

Basic Personal Values and Professional Orientations



Psychology

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Abstract

The aim of this study is to give a theoretical perspective of the relation between the personal values and professional orientation. Studies already showed the relation which exists between the personal values and personality, but some studies have examined how personality correlates to work values, although some researchers have analyzed personality and work satisfaction (Furnham, Forde and Ferrari, 1999). Beukman (2005) refers to Guth et al. (1965), and highlights the relation between values and personality. Guth et al. (1965), summarizes this relationship as follows: "Values are not only closely related to personality, they are part of it, and serve as a guiding system to personality when facing solutions and alternatives, values form a very consistent personality trait of an individual, especially if some values are clearly dominated by the others". The professional orientation is the tendency and the behavior that express the individual's desire to follow or apply a certain profession and these orientations influence the individual's decision-making process related to the professional orientation (Gerber, Wittekind, Grote & Staffelbach, 2009). It is explained that values are related to personality, work satisfaction, motivation, performance, commitment to the organization, occupational choice (Bergins, de Fruyt and Bouwen, 2004; Furnham, Petrides, Tsaousis, Pappas and Gerrod, 2005; Meglino and Ravlin, 1998).

Introduction

The professional orientation is the tendency and the behavior that express the individual's desire to follow or apply a certain profession and these orientations influence the individual's decision-making process related to the professional orientation (Gerber, Wittekind, Grote & Staffelbach, 2009). The professional orientation is important when analyzing specific skills of an individual. However, the identification of an individual's interests is considered as one of the most difficult and complicated tasks teachers and organizational managers face with, while they put efforts to instruct students and employees to follow their adequate careers (Ari, Vatanserver, & Uzun, 2009). Therefore, the professional orientation is considered as one of the determiners which guides personal choices the individuals make. Moreover, it is perceived as an indicator of the level of democracy and freedom the individuals have in deciding their professional career and their future (Lami & Mile, 2013).

Certain programs assist in developing professional orientation in educative contexts by providing the necessary support to students and by helping them know their physical, cognitive and personal traits. These programs also help students choose the career which is in harmony with these traits and link their skills to the job requirements (Millosi, 2013). As a result of this important role of the university contexts, higher education institutions should offer programs which aim at building students professional orientations and developing their administrative skills (Palade & Constantin, 2012). The results of another study (Nagy, 2008) identify further some factors which influence students' professional orientations. One of these factors are the beliefs the individuals have related to the social nature of their future profession, the personal characteristics

of the individuals, their skills, professional consciousness and knowledge the student gain from the studies, as well as the future expectations from the profession.

Values are cognitive representations of desired, abstract goals (for example: safety, justice, rokeach, 1973, Schwarts, 1992). Just as needs, motives and goals, values motivate actions (Rohan, 2000; Seligman, Olson, & Zanna, 1996). Values differ from specific goals (Emmons, 1989, Roberts & Robins, 2001, Winnel, 1987), since values are almost the same regardless of personality or culture. Contrary to needs and motives (McClelland, 1985, Bilsky, 1996), values are in essence desired and should be represented in a way that enables people to discuss about them. To study values, the theory developed by Schwartz (1992) is used. It determines values as desired, goals that differ by their importance as guiding principles in people's lives. The main aspect of the content that differs among values is the type of the motivating goal they express. Schwartz mentions ten types of values, each expressing a specific motivating goal: power, achievement, hedonism, stimulation, self-directing, universalism, benevolence, tradition, conformity and security. Values refer to "what people consider as important", goals they want to achieve.

Professional orientation

Taking in consideration that individuals characteristics can have a vital role in determining career orientation, the career anchors can be a possible factor which influences the professional orientation. A career anchor, as defined by Schein (1996) is an image of an individual that describes a person who can excel and ensure a direction for the values, desires and interests of that person. Schein further adds that, in general, there are eight career anchors and that usually, every person mainly identifies with one or two of them. It is supposed that these anchors will be the catalysts for the individuals when seeking their preferences in the available fields at their work place. In line with Schein, Coetzee and Schreuder (2009) and Feldman and Bolino (2996) further perfect the career anchor concept. The concept of a career anchor refers to a self-concept model (Schein 1974, 1975, 1978, 1996). The career anchor theory can is understood easier in the sense of the career concept of a person, who develops as a person and gains life experience. While individuals are required to make choices related to their development, family or career, they may become more conscious related to values and motives which make the choices. In other words, the career concept itself acts as a stabilizing force; when an important choice (or career) should be made, there are certain concerns, needs or values from which the individual will not give up (Schein, 1975).

Research conducted by Schein (1978, 1990, 1996) suggest that the people career concepts (motives and values) are based on eight anchors: (1) *autonomy/independence* – which includes the person's for freedom from limitations in order to achieve the professional competence; (2) *technical competence* –the motivation to develop technical and functional knowledge as well as competence within the field of expertise; (3) managerial skills, which can be described as the desire to achieve a position which requires application of interpersonal, political, analytical and

financial skills related to management; (4) entrepreneurial creativity or the need to create or build (instead of managing) something which is entirely their project; (5) life style – the need to integrate work, family and concerns in a coherent life style; (6) challenge – the need to prove own skills by competing with extraordinary powerful opponents and by solving series of challenging issues; (7) service/dedication to a cause, the need to link work activities and skills to values related to society aid and improving the world; (8) security/stability, the need for security at work (related to benefits packages and long term job contracts) in an organization and stability in a geographical area.

Basic personal values

Values are wide inclinations connected to proper course of activities or results. It is a basic system of a man's conviction which directs his or her activities or behaviors (Schemerhorn et al., 2005). Values are represented as conscious objectives which react to three universal requirements, which all people and social societies should face with: the requirements of people as biologic beings, facilitated conditions of social interaction and states of consistent functioning and survival of the groups. Ten sorts of motivational values derive from these three universal requirements (Shwartz, 1992).

The individual value theory has two core components (Schwartz, 1992, 1994). It initially determines ten different types which are proposed and known by the greater part of societies and incorporate distinctive types of guiding values. Furthermore, the theory indicates how these ten types of values dynamically relate to each other. This in fact clarifies and indicates which values go along and support each other. The theory characterizes values as desired goals which contrast by their significance as guiding principles in individuals' lives (cf. Kluckhohn, 1951; Rokeach, 1973).

Self-Direction Characterizing goal: independent thinking and activity - choice, being creative, investigating. Self-direction comes from organismic requirements for control and expertise (e.g., Bandura, 1977; Deci, 1975) and interactional necessities of autonomy and freedom (e.g., Kluckhohn, 1951; Kohn and Schooler, 1983). (inventiveness, liberty, choosing own objectives, inquisitive, free) [self-respect, smart, privacy]

Stimulation Characterizing goal: energy, novelty, and life challenge. Stimulation values emerge from organismic requirement for assortment and incitement so as to keep up a favorable, positive, rather than undermining, level of activation (e.g., Berlyne, 1960). This need likely identifies with the needs underlying self-direction values (cf. Deci, 1975). (a diverse life, an energizing life, daring).

Hedonism Characterizing goal: pleasurable or opulent satisfaction for oneself. Hedonism values get from organismic necessities and the delight related to fulfilling them. Scholars from

many disciplines (e.g., Freud, 1933; Williams, 1968) mention hedonism. (joy, life enjoyment, self-indulgent)

Accomplishment Characterizing goal: individual accomplishment through showing capability as indicated by social standards. Skillful performance that produces assets is important for people to survive and for groups and institutions to achieve their goals. As characterized here, accomplishment values highlight exhibiting ability in terms of predominant cultural standards, accordingly acquiring social endorsement. (ambitious, successful, competent, convincing) [intelligent, self-respect, social recognition]

Power Characterizing goal: social status and reputation, control or supremacy over individuals and assets. The functioning of social organizations obviously requires some level of status differentiation (Parsons, 1951). A supremacy/submission element appears in most analyses of interpersonal relations both inside and across cultures (Lonner, 1980). To substantiate this fact of social life and to propel group members to acknowledge it, groups must regard power as a value. Power values may likewise be alterations of individual needs for supremacy and control. Value analysts have pointed out power values too (e.g., Allport, 1961). (authority, richness, social power) [preserve my public picture, social acknowledgment]. Both power and achievement values concentrate on social appreciation. Nonetheless, accomplishment values (e.g., ambitious) underline the dynamic manifestation of thriving performance in actual interaction, while power values (e.g., authority, richness) stress the achievement or protection of an governing position within the more broad social framework.

Security Characterizing goal: safety, harmony, and steadiness of society, of relations, and of self. Security values originate from fundamental individual and group necessities (cf. Kluckhohn, 1951; Maslow, 1965). Some security values serve principal individual interests, others more extensive group interests (e.g., national security). Even the last mentioned, however, to a significant degree, express the goal of security for self or those with whom one affiliates. (social order, family security, national security, response of favors) [healthy, reasonable, feeling of belonging]

Conformity Characterizing goal: restriction of activities, preferences, and inclinations likely to disturb or damage others and abuse social expectations or standards. Conformity values derive from the necessity that people repress inclinations that may upset and undermine smooth interaction and group functioning. As I characterize them, conformity values highlight self-restraint in daily interactions, generally with close others. (obedient, self-control, courteousness, respecting parents and elders) [loyal, accountable]

Tradition Characterizing goal: esteem, dedication, and acceptance of the practices/rituals and ideas that one's culture or religion offers. Groups develop practices, symbols, ideas and convictions that embody their mutual experience and destiny. These end up endorsed as valued

group traditions and customs. They often form as religious ceremonies, convictions, and standards of behavior. (respect for tradition, modest, committed, accepting my part in life) [moderate, devout life] Tradition and conformity values are particularly close motivationally; they share the objective of subordinating the self to socially compelled expectations. They contrast fundamentally in the objects to which one subordinates the self. Conformity involves subordination to people with whom one whom one regularly interacts — parents, educators, and managers. Tradition involves subordination to more abstract objects—religious and cultural practices and ideas. As a result, conformity values exhort responsiveness to current, probably varying expectations. Tradition values require responsiveness to unchanging expectations from the past.

Benevolence Characterizing goal: protecting and improving the welfare of those with whom one is in frequent contact (the 'ingroup'). Benevolence values get from the fundamental necessity for smooth group functioning (cf. Kluckhohn, 1951) and from the organismic requirement for affiliation (cf. Maslow, 1965). Most basic are relations inside the family and other essential groups. Benevolence values stress willful concerns for others' welfare. (helpful, sincere, pardoning, accountable, faithful, genuine kinship, mature love) [sense of belonging, meaningful life, a devout life]. Benevolence and conformity values both advance helpful and encouraging social relations. Notwithstanding, benevolence values, give an internalized motivational base to such conduct. In the contrary, conformity values encourage collaboration so to avoid negative results for self. The two values may stimulate the same supportive act, independently or together.

Universalism Characterizing goal: understanding, gratefulness, broadmindedness, and safety for the welfare of all people and nature. This is in contrast with the ingroup focus of benevolence values. Universalism values get from survival needs of persons and groups. Although individuals don't perceive these needs until they see others past the expanded essential group and until the point when they realize the shortage of natural supplies. They may then understand that inability to accept other people who are unique and treat them fairly will lead to life-threatening strife. They may likewise understand that inability to guard the natural environment will lead to the ruining the assets on which life depends. Universalism consolidates two subtypes of worry—for the welfare of those in the larger society and world and for nature (tolerant, social equity, equality, world peace, universe of beauty, harmony with nature, intelligence, securing the environment),[inner concordance, a devout life].

An early form of the value theory (Schwartz, 1992) raised the likelihood that spirituality might constitute another near-universal value. The characterizing objective of spiritual values is meaning, consistency, and inner harmony through transcending everyday reality. If discovering crucial meaning is an essential human need, at that point spirituality may be a particular value found in all societies. The value survey consequently included potential markers for spirituality, gathered from different sources (devout life, meaningful life, inner harmonies, separation, unity with nature, accept my part in life, religious). Be that as it may, spirituality did not exhibit a

reliable meaning across cultures. Without an unswerving cross-cultural meaning, spirituality was dropped from the theory regardless of its potential significance in numerous many societies.

Discussion

As indicated by (Gandal et al., 2005:1227) Value inclinations and their significance shift in various social and organizational areas. Values are unequivocally predictive of reliance on sources of guidance (Smith et al., 2002), especially vertical connections inside organizations, and require remarkable compassion towards the cultural contexts in which they happen Value-orientation seems to impact the meaning of work and the organizational setting (Ros, Schwartz and Surkiss, 1999; Schwartz, 1999) and appear to be significant as to life orientation. As far as life orientation is concerned, past research on values has demonstrated that as individuals grow older, they have a tendency to become more entrenched in life-orientated systems, focused on habitual patterns, and less exposed to stimulating and energizing changes and challenges (Glen, 1974). This suggests they are less open to motivating and inventive challenges (Schwartz, 2005).

The outcomes have demonstrated that the ruling personal values by all the professional groups have been advancement, achievement and cooperation. One might say that regardless of whatever the occupation might be, the people believe in fulfilling the results and feel invigorated whenever the tasks and activities assigned to them are finished (Kaushal, Janjhua, 2011) . They likewise believe in persistent learning for self improvement. However, truth is that the personal values achievement, advancement and cooperation are important in order to be successful in each profession. It is additionally certain only personal values challenge, altruism and leadership have been found to contrast significantly with respect to professional groups.

Research on value-orientation and job satisfaction has discovered that values impact job satisfaction (e.g. Verplanken, 2004). It is suggested that individuals who connect a high value to human relation values demonstrate large amounts of job satisfaction . Eliason, Guse and Gottlieb (2000) have discovered that people with high values in benevolence encounter a higher job satisfaction than others. This has been affirmed by Arciniega and González (2003:6) who attest that "individuals who assign high priority to the high-order value self-transcendence tend to be more satisfied with their jobs, because these subjects pay less attention to evaluation of personal costs and benefits when processing social information. Professional orientation is therefore considered as one of the determiners which guides personal choices of individuals. Moreover, it is perceived as an indicator of the level of democracy and freedom the individuals have in deciding their professional career and their future (Lami & Mile, 2013). Professional orientation should start in the school environment; raising students' awareness of the different nature of jobs and helping them identify jobs that are most suitable for individual students. Such orientation is considered even more important in relation to social environments associated with different careers. Higher education institutions are responsible for the development of specific student

skills, such as alignment with job career requirements. This continuity creates a link between the current framework of study and the expectations of the labor market (Millosi, 2013).

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