

## **CHAPTER V**

### **CONCLUSION**

This chapter consists the summary of major findings, limitations, suggestions and recommendations of the present study.

#### **SUMMARY OF MAJOR FINDINGS**

The results of the present study regarding gender differences in work values and job satisfaction are important because they provide some indication of the prevailing assumptions about men and women in the work place, particularly Malay employees in Malaysia.

The findings showed some indication of gender differences in work values, supporting the gender socialization model that men put emphasis on pay and career advancement and women put greater concern for social aspects of their work. Effect sizes of gender differences on 14 statements and total scores of intrinsic and extrinsic values were very small ( $\eta^2 < 0.01$ ). The four significant differences occurred in analyses of covariance among fourteen statements of work values proved there were some indications supporting the gender socialization model. One intrinsic statement (N3) and three extrinsic statements (K1, K2 and K7) showed significant differences between gender. The four statements support the view that women tended to place greater importance on intrinsic job features. The last statement specifically addressed job security but higher scores by female may suggest that they are risk-adverse,

particularly in doing business. Elizur (1994) found similar findings by which women ranked higher in job security than men.

Significant interaction term between gender and rank supports the claim by the social structural model that observed differences in work values reflect men's and women's differential positions in the workplace hierarchy and thus their differential access to the system of the workplace rewards.

Place of stay was found significant in intrinsic values, whereas, job rank, understanding in *amalan*, political/societal involvement were revealed to be significant in extrinsic values. Respondents staying in urban areas showed higher intrinsic values and non-officer appeared to have higher extrinsic values. It is important to note that mean values of religious education and understanding are significantly higher for urban and lower for non-officer.

Neil and Snizek (1987) suggested the need for a model that takes into account both organizational and socio-demographic variables. He claimed that neither the gender socialization model nor the social structural model could adequately predict work values. For example, Rowe and Snizek (1995) suggested that one's preferences for a given work value depends, in large part, on one's age, education and occupational prestige. In present study, job rank and place of stay appeared to be significant in predicting work values. However, after analyzing religious background, there is a strong reason to believe that organizational and socio-demographic variables alone do not contribute as main effects in predicting intrinsic and extrinsic values.

Indirectly, strong religious background will tend to show higher intrinsic values, whereas, low religious background will tend to show higher extrinsic values.

As predicted, most of the religious variables correlated significantly with ethical work behavior and religious issues at work. Intrinsic values appeared as the most significant variable in discriminating satisfied and dissatisfied respondents in job. The results confirmed with the two-factor theory of job satisfaction. The primary determinants are the intrinsic aspects of the job called motivators, where as the primary determinants of job dissatisfaction are extrinsic factors (Nathan, 1970).

#### **LIMITATIONS, SUGGESTIONS AND RECOMMENDATIONS**

Given the noticeable lack of gender differences in work values noted in the data analyzed here, readers would wonder what factors may have contributed to those differences found in other studies. First it should be noted that data analyzed in this study originally was not meant for testing gender differences in work values. Instruments used to measure work values in the original survey were modified to fit with the researcher's attempt to analyze gender differences. Based on the aforementioned theoretical analysis, 50 out of 56 statements from the original questionnaires were chosen. Further more, other samples may well have comprised people compared to present study. Such a basis difference in sample composition would, in and of itself, in all likelihood result in the gender differences in work values often found by earlier researchers. Third, an examination of earlier research reveals rather small differences in work values between gender. Past researchers have

tended to overemphasize the differences and underemphasize the similarities between men and women. But this is not an unusual tack. All of us are subject to the effects of traditional gender-role socialization, which implies that women's work values must necessarily differ from men's because women are obviously 'different'. Researchers have focused on observed differences, however small, to the neglect of the remarkable similarities between men and women. The problem becomes not one of statistical technique, but of selective interpretation of research findings.

In present study, earlier findings supported the gender socialization model that women tend to emphasis more on intrinsic work values. Later, religious variables appeared to be significant in predicting work values. Employee either male or female with strong religious background will tend to have a greater inclination towards intrinsic work values. Thus, researcher suggests future study to consider religious variables as the independent variables. The effect of significant variables mentioned in previous literature might diminish after an inclusion of religious variable.

The generalization of the present findings was limited to the stated participating respondents, Malay employees. The data collected for analysis and information resulting from such analysis was accurate only to the extent that the respondents' answers were accurate and honest. Thus, researcher recommends future study to consider various ethnic and religion background to ascertain the relationship of religious variables and societal norms towards work values.

It should be stressed that both approaches generally used to explain gender differences in work values and job satisfaction, the gender socialization approach and the social structural approach, are based on the assumption that differences exist, and alleged differences are then 'explained' by one or the other approach. Future research must take into account the significance of religious background towards work values. Statistically proven that religious background showed positive correlation with intrinsic values.

The present study notified the readers of the existing myth of gender differences in work values, defined as preferences, among the Malays. The policy implications are clear. Observed small differences between men and women work values are explained in terms of preexisting conditions, or, in some instances, internal psychological processes. Such a model leads to the conclusion that women's work values are determined before they enter the labor force. Hence, occupational segregation of the sexes can be justified on the basis of pre-employment socialization. The effects of affirmative action programs to reduce occupational segregation will be limited by traditional gender-role stereotypes. Alleged differences in work values stemming from prior gender socialization can be used to account for the lower earnings and non-advancement of women, when compared to men. In short, women may not value, nor do they strive for such reward, prior to entering the workplace. Thus, organization leaders should dispense the myth of gender differences in work values, hiring and promotion may be based on achieved, rather than ascribed, worker characteristics.

Finally, strong religious background demonstrates higher ethical work behavior, positive attitudes at work and higher job satisfaction. As such, improvement on the motivation, productivity and efficiency of the workers can be done through various affirmative action programs.