

Course Name: Organizational Behaviour: Individual Dynamics in Organization

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Week – 06

Lecture – 02

Lecture 27: Sources and types of values

Dear students, welcome back to the course on organization. Welcome to the course on organizational behavior, individual dynamics in organization.

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So, we have started our journey through values. So, in the previous class I will introduce you to values, what are values, what are some of the key examples, what are some of the values which are appreciated, what happens when your values are not in alignment with the organizational values and we also looked into some particular studies and scenarios which looked into what happens when you are having a superior set of values.

So in today's session we will look into the sources and type of values. We will look into from where these values emerge, from where these values come from, from where these values are emanated. So, the theme for today's session would be, “many people develop their values through personal reflection and introspection”. Many a time the moment you see or ask somebody or you tend to read about values you get one thing certain that values come from maybe your parents, your family or sometimes your community or sometimes your country etc. etc.

But the thing which we do not really understand is that many people develop their values through personal reflection and introspection. The moment I see that there is some value which I can imbibe, I can actually reproduce in an organizational setup or otherwise I will tend to absorb that particular value, I tend to learn that, I will tend to reflect when I have the time and I will try to introspect and correct myself. So many a time these values or the values are developed because of personal reflection and introspection. So, this is something which generally are being undermined. So, I would like to stress on that as the theme of today's lecture. Now what are the different sources of values?

Let us look into that in detail. The first and the foremost one undoubtedly is family. Now the values are right emerging from the CRP, from the child rearing practices. The moment a baby is born in a particular family he or she is given certain level of values, certain understanding of values, what the family follows or what the family understands at the rights as the right way to progress, as a right way to act in a particular situation, as a right way to decide in a particular situation, as even a right way even to talk in a particular situation.

So, family has a very strong vital influence when you are looking into the sources of values. So, whatever emerged as the initial fundamental makeup of values, the first and the foremost contribution comes from family. It could be that you belong to a particular family, you are being trained in such a way. In the previous class we have also looked into situations where values could be taught, values could be trained and changed etc. So, looking into that the basic fundamental value emerges when you are part of a particular family.

The family gives you a set of value. Another important aspect could be culture and society. Now family alone might not be that influential in moulding a particular person. There might be situations where you are in a cultural setup which is strong, let us say as an example conservative culture. Then you might be given those values or you might be imbibing those values which are prominent in that particular culture. There might be some societies which are very individualistic, hypothetically. You in that situation might be more keen on deriving those values which are highly individual oriented. So, these are some of the sources of values.

Another important source could be let us say religion and spirituality. Now many a time there are people who are atheist. It is not that they do not have any values. Their values might be grounded more on the culture and the society, the people they interact and even the family. But sometimes there are people who emerge out of totally disengaged from the family values. There are people who disengage themselves from the core family values and try to learn and imbibe some new values. Sometimes it happens with respect to religion and spirituality.

Sometimes you see that there are certain religious tenets which teach you a set of values. But that said remember every single religion always tries to give you or infuse a positive set of values. All other negative trends which are otherwise seen, heard or read about is being manipulated by specific individuals who are otherwise not keen on the actual teaching and tenets of any religion. For that matter it does not, we need not name any particular religion. Every religion teaches the individual to be honest, individual to be compassionate, individual to have a certain integrity, individual to have environmental stewardship.

You take the tenets of any particular religion, go through the scriptures of any particular religion, it might be that those religious aspects are too much exemplified by certain vested interest who might tend to manipulate the whole understanding of religion. But that said it is not pitting one against another. It is not about somebody who is not religious might not have any values. It is not that case. There are certain interactions that is happening with those particular individuals as well.

So you do not confine yourself or you do not affiliate yourself to a particular religion does not mean that you do not have any values. It is with respect to family, with respect to culture and society and other aspects which we will discuss shortly that create a pool of values that otherwise you are displaying on a day-to-day basis.

Another important aspect which we cannot undermine is education. Sometimes people tend to refine themselves after a certain level of education. Sometimes they act as a more refined individual. You must have noticed people who might be behaving in certain way, they might totally behave in a different way. You must have seen people in your community, in your society.

Let us look into the organizational context which is the core of this course. Let us look into some people who are being sent for some outside training or sometimes let us say some outsourcing job they are going for some onsite work. So, there are situations there are IT enabled service companies which sent their employees for onsite purpose or onsite jobs etc.

So the moment they come back there is a certain level of change in them with respect to the refinement in terms of values. It might be I can give an example hypothetically that there might be a person who is very reserved, very shy, very timid towards talking to or even interacting with people from other cultural context. But the moment he has gone or she has gone for a particular job onsite in some other country on a multicultural country outside his own country or her own country they come back and they tend to display a multicultural perspective. They tend to be you see striking change in their set of values, in their set of behavioral patterns. So, education not in its literal sense going through universities or colleges and getting degrees more than that. The education that is refining you as an individual that has a certain effect on the source on the set of values you are possessing or the set of values you are imbibing.

There could be other sources of values like peers and social group. Many a time in your early phases of life you might be strongly influenced by peers and social groups. The sources of values might be stronger than the value set that you have got from family. So, in those situations you will see that there is a striking change or you want to change yourself from one value proposition to another, one value to another. From the core set of

values you got from family might be different from what you have received from your peer group and you feel that that is a better set of values than you have a natural inclination to shift towards those values.

Other values as well sources like personal experience. Sometimes you feel that there are situations where which can drastically change you. You might not be an honest person but sometimes you feel that honesty is rewarding. Honesty has rewarded you with another life. There could be some life changing situations. In those situations, you understand that even personal experiences can emerge as a big source of value.

There could be philosophical and intellectual influences. You tend to meet people who are otherwise enlightened. You tend to meet people who have seen life from the other side. You tend to people who are more influential in terms of their life, in terms of their experiences and in terms of their understanding about the nitty-gritties of life. So those can also emerge as a source of values. There could be personal reflection. For example, the one which I started as a theme. Many a time you feel that there are certain values which you feel that should be there.

You see that in your organization, okay. This person is bringing out, is eliciting certain values which are worthy to be imitated. Then you tend to have this personal reflection over and over that you tend to understand, you tend to introspect that this is the right way to behave in that particular situation which is obviously the definition of the value. It could be either the means or could be the end state of existence. So, either way you tend to have a personal reflection, you tend to have introspection and many a time you take it from you, many a time values emerge because of these personal reflections.

Professional and occupational environment could have a serious impact on the source on your values. It can emerge as a serious source of value. Sometimes your organization would have a different value. We had a detailed discussion in the previous class with respect to organizational values and what happens when there is an incongruence between your values and organizational values. That said there could be situations when you feel that you have to survive, your basic needs are not met, you are not motivated to you know move from this organization to another organization. In those contexts, you tend to understand that your profession is trying to modify your value and you will go with the flow.

There could be also situations where there are certain role models who can be influential. They can make a change in your value system altogether. There might be some individuals who might be you know acting as a mentor, acting as a person who is trying to help you. All those situations we have seen situations of vicarious modeling. There could be situations where role models it might not be that you tend to be taking one let us say the CEO of the company as a role model. Sometimes you tend to just see your

manager, immediate manager as your role model. He or she the way they perform, he or she the way they interact, they make decisions, the way they are compassionate, the way they are considerate about the co-workers, about the subordinates, about the way they interact with their boss. All these aspects might be influencing you and this might be trying to change your values in general. So, these are some of the sources of values, value system we cannot move ahead without having a small discussion about the Indian ethical values.

If you look into India's philosophical treatises have been instrumental in the inception of some of the novel concepts in ethics. Many a time we tend to look into the Indian philosophy, Indian traditional treatises, Indian traditional philosophies to understand more about ethics. An understanding of Indian world view on ethics can help and appreciate the core virtues that exist today in Indian landscape. It has been there for many thousands of years now, but the way we tend to appreciate it has been changing or has been getting more and more subtle. A connection between the organizational values and ethical virtues can enable leaders to create a relevant ecosystem altogether.

When we look into the sources of Indian value, the first and the foremost one would be the Vedas. The Vedas are considered the primary scriptures in Hinduism and are the roots of Indian philosophical thoughts in general. We look into Vedas which include deep metaphors, deep understandings to describe the philosophical concepts. So, sometimes we tend to get our values from these scriptures. The Yajna can be considered as a foundational thought behind the evolution of the concept of social responsibility.

Today we talk in detail length and breadth about the CSR, the corporate social responsibility, but if we look into the scriptures, the Indian scriptures, Indian philosophies, we see that, philosophical thoughts, we see that the Yajna can be considered as the foundational thought behind the evolution of the concept of social responsibility altogether.

The theory of dualism which is highly acclaimed, the Purush and Prakriti dualism talks about intricately how balanced role of contrasting forces of matter and energy exists. There is a lot of inputs that we can otherwise take from Vedas and scriptures. Let us look into Upanishads for example. The Upanishads are nothing but they are the commentaries to the Vedas.

It stimulates the listeners to reflect upon the philosophical concepts from Vedas. So, it adds as certain commentaries to Vedas, it adds as certain addendums to Vedas where it supports, it reinforces the value system within oneself if you are looking into those as

your sources of values. The Upanishads have been the sources of various spiritual and ethical propositions and statements that have become definitive parts of Indian ethical concepts altogether. If you look into other epics and even Shrimad Bhagavad Gita, the epics Ramayana and Mahabharata have been considered the keywords of literature which have contributed majorly in terms of concepts and ideas towards Indian philosophy and ethics. So, you are delving deep into the sources, the sources of Indian philosophy which is guiding the ethics, the guiding the philosophy, guiding the value system of people who are referring or ascribing to that. These works expound upon various ethical values which are explained through engaging legends and tales. So, these are the ways it is communicated. These are the ways if you go through the scriptures, you will understand that these are the ways it is being taught, it is being transferred, it is being translated. Bhagavad Gita which is also a part of the Mahabharata is an independently popular work. So we look into these as the sources.

There are other scriptures because India looks into or India is considered as the homeland of many religions that have emerged from this particular country or this particular region. So many other scriptures from other religions like Hinduism, other than that Buddhism, Jainism and Sikhism have contributed to the Indian ethical theories in general. So, the Gurugram Sahib Ji provides insights into the ethical values of selfless service and sacrifice which we time and again see in terms of the religious followers of that particular religion. We also tend to see that these values, the point I would like to stress here is the values essentially are modified or given to or are being nurtured by religions as well as the scriptures associated with those particular religions.

Now let us understand, have a solid discussion on terminal versus instrumental values. Many a time when we talk about values these two terms generally come up terminal versus instrumental values. Terminal values and instrumental values to be clear are concepts introduced by Rokeach in his work on the Rokeach value survey. Terminal values refer to the desirable states where we want to reach the desirable end states. Those are the terminal values. Examples could be happiness, could be peace, the peace in a peace I want to achieve.

Let us say I do not want all these things I want to have in a peace that is it. That would be my terminal value. Sometimes you think like that. It could be wisdom. Sometimes people say that it is not the knowledge, it is the ultimate wisdom that one wants. So sometimes there could be situations of freedom towards self-respect. These are the terminal values I am looking for, not the instrumental one. The terminal values are something defined as or qualified as the end state of these values.

There are something called as instrumental values which are means or behaviours that individuals consider necessary or desirable in pursuit of their reach or their existence or their travel towards terminal values. So, it is a via media, it is a way towards the terminal

values.

Examples of instrumental values could be honesty, it could be responsibility, it could be the kindness you have, the humility you have, the self-discipline. So, all these aspects are instrumental values. Make no mistake that self-discipline does not emerge as many a time we tend to see it as a terminal value. Sometimes we have to understand that end result could be happiness, end result could be freedom, end result could be self-respect. To achieve that self-respect, to achieve that self-happiness you may have to be self-disciplined now.

So these essentially are the instrumental values to reach to those terminal values. So, you might be self-disciplined today to get self-respect as your end state. You might be self-disciplined today to obtain peace as the end state. You might be kind or responsible or you might be humble today because you want to have a certain self-respect at the end state. So, understanding the interplay between the terminal and instrumental values is vital, is key for personal development and assessing one's own value system. Where do you specifically stand and do not make any mistake in understanding between instrumental and terminal values.

So let us look into a particular study which details on the types of values. The most widely accepted model of personal values is the Schwartz's values circumplex.

If you look into the Schwartz's values circumplex it categorizes human values into 10 basic values each of which represents a distinct motivational goal. You will see that the entire circumplex has 10 basic values. So, these 10 values are organized into 4 higher order categories, one being openness to change. In openness to change we see that self-direction, stimulation, hedonism these three emerge as the different values that come under the entire set of openness to change. If you look into self-transcendence, the second one universalism and benevolence they emerge as components of self-transcendence.

If you look into the third aspect of conservation, conformity, tradition and security emerge as the key values associated towards conservation. And finally, the fourth one self-enhancement, achievement and power. This is what contributes towards self-enhancement. So, the moment we see the Schwartz's values circumplex we understand that these 10 values are organized into these higher order categories which are openness to change, self-transcendence, conservation and self-enhancement. So right from self-direction, stimulation, hedonism, universalism, benevolence, conformity, tradition, security and finally power and achievement all pertain to the types of values. So, we looked into the Schwartz's value circumplex where we looked into certain values.

To conclude this session, I would like to stress on again on understanding the importance of values. Sometimes we tend to misunderstand instrumental values as terminal values

and sometimes we make a mistake that terminal values are instrumental values. What is the end state?

When we defined values critically in the previous session, we understood that values could be with respect to what you are doing right now or what could be the end state. So, if your instrumental value is self-discipline, it is being portrayed, it is being showcase to obtain the self-respect which is your terminal value. So, when you are understanding value in your organization please understand when you are disgruntled, when you have some level of disengagement, some level of satisfaction you tend to understand which value you are working on. It might be just that it is an instrumental value. It might not be your final existence; it might not be your final end state what you want to achieve.

So please be aware of your instrumental value and terminal value which can make you more informed in terms of your understanding of your entire value system and you make no mistake with respect to your decision making, with respect to your performance within the organization because of the essential value system you are subscribed to.

So that is all from today's session. See you in the next class. Till then take care. Good bye. Thank you.