | 8 | 9 | 4 | 0.64 | Intellectual | 12 | 9 | 11 | 6 | 3.68 | | |
| National security | 14 | 10 | 15 | 8 | 1.69 | Logical | 13 | 10 | 12 | 7 | 2.46 | | |
| Pleasure | 13 | 9 | 16 | 9 | 0.08 | Loving | 6 | 3 | 6 | 3 | 0.16 | | |
| Salvation | 14 | 10 | 17 | 10 | 4.15 | Loyal | 6 | 4 | 8 | 4 | 1.36 | | |
| Self Respect | 6 | 3 | 4 | 1 | 3.29** | Obedient | 15 | 11 | 17 | 11 | 3.10* | | |
| Social Recognition | 15 | 11 | 15 | 8 | 0.84 | Polite | 10 | 7 | 13 | 8 | 2.49 | | |
| True friendship | 8 | 5 | 6 | 2 | 4.21** | Responsible | 5 | 2 | 5 | 2 | 0.56 | | |
| Wisdom | 9 | 6 | 8 | 3 | 0.03 | Self controlled | 10 | 7 | 12 | 7 | 0.38 | | |

* P < .10 ** P < .05 *** P < .01

From Table 24 it can be observed that three of eighteen terminal values discriminate significantly between low educated and high educated groups according to median test. Among instrumental values also three of eighteen values according to the median test reveal significant differences between low educated and high educated groups. Besides these significant differences visual inspection reveals many sizeable terminal and instrumental value differences between the groups.

Hypothesis 8

Change in values among the total group as measured during the last twenty years was anticipated. Table 25 shows the terminal and instrumental value differences as measured in 1990 and 1973.

See Page 96 for Table 25

From Table 25 it is observed that on some values Canadians showed a change as compared with twenty years ago - as measured by Rokeach (1973).

The results are discussed in detail in the discussion section.

Discussion

Values play a very important role in a person's way of life and in the

Table 25

Median Scores and Composite Rank Orders of Terminal and Instrumental Values for the WAS Sample (1990) and Rokeach's Sample (1973)

| | Mdn. | Rnk. | Mdn. | Rnk | | Mdn. | Rnk | Mdn. | Rnk. |
|---------------------------------|------|------|------|------|-----------------|------|------|------|------|
| | 1990 | 1990 | 1973 | 1973 | | 1990 | 1990 | 1973 | 1990 |
| A comfortable life | 12 | 10 | 11.6 | 13 | Ambitious | 11 | 8 | 9.4 | 11 |
| An exciting life | 13.5 | 12 | 9.8 | 11 | Broadminded | 8.5 | 6 | 6.4 | 4 |
| A sense of Accomplishment | 10 | 8 | 9.2 | 9 | Capable | 10 | 8 | 9.9 | 12 |
| A world at peace | 7.5 | 4 | 10.0 | 12 | Clean | 12.5 | 11 | 15.4 | 17 |
| A world of beauty | 12 | 10 | 12.3 | 15 | Courageous | 8.5 | 6 | 9.1 | 8 |
| Equality | 9 | 7 | 9.7 | 10 | Forgiving | 8 | 5 | 9.1 | 10 |
| Family security | 4 | 1 | 7.5 | 7 | Helpful | 9.0 | 7 | 9.1 | 9 |
| Freedom | 8 | 5 | 4.5 | 1 | Honest | 2 | 1 | 3.0 | 1 |
| Health 1990 & Happiness 1973 | 4 | 1 | 4.7 | 2 | Imaginative | 15 | 13 | 10.6 | 15 |
| Inner Harmony | 1 | 7 | 7.4 | 6 | Independent | 8 | 5 | 6.9 | 5 |
| Mature love | 10.5 | 9 | 5.6 | 3 | Intellectual | 12 | 10 | 8.9 | 7 |
| National security | 14 | 13 | 16.6 | 17 | Logical | 13 | 12 | 10.5 | 14 |
| Pleasure | 13 | 11 | 12.3 | 14 | Loving | 6 | 3 | 6.4 | 3 |
| Salvation | 15 | 14 | 17.6 | 18 | Loyal | 7 | 4 | 8.8 | 6 |
| Self Respect | 5 | 2 | 6.9 | 4 | Obedient | 16 | 14 | 16.6 | 18 |
| Social Recognition | 15 | 14 | 13.9 | 16 | Polite | 11 | 9 | 14.6 | 16 |
| True friendship | 7 | 3 | 7.3 | 5 | Responsible | 5 | 2 | 5.6 | 2 |
| Wisdom | 8.5 | 6 | 8.3 | 8 | Self controlled | 10 | 8 | 10.2 | 13 |

socio-cultural milieu generally. Individual value systems dominate one's work, life and entertainment. Some values are thought to be more important than others in determining a person's attitude towards hard work, careful work, high quality and high quantity work (Lawless, 1989). Among other things, commitment to job and employer, being honest to employer and client, and preferring to work before pleasure are all dominated by a person's value system (Lawless (1989) According to Rokeach values are the grass roots psychological phenomena from which attitudes opinions, and beliefs are formed (Rokeach 1968, 1969). According to Weber's thesis values developed from personal religious beliefs influence attitude toward work, success and wealth which, in turn is very important for the development of industrial society.

In the present study an attempt was made to find out which of the terminal and instrumental values under investigation are positively and negatively related to the meaning of working. Most PWE studies reported in the literature fail to address the religious dimensions of working (Lawless, 1989). The present study explored whether PWE has changed, whether religious dimensions of work are still strongly evident and whether there is a difference between PWE and non PWE statements. Differences among PWE and religious dimensions of work according to sex, age, education and religiosity were also investigated. Demographical differences within terminal and instrumental values were also explored.

Overall, the results of this study are encouraging. The significant

relationship obtained between attitudes toward meaning of working and individual's value system provides evidence for the construct validity of the Rokeach Value Survey (1973) and confirms the notion that values are powerful determinant of one's attitude toward work (Lawless, 1989). As mentioned earlier 'work' has been defined in various ways and the religious dimension of work has always been an important aspect of that definition. The present study confirms the hypothesis that a religious dimension to the meaning of working is still present. Moreover, the more religious group has also been found to show stronger adherence to the religious dimensions of work. The significant differences between moral, competence and terminal values between religious and non religious groups confirms the notion that religious orientation and religious beliefs do play a very crucial role in influencing an individuals' total value system (Lawless, 1989). Value differences between the sexes in the present study was expected since, like all other countries of the world, Canadian society also socializes men and women to play their sex-roles differently (Rokeach, 1973). The following discussion explains in detail the findings of the present study according to the hypotheses formulated.

Hypothesis 1

A relationship between meaning of working (Morse and Weiss, 1955; Blood, 1969; Wollack et al., 1971; Wanous, 1974; Hammond & Williams, 1976; Buchholz, 1978; Ray, 1982 and Lawless, 1988, 1989) and ten terminal values ('an

exciting life', 'a sense of accomplishment', 'a world at peace', 'equality', 'pleasure', 'salvation', 'self respect', 'social recognition', 'true friendship' and 'wisdom') and ten instrumental values ('ambitious', 'capable', 'helpful', 'honest', 'imaginative', 'independent', 'logical', 'obedient', 'responsible', 'self-controlled') was expected. The positive relationship between meaning of working and 'a world at peace', 'equality', 'salvation' (for religious group only), 'self respect', 'ambitious' (for religious group only), 'helpful', and a negative relationship between meaning of working and 'pleasure', 'salvation' (for non religious group only), 'social recognition', 'ambitious' (for non religious group only), 'imaginative', and 'obedient' found among the total group confirms the notion that values have a moderating effect on the meaning of working.

The positive relationship between 'salvation' and the statement "our job should help us find stewardship over God's work" by the religious group suggests that "work" for religious people may be seen as a help in determining one's fate. According to Weber (1961) "the salvation of the soul and that alone was the centre of their (Calvinists and other Puritan sects) life and work" (p. 1259). Preoccupation with salvation and work was not evident among the non religious group nor among any other group considered separately (such as among males or females, young or old, low educated or high educated). The lack of such a relationship (other than for the religious group) suggests that a PWE developed during the Renaissance has undergone some change into the present time. The non religious group appears not to agree with Martin Luther for whom work was a

form of serving God. In general, from the present findings, it may be suggested that there is a group of people (majority being Christians) for whom religion is very important and who still consider work as a way to protect themselves from problems and also consider work as a means to fulfil duties, obligations and responsibilities they have toward God. Religious people believe that a good way to serve God is to do well the work of one's profession or calling as proposed by Luther. Similarly Mac Donald (1972) and Feather (1984) also report a positive relationship with salvation and PWE.

Self respect was found to be highly valued by the total group. The positive relationship between it and the statement "need for self respect is fulfilled through working" among the total group in general and among males, the low educated and the religious group in particular, suggests the importance of work as more than economic necessity as described by Anderson (1961) and others. Burnstein et al., (1975) found Canadians to bolster social status, contributing to self esteem and fostering self-fulfilment, through challenging tasks. Having a high value for "self respect" as revealed in the present study can be taken as an indication of its importance in a person's life relative to work. Such a positive relationship between "self respect" and work can be explained by "the need for esteem" which is aroused by having a need or desire for a stable, firmly based, usually high evaluation of self, for self-esteem, and for the esteem of others (Maslow, 1959). According to Maslow (1959) these needs arise from a desire for prestige, status, dignity and so forth. The positive relationship for the younger age group

between "self respect" and the statement "without work one would miss the feeling of self respect and the feeling of doing something important and worthwhile" suggests a positive aspect of working which was also agreed to by two-thirds of subjects in the Morse and Weiss (1955) study. Thus work is still an important positive element in the emotional economy of many individuals because it serves to anchor individuals to society (Morse and Weiss, 1955). Similar to the present finding this social aspect of working was also recognised by Donald and Havighurst (1959) and Friedman and Havighurst (1954) who defined work in terms of contributing to society. Such need for work as found in the present study has also been reported in the Canadian Work Value Survey by Burnstein et al., (1975).

Regarding "a world at peace" and work there was a great consensus as the total group showed a positive relationship between it and the statement "work keeps a person out of trouble". Particularly for older people such a significant relationship could suggest that working may serve as a means of warding off dangers, loneliness and isolation (Morse and Weiss, 1955). Particularly males, low educated and non religious subjects showed a significant positive relationship between "a world at peace" and the statement "all labour disputes can be resolved without strikes" which suggests that they favour other means to restore peace in the work environment. The more educated and the religious group also showed a positive relationship between "a world at peace" and the statement "through work co-workers get along with each other". This may mean that work is satisfying

because it provides the opportunity to be with others. Such satisfaction has been recognized by Strauss (1985) who found a majority of people to believe that work is a constant interaction with others. Mac Donald (1972) using the Mirels and Garrett Protestant Ethic scales (1971) found a negative relationship with 'a world at peace' and PWE among both males and females separately and among the sample as a whole. That scale fails to capture the full meaning of Weber's PWE. The positive relationship between "a world at peace' and work in the present study suggests that people may endorse religious dimensions of work more in keeping with Weber's (1930) definition of PWE.

Regarding 'equality' and work there is no clear picture. Males and the younger group who placed a low value on 'equality' and the religious group, the older group and low educated who placed a high value on it all disagreed more with the statement "employees do not all deserve equal respect in the work place". According to Calvin's doctrine of the elect (i.e. that specific persons were prechosen by God for salvation) men are not equal at birth and the accumulation of wealth (i.e. economic equality) was taken as a sign that one was of the elect (Mac Donald, 1972). Such relationships suggest that the Calvinistic orientation no longer holds today in general, many favour equal participation in the work place even though they do not value 'equality' similarly. Consistently females and the older age group also showed a positive relationship between 'equality' and the statement 'work should involve all workers in equal participation'. This significant relationship might be explained by the findings of the Canadian Work Value

Survey by Burnstein et al., (1975) in which women are reported as being sensitive toward equal respect in the workplace. Women in Burnstein et al.'s (1975) study were found to be less pleased with the fringe benefits provided by their employment and also with their promotional opportunities. Traditionally lower paid jobs are available for women. In the present study a positive relationship with 'equality' and work was expected for females as work is as important for women as it is for men. Burnstein et al., (1975) reports that women were found to have a lesser tendency to identify working with basic economic needs and a larger proportion of women were found to cite recreational reasons, extra money, keeping busy, and the status and prestige attached to salaried employment, and not to rely on work for success, personal fulfillment, or a way of obtaining their most important goals in life. The present findings suggest that in future more attention has to be paid to promotions and fringe benefits of women and their work should give them equal respect and opportunities. The significant positive relationship between 'equality' and work by females in respect to participation shows a change as the result is in the opposite direction found by Mac Donald (1972) who found a tendency for females who endorsed the Protestant Ethic to place a lower value on it, indicating a negative relationship with PWE. Thus, in general within the sample it can be said there is a strong adherence for positive relationship with 'equality' and work which is thought contrary to PWE beliefs.

A significant relationship for the total group between 'helpful' and the statement 'helping one's fellow worker is more important than one's own

convenience' showed positive relationship for some and negative for others. Such a contradictory relationship is due to the finding that females and the religious group value it more than the older group and the low educated. The positive relationship for females and the religious group may be explained by the definition of work given by Fox, Frank and Hesse-Biber (1984) in which work was recognized as an activity which takes into consideration producing services for other people. Work as an activity producing value for other people is also reflected in the definition given by the authors of 'Work in America' (Special Task Force, 1973). But the older group and the less educated hold an opposite view as they showed a negative relationship between 'helpful' and work. Mac Donald (1972) found no statistically significant relationship between the ratings of 'helpful' and scores on the Protestant Ethic Scale. It can be concluded that there may be a present trend for discarding some of the traditional PWE beliefs and an inclination to adopt other religious dimensions of work.

A significant negative relationship for the total group in general between 'pleasure' and the statement 'success means having ample time to pursue leisure activities' suggests that an enjoyable, leisurely life is not important as work. Burnstein et al., (1975) also found that Canadians are committed to work, they choose work over leisure activities when a trade-off is necessary, and prefer to work even during leisure time and would work rather than be on unemployment insurance. Particularly for females, the younger group, the high educated and the religious group who have a tendency to place a lower value on 'pleasure' such a

negative relationship can be interpreted that work is an avenue to success and supports the Burnstein et al., (1975) finding that Canadians have a strong attachment to work motives. Buchholz (1978) found this particular statement to have a factor loading of .40 and described it as a leisure ethic - the idea that the more time, resources, and energy people have available for involvement in leisure activities, the better for their growth and development. It is also noted from the results that both younger and older age groups showed a negative relationship between 'pleasure' and the statement 'the principle purpose of a person's job is to provide one with means for enjoying one's free time'. Similarly this 'non Protestant Ethic' item was also found to be inversely related to satisfaction by Blood (1969). Burnstein et al., (1975) finding states that Canadians work not only because they have to, but also because they want to and Canadians have a good healthy work ethic. As was expected in this study 'pleasure' was considered one of the least important values among the list of eighteen terminal values. 'Pleasure' was also found to have a negative relationship with PWE by Mac Donald (1972) and Feather (1984).

A significant negative relationship for the total group in general and for males, the low educated and the non religious group in particular was found between 'social recognition' and the statement 'the person who holds down a good job is the most respected person in the neighbourhood'. The statement was found to indicate 'social status of job' which Wollack et al., (1971) described by stating that such social status is achieved when a person's job alone has an effect

on a person's standing among his friends, relatives, and co-workers, in his own eyes and/or in the eyes of others. Among the non-religious group particularly, a negative relationship between 'social recognition' and the statement 'having a good job makes a person worthy of praise from friends and family' can be interpreted as similar to Burnstein et al., (1975) finding in which commitment to job was found to be more important to Canadians irrespective of the job's nature.

Success related to worthiness is a concept in harmony with Weber's description of the underlying theology of the spirit of capitalism which concept was found to be positively related to work only by the religious group when considered separately. In general, the total group showed a negative relationship between 'ambitious' and the statement 'by working hard a person can overcome almost every obstacle that life presents'. Only for the religious group such a statement showed a positive relationship. Thus it can be suggested that only the religious group considers success to be directly linked to one's own efforts and believes that material wealth is an indicator of a person's worthiness. Such a result is consistent with Mac Donald's (1972) finding where 'ambitious' was positively related to PWE. Furnham (1984) also concluded that those with high PWE scores are likely to explain wealth in terms of hard work, honesty and saving. The religious group also showed a positive relationship between 'ambitious' and the statement 'people should always be thinking about pulling themselves up in the world hard with the hope of being promoted to a higher job'. This statement was found to have a factor loading of .57 by Wollack et al.,

(1971) and described it as a conventional ethic which was strongly endorsed by their subjects. In the present study the total group in general placed a lower value on 'ambitious', which leads to the conclusion that such a conventional ethic is endorsed only by the religious group and not by others. The concept of hard work leading to promotion can be indirectly interpreted as hard work bringing financial success, a concept used by Weber in a strict PWE sense.

Feather (1984) & Mac Donald (1972) found females endorsing the PWE tended to devalue being imaginative. In the present study people endorsing the PWE and religious dimensions of work also have a tendency to put a low value on being 'imaginative'. In general the total group, females, and the young group, when each was examined separately, showed a negative relationship between 'imaginative' and the statement 'work is a chance to do different things from time to time'. It can be suggested that the idea of work as 'the number of different things done in the job' proposed by Wanous (1974) was not accepted as subjects in the present study do not seem to encourage being daring and creative in their work.

Feather (1984) found a positive relationship between PWE and 'obedient'. In the present study, elements of obligation and restraint which have been recognized by Hearnshaw (1954), Weiss & Kahn (1960) and Friedman (1961) are no longer accepted as a negative relationship between 'obedient' and the statement 'work is a human duty' was found among the total group in general and males and the high educated group in particular. It can be suggested that people's

attitudes toward work have undergone some change. Today work is no longer generally thought of as a human duty which needs to be performed. It is a fact that Canadians have a good work ethic and they work not because they have to or because it is considered as a duty but also because they want to. Shimmin's (1966) definition of work bring 'not enjoyable' appeared not to be accepted by Canadians. Similarly people no longer agree with the notion of work as a "human curse" (Best, 1973). Particularly within the younger age group a negative relationship between 'obedient' and the statement 'workers should do the job the way they are told to' may be interpreted as meaning that the younger group do not consider it important to be dutiful and respectful in relation toward work.

The relationship found between meaning of working and 'exciting life', 'a sense of accomplishment', 'true friendship', and 'wisdom' among terminal values and 'capable', 'independent', 'logical', 'responsible' and self controlled' were found significant when separate Chi-square tests were run by dividing the sample according to sex, age, education and religiosity but were not found significant when chi-square was run for the total group.

'An exciting life' was found to show a negative relationship for the younger group with the statement 'one should take an active part in all group affairs'. Negative relationship between 'exciting life' and PWE was also found by Mac Donald (1972).

'A sense of accomplishment' which did not show any significant relationship between rankings of the values and scores on the Protestant Ethic

Scale by Mac Donald (1972) was similarly not found significant in the present study for the total group. But a significant relationship between it and the statement 'there are few satisfactions equal to the realization that one has done one's best at a job' was found positively for the younger age group. This statement reflects a secularized version of the PWE. It is consistent with Burnstein et al.'s (1975) findings which reported personal relations, comfort and convenience to be least important for the younger group. Thus it was expected that in the present study the younger group would emphasize the need to use their talents in work more than anything else by putting a higher value on 'a sense of accomplishment'. Such a need is described as 'self forwarding attitudes' which are fulfilled only when one has a chance to boast and exhibit one's accomplishments.

A positive relationship for the younger age between 'true friendship' and the statement 'one should work to be able to socialize with people' can be explained along with the findings of Burnstein et al., (1975) where younger people reported friends to be the key to self-fulfillment and a means of attaining personal goals, while older people more frequently felt that family provided those rewards. Such positive relationship between 'true-friendship' and work suggests that the younger group may put greater importance on peer groups, friendly co-workers and good personal relations (Burnstein et al., 1975). Other investigators also see work as a source of identity and peer/group relations (Friedman and Havighurst, 1954; Steers and Porter, 1975). Younger people who have put a

higher value on "true-friendship" in the present study may prefer the kind of work in which they are able to socialize with people. Miller (1981) also considers work a socially contracted phenomenon as well as an objective activity. Females also showed a positive relationship between "true friendship" and the statement "working in a group is better than working alone". This statement was found to have a factor loading of .49 by Buchholz (1978) and was described as "Organizational Belief System".

A positive relationship between "wisdom" and the statement "work allows freedom to use one's own judgement" found among the older age and the religious group can be interpreted that these people prefer the kind of work where there is scope to use their judgemental capability and insightful knowledge. As they were found to value mature understanding of life they may possess an ability to discern inner qualities and relationships with this being reflected in their attitude toward work.

The religious group was found to put a high value on "capable" and showed a positive relationship between it and the statement "people can learn better on the job by striking out boldly on their own , than by following the advice of others". Some values related to competency and efficiency appear to be important values for the religious group and this is reflected in their attitude towards work. Similarly, Burnstein et al., (1975) also report that competence and ability in directing work is one of the important factors found within attitudes towards job. For the religious group it may be that success is dependent on their

own capability to handle their job while for the non religious group it is just the opposite. They showed a negative relationship between 'capable' and the statement 'a persons success in life is an indicator of a person's worthiness' which may be interpreted that such a religious dimension to the meaning of working, directly related to the Calvinistic origins of the PWE, is not accepted by the non religious group.

The younger group had a tendency to put a high value on 'independence'. This resulted in a positive relationship between 'independence' and two statements 'one must avoid dependence on other persons whenever possible' and 'one should live one's life independent of others as much as possible'. Buchholz (1978) found both statements to have a factor loading of .42 and categorised them under 'work ethic'.

The negative relationship among the non religious group between 'logical' and the statement 'people should carefully plan, and then regulate their work behaviour according to their results' may mean that such a statement which reflects asceticism (i.e. the feeling that control and transformation are the keys to a proper life) is not accepted by the non religious group. As argued by Weber any world view giving primacy to the importance of gaining mastery over one's life is a world view conducive to social and economic change and was not agreed with by the non religious group.

Consistent with the above finding the non religious group also showed a negative relationship between 'self-controlled' and the statement 'I often felt that I

would be more successful if I sacrificed certain pleasures'. Having a higher value on 'pleasure' it was expected that the non religious group would show a lower value for 'self-controlled'. Contrary to the present findings Mac Donald (1972) and Feather (1984) found a positive relationship between 'self-controlled' and scores on PWE for their subjects.

The positive relationship between 'responsible' and the statement 'if all other things are equal it is better to have a job with a lot of responsibility than one with little responsibility' by the males and religious group may mean that they are more sensitive to 'pro Protestant Ethic', which has a positive correlation with satisfaction according to Blood (1969). Such a positive relationship between 'responsible' and meaning of working is consistent with Burnstein et al., (1975) who reported that a strong motivation and liking for their job leads Canadians to some degree of enjoyment and satisfaction. Burnstein et al., (1975) concluded that for Canadians the ideal job is one which is interesting, provides information and authority to perform the job and in which there is opportunity to develop special abilities. From this it appears that the definition of work in which responsibility was indicated as a source of dissatisfaction (Weiss & Kahn, 1960; Friedman, 1961; Shimmin, 1966; Best, 1973; Hearnshaw, 1954; & Yankelovich, 1979) is not an accepted definition today as 'responsibility' in work is related to satisfaction for subjects in this study.

Hypothesis 2

It was hypothesised that there will be no change in PWE as measured in earlier studies and that the religious dimensions to the meaning of working will still be present. The results partly confirms the hypothesis as from the above it is concluded that there has been a considerable amount of change in PWE and in the attitudes toward meaning of working from the 1960's and 1970's. This change is reflected both in the value system and the religiosity dimensions of the sample used in the study. The study found that some values which are possessed by the religious group were either positively or negatively related to PWE and religious dimension of work. To sum up, those endorsing PWE and religious dimensions of work tended to value 'a world at peace', 'equality' 'salvation' (only religious group), 'self respect', 'ambitious' (only religious group) and 'helpful' and devalue 'pleasure', 'salvation' (except religious group), 'social recognition', ambitious (except religious group)' 'imaginative' and 'obedient'. Besides these 'an exciting life' (only younger group), 'capable', (only non religious group), 'logical' (only non religious group) and ' self controlled' (only non religious group) were also found to show negative relationship with work, and 'a sense of accomplishment' (only younger group) 'true friendship' (only females and younger group), 'wisdom' (only older group and religious group), 'capable' (only religious group) 'independent' (only younger group) 'responsible' (only males and religious group) showed positive relationship with meaning of working. Such positive and negative relationships suggest that those in the religious group have a tendency to show a

relationship between their religious values and their work values, and values which are related to the PWE (Lawless, 1989). But for non religious, males and females, young and old, less educated and educated each taken separately a change in traditional PWE beliefs were found. A possible explanation may be that religious values play a very important role in some people's life as they are developed within an individual from a very young age. It is important to note here that in the present study the majority of the sample were found to be Christians. If the sample could have been taken to represent equally Catholics, Christians and Jews the difference in belief for PWE could have been greater.

The statements in the present study were designed to measure the extent to which religious dimensions to the meaning of working are still present. Some of these statements were related directly to the PWE. This result is consistent with the findings of Lawless (1989) and Thorlakson (1988) where a strong evidence for religious dimensions of work was reported for the total group. In another research conducted with 175 undergraduate students at the University of Manitoba, there was substantial evidence that a religious dimension to the meaning of working is alive and well (Nessar, 1989). Also in the present study it was found that the majority of the sample agreed more on many religious dimensions of work. Together with the distribution percentages of responses agreeing with religious dimensions of work confirms the hypothesis that religious dimensions for the work ethic still exist.

Hypothesis 3

It was hypothesized that the PWE and non PWE statements will differ significantly among the total sample. However, the results of t tests showed no significant differences between PWE and non PWE statements. This result may mean that most popular PWE scales (Blood, 1969; Wollack et al., 1971; Mirels & Garrett 1971, Buchholz, 1978) which were included in the present study do not adequately reflect the PWE in a strict Weberian sense (Furnham, 1984). It may be that PWE behavior as described by psychologists does not take into consideration many PWE beliefs as described by Weber (Furnham, 1984). Measurement instruments which have been constructed by psychologists to measure PWE, although they measure some aspects of a person's belief system and behavior pattern, do not reflect the theological assumptions described by Weber in Calvinistic or later Protestant theology (Lawless, 1989). From the distribution of percentages agreed on PWE items (See Table 4) it can be concluded that some who put a high value on 'pleasure' were found to agree more on statements related to pleasure than on other statements related to work. On the other hand those who put a lower value on 'pleasure' showed the reverse pattern. For example on the statement 'work is a human duty' males (55.7% agreed), the low educated (48.1% agreed) and the non religious group (49.1% agreed) who put a higher value on 'pleasure', agreed less as compared to females (72.9% agreed), the high educated (68.7% agreed) and the religious group (79.2% agreed) who devalued 'pleasure'. Similarly on the statement 'whenever possible a person

should relax and accept life as it is rather than always striving for unreachable goals' males (61.0% agreed), the low educated (59.3%) and the non religious group (57.4% agreed) agreed more as compared to females (48.5% agreed), high educated (44.8%) and the religious group (45.6% agreed).

Such differences in percentages of agreement were found only on a few statements that clearly differentiate between PWE and non PWE concepts and only by certain groupings of subjects. In general people did not differ markedly in their response to PWE and non PWE items. If a PWE scale could be designed to reflect only Weber's description of the underlying theology of the spirit of capitalism significant differences between such PWE and non PWE items could be expected.

Hypothesis 4

It was hypothesized that strength of PWE and religious dimension of work will differ according to different demographic data such as religiosity, sex, age, and education.

PWE and religiosity The majority of the religious group agreed on PWE and religious dimensions of work while only a few of the non religious group agreed on the same statements. Though t tests between the two groups were not significant from the nonparametric median test it can be concluded that there are significant differences between the religious and non religious groups on many

PWE and religious dimensions of work items. The Protestant ethic to which the religious group may be more sensitive indicates that it is "for the greater glory of God" one should work and should behave as one who has achieved salvation (Weber, 1930). Based on such a notion significant differences between the religious and non religious group were expected. The distribution of percentages of PWE and religious dimension of work statements which were highly agreed by the religious group suggests that this group (majority being Christians) more likely considers work as a form of serving God. The significant difference between the religious and non religious group for showing strong adherence to PWE and religious dimensions of work is also reflected in their significant value differences. The religious group placed a low value on 'a comfortable life', 'an exciting life', 'world of beauty', 'mature love', 'pleasure', and 'social recognition', and placed a high value on 'salvation', 'courageous', 'forgiving', 'ambitious', 'capable', helpful', 'obedient', 'polite', 'responsible' and 'self controlled'. Consistent with the present study Beit - Hallahmi (1979) also found significant relationship between PWE scores and religious beliefs.

PWE and age PWE and religious dimensions of work differed significantly according to age. The older age group showed stronger adherence to many PWE and religious dimensions of work. This may be due to the value differences among the older group. Values were found to be related to attitudes toward work. In the present study the older group put a low value on 'an exciting life',

'mature love' and a high value on 'ambitious', 'equality', 'courageous', 'helpful', 'imaginative', 'independent', 'responsible', and 'obedient'. The values of the older group were also found more closely related to PWE and religious dimensions of work. Significant relationship between PWE beliefs and age was also found by Aldag and Brief (1975) though other studies report no such relationship. (Buchholz ;1978 and Furnham ;1982a)

PWE and sex According to t tests no significant differences were found between PWE beliefs and sex. This is also consistent with the finding of Furnham (1982a) in which no significant differences between PWE beliefs and sex was found. Degree of endorsement of Protestant Work Ethic ideology was also found unrelated to sex by Mirels & Garrett (1971), Mac Donald (1972), and Vandewiels & Philbrick (1986).

PWE and education In the present study the t test shows no significant differences between PWE beliefs and education. These results were consistent with the study of Ray (1982) in which the PWE scale which predicted both church attendance and religious belief was not related to education.

Though there was no significant difference between PWE beliefs and sex and education in the present study, looking at the mean differences it can be noted that the males and low educated group taken separately show more a positive attitude towards PWE and religious dimensions of work. This is also

reflected in the value ranking of males and the low educated who show a similar pattern. The males, like the religious group and older group, put a lower value on 'an exciting life', 'mature love', 'pleasure', and put a high value on 'salvation', 'ambitious', 'broadminded', 'capable', 'courageous', 'independent', 'responsible' and 'self controlled'. Similarly the low educated group also devalue 'a comfortable life', 'an exciting life', 'world of beauty', 'equality', 'mature love' and 'social recognition', and tended to value 'salvation' 'courageous', 'forgiving', 'obedient', and 'self controlled'.

Hypothesis 5

It was hypothesized that there will be differences between the religious and non religious groups on competence and moral values, i.e., the religious group will display a more positive ranking of moral values and a more negative ranking of competence values.

Instrumental value difference according to religiosity The difference of values according to the religiosity dimension was quite prominent. As predicted, this group put a higher value on many of the moral values and a lower value on many of the competence values. Among the moral values the largest significant difference between religious and non religious groups were found for 'polite', 'forgiving' and 'obedient'. Other moral values on which the religious group placed a higher value include 'helpful', 'responsible' and 'self controlled'. Three possible

explanations for high ranking on such moral values by the religious group may be first, that a distinctive system of moral values are learned through association with religion; second, that such moral values help a person to build up everyday relations to his/her fellowperson at a level which is higher, nobler, or more humane (Rokeach, 1969a); and third, as described by Rokeach (1973), moral values have an 'interpersonal' focus. If these are violated there is a arousal of "pangs of conscience or feeling of guilt or wrongdoing" (p.8). These feelings may be more deeply felt within the religious group than the non religious group. Moreover 'forgiving' and 'helpful' are clearly moral values that are central within Christian theology. The present findings confirm that the religious group do indeed, place a considerably higher value on these than the non religious group as the majority of the sample in this study were Christians. The difference could have been greater if the sample in the present study considered differences among Catholic, Jews and nonbelievers as found by Rokeach (1969a). The difference between the religious and the non religious groups on 'obedient', 'responsible' and 'self controlled' was also expected as these are some of the moral values that are of great importance in any religion.

There were some moral values which both the religious and non religious groups rated as most important and least important. For both groups moral values such as 'honest', 'responsible' and 'loving' were ranked highest and 'obedient' and 'clean' were ranked at the bottom. This result seems consistent with Rokeach's (1969a, 1969b) finding in which religious groups were found to differ

in moral values but the religious, less religious, and non religious all agree in ranking the moral values 'honest' and 'responsible' highest and 'obedient' lowest.

Rokeach (1969a) concluded: "there are generally fewer grounds for anticipating differences between the religious and the non religious on competence values, and more grounds for expecting such differences on moral values" (p. 7) and in the present study the religious group did differ from the non religious group on only some of the competence values. Among the competence values the largest significant difference was found for 'broadminded' intellectual', and 'imaginative'. Besides ranking these lower the religious group also put a lower value on 'independent', and 'logical'. One possible explanation for this may be that these are self actualization values (Rokeach, 1973) and have a personal rather than interpersonal focus which the religious group may give less importance. Rokeach (1969a) also found that non believers rank imaginative relatively higher than Jews, Catholics and Protestants. In the present study similarly to Rokeach (1969a) except 'capable' and 'ambitious' other Competence values were found to be less important to the religious groups. As discussed earlier the religious group also showed a positive attitude towards 'ambitious' and work. Competence is referred to as an organisms' capacity to interact with its environment and is treated as having a motivational aspect which people do not have at birth nor acquire through maturation (White, 1959). According to White (1959) behavior instigated by drives is not enough to acquire competence fully. White proposed to designate this motivation by the term effectance, and to characterize the

experience produced as a "feeling of efficacy". It is expected that for such a 'feeling of efficacy' religiousness is not an important factor. For the religious and non religious group 'imaginative' 'intellectual', and 'logical' had a difference in ranking, but both groups show a tendency to rank these towards the bottom of the instrumental value list. This pattern of ranking is consistent with Rokeach's (1969a, 1969b) findings where it is reported that religious, less religious, and non religious groups all agree in ranking the instrumental values 'imaginative', 'intellectual', and 'logical' lowest in importance.

Hypothesis 6

It was hypothesized that the religious group will differ from the non religious group on some terminal values. The religious group was expected to put a higher value on 'a world at peace', 'equality', 'inner harmony', 'salvation', 'true friendship' and 'wisdom' and a lower value on 'a comfortable life', 'exciting life', 'world of beauty', 'mature love', 'pleasure', and 'social recognition'.

The results were highly consistent with the hypothesis. The largest terminal value differences are found for 'salvation' 'wisdom' 'inner harmony' and a 'world at peace' on which the religious groups put a higher value, and on 'pleasure', 'comfortable life' 'exciting life', 'social recognition' and 'a world of beauty' on which the religious group, put a lower value. This result is consistent with Rokeach's (1969a, 1969b) findings where the religious group consistently ranked 'salvation' 'a world at peace' higher than the less religious and 'pleasure', 'a

world of beauty' 'exciting life' and 'social recognition', lower than the less religious. It is also interesting to note that some of the terminal values are uniformly considered to be the most and the least important by the religious and the non religious groups. At the top of the terminal value hierarchy for both the religious and non religious groups are 'health', 'family security', and 'self-respect', and at the bottom are 'social recognition', 'national security', 'exciting life', and 'world of beauty'.

From these significant differences among moral, competence and terminal values it can be suggested that a religious person is said to possess a set of values that are demonstrably different from those of a non religious person. This fits Allport's (1968) theory, that the person who values religion with humility and brotherhood, strives to transcend self-centred needs, and seeks to live the teachings of his faith is described as a person with an Intrinsic religious orientation (Allport, 1968, p.232). Persons of this orientation should rank 'salvation', 'equality', and 'forgiving' highly. In the present study those in the religious group can be described as Intrinsic oriented persons as they showed a high value for 'salvation', 'equality', and 'forgiving'. Allport (1968) has also talked about Extrinsically oriented persons who take a self centred approach to life, giving importance to personal safety, social standing and chosen way of life.i.e. persons having a utilitarian approach to life. These persons give higher importance to values which deal with personal security such as, 'a comfortable life', 'inner harmony', 'self respect', 'social recognition', 'a sense of accomplishment', and 'independent', and

give less importance to 'salvation', and 'equality'. In the present study the non religious person can be described as having such Extrinsic religious orientation for they showed a high value for 'a comfortable life', 'self respect', 'social recognition', 'sense of accomplishment', and 'independent', and a low value for 'salvation' and 'equality' and 'forgiving'.

Returning to the hypothesis, the data presented here leave little room for doubt about the existence of value differences between the religious and non religious groups. Such differences in values between the religious and non religious groups were also reflected in their attitudes toward work. As discussed earlier, the religious group, due to such value differences, showed strong adherence to PWE and religious dimensions of work when compared to the non religious group. Thus it can be concluded that an individual's values are very important in influencing an individual's performance and attitudes towards work. Values which are formed and supported by religious beliefs are found to be more conducive to hard work and other PWE beliefs (Lawless, 1989).

Hypothesis 7

It was hypothesized that terminal and instrumental values will differ significantly according to sex, age and education. The results showed significant value differences between males and females, younger and older and low educated and high educated group confirming the hypothesis.

Value differences according to sex It is reasonable to expect many value differences associated with sex. The largest terminal value significant differences between males and females were found for a 'comfortable life' and 'a sense of accomplishment' which males valued more highly. Males also placed a higher value on 'an exciting life', 'a world at peace', 'mature love', 'pleasure', 'social recognition', and 'wisdom'. Two terminal values on which males put a significantly lower value were 'salvation' and 'national security'. On the other hand, among terminal values females placed a higher value on 'equality', 'family security', 'freedom', and 'inner harmony'. Among instrumental value males put a higher value on 'ambitious', 'broad minded', 'helpful', 'imaginative', 'intellectual', 'logical', 'obedient', 'polite', and 'self controlled' and females put a higher value on 'capable', 'forgiving', 'independent' 'loving' and 'loyal'.

The difference in values between males and females was not unexpected. It confirms the notion of different sex-roles stemming from a differential socialization (Rokeach, 1973). It is reasonable to expect that variations in traditional notions of masculinity-femininity will be reflected in variations of male and female value patterns. The results could mean that men place a higher value on achievement and intellectual pursuits and women place more importance on those values which take into consideration care, kindness, affiliation, and the family (Rokeach, 1973). Similar to any western industrial society men in Canada are also traditionally bread winners and more materialistic, achievement and intellectually oriented. They are at the same time more pleasure seeking than

women, reflecting a double standard of hedonism that is probably not unique to Canadian society.

Not to be overlooked, however, there are many values that show similarities rather than differences between the sexes. 'Health', 'family security', 'self respect', 'true friendship', 'honest', 'responsible', 'loving', were considered as most important values for both sexes and 'social recognition', 'salvation', 'exciting life', 'obedient', 'imaginative' and 'logical' were ranked at the bottom of the list for both males and females. Such results are consistent with the American sample (Rokeach, 1973). As described earlier, the present study also confirms the notion that value differences among sexes is also reflected in their attitudes towards work.

Value differences according to age Values are thought to have a developmental pattern according to age (Rokeach, 1973). The present study reveals significant value differences between the younger age group (17 to 40 years of age) and the older age group (40 to 83 years of age). The largest terminal value differences on which the younger group put a significantly higher value include 'mature love', 'family security' and 'true friendship'. The younger group also put a higher value on 'exciting life' and 'pleasure'. On the other hand, among terminal values the older age group put a significantly higher value on 'a world at peace'. Other terminal values on which the older age group put a higher value include 'a comfortable life', 'a world of beauty', 'equality', 'freedom', 'health', 'national

security', 'salvation', 'self respect', and 'wisdom'. Among instrumental values the largest differences on which the younger group put a significantly higher value include 'loving', and 'loyal'. Besides these, the younger group also has a tendency to put a high value on 'intellectual'. On the other hand, among instrumental values the older group put a significantly higher value on 'courageous'. The older group also has a tendency to put a higher value on 'ambitious', 'broad minded', 'capable', 'clean', 'independent', 'responsible', and 'self controlled'.

The results of the present study were similar to Rokeach's (1973) who reports 'loving', 'mature love' and 'family security' as important values for young people. It would seem that loving is important for young people, but, surprisingly becomes less and less important as people grow old. 'Mature love' also shows a developmental pattern somewhat similar to that for 'loving' (Rokeach, 1973). One possible explanation for younger people to put a high value on 'family security' is that the age range (i.e. 17 to 40 years of age) in the present study which also includes some people of middle age for whom the value of raising a family will be important. The finding that the younger group puts a high value on 'true friendship' may mean that younger people more often consider friends to be the key to self fulfillment and a means of attaining personal goals (Burnstein et al., 1975).

Rokeach (1973), reports the importance of the value 'a world at peace' to increase sharply with age. Similarly in the present study this value was ranked

higher by the older group. 'Pleasure' and 'exciting life' are two hedonistic values and it is not surprising that such an enjoyable life will be more important for the younger group. In the present study the older group put a higher value on 'self respect' 'ambitious' and 'broadminded'. 'Capable' in the present study showed the reverse pattern of what Rokeach (1973) found. He found 'capable' to be an important value for people till the age of 40. In the present study 'capable' was found to be more important for the older group. Similar to Rokeach's findings 'a comfortable life' , 'national security', 'equality' , 'independent' and 'salvation' were also found to be important values for the older group. Rokeach (1973) reports that 'independent' increases in importance from age 60's to the 70's. He also notes : "Salvation becomes increasingly important with advancing age" (p.80). It is a widely held belief that 'wisdom' and 'responsible' are especially valued in old age. In the present study the older group also tend to put a higher value on 'wisdom' , 'responsible' and 'a world of beauty'. 'Health' and 'clean' having a high value for the older group may mean that, as people advance in age, they are more sensitive to issues of health.

For both the young and old groups the most important terminal and instrumental values include 'health', 'family security', 'self respect', 'honest', 'responsible', and 'loyal' and among the least important are 'social recognition' 'an exciting life', 'obedient', imaginative', and logical'.

Value differences according to education Education is considered as an

indicator of status difference. The present findings show significant value differences between the low educated and high educated groups. The largest terminal value differences between the low educated and the high educated is found for a 'world of beauty', 'self respect', and 'true friendship' on which the educated group put a higher value. The high educated group also have a tendency to put a high value on 'a comfortable life', 'an exciting life', 'a sense of accomplishment', 'equality', 'family security', 'freedom', 'inner harmony', 'mature love', 'national security', 'social recognition', and 'wisdom'. The only value on which the educated group placed a lower ranking is 'salvation'. On the other hand, among the terminal values the low educated have a tendency to put a higher value on 'a world at peace'. Among instrumental values the largest difference is found for 'imaginative' on which the high educated group put a high value. Other instrumental values which the high educated group valued higher include 'ambitious', 'broadminded', 'capable', 'helpful', 'independent', 'intellectual', and 'logical'. On the other hand, the low educated put a significantly higher value on 'clean' and 'obedient'. The only instrumental value which the low educated ranked higher was 'polite'.

The many value differences found between the low educated and high educated suggest they come from different socio-economic backgrounds. The low ranking of 'clean' by the high educated may be interpreted to mean that the affluent take cleanliness for granted rather than they do not care about it. Its high ranking by the low educated suggests that they are far from indifferent to it. The

low ranking of 'imaginative' by the low educated may be interpreted to mean that they lack creativity. By putting a low value on 'obedient' the high educated may be indicating that they have less concern about being dutiful and respectful.

The low educated may be thought not to have enough opportunity to appreciate the beauty of nature and the arts and were found to put a low value on 'a world of beauty'. The value that best distinguishes the low educated from the educated is 'self respect'. The high educated put a high value on it, perhaps because they already possess self esteem and want more of it. The low educated are found to be more religious than the high educated and have a tendency to put a high value on 'salvation'. The high educated may have a desire for more close companionship which is reflected in their value for 'true friendship'.

Some values were uniformly considered to be the most and the least important for both groups. At the top of the hierarchy were 'health', 'family security', 'freedom', 'honest', 'responsible', and 'loving' and at the bottom were 'salvation', 'social recognition', 'national security', 'obedient', and 'imaginative'.

Hypothesis 8

A change in relative importance of values for the total group over the last twenty years was anticipated.

Relative importance of values within the total group From the value differences among religious-non religious, male-female, young-old, low and high

educated, it can be concluded that for the total WAS sample the most important terminal values are 'health', 'self respect', 'true friendship', and 'a world at peace', and among the least important are 'social recognition', 'salvation', 'national security', 'an exciting life', and 'pleasure'. Among instrumental values 'honest', 'responsible', 'loving', and 'loyal', are the most important Canadian values, and 'obedient', 'imaginative', 'logical', and 'clean' are among the least important. This result is consistent with the pilot study. Among a sample of 60 undergraduate students of the University of Manitoba median ranking of values showed 'honest' and 'responsible' as most important and 'obedient', 'imaginative', 'social recognition', and 'salvation', as least important.

It is evident that Canadians place a very low value on 'national security'. Perhaps this is because Canadians do not have to face political volatility and instability on a daily basis. In contrast they enjoy security from external attack and internal upheavals. Similar results were found by Rokeach (1973), about twenty years ago. An orientation towards materialism, competition and achievement that is not often attributed to Canadians is apparent in the present findings within the WAS sample. Canadians also place relatively low importance on 'comfortable life', 'social recognition', and 'ambitious'.

In the present study again similar to Rokeach (1973), Canadians were found not to be salvation minded. They were also found not to be hedonistic and fun loving, as is evidenced by the findings that they do not care for 'an exciting life', and 'pleasure'. Canadians care more for 'a world at peace', and found to be

individualistic and not group oriented as is evidenced by the fact that they place a generally higher value on 'freedom' and being 'independent', and lower value on 'clean', 'polite', 'obedient', and 'self control'.

In the present study the terminal value 'salvation' and the instrumental value 'forgiving', the two values that are perhaps the most distinctively Christian values, showed contradictory results as 'salvation' was ranked fourteenth and 'forgiving' fifth. One possible explanation for this may be because within the total group there was a marked distinction between religious and non religious, male-female, younger-older, and educated-less educated. The importance of 'salvation' for the religious group was balanced by lower ranking on behalf of males-females, younger-older, educated-less educated. Though females, older people, and those less educated, compared to males, younger people and the educated put a higher value on 'salvation' that ranking was towards the lower end as compared to other values. 'Salvation' was also ranked lowest among the eighteen terminal values in 1973 by Rokeach.

In general it can be concluded that on some values Canadians showed a change as compared with twenty years ago. Rokeach (1973) reported that Canadians generally placed a lower value on 'a sense of accomplishment' and 'wisdom' and on being 'ambitious' and 'capable'. In the present study 'a sense of accomplishment' was ranked eighth, 'wisdom' sixth, both 'ambitious' and 'capable' eighth. A possible implication may be that Canadians are becoming more achievement oriented than they were twenty years ago. Lipsets' analysis of

Canadians as less achievement oriented no longer holds today. In the case of 'obedient', 'logical', 'salvation', 'national security', and 'exciting life', they have not changed. These are still ranked lower as Rokeach (1973) found. Regarding 'self controlled' and 'polite' in the present study there was a tendency for this to be higher.

In respect to aesthetic values the results are similar to Rokeach's (1973) finding Canadians still have values that emphasize, love, peace of mind, honesty, health and independence. Canadians seem to be more egalitarian today than they were twenty years ago (Rokeach 1973). This finding does not support Lipsets' (1963) contention that Canadians are less egalitarian.

Conclusion

From the description of terminal and instrumental rankings found for the WAS sample of adult Canadians varying in sex, age, education, and religion the findings show that different combinations of the thirty six values differentiate significantly among groups varying in demographic variables. From this it is suggested that the Value Survey is sensitive to differences within groups. This is also reflected in the attitudes toward meaning of working. The value differences between Canadian men and women and between Canadians differing in their religious orientations indicate differential striving for lower-higher order values. Given the significant relationships between the meaning of working and

individual's value system shown in this study, such value differences will help us to understand what work means to people and how best to organize people to work in a complex modern organization (Lawless, 1989).

In this present study the majority of the sample consider their religion to be important in their life. This is also reflected in their values, as the religious group placed a high value on 'salvation' and agreed more with PWE statements and the religious dimension of work compared to the non religious group. Lawless (1989) reports that many of those surveyed in the WAS reported that their parents had strong religious beliefs (65.8% of their mothers; 54.6% of their fathers). As for their own beliefs 52% stated that their religion is important to them right now and 60.1% stated that it was important to them while they were growing up. Approximately 85% of respondents identified themselves with a religion, the great majority of those being Christians. In the present study about 64% of the total sample reported that religion is important to them.

The data presented leave little room for doubt about the existence of work values with a religious dimension and values based on religious beliefs. It can further be concluded that religious persons can, indeed, be characterized as different from the non religious, and the specific values on which they differ can be identified.

Implications

It is not only work value that regulate worker behaviour, religious

values and attitudes towards work performance are also related to worker behaviour. By measuring such religious values, somewhat along the lines of Weber's PWE, it will be possible "to make some predictions about performance, management potential, company loyalty, honesty, effectiveness of incentive system, personal responsibility for work and so forth" (Lawless, 1989 p.9). In the present study the religious values which were found to be related to meaning of working were different in some cases from those outlined in the PWE. In the future studies might investigate employer's religious values, protestant or not, and might enhance predictability in respect to some work behaviors (Lawless, 1989). Such studies would leave us in a position to develop psychological contracts as suggested by Lawless (1989) which would link employees' value systems with organizational objectives.

By exploring the values of the employees in an organization if it is found that a majority are sensitive to religious values, then an appropriate reward system could be designed, responsibilities delegated with full confidence, with a hope of increasing employee commitment and loyalty (Lawless, 1989).

References

- Adorno, T. W., Frenkel-Brurswik, E., Leeinson, D. J., & Sanfaed, K. N. (1950), The Authoritarian Personality, New York: Harper.
- Aldag, R. & Brief, A. (1975). Some correlates of work values, Journal of Applied Psychology, 60: 757-760.
- Allport, G. W. (1968) The person in Psychology, Boston: The Beacon Press
- Allport, G. W., & Ross, J. M. (1967) Personal religious orientation and prejudice, Journal of Personality and Social Psychology, 5: 432-443.
- Allport, G. W., Vernon, P. E., & Lindzey, G. (1960) A study of values. Barten: Haughton, Mifflin.
- Anderson, N. (1961). Work and Leisure. London: Routhedge and Kegan Paul.
- Anderson, N. (1974) Man's work & Leisure. Netherlands. J. Brill, Leiden.
- Armerakis, A., Field, H., Bederan, A. & Ledbetter, B. (1977). Human resource considerations in textile work redesign, Human Relations, 30: 1147-1156.
- Bakke & Wright, (1940). Citizens Without Work (New Haven: Yale University Press, 1940).
- Beit-Hallahmi, B. (1979). 'Personal and Social Components of the Protestant Ethic', Journal of Social Psychology, 109: 263-267.
- Bell, D. (1973). The Coming of the Post-Industrial Society : A Venture in Social Forecasting, New York: Basic Books.
- Best, F. (1973). The Future of Work. Prentice-Hall, Inc. Englewood Cliffs, New Jersey:

Prentice Hall.

- Bibby, R. W. (1987). *Fragmented Gods: The Poverty and Potential of Religion in Canada*; Toronto: Irwin Publishing.
- Blood, M. (1969). Work values and Job satisfaction, Journal of Applied Psychology, 53: 456-459.
- Bouma, G.D. (1973). Beyond Lenski: A critical review of recent 'Protestant Ethic' research. *Journal for the Scientific Study of Religion*, Vol.12. No.3, 141-155.
- Braude, L. (1975). Work and Wonders: A sociological analysis. New York: Praeger Publishers.
- Buchholz, R. (1976). Measurement of beliefs, Human Relations, 29: 1177-1188.
- Buchholz, R. (1978). An empirical study of contemporary beliefs about work in American Society. Journal of Applied Psychology, 63: 219-227.
- Burnstein, M., Teinhaara, N., Hewson, P., & Warrarder, B. (1975). Canadian Work Values: Findings of a Work Ethic Survey and a Job Satisfaction Survey, Ottawa: Department of Manpower Immigration Canada.
- Currie, R.F. (1989). Winnipeg Area Study. Research Report No.26. Selected Findings from the 1989 Winnipeg Area Study.
- Dickson, J. and Buchholz, R. (1977). Managerial beliefs about work in Scotland and the U.S.A., Journal of Management Studies, 14., 80-101.
- Dickson, J. & Buchholz, R. (1979). Differences in beliefs about work between managers and blue-collar workers, Journal of Management Studies, 16., 235-251.
- Donald, M., & Havighurst, R. (1959). The meaning of Leisure. Social Forces, 37,

357-360.

Dubin, R. (1958). The world of work. Englewood Cliffs, New Jersey: Prentice Hall.

Dumazedier, J. (1967). Toward a Society of Leisure, New York, Free Press, Trans. by S.

E. McClure.

English, H., & English, A. C., (1958). A comprehensive dictionary of psychological and psychoanalytic terms. New York: Longmans, Green.

Feagin, J. R. (1964). Prejudice and religious types: A focused study of southern fundamentalists. Journal for the Scientific Study of Religion, 4: 3-13.

Feather, N. T. (1984). Protestant Ethic, Conservatism, and Values. Journal of Personality and Social Psychology, 46: 1132-1141.

Firth, R. (1948). Anthropological background to work. Occupational Psychology, 22: 94-102.

Fox, Frank M., and Hesse-Biber, S. (1984). Women at Work, Pao Alto, California: Mayfield.

French, J. R. P., & Kahn, R. L. (1962). A programmatic approach to studying the industrial environment and mental health. Journal of Social Issues, 18: 1-47.

Friedman, E., & Havighurst, R. (1954). The meaning of work and retirement, Chicago, University of Chicago Press.

Friedman, G. (1961). The anatomy of work. London: Heinemann.

Furnham, A. (1982a). 'The Protestant Work Ethic and Attitudes towards Unemployment', Journal of Occupational Psychology, 55: 277-286.

Furnham, A. (1984). The Protestant Work Ethic, A review of the psychological

- literature. European Journal of Social Psychology, 14, 131-148.
- Ganster, D. (1981). Protestant Ethic and performance. A Re-examination, Psychological Reports, 48: 335-338
- Glock, C. Y., & Stark, R. (1965). Religion and Society in Tension. Chicago: Rand McNally.
- Glock, C. Y., & Stark, R. (1966). Christian beliefs and anti-semitism. New York: Harper and Row.
- Goldstein, B. & Eichorn, R. (1961). The changing Protestant Ethic: Rural patterns in health, work and leisure, American Sociological Review, 26: 557-565.
- Hall, R.H. (1986). Dimensions of Work, Sage Publications Beverly Hills London, New Delhi.
- Hammond, P. & Williams, R. (1976). The Protestant ethic thesis: A social psychological assessment, Social Forces, 54: 579-589.
- Hearnshaw, L. (1954). Attitudes to work. Occupational Psychology, 28, 129-139.
- Hilliard, A. L. (1950). The forms of value. The extension of a hedonistic etiology. New York: Columbia University Press.
- Kaplan, H., and Tausky, C. (1974). The meaning of work among the hard case unemployed. Pacific Sociological Review, 17, 185-198.
- Kidron, A. (1978). Work values and organizational commitment, Academy of Management Journal, 21: 239-247.
- Kilpatrick, F., Cummings, M., Jr., & Jennings, M. (1964). Source book of a study of occupational values and the image of the federal service, Washington, D. C.:

The Brooking Institution.

- Kirkpatrick, C. (1949). Religion and humanitarianism: A study of institutional implications. Psychological Monographs, 63: (whole no. 304).
- Kluckhohn, R., & Stradtbeck, F. L. (1961). Variations in value orientations. Evanston, I 11: Row, Peterson.
- Kohlberg, L. (1963). The department of children's orientations toward a moral order. I. Sequences in the development of moral thought. Vita Humana, 6: 11-33.
- Lawless, D.J. (1988). Religious Values in the Workplace: Implications for Management in Canada, Canadian Psychological Association. June.
- Lawless, D.J. (1989). Religious Values in the Workplace: The Work Ethic with or without Protestantism. Research Report No. 30, WAS Research Reports, Winnipeg.
- Lenski, G. (1961). The Religious Factor: A Sociological Study of Religious Impact on Politics, Economics and Family Life. Doubleday, New York.
- Lied, T. & Pritchard, R. (1976). Relationship between personality variables and components of the expectancy valence model, Journal of Applied Psychology, 61: 463-467.
- Lipset, S.M. (1963). The Value Patterns of Democracy: A case Study in comparative analysis. American Sociological Review, 28, 515-531.
- Lovejoy, A. O. (1950). Terminal and adjective values. Journal of Philosophy, 47: 593-608.
- Lundburg, G. A. (1934). Leisure, A Suburban Study, New York, Columbia

University Press.

Mac Donald, A. P. Jr. (1972). 'More on the Protestant Ethic', Journal of Consult and Clin. Psychology, 39, 116-122.

Marshall, G. (1982). In Search of the Spirit of Capitalism. New York: Columbia University Press.

Maslow, A. H. (ed.) (1959). New Knowledge in human values. New York: Harper.

Merrens, M, & Garrett, J. (1975). The Protestant Ethic scale as a predictor of repetitive work performance, Journal of Applied Psychology, 60: 125-127.

Miller, G. (1981). It's a Living, Work in Modern Society, New York: St. Martin's.

Mills, C.W. (1951). The Meaning of Work Throughout History (editor's title), White collar the American Middle Class, New York: Oxford University Press.

Mirels, H., & Garrett, J. (1971). Protestant ethic as a personality variable, Journal of Consulting and Clinical Psychology, 36: 40-44.

Morse, N. & Weiss, R. (1955). The function and meaning of work and the job, American Sociological Review, 20, 191-198.

MOW International Research Team (1987) - The Meaning of Working. London: Academic Press.

Nessar, S. (1989). The Meaning of Working. Graduate Research Paper, Department of Psychology, University of Manitoba.

Parker, S. R., & Smith, M. (1976). Work and Leisure, in R. Dubin (Ed.), handbook of Work, Organization, and Society, pp. 37-62, Chicago, Rand McNally.

- Piaget, J. (1965). The moral judgement of the child. New York: Free Press.
- Ray, J. (1982). The Protestant Ethic in Australia, Journal of Social Psychology, 116: 127-138
- Rokeach, M. (1960). The open and closed mind, New York: Basic Books.
- Rokeach, M. (1968). Beliefs Attitudes and Values, San Francisco, Jasssey-Bass.
- Rokeach, M. (1969). Value System in Religion, Review of Religious Research, 11, 3-23 (a).
- Rokeach, M. (1969). Religious Values and Social Comparison, Review of Religious Research, 11, 24-38 (b).
- Rokeach, M. (1973). The Nature of Human Values. The Free Press New York. Collier Macmillan Publishers, London.
- Rose, M. (1985). Re-working the Work Ethic, Economic Values and Socio-Cultural Politics, Batsfor. Academic and Educational, London.
- Rosenberg, M. (1957). Occupations and values. Glence.Ill: The Free Press.
- Rothman, R. (1979). Occupational roles, Power and Negotiation in the Division of Labor. Sociological Quarterly , 20, (Autumn), 495-515.
- Salz, B. (1955). The Human Element in Industrialization, Economic Development and Cultural Change, 4, (Special Supplement), 96.
- Scott, W. A. (1965). Values and Organization. Chicago: Rand McNally.
- Shimmin, S. (1966). Concepts of Work, Occupational Psychology, 40, 195-201.
- Siegel, S. (1956). Non Parametric Statistics for the Behavioral Sciences. New York: McGraw-Hill.

Sikula, A. F. (1973). The values and value systems of government executives.

Pub. Personnel Mgmt., 2(1): 16-22

Sikula, A. F. (1973). The values and value systems of industrial personnel managers.

Pub. Personnel Mgmt. 2:(4) 305-309.

Sorenson R. C. (1981). Evangelical Seminarians' Philosophies of human Nature and Theological Beliefs. Journal for the Scientific Study of Religion, 20: 33-37.

Special Task Force to the Secretary of Health, Education and Welfare (STF) (1973).

Work in America, Cambridge, MIT Press.

Spence, J. T. (1985). Achievement American Style, American Psychological December 1985, Presidential Address, Vol. 40. No. 1.

Steers, R. & Porter, L. (1975). Motivation and Work Behavior, New York, McGraw-Hill Book Co.

Stefflre, B. (1959). Concurrent validity of the Vocational Values Inventory. Journal of Educational Research, 52: 339-341.

Steward, P.L. & Cantar, M.G. (1974). Varieties of Work Experience, Cambridge, MA, Scherkman.

Stone, E. (1975). Job scope, job satisfaction, and the Protestant ethic, Journal of Vocational Behaviour, 7: 215 -224.

Stone, E. (1976). The Moderating Effect of Work-related Values on the Job Scope -Job Satisfaction Relationship, Organizational Behavior and Human Performance, 15, 147-167.

Strauss, A. (1985). Work and the Division of Labor, Sociological Quarterly, 26,

(Spring), 1-19.

Super, D. E. (1957). The psychology of careers. New York: Harper.

Tate, E. D. & Miller, G. R. (1971). Differences in value systems of persons with varying religious orientations. Journal for the Scientific Study of Religion, 10: 357-365.

Tawney, R.H. (1930). Preface to Max Weber's The Protestant Ethic and the Spirit of Capitalism. N.Y.: T. Parsons (trans) Charles Scribner's Sons.

Thorlakson, A. J. (1988). Who has the Protestant Work Ethic Today - Managers or Workers? pre-masters thesis, University of Manitoba.

Tilgher, A. (1962). Work through the ages. In S. Nosow and H. Farm (eds). Man Work and Society, New York, Basic Books.

Turner, A., & Lawrence, P. (1965). Industrial jobs and the worker. Boston: Harvard University Press.

Vandewiels, A. & Philbrick, T. (1986). The Protestant ethic. Psychological Reports, 50: 946.

Wanous, J. (1974). Individual differences and reactions to job characteristics. Journal of Applied Psychology, 59: 616-622.

Warr, P. (1981). Psychological aspects of employment and unemployment, Psychological Medicine, 12, 7 11.

WAS (1989) Winnipeg Area Study Questionnaire

Weber, M.(1904,1905). The Protestant Ethic and the Spirit of Capitalism. (T. Parsons. Trans.), London, George Allen and Unwin, (Original and Published 1904-1905).

Weber, M. (1930) The Protestant Ethic and the Spirit of Capitalism, N.Y: T. Parsons

(Trans) Charles Scibners Sons.

Weber, M. (1955). The Protestant ethic and the spirit of capitalism. New York. Scibners.

Weber, M. (1961). On Protestantism and Capitalism. In T. Panons, E. Shils, K. D.

Naegels, and J. R.Ditts (eds.) Theories of Society, 2: New York: Free Press.

Weber, M. (1987). The Protestant Ethic and the Spirit of Capitalism. (T. Parson, Trans)

London: Unwin Paperbacks (original work published 1904-1905).

Weiss, R., & Kahn, R. (1960). Definitions of Work and Occupations. Social Problems,
8, 142-151.

White, R.W. (1959). Motivation Reconsidered: The concept of competence.

Psychological Review, 66, 297-333.

White, J. K. & Ruh, R. A. (1973). "Effects of Personal Values on the Relationship

Between Participation and Job Attitudes". Adm. Sci. Q., 18(4): 506-514.

Wollack, S., Goodale, J. Wijting, J., & Smith, P. (1971). Development of the survey of
work values. Journal of Applied Psychology, 55: 331-338.

Yankelovich, D. (1979). Work Values and the New Breed, In C. Kerr and

J. Rosow (eds). Work in America, The decade ahead pp. 3-26, New York:

Van Nostrand.

Yankelovich, D. & Immerwahr, J. (1985). Putting the American work ethic to work.

In D. Yankelovich, The World at Work - An International Report on Jobs,

Productivity, and Human Values, (pp. 133-169), New York: Octagon Books.

Young, R. K., Benson, W. M., Holtzman, W. H. (1960). Change in attitude toward the Negro in a southern university. Journal of Abnormal and Social Psychology.
60 : 131-133.

Appendix A Protestant Work Ethic Scale

| <u>Scale</u> | <u>No. of items</u> | <u>Four Main Items</u> |
|-------------------------------|---------------------|---|
| Goldstein and Eichhorn (1969) | 4 | <p>(1) Even if I were financially able, I couldn't stop working.</p> <p>(2) I've had to work hard for everything that I've gotten in life.</p> <p>(3) The worst part of being sick is that work doesn't get done.</p> <p>(4) Hard work still counts far more in a successful farm operation than all of the new ideas you read in the newspapers.</p> |
| Blood (1969) | 8 | <p>(1) Hard work makes a man a better person.</p> <p>(2) Wasting time is as bad as wasting money.</p> <p>(3) A good indication of a man's worth is how well he does his job.</p> <p>(4) If all other things are equal, it is better to have a lot of responsibility than one with little responsibility.</p> |
| Wollack et. al (1971) | 54 | <p>(1) A worker should feel some responsibility to do a decent job whether or not his supervisor is around.</p> <p>(2) A man should feel a sense of pride in his work.</p> |

- | | | |
|---------------------------|----|--|
| | | (3) If a man likes his job, he should be satisfied with it and should not push for a promotion to another job. |
| | | (4) The man who holds down a good job is the most respected man in the neighbourhood. |
| Mirels and Garrett (1971) | 19 | (1) Our society would have problems if people had less leisure time. |
| | | (2) Most people who don't succeed in life are just plain lazy. |
| | | (3) Hard work offers little guarantee of success. |
| | | (4) Life would be more meaningful if we had more leisure time. |
| Hammond & Williams (1976) | 8 | (1) Trying to escape from worldly affairs and obligations is irresponsible. |
| | | (2) It is best to remain detached from worldly affairs. |
| | | (3) The crucial thing in life is to "let go" and not care so much what happens. |
| | | (4) People should carefully plan, and then regulate their behavior according to the results. |
| Buchholz (1978) | 41 | (1) Work can be made meaningful. |
| | | (2) The free enterprise system mainly benefits the rich and powerful. |
| | | (3) Survival of the group is very important in an organization. |

(4) The trend toward more leisure is not a good thing.

Ray (1982)

18

(1) Eat drink and be merry, for tomorrow we may be dead.

(2) Saving always pays off in the end.

(3) I believe in God.

(4) You should never speak lies about other people.

Appendix B Statements Representing Values Under Investigation

| <u>Instrumental</u> <u>Value</u> | <u>Quest. No.</u> <u>Representing</u> | <u>Name of the Researcher from which Statements are</u> <u>Taken From</u> |
|-------------------------------------|--|--|
| Ambitious | 1, 21, 41, | Blood (1969), Buchholz (1978), Wollack et al., (1971) |
| Capable | 2, 22, 42, | Buchholz (1978), Sorenson (1981), Hammond & William (1976) |
| Helpful | 3, 23, 43, | Saronson (1981), Sorenson (1981), Lawless (1989) |
| Honest | 4, 24, 44, | Sorenson (1981), Lawless (1988), Lawless (1989) |
| Imaginative | 5, 25, 45, | Wanous (1974), Wanous (1974), Lawless (1989) |
| Independent | 6, 26, 46, | Buchholz (1978), Buchholz (1978), Lawless (1989) |
| Logical | 7, 27, 47, | Hammond & Williams (1976), Ray (1982), Lawless (1989) |
| Obedient | 8, 28, 48, | Lawless (1988), Lawless (1989), Lawless (1989) |
| Responsible | 9, 29, 49, | Buchholz (1978), Blood (1969), Lawless (1988) |
| Self-controlled | 10, 30, 50, | Lawless (1988), Lawless (1988), Lawless(1989) |
| <u>Terminal Values</u> | | |
| An exciting life | 11, 31, 51, | Morse & Weiss (1955), Buchholz (1978),Morse & Weiss(1955) |
| A sense of accomplishment | 12, 32, 52, | Buchholz (1978), Wollack et al., (1971),Lawless(1989) |
| A world at peace | 13, 33, 53, | Morse & Weiss (1955), Wanous (1974), Lawless (1989) |
| Equality | 14, 34, 54, | Lawless (1989), Lawless (1989), Lawless (1989) |
| Pleasure | 15, 35, 55, | Blood (1969), Buchholz (1978), Lawless (1988) |
| Salvation | 16, 36, 56, | Lawless (1988), Lawless (1988), Lawless (1989) |
| Self respect | 17, 37, 57, | Lawless (1988), Morse & Weiss (1955), Wollack et al., (1971) |
| Self recognition | 18, 38, 58, | Wollack et al., (1971), Wollack et al., (1971), Wollack et al., (1971) |
| True Friendship | 19, 39, 59, | Buchholz (1978), Buchholz (1978), Morse & Weiss (1955) |

Wisdom 20, 40, 60, Wanous (1974), Blood (1969), Lawless (1988)

Appendix C Descriptions of Scales

(1) The Morse and Weiss (1955) questionnaire includes items which aimed to study the extent to which working serves non-economic functions for the total populations and the differential meaning of work and job for those in different occupations. (2) The Blood (1969) scale includes four items intended to be in agreement with Protestant ethic ideals (pro-Protestant ethic) and four not agreeing with these ideals (non-Protestant ethic). (3) The Wollack et al., (1971) questionnaire demonstrated six work values; namely, intrinsic values, organizational man ethic, upward striving, social status of job, conventional ethic, and attitude toward earnings which are discriminably different from one another. (4) The Wanous (1974) questionnaire includes statements regarding global job satisfaction. (5) The Buchholz (1978) questionnaire includes an inventory of belief statements to measure five work related belief systems namely, humanistic, marxist related, organizational, leisure and work ethic. (6) The Hammond and Williams (1976) questionnaire half reflects inner worldliness and half reflects asceticism. (7) The Sorenson (1981) questionnaire was called from theological literature in order to have theological representation. (8) The Ray (1982) scale constitutes an eclectic protestant scale, which was constructed to give some alternatives to rather pugnacious tone of the Mirels and Garrett (1971). (9) Among the statements taken from Lawless (1988) all reflect PWE and religious dimensions of work some were used in WAS (1989) with little modification.

Appendix D Items Reflecting PWE and Non-PWE Statements

| <u>Item No. Related to PWE/</u> | | | <u>Item No. related to Non PWE/</u> | | |
|------------------------------------|----------|---------------------------|-------------------------------------|----------|------------------------|
| <u>Name of the Researcher from</u> | | | <u>Name of the Researcher from</u> | | |
| <u>Which items were selected</u> | | | <u>which items were selected</u> | | |
| No. | Item No. | Researcher | No. | Item No. | Researcher |
| 1. | 1 | Blood(1969) | 1. | 5 | Wanous (1974) |
| 2. | 2 | Buchholz (1978) | 2. | 11 | Morse & Weiss (1955) |
| 3. | 3 | Sorenson (1981) | 3. | 14 | Lawless (1989) |
| 4. | 4 | Sorenson (1981) | 4. | 15 | Blood (1969) |
| 5. | 6 | Buchholz (1978) | 5. | 18 | Wollack et al., (1971) |
| 6. | 7 | Hammond & Williams (1976) | 6. | 19 | Buchholz (1978) |
| 7. | 8 | Lawless (1988) | 7. | 20 | Wanous (1974) |
| 8. | 9 | Buchholz (1978) | 8. | 25 | Wanous (1974) |
| 9. | 10 | Lawless (1988) | 9. | 31 | Buchholz (1978) |
| 10. | 12 | Buchholz (1978) | 10. | 34 | Lawless (1989) |
| 11. | 13 | Morse & Weiss (1955) | 11. | 35 | Buchholz (1978) |
| 12. | 16 | Lawless (1988) | 12. | 38 | Wollack et al., (1971) |
| 13. | 17 | Lawless (1988) | 13. | 39 | Buchholz (1978) |
| 14. | 21 | Buchholz (1978) | 14. | 40 | Blood (1969) |
| 15. | 22 | Lawless (1988) | 15. | 45 | Lawless (1989) |
| 16. | 23 | Sorenson (1981) | 16. | 51 | Morse & Weiss (1955) |
| 17. | 24 | Lawless (1988) | 17. | 54 | Lawless (1989) |
| 18. | 26 | Buccholz (1978) | 18. | 55 | Blood (1969) |
| 19. | 27 | Ray (1982) | 19. | 58 | Wollack et al., (1971) |
| 20. | 28 | Lawless (1989) | 20. | 59 | Morse & Weiss (1955) |

| | | | | | |
|-----|----|---------------------------|-----|----|----------------|
| 21. | 29 | Blood (1969) | 21. | 60 | Lawless (1988) |
| 22. | 30 | Lawless (1988) | | | |
| 23. | 32 | Wollack et al., (1971) | | | |
| 24. | 33 | Wanous (1974) | | | |
| 25. | 36 | Lawless (1988) | | | |
| 26. | 37 | Morse & Weiss (1955) | | | |
| 27. | 41 | Wollack et al., (1971) | | | |
| 28. | 42 | Hammond & Williams (1976) | | | |
| 29. | 43 | Lawless (1989) | | | |
| 30. | 44 | Lawless (1989) | | | |
| 31. | 46 | Buchholz (1978) | | | |
| 32. | 47 | Lawless (1989) | | | |
| 33. | 48 | Lawless (1989) | | | |
| 34. | 49 | Lawless (1988) | | | |
| 35. | 50 | Lawless (1989) | | | |
| 36. | 52 | Lawless (1988) | | | |
| 37. | 53 | Lawless (1989) | | | |
| 38. | 56 | Lawless (1988) | | | |
| 39. | 57 | Lawless (1989) | | | |

APPENDIX E : QUESTIONNAIRE



THE UNIVERSITY OF MANITOBA

DEPARTMENT OF PSYCHOLOGY

Winnipeg, Manitoba
Canada R3T 2N2

February 15, 1990

Dear Householder:

As a participant in the Winnipeg Area Study in 1989, you indicated your willingness to participate in a follow-up study and have confirmed it recently by telephone. Dr. Lawless of the University of Manitoba, Department of Psychology had included a number of questions in the survey which asked about work values and attitudes and the relationship between religious sentiments and work values. Dr. Lawless and I are taking his study a step further and I would like to ask you a few more questions to help me complete my graduate thesis study: "Relationship Between Meaning of Working and Individuals' Value Systems and Change in Work Ethic".

As I am sending this questionnaire to only a small, but representative sample of city residents, it is extremely important that yours also be included in the study if the results are to represent accurately the opinions of people living in Winnipeg. Would you please complete the enclosed questionnaire and mail it within 10 days (or earlier if possible). A stamped, self-addressed envelope is enclosed for your convenience. Your contribution to this study will be greatly appreciated. If you have any questions, please call me at 474-9338 (days) or 269-7317 (evenings).

Thank you very much.

Yours sincerely,

A handwritten signature in dark ink, appearing to read 'David Lawless', written over a horizontal line.

Dr. David Lawless
Department of Psychology
University of Manitoba

Yours sincerely,

A handwritten signature in dark ink, appearing to read 'Shaila Nessar', written in a cursive style.

Shaila Nessar
Graduate Student
Department of Psychology
University of Manitoba
Winnipeg, Manitoba
R3T 2N2

QUESTIONNAIRE

Thank you for agreeing to help with this study. The study includes two parts. In Part I we are interested in finding out the relative importance of values. In Part II you are given several statements about "Meaning of Working" and asked to indicate what the statements mean to you. Separate instructions for Part I and Part II are given. Please start with Part I and then do Part II.

Try not to exclude any item in either part. If you wish to make any comments, feel free to write them in the margins or on the back of the page.

INSTRUCTION FOR PART I

On the next two pages are two lists (List A & List B) of 18 values each listed in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life.

This is a scientific study of value systems. There are no right or wrong answers in this study. The best answer is your own personal opinion.

The two lists of 18 values each are in alphabetical order. Study the list carefully and then place 1, 2, 3, 4 serially next to the values which are EXTREMELY IMPORTANT to you, and place 5, 6, 7, 8, 9 serially next to the values which are IMPORTANT to you, and place 10, 11, 12, 13, 14 serially next to the value which are SOMEWHAT IMPORTANT to you, and finally place 15, 16, 17, and 18 serially next to the values which are NOT PARTICULARLY IMPORTANT to you. Thus, remember 1 should indicate the value which is MOST IMPORTANT and 18 should indicate the value which is LEAST IMPORTANT to you.

When you have completed ranking all the values, go back and check over your list. Feel free to make changes. Please take all the time you need to think about this, so that the end result truly represents your values.

LIST A

- _____ A COMFORTABLE LIFE (a prosperous life)
- _____ AN EXCITING LIFE (a stimulating, active life)
- _____ A SENSE OF ACCOMPLISHMENT (lasting contribution)
- _____ A WORLD AT PEACE (free of war and conflict)
- _____ A WORLD OF BEAUTY (beauty of nature and the arts)
- _____ EQUALITY (brotherhood, equal opportunity for all)
- _____ FAMILY SECURITY (taking care of loved ones)
- _____ FREEDOM (independence, free choice)
- _____ HEALTH (physical and mental well-being)
- _____ INNER HARMONY (freedom from inner conflict)
- _____ MATURE LOVE (sexual and spiritual intimacy)
- _____ NATIONAL SECURITY (protection from attack)
- _____ PLEASURE (an enjoyable, leisurely life)
- _____ SALVATION (saved, eternal life)
- _____ SELF RESPECT (self-esteem)
- _____ SOCIAL RECOGNITION (respect, admiration)
- _____ TRUE FRIENDSHIP (close companionship)
- _____ WISDOM (a mature understanding of life)

Remember, to rank all these as:

| | |
|----------------------------|------------------|
| EXTREMELY IMPORTANT | (1,2,3,4) |
| IMPORTANT | (5,6,7,8,9) |
| SOMEWHAT IMPORTANT | (10,11,12,13,14) |
| NOT PARTICULARLY IMPORTANT | (15,16,17,18) |

WHEN YOU HAVE FINISHED, GO TO THE NEXT PAGE.

Below is another list of 18 values. Rank them in order of importance, the same as List A. Remember, to rank all these as:

EXTREMELY IMPORTANT (1,2,3,4)
IMPORTANT (5,6,7,8,9)
SOMEWHAT IMPORTANT (10,11,12,13,14)
NOT PARTICULARLY IMPORTANT (15,16,17,18)

LIST B

- _____ AMBITIOUS (hard-working, aspiring)
- _____ BROADMINDED (open-minded)
- _____ CAPABLE (competent, effective)
- _____ CLEAN (neat, tidy)
- _____ COURAGEOUS (standing up for your beliefs)
- _____ FORGIVING (willing to pardon others)
- _____ HELPFUL (working for the welfare of others)
- _____ HONEST (sincere, truthful)
- _____ IMAGINATIVE (daring, creative)
- _____ INDEPENDENT (self-reliant, self-sufficient)
- _____ INTELLECTUAL (intelligent, reflective)
- _____ LOGICAL (consistent, rational)
- _____ LOVING (affectionate, tender)
- _____ LOYAL (faithful to ones' friends and groups)
- _____ OBEDIENT (dutiful, respectful)
- _____ POLITE (courteous, well-mannered)
- _____ RESPONSIBLE (dependable, reliable)
- _____ SELF-CONTROLLED (restrained, self-disciplined)

WHEN YOU HAVE FINISHED, GO TO THE NEXT PAGE AND DO PART II

INSTRUCTIONS FOR PART II

Following are several statements about "Meaning of Working". Again there are no right or wrong answers. For each item, please indicate what the statement means to you by circling a number between 1 to 5, where 1 indicates - STRONGLY AGREE 2 - AGREE, 3 - UNCERTAIN, 4-DISAGREE and 5-STRONGLY DISAGREE.

| | Strongly Agree | Un- Agree | Certain | Dis- agree | Strongly Disagree |
|--|----------------|--------------|---------|---------------|----------------------|
| 1. Hard work makes one a better person. | 1 | 2 | 3 | 4 | 5 |
| 2. People can learn better on the job by striking out boldly on their own, than by following the advice of others. | 1 | 2 | 3 | 4 | 5 |
| 3. Most people inwardly dislike putting themselves out to help other people. | 1 | 2 | 3 | 4 | 5 |
| 4. People usually tell the truth, even when they know they would be better off lying. | 1 | 2 | 3 | 4 | 5 |
| 5. Work is a chance to do different things from time to time. | 1 | 2 | 3 | 4 | 5 |
| 6. One must avoid dependence on other persons whenever possible. | 1 | 2 | 3 | 4 | 5 |
| 7. People should carefully plan, and then regulate their work behavior according to the results. | 1 | 2 | 3 | 4 | 5 |
| 8. Work is a human duty. | 1 | 2 | 3 | 4 | 5 |
| 9. Only those who depend on themselves get ahead in life. | 1 | 2 | 3 | 4 | 5 |

| | Strongly Agree | Un- certain | Dis- agree | Strongly Disagree |
|---|----------------|----------------|---------------|----------------------|
| 10. I often felt I would be more successful if I sacrificed certain pleasures. | 1 | 2 | 3 | 4 5 |
| 11. Work gives one the feeling of living, belonging, being part of something. | 1 | 2 | 3 | 4 5 |
| 12. One should work like a slave at everything one undertakes until satisfied with the results. | 1 | 2 | 3 | 4 5 |
| 13. Work keeps a person out of trouble. | 1 | 2 | 3 | 4 5 |
| 14. Women don't receive equal opportunities in the workplace. | 1 | 2 | 3 | 4 5 |
| 15. When the work day is finished people should forget their job and enjoy themselves. | 1 | 2 | 3 | 4 5 |
| 16. Our job should help us find stewardship over God's work. | 1 | 2 | 3 | 4 5 |
| 17. There is more dignity in working for one's self than in working for somebody else. | 1 | 2 | 3 | 4 5 |
| 18. My friends would not think much of me if I did not have a good job. | 1 | 2 | 3 | 4 5 |
| 19. Better decisions are usually made in a group than by individuals. | 1 | 2 | 3 | 4 5 |

| | Strongly Agree | Agree | Un- certain | Dis- agree | Strongly Disagree |
|---|----------------|-------|----------------|---------------|----------------------|
| 20. Work allows freedom to use one's own judgement. | 1 | 2 | 3 | 4 | 5 |
| 21. By working hard a person can overcome almost every obstacle that life presents. | 1 | 2 | 3 | 4 | 5 |
| 22. A person's success in life is an indicator of a person's worthiness. | 1 | 2 | 3 | 4 | 5 |
| 23. Most people do not hesitate to go out of their way to help someone in trouble. | 1 | 2 | 3 | 4 | 5 |
| 24. Hardworking people tend to be honest people. | 1 | 2 | 3 | 4 | 5 |
| 25. Work gives the chance to try one's own methods of doing the job. | 1 | 2 | 3 | 4 | 5 |
| 26. One should live one's life independent of others as much as possible. | 1 | 2 | 3 | 4 | 5 |
| 27. Savings always pay off in the end. | 1 | 2 | 3 | 4 | 5 |
| 28. Workers should do the job the way they are told to. | 1 | 2 | 3 | 4 | 5 |
| 29. If all other things are equal, it is better to have a job with a lot of responsibility than one with little responsibility. | 1 | 2 | 3 | 4 | 5 |
| 30. Idleness is akin to sinfulness. | 1 | 2 | 3 | 4 | 5 |

| | Strongly Agree | Un- certain | Dis- agree | Strongly Disagree |
|--|----------------|----------------|---------------|----------------------|
| 31. One should take an active part in all group affairs. | 1 | 2 | 3 | 4 5 |
| 32. A worker is better off when satisfied with the job and is not concerned about being promoted to another. | 1 | 2 | 3 | 4 5 |
| 33. Through work co-workers get along with each other. | 1 | 2 | 3 | 4 5 |
| 34. Employees do not all deserve equal respect in the workplace. | 1 | 2 | 3 | 4 5 |
| 35. Success means having ample time to pursue leisure activities. | 1 | 2 | 3 | 4 5 |
| 36. Hard work is one of the pathways to salvation. | 1 | 2 | 3 | 4 5 |
| 37. Without work one would miss the feeling of self respect and the feeling of doing something important and worthwhile. | 1 | 2 | 3 | 4 5 |
| 38. The person who holds down a good job is the most respected person in the neighborhood. | 1 | 2 | 3 | 4 5 |
| 39. Working in a group is better than working alone. | 1 | 2 | 3 | 4 5 |
| 40. Whenever possible a person should relax and accept life as it is rather than always striving for unreachable goals. | 1 | 2 | 3 | 4 5 |

| | Strongly Agree | Un- certain | Dis- agree | Strongly Disagree | |
|---|----------------|----------------|---------------|----------------------|---|
| 41. People should always be thinking about pulling themselves up in the world and should work hard with the hope of being promoted to a higher job. | 1 | 2 | 3 | 4 | 5 |
| 42. Being productive and making constant effort in a chosen field are the most important qualities of life. | 1 | 2 | 3 | 4 | 5 |
| 43. Helping one's fellow worker is more important than one's own convenience. | 1 | 2 | 3 | 4 | 5 |
| 44. Wasting time on the job is like stealing the employer's money. | 1 | 2 | 3 | 4 | 5 |
| 45. A worker should not fear breaking the rules if it means the job will be done better. | 1 | 2 | 3 | 4 | 5 |
| 46. To be superior a person must stand alone. | 1 | 2 | 3 | 4 | 5 |
| 47. In the long run a worker is better off by staying with one employer. | 1 | 2 | 3 | 4 | 5 |
| 48. Workers today don't show enough respect for their employers. | 1 | 2 | 3 | 4 | 5 |
| 49. Growth and development of individual workers is a personal responsibility not a managerial responsibility. | 1 | 2 | 3 | 4 | 5 |

| | Strongly Agree | Agree | Un- certain | Dis- agree | Strongly Disagree |
|--|-------------------|-------|----------------|---------------|----------------------|
| 50. Young workers don't display as much self discipline as workers did a generation ago. | 1 | 2 | 3 | 4 | 5 |
| 51. One should work to keep oneself occupied. | 1 | 2 | 3 | 4 | 5 |
| 52. There are few satisfactions equal to the realization that one has done one's best at a job. | 1 | 2 | 3 | 4 | 5 |
| 53. All labour disputes can be resolved without strikes. | 1 | 2 | 3 | 4 | 5 |
| 54. Work should involve all workers in equal participation. | 1 | 2 | 3 | 4 | 5 |
| 55. The principle purpose of a person's job is to provide one with means for enjoying one's free time. | 1 | 2 | 3 | 4 | 5 |
| 56. A person's work is a calling or vocation. | 1 | 2 | 3 | 4 | 5 |
| 57. Need for self respect is fulfilled through working. | 1 | 2 | 3 | 4 | 5 |
| 58. Having a good job makes a person worthy of praise from friends and family. | 1 | 2 | 3 | 4 | 5 |
| 59. One should work to be able to socialize with people. | 1 | 2 | 3 | 4 | 5 |
| 60. Through work people find their life's destiny. | 1 | 2 | 3 | 4 | 5 |

Finally, we would like to have some information to help us to know the range of people participating in the study. Please provide the following information by putting a mark in the appropriate space.

SEX: Male _____
Female _____

AGE: _____

EDUCATION: Elementary Junior High (K-9) _____
High School (Incomplete) _____
(Complete) _____

Non University (Vocational/Technical, Nursing Schools)
(Incomplete) _____
(Complete) _____

University (Incomplete) _____
(Complete) _____

Other (specify) _____

How much do you agree with the following statement: (Note that in this statement 1 indicates _ STRONGLY DISAGREE where as 7 indicates _ STRONGLY AGREE.)

" MY RELIGION IS IMPORTANT TO ME NOW"

STRONGLY
DISAGREE

1

2

3

4

5

6

STRONGLY
AGREE

7

THANK YOU VERY MUCH. PLEASE FOLD THE QUESTIONNAIRE IN THE MIDDLE AND MAIL IT THE EARLIEST POSSIBLE. YOUR CONTRIBUTION TO THIS STUDY IS GREATLY APPRECIATED. IF YOU WOULD LIKE A SUMMARY OF RESULTS, PLEASE PRINT YOUR NAME AND ADDRESS ON THE BACK OF THE RETURN ENVELOPE (NOT ON THIS QUESTIONNAIRE) AND WE WILL TRY TO GET IT TO YOU.