

INTERGENERATIONAL DIFFERENCES IN VALUES, WORK PREFERENCE, AND
WORK MOTIVATION AMONG THE MIZO

C. Lalramthara

DEPARTMENT OF PSYCHOLOGY

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**MIZORAM UNIVERSITY
DEPARTMENT OF PSYCHOLOGY
MIZORAM: AIZAWL
796004**

CERTIFICATE

This is to certify that the present research work titled, “Intergenerational Differences in Values, Work Preferences, and Work Motivation among the Mizo” is the original research work carried out by Mr. C. Lalramthara under my supervision. The work done is being submitted for the award of the degree of Master of Philosophy in Psychology of Mizoram University.

This is to further certify that the research conducted by Mr. C. Lalramthara has not been submitted in support of an application to this or any other University or an Institute of Learning.

(Prof H.K. LALDINPUII FENTE)

Supervisor

MIZORAM UNIVERSITY
AIZAWL: 796004
January, 2020

DECLARATION

I, C. Lalramthara, hereby declare that the dissertation entitled, “Intergenerational Differences in Values, Work Preferences, and Work Motivation among the Mizo” is the record of work done by me, that the contents of this dissertation did not form basis of the award of any previous degree to me or to do the best of my knowledge to anybody else, and that the dissertation has not been submitted by me for any research degree in any other University or Institute.

This is being submitted to the Mizoram University for the degree of Master of Philosophy in Psychology.

(C. LALRAMTHARA)

(Prof. H.K. LALDINPUII FENTE)

Head,

Department of Psychology

(Prof. H.K. LALDINPUII FENTE)

Supervisor

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Chapter-I
INTRODUCTION

With any discussion on the different generations and their characteristics, an important first step to take is to define the term 'generation'. A generation refers to a cohort of people who are born during the same period of time, who share a comparable age and life stage, and more importantly share similar experiences of some major external events during their formative or coming-of-age years i.e., late adolescent and early adulthood years, which is about 15 to 25 years (McCrinkle, 2010; Meredith and Schewe, 1994; Ryder, 1965). External events, such as a shift in the structure of economic and political systems, technological development, war, and social revolutions, experienced during the formative years are found to define cohort values, attitudes, and preferences and these are further found to remain relatively stable throughout their lives regardless of life cycle stages (Ryder, 1965; Inglehart, 1997; Strauss & Howe, 1991). Hence, these historical and societal events, collectively experienced, have created homogeneity in values, beliefs, outlooks, and lifestyles which distinguish one generation cohort from another (Rogler, 2002).

Mannheim (1952) also held that a salient social category will not emerge as a generation unless there are some historical events which that age group experienced differently from other generations during formative years. Indeed, these conditions are necessary for a generation to form as a salient cohort because social events have differing impacts on individuals at different ages creating age-related social bonds (Laufer & Bengtson, 1974; Mead, 1978). The notion of cohort rests on the assumption that individuals were influenced and shaped by events occurring during their formative years (Noble and Schewe, 2003). Individuals who aged similarly have similar memories which are recalled predominantly from adolescence and young adulthood (Schuman and Scoot, 1989). According to Strauss and Howe (1991), a cohort's values and attitudes are formed and conditioned by their attachment to the external events which they experienced during their formative years, and these values have a crucial effect on their lifestyles and tend to remain stable over time.

According to Meredith and Schewe (2004), there are some key requirements for cohorts to form. Major contributing factors are mass communication capabilities, social consequences, and literacy. For the impact of a defining moment to affect a society, that event must be conveyed to them. Furthermore, when events are conveyed by word-of-mouth, they tend to have less credibility and less of an impact than if conveyed by newspaper, radio, or television. In situations where events cannot be conveyed through media broadcasting, the impact of events could be gravely diminished as time and interpretation can take their toll. In relation to

this, defining moments need to have significant societal consequences to be accountable as a crucial factor in forming cohorts. Literacy has a significant effect on the existence and formation of cohorts because education affects all aspects of a country's culture, from economic development to consumer behavior. In populations where the illiteracy rate is high, many individuals may not comprehend the implications, importance, or impact of a defining event, hence, it is unlikely that such events will influence their values (Meredith and Schewe, 2004).

As stated by Holbrook & Schindler, (1994), due to the certainty and its usefulness in practice, researchers use generation cohort as a tool to analyze changes in views over time. Generation cohorts can provide a way to understand how different formative experiences interact with the life-cycle and aging process to shape and influence people's view of the world and life. While younger and older adults may have contrast in their views at a given moment, generation cohorts allow researchers to go further and analyze how today's older adults felt about a given issue when they themselves were young, as well as to describe how the trajectory of views might differ across age cohorts (Holbrook & Schindler, 1989, 1994; Pew Research Centre, 2015). Generation segmentation identifies and explains the values which act as the drivers of behaviors, and it reveals more than what a general population trend does, such as the consumers' preference and lifestyles (Schewe, Meredith, & Noble, 2000). Therefore, generation labels (including Baby Boomers, Generation X, and Generation Y or Millennials, etc) from the U.S. sources, are frequently studied and employed by researchers not only in the U.S. but also in other countries (Meredith & Schewe, 2002; Noble & Schewe, 2003). These labels provide researchers and business practitioners a strong foundation to understand and predict consumer behavior, and to develop effective segmentation strategies to distinguish cohorts of individuals based on their generational experiences and characteristics (Ting, Lim, de Run, Koh & Sahdan, 2016).

The concept of generation can provide an explanation as to why contemporaries of different age cohorts experience the same events differently. The notion of generation gap has existed for a long time, and hence generation gap refers to a difference between one generation and another regarding personal choices, opinions, beliefs, or values (Buckingham & Willett, 2013). The factors associated with generational differences can be complex and overlapping, thus, researchers often consider three separate effects that can generate differences in attitudes between age cohorts: life cycle effects (sometimes called age effects), period effects and cohort effects (Brady et al., 1999). When life cycle (or age) effect is at play, differences between

younger and older people are hugely due to their respective positions in the life cycle. The second process, period effects are seen when events and circumstances (wars, social movements, scientific or technological breakthroughs, etc) as well as broader social forces (such as the growing visibility of gays and lesbians in society), simultaneously affect everyone, regardless of age. Period effects are normally considered to have lasting effects on an entire population. Lastly, there is the cohort effect that explained that differences between generations can be the result of the unique historical circumstances and events that members of an age cohort experience, particularly during their formative years. Understanding what drives generational differences strengthens our understanding of how public attitudes are being shaped (Pew Research Centre, 2015).

With more diversity now existing between generations more than ever, understanding the generations is gaining an increasingly bigger role in the process of understanding each other (McCrinkle, 2010). Methods for identifying intergenerational differences has gained the interest of researchers for decades. One method which shows promise involves the quantification and measurement of values held by youth and their elders (Penn, 1977). The deep nature of values has been studied by scientists who were fascinated with how those values ultimately affect human behavior (Kluckhohn, 1951; Rokeach, 1973; Schwartz, 1992).

Values reflect an individual's abstract perceptions of the correct behavior in the real world as they act as a cognitive filter of sorts (Spranger, 1928; Rokeach, 1973). But not all personal values have equal importance to an individual, which can be attributed to an individual's unique personal motivations, opinions, beliefs, goals, etc. (Schwartz et al., 2012). This creates a gap between the variety of personal values different generations hold, which further has significant connections to the workplace and in a larger frame, in the business aspects (Gibson et al., 2009; Weber, 2017). Thus, the present aimed to examine values, work preference and, work motivation among generational groups.

Values

In the last several decades, increased attention has been directed toward the understanding and clarification of concepts and the refinement of theory associated with the study of human values (Penn, 1977). Rokeach (1968) distinguished between two types of values as "instrumental (preferred modes of conduct) and terminal (end-states of existence)". He believed that value system implies a single continuum along which people assigned

priorities to values on different levels (Rokeach, 1973). England & Lee, (1974) stated that values are evaluative and they guide individuals' judgments about correct behavior both for oneself and for others. Values are also general as they transcend specific situations, which helps in distinguishing what values are from what they are not (England & Lee, 1974).

The development of values first initiated through social interactions with caregivers such as parents, grandparents and role models such as teachers. This showed that values are learned, and hence resemblance in patterns of values within cultures can be found across cultures, this further indicated that values are passed from older people to younger people (Meglino & Ravlin, 1998). At the basics, values are learned in isolation as absolutes, and they are all viewed positively. However, if all values were equally good, making choices between them would be a daunting task when determining which values should guide behavior. Hence, the values that individuals learn to develop into a set of values that gradually becomes well structure over time. Personal introspection may also play a crucial role in this process of development (Maio & Olson, 1998; Rokeach, 1973; Locke & Henne, 1986).

However, values are prone to change considerably during adolescence and young adulthood, but they generally tend to be quite stable in adulthood (Kapes & Strickler, 1975; Rokeach, 1972). Social and cultural environment into which a child is brought up has one of the most profound influences on value priorities. Parents, other primary caregivers and role models are major transmitters of values, directly or indirectly (Schönpflug, 2001). Value transmission within a family involves an active process in which children perceive the values of their parents and other primary caregivers more or less precisely and further choose to adopt or reject them (Grusec & Goodnow, 1994; Knafo & Schwartz, 2004)). However, as children enter adolescence, the environment to which they are exposed becomes increasingly influential, thus it provided them more autonomy to choose their peers and formed a social network. Thus, adolescents become more and more immersed in social institutions outside the family and this results in the acquisition of values that contribute to their unique personal value hierarchies (McPherson et al, 2001).

Recently some researchers have tended to shy away from studying values because values are susceptible to social influence, as they are learned initially through social interactions, (Parks & Guay, 2009). Another hesitation to the study of values is that values expression may rely on cognitive control, which suggests that rational consideration may be

required to be given to the options within the context of our values for our values to significantly impact decision-making (Conner & Becker, 1994).

However, studying values provides insight into the ways or how people are motivated by stable goals that they wish to achieve. Values are core elements of people's identity and they affect their attitudes and behavioral conduct. Moreover, values form an integrated meaning system. Therefore, studying a behavior while taking into account the full spectrum of human values allows for a deep understanding of the multiple motivations that direct a single behavior (Sagiv, Lilach & Roccas, Sonia & Cieciuch, Jan & Schwartz, 2017).

Work Motivation

The Oxford English Dictionary defined motivation as the "Desire or willingness to do something" (Oxford, 2016). It derives from the equal collaboration of conscious and unconscious influences which involves the strength of a person's desire or need, perceived reward value and the prospects of the person and their peers (Ganta, 2014). Hence, motivation is an empowering force that generates action. It relates to decisions (conscious or unconscious) that involve how, when, and why we carry out effort to a task or activity (Pinder, 1998; Austin & Vancouver, 1996).

To study motivation, it is indeed helpful to concentrate on the discussion of motivation around goals because achievements are fundamental to the human experience, and regardless of awareness, they lead to action. Thus, there is essential evidence that indicated that setting goals leads to enhanced performance (Austin & Vancouver, 1996; Locke, 1997). Mitchell (1997) defines motivation as "psychological processes involving arousal, direction, intensity, and persistence of voluntary actions that are goal-directed". Arousal is necessarily the motivational process of taking interest in a given purpose while the direction is the process of actually selecting an aim and deciding to pursue it. Intensity refers to the amount of effort that one exerts in pursuit of the goal and persistence refers to one's consistent pursuit of the goal, even in the face of challenges and hardships. Therefore, motivation refers to what we choose to pursue (arousal and direction) and how we pursue it (intensity and persistence) (Mitchell, 1997).

Researchers have recorded that two main drives are related to work motivation as they have rationalized behavior and motivation of people towards a goal. The first drive, biological drive, comes from within, and the second drive, of extrinsic motivation, refers to the drive of

seeking rewards and avoiding punishments (Deci, 1972; Pink, 2011; Ryan & Deci, 2000). Later, a third drive called intrinsic motivation was discovered, which emphasized the enjoyment of performing the task or activity. Initially, intrinsic motivation was considered as subordinate to the other two drives, but later Harlow (1953) remarked that this drive appeared to be as basic and strong as the other two, and it should be taken into consideration to really understand why people behave like they do (Harlow & Meyer, 1950).

Good performance has always been rewarded with money and that rewarding has been the most cherished and used tradition to motivate employees to give good performance. Nowadays, there is an ongoing discussion about employee's requests for other ways to be stimulated and motivated in work, mostly in developed countries with developed economies. It appears motivation through monetary rewards is outdated. Recent studies have also shown that external tangible rewards, such as money, are substantially outdated (Pink, 2011). Herzberg (1974), supported the idea about higher drives, he claims that having pleasure in carrying out a task and personal growth are what truly influences satisfaction and improve performance. Other researchers also argue that the enjoyment-based intrinsic motivation, rather than extrinsic motivation, is the strongest drive for an individual's behavior and is also the best way for obtaining quality and improvement of work (Lakhani & Wolf, 2005; Deming, 2000).

According to Pink (2011), the time has changed, and work today in the western economies has, in general, become less controlled and routine-based but more creative, enjoyable, complex and more self-directed with room for own initiatives, as this extrinsic motivation has become less necessary. Several scholars even claim that monetary rewards such as money, cause employees to lose pleasure in their work and reduce creativity (Amabile, 1996; Deci, 1971). However, even if some material rewards can harm intrinsic motivation and decrease feelings of autonomy, still, some scholars suggest that it is important to clarify that there are external rewards that really tend to enhance intrinsic motivation and feelings of autonomy (Gagné& Deci, 2005). Values and needs should be considered while and there are three basic needs, competence, relatedness and autonomy, which need to be satisfactory to enhance and maintain autonomous motivation (Gagné& Deci, 2005; Pink, 2011)

Theoretical Framework of Work Motivation

There has been much research carried out in the area of work motivation resulting in the creation of various theories and models regarding the topic. The objective of these theories

is to give knowledge and insights that will enable management to attain cost-effective behaviors in employees or servants which are further aligned with the objectives of the organization or institutions (Shultz, 2014).

Victor Vrooms Expectancy Theory (Vroom, 1964): This theory is probably the most popular theory which marked the relationship between reward and motivation. Expectancy theory examines the evaluative processes that have an impact on employee motivation (Saile & Schlechter, 2012). The theory shows that the strength of a tendency to act depends largely on the individual's expectation of a given outcome and the attractiveness of that outcome (Robbins and Judge, 2013). According to Vroom, there are three important elements which make up expectancy theory, "Expectancy" which involves the beliefs that effort leads to efficient performance, "Instrumentality" which involves the association of reward with performance, and "Valence" involves the association of positive value with the reward (De Simone, 2015). Hence, motivation is the outcome of high levels of the three elements namely, expectancy, instrumentality, and valence (Bagga & Parijat, 2014).

Self-determination theory (SDT): The name of this theory was coined by Deci and Ryan (1985), the theory differentiates between varying types of motivation, which is based on the diverse goals which prompt people to take action. The primary distinction is made between intrinsic motivation and extrinsic motivation. Intrinsic motivation is defined as the carrying out of action for the fundamental satisfaction received rather than the reward which may be acquired (Ryan & Deci, 1985; 2000). Extrinsic motivation involves carrying out of action in order to obtain external outcomes such as salary, recognition or approval, etc, (Ryan, et al., 2009). Self Determination theory focuses primarily on intrinsic motivation and stated that in order to achieve growth individuals need to feel the following three aspects of motivation; competence, relatedness, and autonomy. "Competence" refers to the need for developing mastery of tasks and learning new skills, while "relatedness" involves the experience of a sense of belongingness and connection within the workplace. And "autonomy" refers to the need to be in control of one's own prospects, behaviors, ambitions, and goals (Deci & Ryan, 1985).

Work Preference

"Work" is an essential act of human beings that is defined as carrying out tasks or activities which involve the expenditure of mental and physical effort; its objective is the production of goods and services that relate to human needs. An occupation, or job, is work

done in exchange for a regular wage or salary (Crossman, 2019). Making choices of work and identifying preferences is one component of self-determination. Wehmeyer (2005) further elaborated this as "volitional actions that enable one to act as the primary causal agent in one's life and to maintain or improve one's quality of life".

Work preferences are the outcomes individuals desire and can make from their engagement in regular wage or salary or paid work (Konrad et al., 2000). The term, "work preference," is not a strictly defined psychological construct. It includes overlapping constructs relating to motivation, work values, workplace, work condition, temperament, job attributes and satisfaction (Amabile et al., 1994; Rounds and Armstrong, 2005; Konrad et al., 2000). Furthermore, they influence career choice decisions and are crucial determinants of job attitudes, satisfaction and work motivation (Brenner et al., 1988). Work choices can be used to aid in the understanding of individuals engaged in different types of career-related environments (Judge and Ferris, 1992; Kristof-Brown et al., 2005).

For most individuals, work is vital to their lives, commonly involving half of their waking hours. Making the basis of both an individual's livelihood and a country's economic development, promoting work quantity and quality has always been a priority in modern welfare states (Eurofound, 2012). Work qualities include extrinsic and internal aspects, the extrinsic domain includes, for example, income, security, prestige, status, respect, acceptance, and power (i.e., external benefits of the job), and the intrinsic domain entails, for example, taking pride in one's work, feelings of accomplishment, self-realization, happiness, self-respect, social identity, and a sense of contributing to society (Lyness et al., 2012).

In attempts to understanding behaviors such as exploration and challenge seeking, which have no direct external reinforcements, psychological theories have traditionally been more concerned with intrinsic than extrinsic motivation, (Berlyne, 1971; Harlow & Meyer, 1950; Hunt, 1965). Deci and Ryan's (1985), cognitive evaluation theory assumes that self-determination and competence are the hallmarks of intrinsic motivation. Other theorists have proposed the affective components of interest and excitement, elation and the "flow" of deep task involvement, happiness, surprise, and fun (Pretty & Seligman, 1983; Reeve et al., 1986). Many researchers also claim that the enjoyment-based intrinsic motivation, rather than extrinsic motivation, is the strongest drive for a person's conduct and is also the way to obtain quality and improvement of work (Lakhani & Wolf, 2005; Deming, 2000).

Accordingly, work values are important in guiding behavior and improving work motivation (Elizur et al, 1991). Work values have been defined as generalized beliefs about the desirability of various aspects of work (e.g., pay, autonomy, working conditions), and work-related outcomes (e.g., accomplishment, fulfillment, prestige) (Dose, 1997; George & Jones, 1999; Ros et al, 1999). According to Brown (2002), work values are the values that individuals believe should be satisfactory as a result of their participation in the work role. Some of the work values identified by Brown are monetary prosperity, selflessness, achievement, and responsibility. They are believed to represent the reasoned expressions of the different needs or goals that individuals have, which are assessed through one's work, including salary, social status, intellectual stimulation, esteem, and self-actualization needs. Lyons et al. (2005).

At the individual level, explanations of work-value formation have been linked to relatively general social processes relating to early socialization, the extent of economic deprivation, and the significance of the work environment itself (e.g., Gallie 2007a). First, long-term socialization methods can be understood to mold choices toward an intrinsic and autonomous orientation in order to promote self-realization and initiation at work, representing a continuation of early socialization concentrating on enhancing personal autonomy and self-development (Argyris 1964). Second, from another perspective, it has been proposed that job choices will vary in relation to a tier of human needs (Inglehart 1977; Maslow 1954). In this view, extrinsic values regarding to income and security are regarded as more fundamental. Once such needs are met, for example, with decreasing economic pressure, values may change toward (higher-order) intrinsic self-realization values. Third, the making of job values may be influenced by the quality of work itself. Higher-quality jobs that, for example, offer variety, task identity, and autonomy are more often understood as meaningful and evoking stronger internal motivation (Hackman and Oldham 1976)

Work values stand for a degree of importance, worth and desirability of the events that take place at work, while job satisfaction represents the satisfaction of an individual's needs and wants to pertain to the job. An individual's job satisfaction can be seen as one which is dependent on the degree to which one's work environment allows value achievement (Knoop, 1994; Locke, 1976). An individual's job satisfaction can be simply explained as one's attitude or emotional response in relation to his job. Hence, one's job satisfaction is largely dependent on the extent to which the job has the capacity to fulfill an individual's needs. Therefore, work

values supply a basis for the evaluation of work situations which inadvertently leads to job satisfaction (Dhanasarnilp et al, 2006).

Having a job leads positively to the wellbeing and health of a person. However, it cannot be assumed that having a job simply leads to wellbeing and good health. Although wellbeing depends on many factors, satisfaction with one's job is an essential one. A healthy and encouraging work environment is crucial for employee's wellbeing (Peeters et al., 2014). Job satisfaction refers to the pleasurable emotional state which results from the appraisal of an individual's job as which enables the achievement of one's job values (Locke, 1969). It has been conceptualized as the degree of positive emotions an employee has toward a work role (Locke, 1976; Kalleberg, 1977). Studies by Faragher, Cass and Cooper (2005) have shown that job satisfaction is an important factor that influences the health of employees and is strongly associated with burnout and other mental/psychological problems (Faragher et al., 2005). In addition, contemporary developments in the field of work psychology, suggest that work behavior is not simply a function of the characteristics of a job (such as job demands and job resources) and the context that workers are facing, but it also depends, to some extent, on the individual conducting the task (Peeters et al., 2014).

Generation X, Millennials and, Z

Generations, of people, have personalities (Pew research center, 2010). As mentioned before, a generation cohort is a concept that explains the homogeneity of groups of people based not only on the period that they were born but more notably on the similar experiences of some major external events they share during their late adolescent and early adulthood years (also known as formative years or coming-of-age, which is about 15–25 years old) (Meredith &Schewe, 1994; Ryder, 1965). Generation grouping identifies and explains the values which act as the drivers of behaviors (Meredith &Schewe, 2002). Therefore, generation labels, such as Baby Boomers, Generation X (Gen X) and Generation Y (Gen Y) (from the U.S. sources), are frequently used and studied in many aspects of social research, (Meredith &Schewe, 2002; Noble &Schewe, 2003; Yu & Miller, 2003).

People approach their work-life through slightly different norms and habits (Sturt and Nordstrom, 2016). An individual's age is one of the most common, widest and most illuminating predictors of differences in attitudes and behaviors which further explains two important characteristics about an individual: his place in the life cycle and his membership in

a generational cohort (Pew Research Centre, 2015). Understanding and appreciating different generations is critical for effective and productive teams, departments, companies and institutions (Mulder and Stakenas, 2018). With each new generation comes new demands for society, not to mention new expectations for institutions or companies and the workforce. In the past, the generational gap was always so large that one generation would retire, or be on the brink of retirement before the next even entered the scenario, but developments in technology have reduced the gap to around ten years (Gourani, 2019).

According to Bresman and Rao (2017), in the near future, three of the most studied generations will meet on the workplace at the same time: Generation X, the age cohort born before the 1980s; Generation Y, or Millennials, typically considered as those born between 1984 and 1996; and Generation Z, those born after 1997, who are next to enter the workforce. Accordingly, seventy percent of the global workforce will be shared equally by Generation X and Generation Y by 2020, with forecasts suggesting that Generation Z will make up nearly a quarter of the workforce as they start to enter adulthood (Statista Research Department, 2019). Furthermore, according to PWC research, millennials already makeup 25% of the workforce in the US and over half of the population in India. Furthermore, by the year 2020, millennials will represent 50% of the global workforce.

Generation X

Generation X, which is often put in short to Gen X, is the generation cohort born between the mid-1960 and the early 1980. The name "Generation X" originates from a novel by Douglas Coupland, "Generation X: Tales for an Accelerated Culture," published in 1991. The exact birth years that comprise Gen X differs among researchers, demographers William Straus and Neil Howe, place the actual birth years from 1961 to 1981. However, it is widely accepted that Gen X follows the Baby Boom generation and precedes Generation Y or the millennial generation (Kagan, 2019). Gen Xers are low-slung, straight-line bridge between two much larger and well-known generations – the Baby Boomers ahead and the Millennials behind – which are strikingly different from one another, therefore they are often called the "middle child" or even the "neglected middle child" of generations.(Pew Research Centre, 2014; Zimmer, 2016).

Gen-Xers became old during a time of increasing diversity and blurring of gender responsibilities and grew up in the period of the Pill and legalized abortion, liberalized divorce,

and the influx of women into the labor force (Dunn 1992). They were the first generation to grow up with VCRs and video games and were technologically skillful, having experienced the time of home computing, and the growth of interactive media. (Ratan 1993). Also, Gen Xers were children when divorce rates were increasing which doubled in the mid-1960s, before peaking in 1980 (Dulaney, 2015; Dawson, 2011). They were children when society was less focused on children and more focused on adults, thus a cultural change where the cherished societal value of staying together for the sake of the children was replaced with a societal value of parental and individual self-actualization (Howe, 1993, Strauss, 2016). Hence, women joined the workforce in great numbers at the time of their births, spawning an age of latch-key children; children who were at home the whole day as both parents worked. And, being a generation that extensively experiences dual-income families (both parents), Gen-Xers, as a result, led lives of independence at day-care and were used to being on their own. As a result, they were independent, resourceful, and self-sufficient and they valued freedom and responsibility in the workplace. (Ritchie, 1995; Kane, 2019).

Generation Xers experienced periods of economic prosperity and distress (the early 1980s recession and the decline of the stock market) and family disruption (high divorce rate of parents) throughout their formative years (Kupperschmidt 2000). They learned to be highly individualistic, financially self-sufficient, and entrepreneurial risk-takers in an economy where workplace loyalty and commitment were not consistently reciprocated with job security (de Meuse et al. 2001, Tulgan 1995). Generation Xers place more importance on personal freedom and challenging work, which allows a work-life balance, but less importance on job security and status (Kupperschmidt, 2000). While supporting of social liberalism and environmentalism, they hold more conservative political and family values than Baby Boomers (Craig and Bennett, 1997)

As generations are mainly a product of their environment, Gen X values are immediately shaped through observing their parents' long-term employee dedication and fall victim to downsizing (Steigman, 1999). Furthermore, they want challenging work and the flexibility to perform it on their own terms, and appreciate the fun in the workplace and support a work hard mentality. Their lifestyle takes the first priority, but they also want to be directly involved with the decision-making processes at work (HRFocus, 2000, Kane, 2019). Bruce Tulgan (2000) suggests eight things that most Gen Xers are searching for in terms of employment: 1) performance-based compensation; 2) flexible work schedules; 3) flexible

location; 4) marketable skills; 5) access to decision-makers; 6) personal credit for results achieved; 7) clear area of responsibility; and 8) the chance for creative expression. They rank flexible time as their main desire while considering a company for employment, followed by responsibility from the beginning, teamwork, and life-long employment. There is a noted absence of monetary compensation as a driving force (Martin and Nkwocha, 2001).

Family is given priority into employment considerations and every aspect of their lives, thus there is a notable resurgence to core family values. According to Fisher (1999), most Gen Xers have been predominantly on their own, living mainly on their own with only one natural parent. They are children born to a generational era that offered little in terms of empathy. Self-consumed "boomer" parents fought hard through divorces, finding employment, changing social norms, political turmoil, and difficult economic times. The children were left to care for themselves, figuring out what was good and bad, and what they thought as right and wrong. They chalked out values based upon the experiences they created out of boredom and necessity in order to make their survival (Holtz, 1995). Tulgan (2000) attributes their values and attitudes to their "latchkey" childhoods, and children had to fend themselves while their parents worked. Moreover, various literature shows Gen X as placing little value on material goods but placing higher importance on intangibles such as time with family. Gen X wants goods and services that simplify their lives, thus allowing for extra free time to enjoy life (Mitchell, 1999).

Overall, Gen Xers matured during an era of soaring divorce, accepted cultural diversity, and valued quality of personal life more. They were individualists and did not like to be singled out. They showed an incomparable spirit of entrepreneurship. They preferred a lifestyle that provided freedom and flexibility (Schewe and Meredith (2004); and Bush et al., 2004). If three words could only be chosen to describe them, the most applicable choices would be active, balanced, and happy. These words apply to a large majority, but certainly not all, of the members of Generation X (Miller, 2011).

Millennials

Millennials, also known as Generation Y (Gen Y) are the generation cohort that followed the "birth dearth" period of Generation X (born 1965-1980). The exact range of birth years of the millennial generation varies among researchers. Pew Research Centre (2010) classified them as being born between the years 1981 to 1996, while Harry Wallop (2014), believed that the Millennials are born between the years 1980 and 2000; and again, Schullery

(2013), grouped them as being born between the years of 1982 – 1999. However, it is widely accepted that Millennial's beginning birth years is 1981 (following Gen X) which ends at the close of the 20th century or the new millennium (Cramer, 2014). Key political, economic and social factors during these years include the September 11th terrorist attacks, the Great Recession, and the internet explosion (Dimmock, 2019).

As with the baby boomers, the millennials' distinction is associated not just with their large size - at 75.3 million, the millennial generation has now surpassed the baby boomers - but also with their unique attributes in regards to demographics, preferences, and lifestyles. As their name implies, they are the generation that reaches adulthood in the wake of the new millennium, which supposedly suggests that they will bring changes that will be followed by younger generations of this century (Frey, 2018). Moreover, this generation grew up in a period of rapid advances in digital technology and computation, which give them a unique information-based life experience, which previous generations did not have. These profoundly different life experiences have shaped millennials' personal values differ from those of previous generations (Weber, 2017).

Millennials are distinct from earlier generations in one important demographic respect: their racial and ethnic diversity. As the millennial generation is considered the demographic "bridge" to the nation's diverse future, it further implies that millennials, will lead the way for the generations after them as workers, consumers, and leaders in business and government in their acceptance and participation in tomorrow's more racially diverse culture (Frey, 2018). In addition to being the most diverse generation ever to exist, Millennials comprehend diversity quite differently from their predecessors. They define diversity as the range of unique experiences, identities, ideas, and opinions embodied by individuals. The inclusion implies a collaborative environment that values participation from a diversity of perspectives. This is in plain contrast to traditional views of diversity, which are more likely to focus on religion and demographics, and consider inclusion to imply equality and the successful assimilation of differences. While both well-meaning, the Millennial view of diversity more suitable honors the individual and his contribution within a global society (Smith & Turner, 2015).

Another major factor to consider regarding Millennials is "cultural globalization". This refers to the transmission of ideas, meanings, and values around the world so as to extend and intensify social relations (Paul, 2016). Millennials have been formed by the forces of globalization, making society increasingly connected and interdependent in terms of economic

integration, communication exchange, cultural diffusions, and travel (Azevedo & Johnson, 2011). This process is marked by the common acceptance of multiple cultures that have been spread by the Internet, popular culture media, and international travel. Cultural globalization involves the forming of shared norms and knowledge with which people of different cultures associate their individual and collective cultural identities. It brings growing interconnectedness among different populations and cultures (Stegar and James, 2010). As a result, Millennials operate in environments vertically integrate multiple generations and horizontally integrate individuals across national and cultural boundaries (Perruci, 2011). Millennials leverage complex social networks span the globe, mostly through social media. They employ these mediums not just for communication, but to share ideas and identify trends across a broad range of stakeholders. This important aspect of globalization attributed Millennials an unforeseen level of exposure, which enables them to innovate new solutions to problems in arguably more creative and visionary ways than has been done in the past (Maiers, 2017).

Technology, particularly as a communication instrument, is an intimate part of everyday life for Millennials. The generations have grown up in a world with unprecedented and instant access to data, in their pocket and at their fingertips. It is second nature for a Millennial to enable the use of technology and large data sets to inform a majority of decisions. Besides, they share their decisions broadly among social networks and regularly report their experiences online (Maiers, 2017). As byproducts of "helicopter parents" and participation awards, the expectations of Millennials regarding communication is often characterized by a need for regular and instantaneous (mostly positive) feedback. Millennials put great value on the meaning behind a decision or project, the chance to engage a broad range of perspectives, and anticipation of consequences (Myers & Sadaghiani, 2010).

The Millennials are entering into what should be the highest status of their working lives and adulthood in an age of uncertainty, caused by the "Great Recession", which dramatically changed the economic landscape. After the recession officially ended, incomes remain static, and, compared to their parents at a similar age, Millennials have lower levels of wealth and higher levels of debt. The weak recovery from the recession has worse inequalities in societies and made pervasive conditions for downward mobility instead of opportunities for more chance of sharing prosperity (Cramer, 2014). In spite of this, as they are brought up by parents determined to be helpful and caring, this cohort had an intriguingly optimistic and

outward-looking disposition. They were positive, confident and goal-oriented and thus, they had been referred to as "pragmatic idealists" (Cramer, 2014; Ankist, 2015).

Millennials are becoming the most influential group of people in today's work culture. According to PwC research, they already form 25% of the workforce in the US and over half of the population of India. Members of the Millennial age cohort are highly educated, ambitious individuals with a strong claim that who they are and what they do as a person matters to society (Suleman and Nelson, 2011). Furthermore, they are the first generation born into the world of technology which means they are qualified in the digital world and they can easily adapt and adjust to new technologies within the workplace (Bencsik, et al., 2016). Millennials are nurtured significantly by aspects such as overprotective parents, frequent reassurance (participation trophies), technological advancements and the political and economic upheaval during their formative years (Thompson & Gregory, 2012). Hence, numerous researches have shown what Millennials' work values and attitudes.

Furthermore, Millennials have lived an independent life and have been helped rather than instructed during their childhood. Therefore, they are more likely to respond to managers who they consider as team leaders rather than domineering, micromanaging bosses (Svetlana et. al, 2012). Since they grew up in a time of remarkable inclusiveness, they're used to receiving instantaneous feedback from parents, teachers, and coaches (Amy & Brandon, 2016). They are high-end achievers and would always ask for feedback about their performance; not fairly because they doubt their efforts, but because they want to know how well they are doing (Bilal, 2018).

According to a Bentley University study, 77% of Millennials accepted that more flexible working hours would make their generation more productive (Oct.2014). They hope for customizable work hours, remote work and relaxed rules in working place. They yearn freedom and flexibility, and they appreciate clear instructions and are welcome the freedom to fulfill tasks without being closely monitored (Anuradha, 2017). Millennials prefer working in teams rather than as individuals (Gilbert, 2011). As they have been provided with different kinds of engagement from childhood and are taught, mainly in institutions, to collaborate and work in teams, they uphold the culture of knowledge sharing (Svetlana, 2012; Anuradha, 2017). The desire to be recorded for their contributions is one of the biggest factors that make millennials different. Accordingly, they want to work for an employer with a good name, and who they admire as consumers (Joe Peters, 2016).

This generation craves to work towards something significant and gives great importance to the idea of earning a contribution to corporate social responsibility. They don't just recognize and acknowledge the issues facing the world today, but rather wish to do important work towards the betterment of these issues. For a millennial, things that matter the most are the balance of work-life, job mobility, flexible hours, self-government and being part of the socially-minded organization (Bilal, 2018). They embrace sustainability; and are passionate about fighting climate change, disapprove of terrorism, war, conflicts, crime, corruption, and inequality; and demand social justice. They have a strong sense of work-life balance, prefer personal development over financial benefits, and maintain a fun-oriented lifestyle. As digital natives, they are disturbing the traditional models and re-defining consumption. Fifty percent of the world's population is under the age of 30, and the values of this generation are set to become the norm (Saussier, 2017).

Generation Z

Generation Z's age range varies considerably. The Pew Research Centre defines Generation Z as people born from 1997 onward, selecting this date for "different formative experiences," such as new technological developments and socioeconomic trends, including the widespread facility of wireless internet access and high-bandwidth cellular service, and key world events (Dimmock, 2019). Researchers William Strauss and Neil Howe define Generation Z as those born 2005 onwards. However, Howe warns that "you can't be sure where history will someday draw a cohort dividing line until a generation fully comes of age" (Howe, 2014). While the definitive years need to be agreed, it's generally accepted that Generation Z includes those born sometime between 1998 and 2016 (Green, 2019).

This generation cohort has been given many terms, for example, iGen, Gen Tech, Online Generation, Post Millennials, Switchers, Centennials. They are the true digital natives, and were born in the late 1990s and are raised in the 2000s during the most profound changes in the century, their constructive years will be defined mostly with web, internet, smartphones, laptops, freely available networks, and digital media" (Singh & Dangmei, 2016). Born alongside the commercialization of the World Wide Web, this group is surely best defined by the era of unprecedented technological change (Green, 2019). Members of this demography grew up or were born into, an era defined by political and economic turmoil. The financial crisis of 2007 (Great Recession), and the 9/11 attacks that took place six years earlier, meant childhood was a time of relative hardship set against a backcloth of increasing anxiety for many

Western Gen Zers. Another major factor in discussing Gen Z is that they grow up alongside the internet and the subsequent dawn of social media, which means a childhood brought up by the many seismic events (the Arab Spring, Donald Trump's Presidency, Brexit) and is directly influenced by this medium. Taking all this contemporary and major events and trends involving rights and equality – such as the Syrian Civil War and the refugee crisis, the legalization of gay marriage, the "#metoo movement" and the rise in accepting common people's choice across the Western world – it becomes clear that Generation Z has lived through, or was born into, times of extraordinary change (OC&C Gen Z Survey, 2018).

Generation Z is often labeled the 'sensible, stay-at-home generation'. Numerous studies suggested that the rise in online streaming, online communities and instant communication channels has produced a generation that socializes less outside. Furthermore, they are determined to be highly connected, living in a time of high-tech communication, technology-driven lifestyles and abundant use of social media (Green, 2019; Arora et al, 2019). According to Seemiller and Corey (2016), Generation Z students self-identify themselves as being loyal, compassionate, thoughtful, open-minded, responsible, and determined. In addition, some authors think that some of their competencies, such as reading competence, are being transformed due to their familiarity with digital devices, platforms, and texts (Cristina et al, 2017).

Technology is a part of their identity and they are tech able but lack problem-solving skills and have not shown the ability to look at a situation, put in context, analyze it and make a decision (Joseph Coombs, 2013). In the study conducted by Dan Schawbel (2014), Gen Z tend to be highly entrepreneurial, trustworthy, tolerant. They are realistic about their work expectation and optimistic about the future. Max Mihelich (2013) explains that Gen Z is deeply concerned with environmental issues, and they have a high sense of responsibility towards natural resources and preservation.

Researchers highlight the fact that Generation Z can operate in both the real and virtual worlds. Hence, they can easily switch between these two worlds, as they know them as complementary to one another (Żarczyńska & Chomałowska, 2014). In consequence of this circumstance, the representatives of Generation Z can easily trace and check the information they need and also quickly share information with others. As they use a wide variety of communication devices or social media, communication processing among them is continuous (Csobanka, 2016). Moreover, researchers have emphasized that "due to applications that

support multitasking, being precise or being able to concentrate, memorize something in the long term" has become more challenging for Generation Z (Tari, 2011; Csobanka, 2016). Based on the findings of Generational White Paper (2011), Gen Z tending to be more impatient, instant minded, lacking the ambitions of previous generations, has acquired attention deficit disorder with a high dependency on the technology and a very less attention span, individualistic, self-directed, more demanding, acquisitive, materialistic and entitled generation.

Numerous literature on Generation Z describe their characteristics towards work suggesting that this generation would like to achieve a spectacular professional career immediately and effortlessly. They do not encourage the idea of a step-by-step professional career development. They are the most educated and sophisticated generation ever and they do not seem to care much about stability at work, moreover, they intend to easily change their workplace, looking for versatility and to escape from routine-based norms (Hysa, 2016; Streb & Staško, 2016). Hence, they consider self-employment or entrepreneurial activities as a way of professional activity, particularly because they consider it as producing more income and a sense of independence and autonomy (Pocztowski et al., 2015).

According to Wood (2013), Gen Z shares some important characteristics with their older counterparts Millennials, which mainly relate to their inherent ability to adapt to the global world and new technologies efficiently. Besides, researchers have suggested that Gen Z will instigate the largest generational shift the workplace has ever experience, due to the fact that Gen Z is the most diverse generation to date (Iorgulescu, 2016; Tulgan2013). Additionally, while Millennials value teamwork, Gen Z, on the other hand, prefers independent work and are indisposed to teamwork unless it is on a virtual platform (Adecco, 2015). According to Stuckey (2016), Gen Z, like Millennials expect promotions and gratification from management to happen in quick concession, if not they will lose interest. But, unlike their preceding generation, they consider salary as the most important thing followed closely by flexibility and work-life balance.

On the basis of literature analysis, Generation Z is much less frequently described and characterized in professional literature than other generations, probably owing to its young age and limited presence on the work culture. This is a generation that is just beginning to enter the workforce of societies, furthermore, a huge number of the population (of Gen Z) are still studying and not working yet (Dolot, 2018).

Mizoram: Demographics, history and social structure

'*Mizoram*' literally translates to "Land of the Highlanders". It is located in the northeast region in India, it is a small landlocked state occupying a total geographical area of 21,087 sq. km and the Tropic of Cancer running through the territory. It shares borders with three of the Seven Sister States, namely Tripura, Assam and Manipur (Chhuanawma, Thakima, Lawmzuali, 2015). The state has a population of 1,091,014 with 552,339 males and about 538,675 females according to the 2011 census. It is the second least populous state in India. Hence, the population of Mizoram in 2018 is estimated to be 1.584 Million and it forms only 0.09 percent of the total population of India. Mizoram sex ratio is estimated to be 976 females for every 1000 males, which is higher than the national average of 940. The education rate of the state in 2011 was 91.33%, which is strikingly high as compared to the national average of 74.04% and it the second-best among every other state of India. Around 52% of its population lives in urban zones, and over 33% of the people in Mizoram live in Aizawl territory, which is the capital city of Mizoram (About Mizoram, 2014; IP26, 2018)

The origin of the Mizos, like those of many other tribes in North-Eastern India, is vague and uncertain. Most researchers concluded that the Mizos came to their present abode from southern China, possibly Yunnan province, by gradual migration through northern Myanmar, perhaps in the late 17th to early 18th century. The morphological characters evidenced the Mizos belonged to one of the Mongolian racial groups, possibly the Tibeto-Burman race. Accordingly, their languages, closely akin to each other, also belongs to the Tibeto-Burman family. The most common language is the *Lusei* dialect which is now commonly known as *Mizotawng*, and this is further used for local official language. The language has no script of its own but in the wake of the British annexation, the Christian Missionaries came and made adaptation to a written form in the Roman script in 1894 (Chhuanawma, Thakima, Lawmzuali, 2015).

Era of Chieftainship

Looking back at the history of Mizos, there were a number of factors which played a role in the evolution of a more advanced and complex form of society as seen today, amongst these the institution of chieftainship is pivotal and worth to be accounted for. The various Mizo clans lived in autonomous villages and the tribal chiefs enjoyed an eminent position in the gerontocratic Mizo society. The chief's position in the village was indeed that of a benevolent

ruler. The chief exercised judicial powers including, even the power of life and death. Being the protector and father of his people, he leads and directs the war party in wartimes. In a nutshell, village units of administration were run collectively by a 'Chief' of immense local standing. One major factor that played a huge role in the organization and administration of the Mizo village was the institution of 'Zawlbuk'. 'Zawlbuk' is a Mizo word which literally means 'house on flat ground', located invariably at the most central place in a Mizo Village, it was a place for collective night's activity and rest used exclusively by the young men. The main purpose of 'Zawlbuk' lies in the defense of the village and it functioned as a very potent institution that perpetuates a lifestyle in the future citizens of the society best suited to the healthy sustenance of their social structure. Furthermore, it was also a training center for young boys and men. As there was no formal education, Zawlbuk acted as a boarding house of a modern public school, where skills, values, morals, and disciplines were learned, acquired and personalities were developed (Chhuanawma, Thakima, Lawmzuali, 2015; Lalthangliana, 2001).

The era of British Annexation

Halfway through the 18th century was the dawn of a new era in the history of the Mizos, they were ruled by the British. The Mizo Hills formally became part of British India in 1895, and thus the British rule in India brought a tremendous change to the life of the Mizos in various ways. For administrative conveniences, the British divided the Mizo hills into two parts, north and south Lushai district in 1980. Additionally, they demarcated the boundary line between various chiefs of the Lushai Hills. The "Land Settlement" was introduced in 1898 where the government-appointed village areas to the chiefs and established their boundaries which later brought an end to the inter-tribal war which was a practice for more than a century. Thus, practices such as head-hunting were banned in Mizoram as well as neighboring regions. Furthermore, the demarcating line to be known as "Inner Line" was drawn by the British to check the entry of non-Mizos to the Hill area. The "Inner line" regulation is still in force in Mizoram and is considered the safeguard for the economically and socially disadvantaged section of the society (Chatterjee, Suhas, 1995; Chhuanawma et al, 2015).

The British annexation along with the advent of the Christian Missionaries instigate the decline of the important institution, the "Zawlbuk". The introduction of formal education through the establishment of schools and the vigorous church activities in converting the Mizos to Christian faith brought into play a strong resistance to the "Zawlbuk" way of living. The

order issued by AG Mc Call in 1938 marked the permanent abolition of the "Zawlbuk" from the Mizo society. Furthermore, the gospel of Christianity was spread and strengthened with the outbreak of waves of revivals in 1906, 1913 and 1919. Remarkably, in fifty years or so the newly spread religion became a dominant religion all over the Mizo Hills. This initiates the adoption of a new mode of life which has brought changes in the culture, social status and in values and outlook on life. It carried with it many modernizing features and hence, as per the last population census, more than 90% of the Mizos follows this religion. Correspondingly, the introduction of formal education through schools paved the way for the emergence of a new social force. Through education, the Mizo society underwent a drastic change, bringing about a new social group, political consciousness with a new political outlook (Lloyd, 1991; Chhuanawma et al, 2015).

Post-British Era

After India achieved independence, there were demands by the tribal people in the hill areas of Assam for regional autonomy and better status within the framework of the Indian Constitutions. According to the provisions enshrined in the Sixth Schedule of the Indian Constitution, the government of Assam enacted the Assam Autonomous District (Constitution of District Council) Act in 1951. Consequently, the Lushai Hills District Council came into being in 1952 and its name was rechristened as Mizo District Council in 1954 by an Act of Parliament (Lalthangliana, 2001; Chhuanawma et al, 2015).

The advent of the British brought profound changes and, in many aspects, development in the life of the Mizos. One major impact it had, through education and exposure, was political consciousness with a new political outlook, which led to the formation of the first Mizo political party called "Lushai Commoners Union", later changed to "Mizo Union". The Mizo Union later became the pioneer in the removal of the Mizo Chieftainship, which was resolved to be abolished on November 25, 1952. Accordingly, the Assam Lushai Hills District (Acquisition of Chief's Rights) Act, 1954 was introduced in the Assam Legislative Assembly. In August 1954 the District Council empowered the village councils to run the internal administration of the villages. Thus, this brought an end to the old era of chieftainship and began the new era of government by the people.

Henceforth, village courts were implemented in the Mizo region along with other parts of Assam and these regions were frustrated by these arrangements and by centralized Assam

governance. In addition to this, the Mizos particularly were dissatisfied with the government's inadequate support to 1959 to 1960 "Mautam famine". The Mizo National Famine Front was formed for famine relief in 1959, which later developed into a new political organization, the Mizo National Front (MNF) in 1961 (Kumāra, 1998). The inadequate or even inhumane treatment provided by the Assam government upon the Mizo people which was carried on due to the political issue during the famine sowed the seeds of resentment which came to be directed against the Government of India. Hence, this played a huge role to a period of protests and armed insurgency followed in the 1960s, with the MNF seeking independence from India (Dommen, 1967; Chhuanawma et al, 2015). Due to the insurgency, the area was lagging behind other states in various fields of development. As a result, in 1971, the government agreed to convert the Mizo Hills into a Union Territory, which came into being as Mizoram in 1972 which was followed by the Mizoram Peace Accord (1986) between the Government and the MNF, after an insurgency that lasted for 20 years. Henceforth, Mizoram was declared a full-fledged state of India in 1987 (Stepan, 2011, Nunthara, 2001; Chhuanawma et al, 2015).

Modern era

A new dawn of peace and tranquillity came with the signing of Peace Accord by the MNF and the government of India. The Accord includes *Inter alia*; the conferment of statehood to the Union Territory of Mizoram. The government of India introduced the Mizoram Statehood Bill 1986, with special safeguards and provisions for 40 elective seats in the Mizoram Legislative Assembly and the 53rd Constitution (Amendment) Bill, 1986 on 14th August 1986. The direct result of the Peace Accord was the dissolution of the democratically elected Congress 1 Ministry and the formation of coalition Government of the MNF and congress 1. On August 26, 1986, an oath of office was taken to ensure that the Congress 1 and MNF coalition was to rule Mizoram until fresh elections were held. Laldenga became the first Chief Minister and Lalthanhawla was the Deputy Chief Ministry. Eventually, the Legislative Assembly Polls were held on 16th 1987 and the MNF formed the First Popular Ministry. On 20th February 1987 Laldenga was sworn in as the (First) Chief Minister of the state of Mizoram (Sailo, 2006, Chhuanawma et al, 2015).

The state of Mizoram was allowed border trade in locally produced or grown agricultural commodities and the Inner Line Regulation was also allowed to be still in force and it cannot be amended or repealed without consulting the state government. The Accord, indeed, scored and safeguarded numerous vital tangible and intangible assets and opportunities

for the people of Mizoram, which included border trade, Inner Line Regulation, customary laws, religious and social practices of the Mizos, ownership, and transfer of lands, establishment of a separate university in the state. Moreover, the Accord was specific that the rights and privileges of the minorities in Mizoram would continue to be preserved and protected, and such that their social and economic advancement would be ensured. As a result, major significant changes are coming into Mizoram during the past decades. It heralded a new era of development in terms of infrastructure, economy, connectivity and in many aspects of social structure (Lalthangliana, 2001; Chhuanawma et al, 2015).

Mizo culture

Since the arrival of British rule and Christianity, the culture of the Mizo tribes and its social structure has undergone immense change over the years. Anecdotal reports suggested that contemporary people of Mizoram have adopted Christian traditions and practices, thus Christian festivals and celebrations such as Christmas, Good Friday and Easter Sunday, etc are wholeheartedly celebrated. In modern Mizoram, much of the social life revolves around church and its activities. Furthermore, it seems that old tribal customs, traditions, and festivals that are contradicted with the Christian faith are no longer practiced or celebrated. However, the moral code '*Tlawmngaihna*' stands the test of time and continues to thrive as a vital part of the moral life of the Mizos and its principles are still actively propagated.

Societies are guided by their own moral codes and their social structures evolve from the ground of the belief system that they held. The Mizos, follow a way of life which is guided by a moral code called '*Tlawmngaihna*'. According to the Dictionary of the Lushai Language by James Herbert Lorrain (Pu Buanga), 1939, the word '*Tlawmngaihna*', as a noun, means self-sacrifice, unselfishness, etc. According to B. Lalthangliana, (author of History of Mizo Burma) '*Tlawmngaihna*' is the essence of a Mizo culture characterized by a moral sense of self-denial and charity (Pillai, 2020). Likewise, according to C. Lalsiamthanga (Professor, Mizo Literature), '*Tlawmngaihna*' is a Mizo word which describes a deed done to others who are in need of help in one way or another which always calls for an act of self-sacrifice on one who carries out the deeds. It calls for an act of benevolence.

In action, '*Tlawmngaihna*' represents a complex set of practices and codes of conduct. Among the inter-related societal constructs with '*Tlawmngaihna*' are '*handling*' and '*Mizo dan*'. '*Hnatlang*' is voluntary labor for helping people in need or for the betterment of the community,

the act can a broad range, for example; helping the aged and feeble by working on their jhum fields or repairing their houses, building road, etc. It was also present in agricultural and social observances and ceremonies. '*Mizo dan*' means the Mizo code of conduct or the Mizo way of doing things, it is guided by customary and moral laws in which '*Tlawmngaihna*' is an essential component. Thus, Tlawmngaihna is practiced both at the individual and collective levels (Pillai, 2020).

At what time of Mizo life this type of sacrificial practice was started cannot be said for sure. It can be assumed that it evolved at the time when Mizo people led life from hand to mouth. Mizo people value high this act of benevolence, so high that it has taken the form of help for the needy, salvation for those who are in need of redemption and help for the people and government. '*Tlawmngaihna*' has been carried out these days mainly in the name of Young Mizo Association (YMA) which consists of all groups of Mizo people – male and female.

Generations in Mizoram?

The fundamental notion of a generational cohort is that individuals are shaped and formed by their personal attachment and identification to the historical and societal events which transpired during their formative years (Holbrook & Schindler, 1994). Since the events in the U.S. and those in other countries or societies cannot be wholly identical, a fair assumption cannot be made that the generation characteristics which are used to describe the U.S. population are applicable in the Mizo context (Ting et al). Geography significantly impacts the formation of beliefs and behavior of generations. Each country's unique social, political, and economic events shape distinguishing views and attitudes to its own generations. So, western generational models cannot be broadly applied to a global level (Erickson, 2011). Inglehart (1997) further expanded the theory and that generational values emerge from impactful events, such as economic changes, major social movements, and historical events which occur especially during a person's formative years or pre-adult years

Considering the demography, history and social structure of the Mizos, it cannot be assumed that generation characteristics in terms of values, work preferences and work motivation of this population will match the description of the western population. To date, there has been little or no reported research carried out to explore and determine generation characteristics in Mizoram. Hence, this study aimed to address this problem.

Chapter - II

STATEMENT OF THE PROBLEM

A generation cohort is a concept that explains how a group of individuals are homogeneous because they are born during the same period, and more importantly, share similar experiences of some major external events during their late adolescent and early adulthood years, also known as formative years or coming-of-age, which is about 15-25 years old (Meredith & Schewe, 1994; Ryder, 1965). Hence, their collective experiences of historical and societal events create cohesiveness in values, beliefs, and lifestyles which distinguish one generation cohort from another (Rogler, 2002). The impact of such events that they experienced during their formative years is found to remain relatively stable throughout their lives regardless of life cycle stages (Inglehart, 1997; Strauss & Howe, 1991).

According to Strauss & Howe (1991) and Rogler (2002), cohort's values and attitudes are shaped and determined by their attachment to the external events when the cohort members come of age, and these values have a significant effect on their lifestyles and tend to stay with them permanently. Since every generation cohort is formed collectively, individuals in the same cohort are expected to share similar value orientations among themselves but which are different from those in other cohorts. Researchers then popularize the theory by proposing a generational framework for the U.S. population, which is widely adopted by many countries.

Despite the effect of some global events and changes, the presence of regional events, local customs and culture mean that generation characteristics in other countries cannot be entirely similar to those of the U.S (Holbrook & Schindler, 1989). Moreover, Generation cohorts, indeed, reflect the values emphasized during a particular historical period, furthermore, they encapsulate the nature and pattern of culture change that has taken place in a particular country or society (Inglehart, 1997). People from different cultural backgrounds essentially have lived life in distinctive contexts and with differing experiences. The impact of one's culture affects a person's attitudes, beliefs, and values in numerous ways (White, 2018).

According to Tung (1996), "Culture is an evolving set of shared beliefs, values, attitudes, and logical processes which provide cognitive maps for people within a given societal group to perceive, think, reason, act, react and interact". This definition implies that culture is not static, rather, it evolves over the course of time. Hence, cultural change is a continuous evolutionary process that includes changes in the priorities of values, both at the individual and societal levels (Inglehart, 1997; Schwartz, 1997). Values are the central feature of a culture and they shape tangible cultural differences (Menzies, 2015). The cultural difference involves the

integrated and maintained system of socially acquired values, beliefs, and rules of conduct which impact the range of accepted behaviors distinguishable from one societal group to another (Adler, 1997).

Generational differences across cultures have become more pervasive than ever. Considering the Mizo culture, which is substantially different from that of the western countries, and the cultural value '*Tlawmngaihna*' which guided their way of living, it can be assumed that cultural differences can play a huge role in the distinguishing features of the different generations in the Mizo population. According to B. Lalthangliana '*Tlawmngaihna*' is the essence of a Mizo culture characterized by a moral sense of self-denial and charity (Pillai, 2020). It can be described as a deed done to others who are in need of help in one way or another which always calls for an act of self-sacrifice on one who carries out the deeds. Moreover, the social structure (substantially governed by the moral code "*Tlawmngaihna*") and regional events (mentioned in the previous chapter) can also play a huge factor in defining the distinguishing features too.

Correspondingly, when addressing the factors associated with generational differences, researchers often think about three separate effects that can produce differences in attitudes among generations: life cycle effects (sometimes called age effects), period effects and cohort effects (Brady *et al*, 1999).

· Life cycle (or age) effect: This effect indicates that differences between younger and older people are hugely due to their respective positions in the life cycle. The period effect: These effects are seen when events and circumstances (wars, social movements, scientific or technological breakthroughs, etc), as well as broader social forces (such as the growing visibility of homosexuals in society), simultaneously affect everyone, regardless of age. Hence, period effects are normally considered to have enduring effects on an entire population. The cohort effect: This effect explained that differences between generations can be the result of the unique historical circumstances and events that members of an age cohort experience, particularly during their formative years. Thus, understanding what drives generational differences strengthens the understanding of how public attitudes are being shaped.

Given the certainty of generations and its usefulness in practice, researchers, nowadays, see the need to identify the actual generation cohorts and their characteristics in their own countries. Apart from the studies in and about the U.S, generational studies have been conducted in many more countries. For instance, a generation cohort study by Ting *et al* (2016),

on the Malaysian population, found that the experience of major external events (events that occur in the country of Malaysia) suggest that these defining events or changes which Malaysians were attached to during their formative years were significantly different from those of the U.S. population. Moreover, five different Malaysian generation cohorts were identified and further indicated that it's baseless and inaccurate to claim that generation description and characteristics of the U.S. is identical to Malaysian young people.

Given the prevalent use of the U.S. generation cohorts, the present study also takes their labels of generations and age range as a reference to study three generations of the Mizo population, namely Generation X, Millennials, and Generation Z. From a review of numerous literature on generations in the U.S., consensus on the three-generation cohorts is summarized below.

Generation X (Gen X)

Born between the year 1960 to 1970, Gen X in the U.S. spent their formative years during the time of economic and social instability and uncertainty. They matured during an era of soaring divorce, accept cultural diversity, and value quality of personal life more. They are individualists and do not like to be singled out. They show an unmatched spirit of entrepreneurship. They prefer a lifestyle that provides freedom and flexibility (Meredith & Schewe, 2004).

Millennials

Born between the year 1981 to 1999, Millennials are the people who are making the passage into adulthood at the start of a new millennium. Defining events during their formative years include the information revolution, the global financial crisis, and the great recession. Growing up in the advent of the Internet, they are becoming to be the "engine" of growth over the next two decades. They are more idealistic and social-cause-oriented compared to Generation X. They are pragmatic as well as elusive consumers that have grown up in a media-saturated environment (Meredith & Schewe, 2004). They have begun to forge their enduring characteristics as confident, self-expressive, liberal, upbeat and open to change (Pew Research Centre, 2010).

Generation Z (Gen Z)

People born from 2000 and onward are part of this new and youngest generation. Most people this generation are still in their teens and digital technology has been part of their lives

from the start. As teenagers, their primary means by which they connect with the web was through mobile devices, WiFi and high-bandwidth cellular services. Their preceding generation, the Millennials adapted to social media, constant connectivity and on-demand entertainment and communication as they came of age. For this generation, these are largely assumed (Pew Research Centre, 2019).

According to anecdotal reports, being independent, self-confident and autonomous are some of the key characteristics of Generation Z. They do not rely on their parents when compared to previous generations. The reason is that the internet and technologies allow Gen Zs to start earning money at a much earlier age than their parents, thus they are highly entrepreneurial. Gen Z's are environmentally aware. They value the eco-friendly and healthy lifestyle much more than any previous generation (Robertson, 2018).

Generation description in India

According to studies done in India by Erikson (2009), generations tend to follow a pattern similar to the broad Western characteristics, despite major differences. Generation X in India (born between the year 1961 to 1980) was considerably impacted by the assassination of Indira Gandhi by her bodyguards, who later was succeeded by her son Rajiv Gandhi. Gandhi then instituted several important reforms: lower restrictions on foreign investment/imports, reduced bureaucracy, and loosened business regulations. Gen X in India went on to develop a mental model patterned on a rich, vibrant democracy, and they are comfortable with diverse views, perspectives, and opinions. The constraints of the caste system paved the way for the power of education, which was made convenient for the masses. Although success continues to be associated with moving outside the country, economic opportunity is growing within India (Erikson, 2009).

Millennials in India are the generations that are part of the country's first wave of broad economic opportunity along with the generation's global sense of immediacy. Hence, young employees in India tend to share the upbeat ambitions of the U.S. millennials, but they placed greater emphasis on financial rewards. They have come of age in an exciting, dynamic country with significant economic opportunity, which results in a high entrepreneurial endeavor. Their mindset is heavily influenced by India's rich, diverse and complex democracy. Thus, they tend to easily accept diversity of opinions and outlooks which makes them strongly suited for global interaction (Erikson, 2009).

According to Times of India (2019), Generation Z makes up 32% of the global population, and India's Gen Z population is set to reach 472 million by the year 2020. A study by BW Businessworld and X Billion Skills Lab (2019), suggested that due to the opening up of the nation's economy, diversity is seen considerably in industries and demands of new experiences and products are increasing along with spending capacity. Unlike the older generations, Gen Z in India now the power of choice and information which enables them to seek jobs that offer a sense of purpose, and make a social impact, and provides an opportunity for new learning experiences. Furthermore, they give importance to work-life balance and prefer jobs that enable them to lead a fulfilled and purposeful life (Chakraborty, 2019).

Studies that focus on different generations in the Mizo society are rare and thus, a constructive description of their psychological constructs and characteristics as a cohort cannot be made. A fair assumption cannot be simply made as to whether the different generations in the Mizo society have the same traits, qualities, and values as the generations of other societies or countries. This can be because of the different demographic profile and the collective experiences that accompany it. Inglehart (1997) explained that generational values emerge from impactful events, such as economic changes, major social movements, and historical events which occur especially during one's pre-adult years.

The Mizo history, demography, culture and major regional events were mentioned briefly in the previous chapter. The level of development in certain aspects of social structure such as economic, education, politics, business, technological advancement, etc, compared with the U.S. (or other western countries) on each populations' respective timeframe was strikingly different. Due to this, the generation characteristics which are used to describe the U.S. population do not reveal the actual generational orientations and characteristics in the Mizo context, thus using their description of generation characteristics can be categorically unfounded and profoundly misleading.

Anecdotal reports show that Gen Xers of Mizoram are the sons and daughters of the people who experienced Insurgency (Mizoram's fight for independence), many of the Gen Xers also served in the MNF army. Some major impactful social events that this generation experienced during their formative years are mentioned below (taken from "Government and Politics of Mizoram" by L.H. Chhuanawma, 2015 and "Mizoram General Knowledge" by Lalhmachhuana Zofa, 2019):

1) The Mizo National Front (MNF) declared independence for Mizoram in 1966, March 1st

2) Due to the insurgency, the Indian government gave an order to forcefully change settlements of the Mizo people (Khawkhawm) in 1967, January.

3) The North Eastern Area (Re-organisation) Act was passed in 1971.

4) The Mizo District Council was declared and promoted to be a Union territory, which came into being as Mizoram in 1972.

5) The Mizo National Front (MNF) and the Indian Government signed the peace treaty in June 30, 1986

6) The MNF and Congress 1 took the oath of office on August 26, 1986, to declare that the coalition of the two political parties was to will rule Mizoram until fresh elections were held.

7) On the order of the Indian government, the Legislative Assembly Polls were held on 16th February, 1987 and the MNF formed the first political Ministry with 24 seats on 20th February, headed by Laldenga as the Chief Minister.

From numerous anecdotal reports, it can be seen that the Millennial generation in Mizoram is much more fortunate and educated as they grow up in a society that sees a fast pace development in education, economic, entertainment and many aspects of social structure. Some of the major regional events, in different social aspects, that the millennials (in Mizoram) experienced collectively during their formative years are mentioned below:

1) M.L.T.P Acts (An act that illegalizes the production and selling of Alcohol in Mizoram) was introduced and used in 1996

2) Mizoram Publication Board was established in 1996.

3) Higher Secondary School was introduced and opened in 1996

4) The first Airport was established in Lengpui in 1998

5) The new millennium was celebrated all across the state in 2000.

6) Mizoram University was established in 2001.

7) Mautam (a cyclic ecological phenomenon which causes famine due to rats-flood) occur but fought and maintained by the people and the government in 2006.

8) The state of Mizoram made a world record by performing their cultural dance, 'Cheraw' simultaneously all along the main streets of its Capital, Aizawl in 2010.

9) Aizawl Municipal Council was introduced and made active in 2010.

10) NLUP Flagship was opened and implemented under the new ruling Congress party in 2011, September.

Gen Z, born after the year 2000, grew up in a digitalized world. From observation, they are well educated, multicultural, globally connected and socially aware. This can be because of the impact of the rapid development of digital and information technology. Furthermore, from anecdotal reports and informed observations, it can be seen that development is faster than ever in all aspects of social structure. It can be assumed that Millennials and Gen Z experienced numerous major impactful social events mutually, henceforth, major social events that Gen Z experienced during their formative years are traced from 2015, which are mentioned below.

1) "Kawtchhuah Ropui (A historical site)" was declared an "Ancient Site of National Important" by the Archeological Survey of India in 2014.

2) MLPC Bill was passed by at the Mizoram Assembly in 2014 to replace the MLTP act, 1996. And alcohol was legally sold in March 12, 2015, for the first time since 1996.

3) The Aizawl Municipal Council initiate the collection of property tax in 16th June, 2015.

4) "Hnam hnatlang" was called upon the people of Mizoram across all the districts of the state on November 28, 2018, and a peaceful protest was staged demanding the ouster of Chief Electoral Officer SB Shashank.

The regional events paint the face of the social structure. From observation, the fast pace development in Mizoram due to the arrival of modernization that came along with the counterculture led by the British Missionaries seems to create huge differences in demographic profiles of the Mizo people, especially in socio-economic status. Taking these into consideration, this study aimed to find out and highlight the distinguishing features of each of

the three generations (Gen X, Millennials, Gen Z) and determine their differences in values, work preferences, and work motivation.

The study further focused on the Millennial generation. Millennials are the subject of interest in many academic researches, thus, the generation matters, not only because they are different from generations before, but they are also too huge in number to be ignored. According to PWC (PricewaterhouseCoopers, 2011) research, the Millennials already form 25% of the workforce in the US and over half of the population in India. By 2020, millennials will form 50% of the global workforce (Ahmad, 2018).

One might assume that due to the global digital world that the Millennials collectively emerged from, Millennials in the Mizo society will share the majority of the psychological constructs that of the other societies or countries. But this cannot be a fair assumption as the demographic profiles are not the same. Also, globalization through the internet and the media largely depends upon the comprehension of the English language. So socioeconomic status, educational level, environment (urban or rural), cross-cultural exposure, community, and certain other demographic elements should be taken into consideration as they determine the type of platform that a person experiences the world from.

Furthermore, through personal examination, there is a chance that the Millennials in Mizo society can be categorized into two groups which differ in values and outlook on life due to a certain difference in demographic and lifestyle factors (group A: traditional oriented and, group B: Globally oriented). Hypothetically, the first group is the traditionally oriented conformist to the status quo of the societal structure. The second group is the less traditional, non-conforming, often revolutionaries to the status quo. Their characteristics can supposedly be described as having certain similar traits to that of the Millennials portrayed in the digitally globalized world.

From an observation of the collective behavioral pattern of the newer generation, Gen Z, through social events and social media, etc, are becoming more and more like group B (Globally oriented Millennials) in many aspects. This may be due to the high exposure to the global world they grew up with due to the fast-paced dynamics of the digital world. If this is the case then how do values transmit through generations and how does it change across generations. And more importantly, can this cause psychological conflict to the new generation due to the society maintaining the traditional status quo of religious-moral judgment, code, and conduct. Tammy Erickson (2009) explained that generations, to some extent, share common

characteristics around the globe, particularly among younger generations whose members were exposed to many of the same events through cable television and the Internet. But among older generations, the shared elements are much less significant and the national characteristics of the generations become increasingly unique.

So, in addition to finding the distinguishing features of each of the three generations (Gen X, Millennials, Gen Z) and determine their differences, the present study aimed to determine if the proposition regarding the hypothetical two groups of the Millennials hold true and see if there is difference or similarities among the two Millennials groups and Generation X and Generation Z.

Given the theoretical and empirical aspects of intergenerational studies, the following objectives and hypothesis were put forth for the study:

Objectives of the study

1) To find out the values, work preferences and, work motivation of the three generations (Gen X, Millennials, Gen Z) of the Mizo sample.

2) To determine the significant differences among Gen X, Millennials and, Gen Z in values, work preferences and, work motivation of the Mizo sample.

3) To find out the most distinguishing features of the Mizo Gen X, Millennials and, Gen Z in terms of values, work preferences and, work motivation.

4) To determine the contribution of demographic variables in defining the distinguishing features of the Traditionally oriented millennials and Globally oriented Millennials.

5) To compare the Traditionally oriented millennials and Globally oriented Millennials with Gen X and Gen Z on values, work preferences and, work motivation of the Mizo sample.

Hypothesis

1) The values, work preferences and work motivation of the three generations (Gen X, Millennials, Gen Z) of the Mizo sample are exploratory in nature.

2) There will be significant differences among Gen X, Millennials and, Gen Z in values, work preferences and, work motivation.

3) Gen X will exude more traditional features, and Millennials will differ and fall into two groups of traditional oriented and globally oriented features and, Gen Z will exude more globally oriented features.

4) It is expected that demographic variables will have a significant contribution in defining the distinguishing features of the traditionally oriented and globally oriented Millennials.

5) It is expected that Gen X will have significant similarity in distinguishing features with the traditionally oriented Millennials and Gen Z will have significant similarity in distinguishing features with the globally-oriented Millennials.

Chapter - III

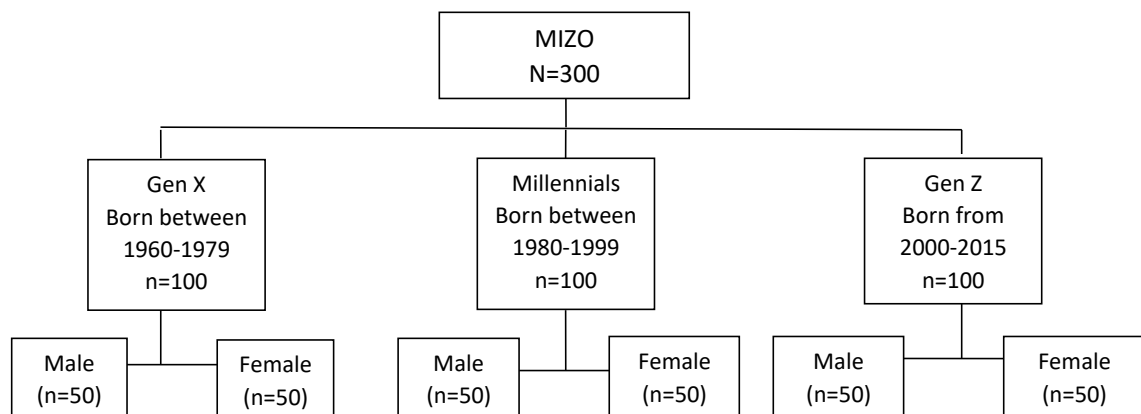
METHODS AND PROCEDURE

SAMPLE

Stratified random sampling was employed to collect 100 participants each from Gen X, Millennials and, Gen Z to form a total sample size of 300. An age gap of each generation was controlled according to the definitions of the three generations by the Pew research Centre: Generation X (1960 – 1979), Millennials (1980 – 1999), Generation Z (2000 – 2015) Males and females were proportionally collected from each generation (50/50). The data were collected from the population of Aizawl city.

The following demographic variables were collected from all participants to study their contributions in defining the distinguishing features of the targeted generations: age, sex, surname, educational qualification, employment status (his/her self, father, mother, and grandfather), religion, social standing in church and CBO's (his/her self, father, mother, and grandfather), current residence, hometown, duration of current dwelling, age of owning mobile/smartphone, age of social media initiation, exposure to foreign countries and other states in India.

Table-1: Sample Characteristics



DESIGN OF THE STUDY

To achieve the objectives of elucidating the values, work preference and work motivation of Gen X, Millennials and Gen Z, the study incorporated a separate group design between the three generations to examine the intergenerational differences in values, work

preference and, work motivation. Embedded within this was a co-relational design to examine the relationships between the variables of interest within and across the three generations.

PROCEDURE

The desired number of participants were randomly selected from Aizawl, the capital city of Mizoram, with male and female participants in equal proportion. The age gap of each generation was controlled according to the definitions of the three generations: Gen X 1961-1980, Millennials 1981-1999, Gen Z 2000 and above (Pew Research Centre). Participants were approached in their own convenience. Rapport formation and careful explanations of instructions for completing the questionnaires was done with due consideration of ethical standards (APA, 2016). The Portrait Value Questionnaire, Work Preference Inventory and, Multidimensional Work Motivation Scale were administered to the participants. Subjects were required to fill out the questionnaire sets anonymously and fill up their demographic information with assured confidentiality.

Additionally, Millennials were divided and categorized into two groups of “traditional oriented” and “globally oriented” based on the differences in the demographic variables, to determine their differences and to further compare them with Generation X and Generation Z. The demographics variables (educational qualification, employment status of the participants and parents, family income, social standing in church and CBOs of participants and parents, current residence, hometown, duration of current dwelling, urban or rural area, age of mobile phone initiation, age of social media initiation, exposure to foreign countries and other states in India) were prepared and analysed. Two demographic variables emerged to be acceptable in dividing the Millennials into two groups; participants who have significant exposure to foreign countries or other states of India and who also grew up in urban area (Aizawl) were pooled and grouped as “Globally Oriented” and participants who didn’t meet this criteria were grouped as “Traditionally Oriented”. Furthermore, to compare the “Globally Oriented” and “Traditionally Oriented” Millennials with Gen X and Gen Z, 30 cases were randomly selected from each of the four groups using SPSS, thus new syntax was created for further statistical analysis.

STATISTICAL ANALYSIS

- 1) The psychometric properties of the dependent measures are worked out to determine the applicability of the selected psychological measures on selected population.
- 2) Descriptive statistics (Mean, SD, Skewness, Kurtosis, etc.) and inter-correlations are examined to highlight the nature of participants and the pattern of relationships among the variables.
- 3) Item means were analysed and ranked to determine the values, work preferences and, work motivation of the three generations (Gen X, Millennials, Gen Z) of the Mizo sample. Then Pearson correlation was used to determine the distinguishing features of the three generations in values, work preference and, work motivation.
- 4) ANOVA was employed to find out the difference in values, work preferences and, work motivation of the three generations (Gen X, Millennials, Gen Z) of the Mizo sample.
- 5) ANOVA was employed to determine the difference between Globally Oriented and Traditionally Oriented Millennials.
- 6) The demographic variables examined after they were dummy coded and, plus employment status and family incomes were coded in accordance to Kupuswami classifications. Of the total number of 100 Millennial participants, 41 could be grouped into Traditionally Oriented Millennials and 30 could be grouped into Globally Oriented Millennials based on two demographic variables of where they grew up and their exposure to other cultures. The dispersion of all the other demographic variables was wide and could not be included within the statistically meaningful boundary of 30 sample size for further analyses (Hogg & Tanis, 1997).
- 7) Kruskal Wallis was employed to determine whether the Globally Oriented Millennials have significant similarities with Gen Z and whether Traditionally Oriented Millennials have significant similarities with Gen X in values, work preferences and, work motivation.

PSYCHOLOGICAL TOOLS

1) *Portrait Value Questionnaire (PVQ-RR; Schwartz, 2012)*: The PVQ-RR is a revised edition based on Schwartz basic human values. Respondents are presented with 57 portraits of people, each of which describes what is important to the hypothetical individual described. Values are inferred from how much the respondents consider themselves similar to the portrait described, and the average answers to the items that assess the same value are calculated. The respondent is asked to compare him/herself to each portrait, saying how much each description is similar to him/her on a 6-point scale, from 1 ('not like me at all') to 6 ('very much like me'). The theory defines and orders 19 values on the continuum based on their compatible and conflicting motivations, expression of self-protection versus growth, and personal versus social focus. The original ten values of the PVQ are Self-Direction, Security, Stimulation, Conformity, Hedonism, Tradition, Achievement, Benevolence, Power, Universalism. In this revised edition, PVQ-RR, in addition to these ten values, Face and Humility values were added. The twelve values in this scale are organized into four domains, higher order of values: Self-transcendence, Self enhancement, Openness to Change, and Conservation. High or low scores on certain values shows a person's value orientation. The results explain which of the values play a predominant role in a person's life.

2) *Work Preference Inventory (WPI; Amabile, Hill, Hennessey & Tighe 1994)*: The Work Preference Inventory (WPI) is a set of scales that assesses "the individual differences in the degree to which adults perceive themselves to be intrinsically and extrinsically motivated" in work situations. The WPI consists of 30 statements administered with four-point likert scales (1=never or almost never true, 2=sometimes true, 3=often true, 4=always or almost always true) to force positive- or negative-valence responses. Fifteen statements comprise two subscales for intrinsic motivation (IM), Challenge and Enjoyment, and 15 statements comprise two sub-scales for extrinsic motivation (EM), Outwardness and Compensation. The IM scales were built on five underlying constructs: self-determination, competence, task involvement, curiosity, and interest; and the EM scales were built on five other constructs: evaluation, recognition, competition, rewards, and control. High or low scores on extrinsic and intrinsic motivations indicates the level and orientation of motivation.

3) *Multidimensional Work Motivation Scale (WMWS; Gagné et al, 2014)*: The MWMS was developed from Self-determination theory that employs a multidimensional conceptualization of motivation comprising autonomous and controlled forms. Whereas

autonomous motivation relates positively to individuals' optimal functioning (e.g., well-being, performance), controlled motivation is less beneficial. It consists of 19 items scattered across six subscales administered with seven-point likert scale (1= not at all, 2= very little, 3= a little, 4= moderately, 5= strongly, 6= very strongly, 7= completely). The MWMS encompasses five dimensions: (1) Amotivation, which consists in the absence of motivation for an activity; (2) Extrinsic regulation, which refers to commitment to activities for instrumental reasons, such as receiving rewards, approval. (3) Identified regulation, which refers to the performance of an activity because it identifies with its value or meaning, (4) Introjected regulation refers to the regulation of behavior through the internal pressure of forces such as ego-involvement, shame and guilt. (5) Intrinsic Motivation, which consists in the ability to do an autonomous activity, that is, because it is interesting and enjoyable. The MWMS assesses work motivation at the domain level of analysis (Vallerand, 1997), which differs from other scales that measure work motivation for different tasks within a particular job. High or low scores on certain motivational dimensions indicates the level and orientation of motivation.

Chapter IV
RESULTS AND DISCUSSIONS

Psychometric properties of the behavioural measures

In order to achieve the objectives of examining the values, work preference and, work motivation, subject-wise scores on the specific items of the measures of Portrait Value Questionnaire (Schwartz, 2012), Work Preference Inventory (Amabile, 1994), and Multidimensional Work Motivation Scale (Gagné, 2014) were separately prepared and analyzed using SPSS version 20. First, to check the psychometric adequacy for measurement purposes among the three generations (Gen X, Millennials, Gen Z) of the Mizo people, data were screened and checked for conformity to parametric assumptions as parametric methods were envisaged to be used for the analysis of the data. The psychometric checks of the behavioural measures included item-total coefficients of correlation, relationships between the sub-scales and, reliability coefficients (Cronbach's Alpha). Descriptive analysis of the data including - Mean scores, skewness, and kurtosis with Standard Errors are also presented to depict the status of the population on these variables and to cross-check the data distributions for further statistical analyses.

1. Psychometric adequacy of Portrait Value Questionnaire (Schwartz, 2012)

The results of the item-total coefficients of correlation (given in ranges), values of Mean, Standard error, Standard Deviation, Skewness and Kurtosis, and reliability coefficients (Cronbach Alpha) on the Portrait Value Questionnaire (Schwartz, 2012) of the three generations are given in table 1.1.a, 1.1.b and, 1.1.c. Results revealed that the item-total coefficients of correlation of all the subscales were slightly substantial over the levels of analyses of all the three generations. Furthermore, the reliability coefficients over the levels of analyses showed that the Cronbach alphas were found unsatisfactory on some subscales over the three generations.

Cronbach alphas for Generation X was found satisfactory only in three subscales 'Power ($\alpha=.753$)', 'Conformity ($\alpha=.713$)' and, 'Universalism ($\alpha=.748$) and somewhat acceptable in self-direction ($\alpha=.646$), security ($\alpha=.679$), and benevolence ($\alpha=.637$) subscales. The other five subscales: stimulation, hedonism, achievement, face and, tradition, yielded low alphas that range from a very low .18 to .4. Cronbach alphas for the Millennials group was also found

satisfactory (Above .70) only in three subscales ‘Conformity ($\alpha=.737$)’ ‘Universalism ($\alpha=.751$), Benevolence ($\alpha=.710$), and somewhat acceptable in self direction, power, and face. The other five subscales, stimulation, hedonism, achievement, security and, tradition yielded unacceptable alphas that range from a low .36 to .49. Cronbach alphas for Generation Z group was found satisfactory only in four subscales ‘Self Direction $\alpha=.742$ ’, ‘Power($\alpha=.720$), ‘Conformity ($\alpha=.719$)’, ‘Benevolence ($\alpha=.802$)’, and somewhat acceptable in security ($\alpha=.472$), tradition, and universalism. The other four subscales, stimulation, hedonism, achievement, and face all yielded low alphas that ranged from .44 to .56. Thus, the Cronbach Alphas on the three generations yielded generally lower alphas, in some of the subscales, than the original studies by Schwartz and colleagues (2012).

Due to the unsatisfactory reliability of the Portrait Value Questionnaire in at least five subscales, it was decided that the Higher Order of Values as given in the scale (Schwartz, 2012) will be incorporated to study the values of the three generations. Higher Order of Values derived from the eleven subscales of the Portrait Value Questionnaire are:

- 1) Self-Transcendence: Combined means for universalism and benevolence.
- 2) Self-Enhancement: Combine means for achievement and power
- 3) Openness to change: Combine means for self-direction, stimulation and hedonism
- 4) Conservation: Combine means for security, tradition, and conformity

The results of the item-total coefficients of correlation of the scales, values of Mean, SD, Skewness and Kurtosis, SE and reliability coefficients (Cronbach Alpha), on the Higher Order of Values in the Portrait Value Questionnaire of the three generation are given in table 1.1.g. Inter-scale coefficients of correlation emerged to be adequate across all the subscales and the results on item-total coefficients of correlation also showed substantial correlation on the four order of values on all the three generations. The Cronbach alphas were all above .7 on all the Order of Values over the three generations, which is quite satisfactory when compared with the original studies by Schwartz and colleagues (2012). Results on the skewness and kurtosis also showed that the data were not dangerously skewed nor kurtotic for all the three generations as none of the values of skewness and kurtosis were greater than twice the standard error.

Table 1.1.a: *Item-total coefficients of correlation, Mean, Standard error, Standard deviation, Skewness, Kurtosis, and Cronbach's Alphas of the Portrait Value Questionnaire of Generation X*

Portrait Value Questionnaire (Generation X)											
	Self-Direction	Stimulation	Hedonism	Achievement	Power	Face	Security	Tradition	Conformity	Universalism	Benevolence
Range of Item-total co-relation	.19-.52	.18-.30	.06-.20	.07-.13	-.35-.63	.23-.40	.23-.58	.12-.39	.35-.56	.23-.56	.24-.54
Mean	26.76	12.74	12.10	12.87	20.16	13.74	28.46	28.08	27.95	41.43	29.33
Standard Error	.32	.19	.18	.14	.48	.18	.28	.25	.34	.41	.25
SD	3.207	1.993	1.878	1.383	4.884	1.790	2.787	2.517	3.383	4.091	2.454
Skewness	-.095	-.327	-.045	.402	.332	-.494	-.174	-.371	-.360	.384	.019
Kurtosis	-.114	-.194	-.426	-.213	-.730	.687	-.343	.299	.851	.475	.683
Alpha	.646	.397	.253	.189	.753	.475	.679	.433	.713	.748	.637

Table 1.1.b: *Item-total coefficients of correlation, Mean, Standard error, Standard deviation, Skewness, Kurtosis, and Cronbach's Alphas of the Portrait Value Questionnaire of Millennials.*

Portrait Value Questionnaire (Millennials)											
	Self-Direction	Stimulation	Hedonism	Achievement	Power	Face	Security	Tradition	Conformity	Universalism	Benevolence
Range of Item-total co-relation	.21-.52	.15-.35	.08-.25	.08-.24	-.25-.53	.25-.41	.13-.55	.11-.31	.18-.51	.28-.67	.29-.68
Mean	27.53	13.00	12.85	13.76	20.53	13.53	28.28	26.77	26.44	41.59	30.17
SE	.34	.22	.23	.19	.44	.25	.27	.32	.41	.51	.32
SD	3.29	2.216	2.324	1.913	4.377	2.488	2.663	3.165	4.081	5.073	3.226
Skewness	-.036	.091	.338	-.330	-.043	-.478	-.491	.291	-.504	-.284	-.165
Kurtosis	.018	-.237	-.311	-.060	-.078	-.345	-.355	-.389	-.130	.045	.757
Alpha	.608	.453	.499	.366	.674	.624	.472	.482	.737	.751	.710

Table 1.1.c: *Item-total coefficients of correlation, Mean, Standard error, Standard Deviation, Skewness, Kurtosis, and Cronbach's Alphas of the Portrait Value Questionnaire of Generation Z.*

Portrait Value Questionnaire (Generation Z)											
	Self-Direction	Stimulation	Hedonism	Achievement	Power	Face	Security	Tradition	Conformity	Universalism	Benevolence
Range of Item-total co-relation	.23-.55	.20-.45	.09-.35	.17-.35	-.28-.59	.21-.51	.11-.48	.09-.39	.13-.47	.27-.62	.25-.68
Mean	26.18	12.56	12.63	13.90	20.40	13.62	26.99	25.06	25.57	39.42	29.56
SE	.47	.25	.28	.22	.54	.25	.36	.45	.47	.56	.48
SD	4.673	2.536	2.830	2.222	5.371	2.460	3.546	4.537	4.669	5.560	4.833
Skewness	-.292	-.458	-.593	-.272	-.001	-.583	-.152	-.401	-.562	-.634	-.916
Kurtosis	-.302	-.342	-.119	-.286	.071	-.031	-.641	.042	.051	.544	.654
Alpha	.742	.461	.564	.443	.720	.524	.615	.622	.719	.693	.802

Table 1.1.d.: *Interscale relationships of Portrait Value Questionnaire of Generation X*

	Self-Direction	Stimulation	Hedonism	Achievement	Power	Face	Security	Tradition	Conformity	Universalism	Benevolence
Self-Direction	1										
Stimulation	.297**	1									
Hedonism	.189	.390**	1								
Achievement	.189	.138	.293**	1							
Power	-.181	.378**	.324**	.268**	1						
Face	.160	.100	.182	.223**	.228*	1					
Security	.281**	.184	.124	.349*	.164	.492**	1				
Tradition	.201*	.115	.073	.203*	.028	.242*	.196	1			
Conformity	.318**	.121	.241*	.346**	.007	.348**	.450**	.475**	1		
Universalism	.392**	.244*	.334**	.183	-.034	.340**	.521**	.353**	.567**	1	
Benevolence	.495**	.197*	.120	.367**	-.036	.374**	.506**	.373**	.579**	.541**	1

Table 1.1.e: Interscale relationships of Portrait Value Questionnaire of Millennials.

	Self-Direction	Stimulation	Hedonism	Achievement	Power	Face	Security	Tradition	Conformity	Universalism	Benevolence
Self-Direction	1										
Stimulation	.419**	1									
Hedonism	.361**	.320**	1								
Achievement	.417**	.467**	.399**	1							
Power	.475**	.380**	.510**	.604**	1						
Face	.263**	.258**	.328**	.547**	.467**	1					
Security	.537**	.351**	.366**	.418**	.408**	.433**	1				
Tradition	.341**	.194	.117	.133	.018	.239*	.397**	1			
Conformity	-.004	.068	.000	.074	.110	.354**	.293**	.450**	1		
Universalism	.476**	.442**	.349**	.200*	.180	.192	.653**	.475**	.266**	1	
Benevolence	.321**	.375**	.336**	.416**	.187	.410**	.456**	.399**	.384**	.528**	1

Table 1.1.f: Interscale relationships of Portrait Value Questionnaire of Generation Z.

	Self-Direction	Stimulation	Hedonism	Achievement	Power	Face	Security	Tradition	Conformity	Universalism	Benevolence
Self-Direction	1										
Stimulation	.462**	1									
Hedonism	.308**	.413**	1								
Achievement	.363**	.415**	.373**	1							
Power	.325**	.256*	.505**	.350**	1						
Face	-.012	-.025	.203*	.285**	.300**	1					
Security	.248*	.151	.235*	.386**	.229**	.564**	1				
Tradition	.092	.095	-.074	.126	-.239**	.293**	.435**	1			
Conformity	.117	.091	-.020	.275**	-.157	.349**	.443**	.636**	1		
Universalism	.394**	.413**	.213*	.419**	.134	.222*	.440**	.439**	.476**	1	
Benevolence	.432**	.410**	.396**	.540**	.128	.340**	.411**	.348**	.390**	.564**	1

Table 1.1.g: Interscale relationships, Item total correlation, Mean, Standard error, Standard deviation, Skewness, Kurtosis and Cronbach's Alphas of the Higher Order of Values (PVQ).

	Higher Order of Values (Generation X)				Higher Order of Values (Millennials)				Higher Order of Values (Generation Z)			
Order of Values	Self-Transcendence	Self-Enhancement	Openness to Change	Conservation	Self-Transcendence	Self-Enhancement	Openness to Change	Conservation	Self-Transcendence	Self-Enhancement	Openness to Change	Conservation
ST Total	1				1				1			
SE Total	.138	1			.292**	1			.307**	1		
OTC Total	.523**	.254**	1		.575**	.632**	1		.519**	.480**	1	
CST Total	.670**	.325**	.323**	1	.550**	.368**	.287**	1	.656**	.219**	.160	1
Range of Item total correlation	.27-.63	.14-.54	.14-.50	.23-.61	.31-.59	.15-.58	.13-.58	.16-.51	.23-.62	.07-.53	.18-.67	.27-.55
Mean	83.96	46.67	51.46	70.99	84.77	47.75	53.21	68.37	81.38	47.92	51.37	65.22
SE	.73	.66	.61	.65	.87	.75	.64	.71	1.02	.77	.78	.89
SD	7.21	6.47	5.56	6.43	8.72	7.47	6.37	7.12	10.26	7.70	7.83	8.96
Skewness	.330	.154	-.515	.077	-.089	-.475	-.092	-.123	-.781	-.005	-.522	-.238
Kurtosis	.620	-.104	1.003	.042	.678	-.136	.592	-.518	.876	-.183	-.177	-.160
Alpha	.832	.795	.731	.764	.832	.795	.731	.764	.811	.742	.774	.808

2. Psychometric adequacy of Work Preference Inventory (Amabile, Hill, Hennessey & Tighe 1994):

The results of the relationship between the scales, item-total coefficients of correlation, values of Mean, Standard error, Standard deviation, Skewness and Kurtosis, and reliability coefficients (Cronbach Alpha), on the Work Motivation Scale (Amabile et. al, 1994) of the three generation are given in table 1.2. Results of the item-total coefficients of correlation showed substantial correlation on the subscales of the WPI, likewise, inter-scale coefficients of correlation emerged to be significantly positive between the scales on all the three generations. Results on the skewness and kurtosis also showed that the data were not dangerously skewed nor kurtotic for all the three generations as none of the values of skewness and kurtosis were greater than twice the standard error. However, the reliability coefficients over the levels of analyses showed that the Cronbach alpha was found satisfactory on Intrinsic preferences: Gen X $\alpha=.748$, Millennials $\alpha=.783$, Gen Z $\alpha=.695$. And the alphas were slightly acceptable on Extrinsic preferences: Gen X $\alpha=.644$, Millennials $\alpha=.570$, Gen Z $\alpha=.542$, but it yielded generally lower alphas than the original studies by Amabile and colleagues (1994) on extrinsic preferences.

3. Psychometric adequacy of Multidimensional Work Motivation Scale (Gagné et al, 2014):

The results of the item total coefficients of correlation, values of Mean, Standard error, Standard deviation, Skewness and Kurtosis, and reliability coefficients (Cronbach Alpha) and item mean, on the Work Motivation Scale (Gagné, 1994) for the three generations are given in table 1.3. The item-total coefficients of correlation were found to be substantial, likewise, inter-scale coefficients of correlation emerged to be adequate on the subscales of the MWMS on all the three generations. Results on the skewness and kurtosis also showed that the data were not dangerously skewed nor kurtotic for all the three generations except for the subscale Amotivation in Generation X (skewness = 1.772, Kurtosis = 2.250), Millennials (skewness = 1.421, kurtosis = 1.380), and Generation Z (skewness = 1.340, Kurtosis = 2.010). The reliability coefficients over the levels of analyses show strong reliability with the value of the Cronbach alpha above .7 on all the subscales except for 'Amotivation' in Millennials with an alpha value of .539.

Table 1.2: *Interscale correlations, Item total correlation, Cronbach's Alphas, Mean, Standard error, Standard deviation, Skewness, and Kurtosis of the Work Preference Inventory of the three generations (Generation X, Millennials, Generation Y.*

	Work Preference Inventory (Generation X)		Work Preference Inventory (Millennials)		Work Preference Inventory (Generation Z)	
	Intrinsic Preferences	Extrinsic Preferences	Intrinsic Preferences	Extrinsic Preferences	Intrinsic Preferences	Extrinsic Preferences
Intrinsic Total	1		1		1	
Extrinsic Total	.172**	1	.276**	1	.337**	1
Range of Item-total correlation	.36-.54	-.009-.46	.05-.63	.03-.47	.10-.51	.10-.43
Mean	37.69	14.18	38.31	14.91	37.73	11.98
SE	.57	.51	.57	.48	.55	.49
SD	5.047	4.425	4.813	4.353	4.856	4.758
Skewness	.074	-.244	.053	.324	.411	.295
Kurtosis	-.476	-.065	-.737	.862	.355	-.908
Alpha	.748	.644	.783	.570	.695	.542

***. Correlation is significant at the 0.01 level (2-tailed).*

**. Correlation is significant at the 0.05 level (2-tailed).*

Table 1.3: *Interscale correlation, Item total correlation, Cronbach's Alphas, Mean, Standard error, Standard Deviation, Skewness, and Kurtosis of the Multidimensional Work Motivation Scale of the three generations (Generation X, Millennials, Generation Y).*

	Multidimensional Work Motivation Scale (Generation X)					Multidimensional Work Motivation Scale (Millennials)					Multidimensional Work Motivation Scale (Generation Z)				
	Amotivation	Extrinsic	Introjection	Identified	Intrinsic	Amotivation	Extrinsic	Introjection	Identified	Intrinsic	Amotivation	Extrinsic	Introjection	Identified	Intrinsic
Amotivation Total	1					1					1				
Extrinsic Total	.351**	1				.311**	1				.372**	1			
Introjection Total	.030	.349**	1			.162	.492**	1			-.032	.515**	1		
Identified Total	-.300**	-.042	.555**	1		-.149	-.027	.348**	1		-.282**	.058	.497**	1	
Intrinsic Total	-.171	-.122	.429**	.630**	1	-.210*	-.252*	.090	.561**	1	.000	.028	.178	.550**	1
Range of Item-total co-relation	.52-.65	.54-.77	.31-.71	.57-.64	.63-.81	.31-.48	.43-.63	.58-.72	.66-.71	.79-.83	.68-.79	.42-.66	.52-.64	.52-.74	.74-.83
Mean	4.33	12.16	14.25	14.37	14.18	4.36	12.51	15.71	15.83	14.91	6.26	17.92	16.79	13.53	11.64
SE	.23	.66	.62	.45	.44	.19	.61	.63	.40	.44	.37	.77	.58	.40	.48
SD	2.279	6.582	6.227	4.521	4.425	1.872	6.054	6.331	4.020	4.353	3.738	7.736	5.840	4.041	4.758
Skewness	1.772	.951	.237	-.500	-.244	1.421	.826	.263	-.582	-.345	1.340	.368	.304	-.009	.295
Kurtosis	2.250	-.104	-.828	-.346	-.962	1.380	-.274	-.565	-.463	-.735	2.010	-.749	-.576	-.663	-.908
Alpha	.745	.869	.766	.772	.845	.539	.786	.826	.824	.902	.853	.804	.783	.786	.890

VALUES, WORK PREFERENCES, AND WORK MOTIVATION OF THE THREE GENERATION (Gen X, Millennials, Gen Z) OF THE MIZO PEOPLE.

The first objective of this study was to find out the values, work preferences, and work motivation of the three generations of the Mizo population which was exploratory in nature. To determine the values, work preferences and work motivation of the three generations, item means of each subscale of the three psychometric tests were analyzed and ranked for all three generations.

VALUES: The Portrait Value Questionnaire (Schwartz et al., 2012) uses a 6-point Likert-type scales ranging from 1 = ‘nothing like me’ to 6 = ‘very much like me’. The scale includes items that tap self-direction, stimulation, hedonism, achievement, power, face, security, tradition, conformity, universalism and, benevolence which together make-up the Portrait Value Questionnaire. As noted earlier, the higher order of values score was analyzed due to poor reliability and validity of the subscales.

Generation X: According to the results given in table 2.1, the item means range from 3.88 to 4.73. On a 6-point Likert-type scale, item-mean of 4 indicates above average score. From the highest to lowest, ranked order of value is Conservation (4.733), Self-Transcendence (4.664), Openness to Change (4.288), and lastly, the lowest-ranked order of value was Self Enhancement (3.889). Hence, Gen Xers have above average score in Conservation, Self-Transcendence, Openness to change. And an average score in Self Enhancement.

At the forefront was *Conservation*, which is an order of value that emphasizes self-restriction, order, and avoidance of change. Indeed, studies have shown that Generation Xers are conservative and when compared with younger generations, they value more tradition in the sense of stability, hard work, and security (Ahn & Eттner, 2014; Akers, 2018).

Millennials: According to the results given in table 2.1, the item means range from 3.97 to 4.70. From the highest to lowest, ranked order of value is Self-Transcendence (4.709), Conservation (4.558), Openness to Change (4.434), and lastly, the lowest-ranked order of value is Self Enhancement (3.979). Hence, Millennials have above average score in Self-Transcendence, Conservation, Openness to change, and an average score in Self Enhancement.

At the forefront was Self-Transcendence, which is an order of value that emphasizes transcending one’s own interests for the sake of others. The millennials can be assumed to be inclined towards a proactive behaviour toward self-management, creativity, and openness toward new opportunities and toward other people (Prifti et al., 2017; Grzybowska & Lupicka, 2017). With regard to self-enhancing values (power and achievement), this was the lowest ranked order of values, even though other studies have found these to be more prominent in millennials (Nedelko, 2015; Weber 2017; Akers, 2018).

Generation Z: According to the results given in table 2.1, the item means range from 3.99 to 4.52. From the highest to lowest, ranked order of value was Self-Transcendence (4.521), Conservation (4.348), Openness to Change (4.281), and lastly, the lowest-ranked order of value is Self Enhancement (3.93). Hence, Gen Z has above average score in Self-Transcendence, Conservation, Openness to change, and an average score in Self Enhancement.

Table 2.1: Item Mean, Mean, and item mean ranking of Higher Order Values of the Portrait Value Questionnaire.

Portrait Value Questionnaire (Higher Order of Values) 6-point Likert scale			
Generation X			
Scales	Item mean	Mean	Rank
Conservation	4.733	70.99	1
Self-Transcendence	4.664	83.96	2
Openness to Change	4.288	51.46	3
Self-Enhancement	3.889	46.67	4
Millennials			
Self-Transcendence	4.709	84.77	1
Conservation	4.558	68.37	2
Openness to Change	4.434	53.21	3
Self-Enhancement	3.979	47.75	4
Generation Z			
Self-Transcendence	4.521	81.38	1
Conservation	4.348	47.92	2
Openness to Change	4.281	51.37	3
Self-Enhancement	3.993	65.22	4

WORK PREFERENCES: The Work Preference Inventory (Amabile, 1994) uses 4- point Likert-type scales ranging from ‘1 = Never or almost never true of you’ to ‘4 = Always or almost always true of you’. The scale includes items that tap extrinsic (outward and compensation) and intrinsic (enjoyment and challenge) preferences. Item

mean ranking was the same for the three generation, intrinsic preferences come first then extrinsic preferences follow. The level of item-mean on intrinsic is highest on the Millennials (2.895), second to this was Gen Z (2.781) and very close to this was Gen X (2.755). The level of item means was average on all the three generations. The intrinsic preferences emphasized that a person does an activity because it's internally rewarding, fun, enjoyable, and satisfying. Goals come from within and the outcomes satisfy your basic psychological needs for autonomy, competence, and relatedness (Deci & Ryan, 2000).

The level of the item means in extrinsic was also average on all the three generations. Gen X scored the highest (2.513) and second to this was Gen Z (2.503) and Millennials (2.554) comes last.

Table 2.2: *Item Mean, Scale Mean and ranking of Work Preference Inventory subscales.*

Work Preference Inventory 4-point Likert Scale									
	Generation X			Millennials			Generation Z		
	Item Mean	Mean	Rank	Item Mean	Mean	Rank	Item Mean	Mean	Rank
Intrinsic Motivation	2.755	41.32	1	2.895	42.88	1	2.781	41.71	1
Extrinsic Motivation	2.513	37.69	2	2.554	38.31	2	2.503	37.55	2

WORK MOTIVATION: The Multidimensional Work Motivation Scale used 7- point Likert-type scales ranging from '1 = Not at all' to '7 = Completely'. Item mean rankings were more or less the same for the three generation. The highest ranked work motivation is 'identified regulation (which is a subscale of extrinsic motivation), then intrinsic motivation, introjection, extrinsic motivation and, amotivation follows respectively. The item means on Identified Regulation is highest for the Millennials (5.277), second to this was Gen X (4.790) and very close to this was Gen Z (4.510). The level of items-mean is above average on the Millennials and average on both Gen X and Gen Z. Furthermore, the level is average on intrinsic motivation for the three generations. The level of the other three measures Amotivation, Introjection and, Extrinsic Motivation are all below average for all the three generations.

The 'identified regulation' refers to doing an activity because one identifies with its value or meaning and accepts it as one's own, such that this form of internalization is volitional. Identification differs from intrinsic motivation in that the

activity is not done out of inherent satisfaction, but for the instrumental value it represents (Ryan & Connell, 1989).

Table 2.3: *Item Mean and ranking of Multidimensional Work Motivation Scale.*

Multidimensional Work Motivation Scale 7-point Likert Scale											
Generation X				Millennials				Generation Z			
	Item Mean	Mean	Rank		Item Mean	Mean	Rank		Item Mean	Mean	Rank
Identified Regulation	4.790	14.18	1	Identified Regulation	5.277	15.83	1	Identified Regulation	4.510	13.53	1
Intrinsic Motivation	4.727	14.37	2	Intrinsic Motivation	4.970	14.91	2	Intrinsic Motivation	4.198	11.64	2
Introjected Regulation	3.563	14.25	3	Introjected Regulation	3.928	15.71	3	Introjected Regulation	3.880	16.79	3
Extrinsic Regulation	2.027	12.16	4	Extrinsic Regulation	2.085	12.51	4	Extrinsic Regulation	2.987	17.92	4
Amotivation	1.443	4.33	5	Amotivatio	1.443	4.36	5	Amotivatio	2.087	6.26	5

DIFFERENCES AMONG GEN X, MILLENNIALS AND GEN Z IN VALUES, WORK PREFERENCE AND WORK MOTIVATION.

The second objective of the study was to determine the significant differences among Gen X, Millennials and, Gen Z in values, work preferences and, work motivation of the Mizo sample. It was expected that there will be significant differences among Gen X, Millennials and, Gen Z in values, work preferences and, work motivation. To address this hypothesis, one-way ANOVA was employed (Results can be seen in table 3.1, 3.2, 3.3)

Values

Levene's statistics indicated homogeneity of variance (less than .001 for statistical diagnostic tests) in Self-Enhancement, Self-Transcendence ($p=.013$), Openness to Change ($p=.001$), and Conservation (.003). Further, skewness and kurtosis of the three significant order of values (see table 3.1.a to 3.1.d) read with Standard Errors indicated that the results of the ANOVA may be interpreted.

Significant difference was found in Self-Transcendence (mean combination of universalism, benevolence and, humility) at .01 level between Millennials ($M=84.77$) and Gen Z ($M=81.38$). Mean comparison revealed that Millennials were higher in self-transcendence values than Gen Z. Self-transcendence emphasized transcending one's

own interests for the sake of other’s welfare. Studies have found that self-transcendence (harmony) and conservation (collectivism) values tend to decrease over time (Marcus et al, 2016), supposedly due to globalization, which accelerated cultural change (Matthews & Thakkar, 2011) Indeed, numerous studies in the western countries have found that self-enhancing values (power and achievement), are prominent features in millennials (Weber 2017; Akers, 2018). Correspondingly, based on the findings of Generational White Paper (2011), Generation Z tends to be individualistic, self-directed, demanding, acquisitive, materialistic and entitled.

The result also revealed that Gen X ($M=70.99$) have significant difference in Conservation at .05 level with both Millennials ($M=68.37$) and Gen Z ($M=65.22$). And there was significant difference between Millennials and Gen Z at .01 level. Mean comparisons indicated that Gen X is significantly higher than the others in values that emphasize self-restriction, order, and avoiding change. Earlier research such as “Generational Shifts on Values” (Marcus et al, 2016) has also found that self-transcendence (harmony) and conservation (collectivism) values have decreased over time, whereas, self-enhancement (mastery) has increased. Older generations such as Gen X hold different sets of personal values than younger generations (Sessa et al., 2007). Earlier research has stated that Gen X is usually more inclined toward security, conformity, tradition, benevolence, and universalism than millennials (Weber, 2017) and possibly the younger generation - Gen Z.

Table 3.1.a to 3.1.d: *Descriptive statistics, Levene’s Statistic, ANOVA and Post hoc Test of the three generation in Higher Order Values of Portrait Value Questionnaire.*

Table 3.1.a: *Descriptive statistics*

		Descriptives				
		Mean	Std. Deviation	Std. Error	Skewness	Kurtosis
Self-Transcendence	Gen X	83.96	7.19978	.71998	.330	.620
	Millennials	84.77	8.71879	.87188	.089	.678
	Gen Z	81.38	10.26299	1.02630	.781	.876
Self Enhancement	Gen X	46.67	6.45584	.64558	.154	.104
	Millennials	47.75	7.46761	.74676	.475	.136
	Gen Z	47.92	7.69715	.76971	.005	.183
Openness to Change	Gen X	51.46	5.56036	.55604	.515	1.003
	Millennials	53.21	6.36483	.63648	.092	.592
	Gen Z	51.37	7.83112	.78311	.522	.177
Conservation	Gen X	70.99	6.42516	.64252	.077	.042
	Millennials	68.37	7.10620	.71062	.123	.518
	Gen Z	65.22	8.96185	.89618	.238	.160

Table 3.1.b: *Test of homogeneity of variance*

	Levene Statistic	df1	df2	Sig.
Self-Transcendence	4.425	2	297	.013
Self-Enhancement	.701	2	297	.497
Openness To Change	6.726	2	297	.001
Conservation	6.031	2	297	.003

Table 3.1.c: *Analysis of Variances*

ANOVA					
		df	Mean Square	F	Sig.
Self-Transcendence	Between Groups	2	313.410	4.032	.019
	Within Groups	297	77.728		
	Total	299			
Self-Enhancement	Between Groups	2	45.963	.880	.416
	Within Groups	297	52.230		
	Total	299			
Openness to Change	Between Groups	2	107.603	2.432	.090
	Within Groups	297	44.252		
	Total	299			
Conservation	Between Groups	2	834.663	14.550	.000
	Within Groups	297	57.365		
	Total	299			

Table 3.1.d: *Post Hoc Tests*

Dependent Variable	(I) Generation	(J) Generation	Mean Difference (I-J)	Std. Error	Sig.
Self-Transcendence	Gen X	Millennials	-.810	1.24682	.810
		Gen Z	2.580	1.24682	.119
	Millennials	Gen X	.810	1.24682	.810
		Gen Z	3.390*	1.24682	.026
	Gen Z	Gen X	-2.580	1.24682	.119
		Millennials	-3.390*	1.24682	.026
Self-Enhancement	Gen X	Millennials	-1.080	1.02205	.573
		Gen Z	-1.250	1.02205	.474
	Millennials	Gen X	1.080	1.02205	.573
		Gen Z	-.170	1.02205	.986
	Gen Z	Gen X	1.250	1.02205	.474
		Millennials	.170	1.02205	.986
Openness to Change	Gen X	Millennials	-1.750	.94076	.179
		Gen Z	.090	.94076	.995
	Millennials	Gen X	1.750	.94076	.179
		Gen Z	1.840	.94076	.149
	Gen Z	Gen X	-.090	.94076	.995
		Millennials	-1.840	.94076	.149
Conservation	Gen X	Millennials	2.620	1.07112	.052
		Gen Z	5.770*	1.07112	.000
	Millennials	Gen X	-2.620	1.07112	.052
		Gen Z	3.150*	1.07112	.014
	Gen Z	Gen X	-5.770*	1.07112	.000
		Millennials	-3.150*	1.07112	.014

Work Preference

The results (Table 3.2.c and 3.2d) showed that there were no significant differences among the three generations on the measurement of work preference.

Table 3.2.a to 3.2.d: Descriptive statistics, Levene's Statistic, ANOVA and Post hoc Test of the three generation on Work Motivation Scale

Table 3.2.a: Descriptive Statistics

Descriptives							
		N	Mean	Std. Deviation	Std. Error	Skewness	Kurtosis
Intrinsic preferences	Gen X	100	41.32	5.680	.568	.074	.476
	Millennials	100	42.88	5.711	.571	.053	.737
	Gen Z	100	41.71	5.500	.550	.411	.355
Extrinsic Preferences	Gen X	100	37.69	5.047	.505	.244	.065
	Millennials	100	38.31	4.813	.481	.324	.862
	Gen Z	100	37.55	4.856	.486	.295	.908

Table 3.2.b: Test of homogeneity of variances

Test of Homogeneity of Variances				
	Levene Statistic	df1	df2	Sig.
Intrinsic Preferences	.181	2	297	.834
Extrinsic Preferences	.092	2	297	.912

Table 3.2.c: Analysis of Variances

ANOVA					
		df	Mean Square	F	Sig.
Intrinsic preferences	Between Groups	2	65.910	2.079	.127
	Within Groups	297	31.707		
	Total	299			
Extrinsic Preferences	Between Groups	2	16.360	.680	.508
	Within Groups	297	24.072		
	Total	299			

Work Motivation

Levene's statistics indicated homogeneity of variance in the subscales of Multidimensional Work Motivation Scale except for Amotivation subscale ($p=.000$), which however is interpreted with caution given that none of the skew and kurtosis presented in the ensuing tables were greater than twice the standard error (Miles & Shevlin, 2004). Further, given the fact that ANOVA is robust to violations of the assumption of homogeneity of variance provided the ratio of the largest group variance

is not more than 3 times the smallest group i.e. a rule of thumb of ratio less than ($<$) or equal to ($=$) 3.0, the analysis may be interpreted (Schwab, 2007), except for Amotivation, which has its skewness and kurtosis value greater than two times the standard error.

The results (Table 3.3.c) revealed that Gen Z ($M=17$) has significant ($p < .01$) difference in Extrinsic Motivation as compared to both Millennials ($M=12$) and Gen X ($M=12$). But there is no significant difference between Millennials and Gen X. Mean comparisons showed that Gen Z is higher in Extrinsic Motivation than both Millennials and Gen X. This indicates that Gen Z is higher than Millennials and Gen X in engaging in the activity for instrumental reasons, such as receiving rewards and approval, boosting one's self-esteem, or reaching a personally valued goal (Deci & Ryan, 2000). Research carried out by Stuckey (2016) found that Salary is the most important thing for Gen Z's followed closely by flexibility and work-life balance. Similarly, according to Mitchell (2016), Gen Z value rewards such as advancement opportunities over being highly compensated. This is also evident from research carried out by Mitchell (2016), which found that only 28% of Gen Z ranked money as their most important reward compared to 38% stating opportunities for advancement.

Significant difference ($p < .01$) was found in Introjection between Gen X ($M=14.25$) and Gen Z (16.79). The mean comparison showed that Gen Z was higher in introjection motivation that refers to the regulation of behaviour out of internally pressuring forces, such as ego-involvement, shame, and guilt (Deci & Ryan, 2000).

Significant difference ($p < .01$) was also found in Identified regulation between Millennials ($M=15.83$) and Gen Z (13.53). The mean comparison indicates that Millennials were higher in motivation (identified regulation) that refers to doing an activity because one identifies with its value or meaning and accepts it as one's own. It involves consciously valuing a goal or regulation so that said action is accepted as personally important (Deci and Ryan, 1995).

The results also showed that Gen Z ($M=11.64$) are significantly different ($p < .01$) from both Millennials ($M=14.91$) and Gen X ($M=14.18$) in intrinsic factor. The mean comparisons showed that Gen Z is lower in motivation that is defined by doing an activity for its own sake, that is, because it is interesting, challenging and enjoyable and satisfying in itself. This result makes sense as Gen Z are significantly higher than Millennials and Gen Z in Extrinsic Motivation (which was elucidated before).

According to research by Stuckey (2016) Gen Z expects things to happen in quick concessions, such as instant promotions and gratification from management or they will lose interest. Stuckey (2016) also found that Salary is the most important thing for Gen Z's followed closely by flexibility and work-life balance.

Table 3.3.a to 3.3.d: *Descriptive statistics, Levene's Statistic, ANOVA and Post hoc Test of the three generation on Multidimensional Work Motivation Scale*

Table 3.3.a: *Descriptive Statistics*

		Descriptives					
		N	Mean	Std. Deviation	Std. Error	Skewness	Kurtosis
Amotivation	Gen X	100	4.33	2.279	.228	1.772	2.250
	Millennials	100	4.36	1.872	.187	1.421	1.380
	Gen Z	100	6.26	3.738	.374	1.340	2.010
Extrinsic Regulation	Gen X	100	12.16	6.582	.658	.951	.104
	Millennials	100	12.51	6.054	.605	.826	.274
	Gen Z	100	17.92	7.736	.774	.368	.749
Introjected Regulation	Gen X	100	14.25	6.227	.623	.237	.828
	Millennials	100	15.71	6.331	.633	.263	.565
	Gen Z	100	16.79	5.840	.584	.304	.576
Identified Regulation	Gen X	100	14.37	4.521	.452	.500	.346
	Millennials	100	15.83	4.020	.402	.582	.463
	Gen Z	100	13.53	4.041	.404	.009	.663
Intrinsic Regulation	Gen X	100	14.18	4.425	.443	.244	.962
	Millennials	100	14.91	4.353	.435	.345	.735
	Gen Z	100	11.64	4.758	.476	.295	.908

Table 3.3.b: *Test of homogeneity of variances*

Test of Homogeneity of Variances				
	Levene Statistic	df1	df2	Sig.
Amotivation	24.779	2	297	.000
Extrinsic Regulation	4.426	2	297	.013
Introjected Regulation	.897	2	297	.409
Identified Regulation	.578	2	297	.562
Intrinsic Motivation	1.009	2	297	.366

Table 3.3.c: Analysis of variances

ANOVA					
		df	Mean Square	F	Sig.
Amotivation	Between Groups	2	122.263	16.179	.000
	Within Groups	297	7.557		
	Total	299			
Extrinsic Regulation	Between Groups	2	1042.803	22.372	.000
	Within Groups	297	46.612		
	Total	299			
Introjected Regulation	Between Groups	2	162.493	4.315	.014
	Within Groups	297	37.656		
	Total	299			
Identified Regulation	Between Groups	2	135.453	7.677	.001
	Within Groups	297	17.644		
	Total	299			
Intrinsic Regulation	Between Groups	2	294.623	14.449	.000
	Within Groups	297	20.391		
	Total	299			

Table 3.3.d: Post Hoc Test

Dependent Variables	(I) Generation	(J) Generation	Mean Difference (I-J)	Sig.
Amotivation	Gen X	Millennials	-.030	.997
		Gen Z	-1.930*	.000
	Millennials	Gen X	.030	.997
		Gen Z	-1.900*	.000
	Gen Z	Gen X	1.930*	.000
		Millennials	1.900*	.000
Extrinsic Regulation	Gen X	Millennials	-.350	.936
		Gen Z	-5.760*	.000
	Millennials	Gen X	.350	.936
		Gen Z	-5.410*	.000
	Gen Z	Gen X	5.760*	.000
		Millennials	5.410*	.000
Introjected Regulation	Gen X	Millennials	-1.460	.245
		Gen Z	-2.540*	.015
	Millennials	Gen X	1.460	.245
		Gen Z	-1.080	.462
	Gen Z	Gen X	2.540*	.015
		Millennials	1.080	.462
Identified Regulation	Gen X	Millennials	-1.460	.050
		Gen Z	.840	.369
	Millennials	Gen X	1.460	.050
		Gen Z	2.300*	.001
	Gen Z	Gen X	-.840	.369
		Millennials	-2.300*	.001
Intrinsic Regulation	Gen X	Millennials	-.730	.521
		Gen Z	2.540*	.000
	Millennials	Gen X	.730	.521
		Gen Z	3.270*	.000
	Gen Z	Gen X	-2.540*	.000
		Millennials	-3.270*	.000

Distinguishing Features of Gen X, Millennials and Gen Z in Values, Work Preference, and Work Motivation.

The third objective of the study was to determine the distinguishing features of Gen X, Millennials, and Gen Z in values, work preferences and, work motivation of the Mizo sample. First, the relationships between the scales were analyzed to elucidate the values, work preferences and, work motivation in each of the three generations. In order to examine these relationships, Pearson's correlation coefficients were computed between the measures of Portrait Value Questionnaire, Work Preference Inventory, and Multidimensional Work Motivation Scale across the three generations. The result can be seen in tables 4.1, 4.2, 4.3. These results, considered together with the levels and rankings of values, work preferences, and work motivation (given in tables 2.1, 2.2, 2.3) for the three generations depict a clear picture of the distinguishing features of the three generations.

Generation X

Results of the levels and rankings of values, work preferences, and work motivation of Gen X (See table 2.1, 2.2, 2.3) shows that they have above average score in three higher order of values and ranked from highest to lowest as Conservation (4.733), Self-Transcendence (4.664) and Openness to Change (4.288), and an average score in Self- Enhancement (3.889). In work preferences, they have an average score in both intrinsic and extrinsic motivational preferences with intrinsic (2.755) ranked first than extrinsic (2.513). In Multidimensional Work Motivation Scale, they have an average score in identified (4.790) and intrinsic (4.727) motivation and the other measures: introjection (3.563), Extrinsic (2.207) and Amotivation (1.443) are all low. Taking the average (and above) and the rankings as a baseline for describing the values, work preferences and work motivation, the correlation results (given in tables 4.1) are interpreted as follows.

Conservation, which is at the forefront of the rankings in values, has no significant relationship with any measures of the Work Preference Inventory and Multidimensional Work Motivation Scale.

Self-transcendence has a significant positive relationship with intrinsic regulation ($r=.213^*$) and Identified regulation ($r=.255^{**}$) of the MWMS. This indicates that when behavior of transcending one's own interests for the sake of others increases, doing an activity for its own sake because it is interesting and enjoyable in

itself increases too. And, there is also an increase in doing an activity because one identifies with its value or meaning and accepts it as one's own (Schwartz et.al, 2012 & Gagne, 2014).

Self Enhancement has significant positive relationship with intrinsic motivation ($r=.293^{**}$) of the WPI and extrinsic regulation ($r=.452^{**}$) and introjection ($r=.301^{**}$) of the WMWS and there is a negative significant relationship with extrinsic motivation ($r= -.20$) of WPI. This indicate that when there increase in pursuit of one's own interests and relative success and dominance over others (power, achievement) there is also an increase in preferences for work that stimulate the desire to work primarily for its own value, such as when the task is viewed as interesting, challenging, or personally satisfying (Schwartz et al, 2012 & Loo 2001).

Openness to Change has significant positive relationship with intrinsic motivation ($r=.205^{**}$) of WPI and Extrinsic Regulation ($r=.197^*$) of MWMS. This indicate that as independence of thought, action, and feelings, readiness for new ideas, actions, and experiences increases there is also an increase in motivation that is driven by extra-personal stimuli such as money, rewards, and recognition, or because of some external threat (Schwartz et al, 2012 & Loo 2001).

Table 4.1: Relationship between Higher Order of Values of Portrait Value Questionnaire, Work Preference Inventory and Multidimensional Work Motivation Scale of Generation X.

	1	2	3	4	5	6	7	8	9	10	11
1. Self-Transcendence	1										
2. Self-Enhancement	.138	1									
3. Openness to Change	.523**	.254*	1								
4. Conservation	.670**	.325**	.323**	1							
5. Intrinsic Preference	.108	-.220*	.205*	-.107	1						
6. Extrinsic Preference	-.112	.293**	-.106	.122	.172	1					
7. Amotivation	-.077	.242*	.181	.084	-.136	.214*	1				
8. External Regulation	-.043	.452**	.197*	.078	-.129	.138	.351**	1			
9. Introjected Regulation	.112	.301**	.174	-.017	.153	.139	.030	.349**	1		
10. Identified Regulation	.265**	-.020	.121	.142	.207*	.028	-.300**	-.042	.555*	1	
11. Intrinsic Motivation	.213*	-.087	-.006	.087	.342**	.057	-.171	-.122	.429*	.630*	1

Millennials

Results of the levels and rankings of values, work preferences and, work motivation of Millennials (See table 2.1, 2.2, 2.3) shows that they have above average score in three higher order of values and ranked from highest to lowest as Self-Transcendence (4.709), Conservation (4.558) and Openness to Change (4.434), and an average score in Self- Enhancement (3.979). In work preferences, they have average score in both intrinsic and extrinsic motivational preferences with intrinsic (2.895) ranked first than extrinsic (2.554). In Multidimensional Work Motivation Scale, they have average score in identified (5.277) and intrinsic (4.970) motivation and the other measures: introjection (3.928), Extrinsic (2.085) and Amotivation (1.443) are all low. Taking the average (and above) and the rankings as a baseline for describing the values, work preferences and work motivation, the correlation results (Given in table 4.2) are interpreted as follows.

Self-transcendence has a significant positive relationship with intrinsic motivation ($r=.221^*$) of WPI and Introjected regulation ($r=.216^*$) of the MWMS. Which indicates that when behavior of transcending one's own interests for the sake of others increases, (Schwartz et.al, 2012 & Ryan et al, 1989), there is also an increase in preference for work that is driven by meaningful purpose, the choice of activities to accomplish the task, the personal sense of competence gained through performance, and the activity of monitoring progress toward the purpose (Thomas 2000).

Conservation, which comes second on the rankings in values, has no significant relationship with any measures of the Work Preference Inventory and Multidimensional Work Motivation Scale.

Self Enhancement has significant positive relationship with intrinsic motivation ($r=.246^{**}$) and extrinsic motivation ($r=.308^{**}$) of the WPI and extrinsic regulation ($r=.269^{**}$) and introjection ($r=.379^{**}$) of the WMWS. This indicate that when there increase in pursuit of one's own interests and relative success and dominance over others (power, achievement) there is also an increase in preferences for work that stimulate the desire to work primarily for its own value, such as when the task is viewed as interesting, challenging, or personally satisfying. This is also accompanied by an increase in motivation to work for external factors such as money, rewards, and recognition, or because of some external threat (Schwartz et al, 2012 & Loo 2001).

Openness to Change has significant positive relationship with intrinsic motivation ($r=.413^{**}$) of WPI and Introjection Regulation ($r=.323^{**}$), Identified Regulation ($r=.335^{**}$) and, intrinsic regulation ($r=.314^{**}$) of MWMS. This indicate that as independence of thought, action, and feelings, readiness for new ideas, actions, and experiences increases there is also an increase in preferences for work that stimulate the desire to work primarily for its own value, such as when the task is viewed as interesting, challenging, or personally satisfying (Schwartz et al, 2012 & Loo 2001). In addition, there is also an increase in the regulation of behaviour where people feel motivated to demonstrate an ability to maintain self-worth (Deci and Ryan, 1995).

Table 4.2: Relationship between Higher Order of Values of Portrait Value Questionnaire, Work Preference Inventory and Multidimensional Work Motivation Scale of Millennials.

	1	2	3	4	5	6	7	8	9	10	11
1. Self-Transcendence	1										
2. Self-Enhancement	.292*	1									
3. Openness to Change	.575*	.632*	1								
4. Conservation	.550*	.368*	.287*	1							
5. Intrinsic Preference	.221*	.246*	.413*	.030	1						
6. Extrinsic Preference	-.099	.308*	.031	.129	.276*	1					
7. Amotivation	.065	-.035	-.175	.007	-.029	-.060	1				
8. External Regulation	.021	.269*	.133	.138	-.026	.312*	.311*	1			
9. Introjected Regulation	.216*	.379*	.323*	.144	.188	.278*	.162	.492*	1		
10. Identified Regulation	.171	.116	.335*	-.037	.297*	.075	-.149	-.027	.348*	1	
11. Intrinsic Motivation	.179	.147	.314*	-.063	.246*	-.066	.210*	.252*	.090	.561**	1

Generation Z

Results of the levels and rankings of values, work preferences, and work motivation of Gen Z (See table 2.1, 2.2, 2.3) shows that they have above average score in three higher order of values and ranked from highest to lowest as Self-Transcendence (4.521), Conservation (4.348), and Openness to Change (4.281), and an average score in Self-Enhancement (3.935). In work preferences, they have average score in both intrinsic and extrinsic motivational preferences with intrinsic (2.781)

ranked first than extrinsic (2.503). In Multidimensional Work Motivation Scale, they have average score in identified (4.510) and intrinsic (4.198) motivation and the other measures: introjection (3.880), Extrinsic (2.987) and Amotivation (2.087) are all low. Taking the average (and above) and the rankings as a baseline for describing the values, work preferences and work motivation, the correlation results (given in tables 4.3) are interpreted as follows

Self-transcendence has a significant positive relationship with intrinsic motivation ($r=.259^{**}$) of WPI. This indicates that when behavior of transcending one's own interests for the sake of others increases, there is also an increase in doing an activity for its own sake because it is interesting and enjoyable in itself or when the task is viewed as interesting, challenging, or personally satisfying.

Conservation has significant relationship with identified regulation ($r=.217^*$) of MWMS. This indicates that an increase in values that emphasize order, self-restriction, and resistance to change, there is also an increase in motivation in doing an activity because one identifies with its value or meaning and accepts it as one's own. It involves consciously valuing a goal or regulation so that said action is accepted as personally important (Deci and Ryan, 1995)

Self Enhancement has significant positive relationship with extrinsic motivation ($r=.417^{**}$) of the WPI and extrinsic regulation ($r=.240^*$) and introjection ($r=.206^*$) of the WMWS. This indicates that when there increase in pursuit of one's own interests and relative success and dominance over others (power, achievement) there is also an increase in preferences for work that stimulate the desire to work for external factors such as money, rewards, and recognition, or because of some external threat (Schwartz et al, 2012 & Loo 2001).

Openness to Change has significant positive relationship with intrinsic motivation ($r=.329^{**}$) of WPI. This indicate that as independence of thought, action, and feelings, readiness for new ideas, actions, and experiences increases, there is also an increase in preference for work that is driven by meaningful purpose, the choice of activities to accomplish the task, the personal sense of competence gained through performance, and the activity of monitoring progress toward the purpose (Thomas 2000).

Table 4.3: Relationship between Higher Order of Values of Portrait Value Questionnaire, Work Preference Inventory and Multidimensional Work Motivation Scale of Generation Z.

	1	2	3	4	5	6	7	8	9	10	11
1. Self-Transcendence	1										
2. Self-Enhancement	.138	1									
3. Openness to Change	.523**	.254*	1								
4. Conservation	.670**	.325**	.323**	1							
5. Intrinsic Preference	.108	-.220*	.205*	-.107	1						
6. Extrinsic Preference	-.112	.293**	-.106	.122	.172	1					
7. Amotivation	-.077	.242*	.181	.084	-.136	.214*	1				
8. External Regulation	-.043	.452**	.197*	.078	-.129	.138	.351*	1			
9. Introjected Regulation	.112	.301**	.174	-.017	.153	.139	.030	.349*	1		
10. Identified Regulation	.265**	-.020	.121	.142	.207*	.028	.300*	-.042	.555*	1	
11. Intrinsic Motivation	.213*	-.087	-.006	.087	.342*	.057	-.171	-.122	.429*	.630*	1

An overview of the results on levels, differences and correlations of values, work preferences and work motivation across the three generations indicated that Gen X of the Mizo population can be distinguished as “Conservative”, accompanied by behavioural features which can be mainly characterized by order, self-restriction, preservation of the past, resistance to change, accepting the culture or religion along with customs and ideas of the society. The Millennials and Gen Z can be distinguished as self-transcending generations, which can be characterized as transcending one’s own interests for the sake of others. The behavioural features that accompany this order of values include tolerance, understanding, and a tendency to protect nature and all living creatures which is complimented with honesty, helpfulness, and forgiveness toward others.

In regards to work preference and motivation, the study found that Gen X, Millennials and, Gen Z placed more importance on intrinsic preferences than extrinsic preferences. But Millennials were significantly higher in motivation that refers to working or doing an activity because one identifies with its value or meaning and accepts it as one’s own which further involves consciously valuing a goal or regulation so that said action is accepted as personally important (Deci and Ryan, 1995). And

Gen Z was significantly higher than Millennials and Gen X in engaging in the activity for instrumental reasons, such as receiving rewards and approval, boosting one's self-esteem, or reaching a personally valued goal (Deci & Ryan,2000).

Demographics of the Millennials: Traditionally Oriented and Globally Oriented Groups

Additionally, it was hypothesized that the Millennials will differ and fall into “traditionally oriented” and “globally oriented” groups based on the demographic variables. The hypothesis was formed based on the idea that due to the rapid development in different aspects of social structure that the Millennials grew up from, demographics variables will determine the platform where there will be difference on how much they can grasp that development. Hypothetically, globally oriented Millennials are presumed to be less traditional, less conforming, often do not adhere to the norms and questions the status quo. They can supposedly be attributed with independent thinking, making decisions based on their own intuition instead of going with external influence. On the other hand, the traditionally oriented Millennials are presumed to be more conservative, conforming to social and cultural norms and more collectivistic in nature.

To address this, the demographic variables such as educational qualification, employment status of the participants and parents, family income, social standing in church and CBOs (community-based organizations) of participants and parents, current residence, hometown, duration of current dwelling, urban or rural area, age of mobile phone initiation, age of social media initiation, exposure to foreign countries and other states in India were prepared and descriptively analyzed. The percentage of distributions of the Millennials on the demographic variables can be seen in table 5.

From table 5, we can see that the Mizo Millennials are a very educated generation, 98% of them have received college-level education. 67% of them comes from middle (or above) class family. But strikingly, 54% of them are unemployed. This may be because many Millennials are still young and still studying. In terms of having positions in social institutions or associations, 68% of them are just simply participating members. Millennials globally are distinguishable as digital natives or tech-savvy, likewise social media was initiated during the formative years on 94% of the Mizo millennials also and cent percent of them grew up with mobile phones even

those in the far reaches of rural areas of Mizoram. Furthermore, 45% have significant out of state or foreign exposure, which implies that almost half of them have multicultural exposure.

Table 5: *Percentage of distribution of the millennial participants (N=100) on the demographic variables*

Demographic Variables	Percentage of distribution	Demographic Variables	Percentage of Distribution
Educational qualification	College level: 98% Higher secondary level or below: 2%	Social standing: Father	Significant members: 47% Members: 53%
Family income	Lower Class: 13% Lower Middle Class: 20% Middle Class: 27% Upper Class: 33% Rich Class: 7%	Mobile phone initiation	Initiated during formative years: 100%
Employment status: Participant	Professional: 4% Semi Professional: 21% Clerical, Shop Owner etc: 8% Skilled Worker: 8% Semi-Skilled Worker: 5% Unemployed: 54%	Raised in urban or rural areas	Urban areas: 66% Rural: 34%
Employment status: Father	Professional: 11% Semi Professional: 34% Clerical, Shop Owner etc: 22% Skilled Worker: 11% Semi-Skilled Worker: 18% Unemployed: 4%	Social Media initiation	Initiated during formative years: 94% Initiated after formative years: 6%
Social standing: Participant	Significant members: 32% Members: 68%	Exposure to other states in India or foreign countries	Significant exposure: 45% No exposure: 55%

A close look at the demographic variables made it feasible to meaningfully demarcate the Millennials into two groups based only on two demographic variables: participants who have had significant exposure to foreign countries or other states of India and who also grew up in urban area (Aizawl) were pooled and grouped as “Globally Oriented” and participants who didn’t meet this criterion (those raised in rural areas and have had no multicultural exposure in the outside world) were grouped as “Traditionally Oriented”. Of the total number of 100 Millennial participants, 41 could be grouped into Traditionally Oriented Millennials and 30 could be grouped into Globally Oriented Millennials based on these two demographic variables of where they grew up and their exposure to other cultures. The dispersion of all the other demographic variables was wide and could not be included within the statistically meaningful boundary of 30 sample size for further analyses (Hogg & Tanis, 1997).

Life in an urban area is often associated with higher levels of education, greater access to social and economic services, and higher opportunities for political participation and cultural engagement (United Nations Development Program, 2004). Urbanization include social, economic and psychological changes that constitute the demographic movement which basically is a cultural transformation process (Turan & Besirl 2008). Moreover, the process of urbanization results in a group of people with different cultures living in close proximity (Holtgraves & Kashima, 2008). Correspondingly, the implication that comes along with having exposure to foreign countries or other states of India is a multicultural experience. According to Maddux & Galinsky (2009), exposure to other cultures might sensitize a person from the assumption of his or her own culture that has gone unnoticed and expose them to alternative ways of outlook and functioning. Furthermore, exposure to ideas that are different from those embedded in a person’s own cultural meaning system might result in differing values, norms, social judgments, and behavioural regulations (Adair, Okumura, & Brett, 2001). Research has suggested that individuals who are exposed to multi-cultural meaning systems acquire diverse perspectives, which benefits the individuals by enriching their creativity and receptiveness to foreign and unconventional ideas. They would also synergize those different cultures to produce novel products that further transcend cultural boundaries (Franki & Donna, 2015).

Taking these literatures into consideration, it can be considered appropriate to characterize the Millennial participants who have had significant exposure to foreign countries or other states of India, and were raised in urban areas as “Globally oriented” and the participants who didn’t meet the criteria, raised in rural area and have no outside exposure, as “Traditionally Oriented”.

ANOVA was used to determine whether the two groups have significant differences in the measurements of Values, Work Preference and, Work Motivation. The result (see table 6.1.a to 6.3.c) showed that there was significant difference between the “Globally oriented” and “Traditionally oriented” Millennials on work motivation, but no significant differences on values and work preferences. There were significant differences in the three measures of work motivation: Introjected Regulation, Identified Regulation and, Intrinsic Motivation. Mean comparisons showed that “Globally Oriented” Millennials were higher than the “Traditionally Oriented” Millennials on all the three measures of work motivation.

Introjected regulation is where the motivation for the behaviour has been partially, but not fully internalized, and individuals might work to avoid the guilt they experience if they do not. Identified regulation is associated with valuing the benefits of the behaviour, whatever these are believed to be, rather than the behaviour itself. Intrinsic regulation is experienced by those who engage in a behaviour because they enjoy the behaviour itself and engaging in the work is internally pleasing or satisfying (Ryan and Deci, 2006). Self-determination theory focuses primarily on intrinsic motivation such as a need to gain knowledge, mastery, and independence as they play an important role in psychological health and well-being (Cherry, 2019). Furthermore, the result showed that the globally oriented Millennials were higher in intrinsic motivation than the traditionally oriented Millennials. They were also higher in Introjected motivation and Identified motivation, both of which are within the continuum of extrinsic motivation but, as stated by Ryan and Deci (2000), as individuals progress along the continuum, their motivation becomes less controlled and more self-determined. Hence, both Introjected and Identified motivation are more autonomously and internally driven form of Extrinsic motivation. For this reason, the result suggests that the globally oriented Millennials, to a certain degree, can be attributed with independent thinking, and making decisions based on one’s own intuition or internal forces instead of external voices or influences.

From observation, work-life balance and internally fulfilling jobs are becoming increasingly prevalent, particularly in urban areas, among the younger generations, especially entrepreneurship. Indeed, recent study done by Joordan (2014) investigated and found the presence of a relationship between intrinsic motivations and entrepreneurial tendencies. Corresponding to the results of the present study, one study done by Shailaja Thakur (2014) indicated that the younger generation entrepreneurs of Mizoram felt that too much social obligations such as church activities and community work interfere with the work culture of the place. Studies in western countries have also indicated that for the Millennial workers,

overall job satisfaction is more important than a handsome salary. Hence, they prefer careers which they are innately interested in, which implied that they are intrinsically motivated by their work. They are more likely to carry out work for the internal satisfaction gained rather than for the prospect of reward (Cates, 2014). Another study by Singh et al, (2012) has indicated that intrinsic motivation has now taken up heightened force with the emergence of the Millennials in the workforce. Thus, certain similarities in work motivation of the globally oriented Millennials of the Mizos and the Millennials of other western countries suggested that the assumptions of the behavioural characteristics of the two Mizo Millennial groups partially hold true.

Table 6.1.a to 6.1.c: *Difference between traditionally and globally oriented Millennials on Portrait Value Questionnaire.*

Table 6.1.a: *Descriptive Statistics*

		Mean	Std. Deviation
Self-Transcendence	Traditional	84.50	9.05
	Globally Oriented	85.90	8.73
	Total	85.30	8.83
Self Enhancement	Traditional	46.33	8.33
	Globally Oriented	47.68	6.98
	Total	47.11	7.55
Openness to Change	Traditional	52.16	6.42
	Globally Oriented	54.60	6.38
	Total	53.57	6.47
Conservation	Traditional	69.16	7.06
	Globally Oriented	67.53	7.28
	Total	68.22	7.18

Table 6.1.b: *Test of Homogeneity of Variances*

	Levene Statistic	df1	df2	Sig.
Self-Transcendence	.057	1	69	.812
Self Enhancement	.787	1	69	.378
Openness to Change	.089	1	69	.766
Conservation	.301	1	69	.585

Table 6.1.c: *Analysis of Variance*

ANOVA					
		df	Mean Square	F	Sig.
Self-Transcendence	Between Groups	1	34.073	.433	.513
	Within Groups	69	78.683		
	Total	70			
Self Enhancement	Between Groups	1	31.554	.549	.461
	Within Groups	69	57.501		
	Total	70			
Openness to Change	Between Groups	1	103.401	2.523	.117
	Within Groups	69	40.984		
	Total	70			
Conservation	Between Groups	1	46.033	.890	.349
	Within Groups	69	51.744		
	Total	70			

Table 6.2.a to 6.2.c: *Difference between traditionally and globally oriented Millennials on Work Preference Inventory*

Table 6.2.a: *Descriptive Statistics*

		Mean	Std. Deviation
Intrinsic Preferences	Traditional	44.27	6.264
	Globally Oriented	43.73	5.536
	Total	43.96	5.817
Extrinsic Preferences	Traditional	38.43	3.997
	Globally Oriented	37.93	4.865
	Total	38.14	4.495

Table 6.2.b: *Test of Homogeneity of Variances*

	Levene Statistic	df1	df2	Sig.
Intrinsic Preferences	1.099	1	69	.298
Extrinsic Preferences	.518	1	69	.474

Table 6.2.c: *Analysis of Variance*

ANOVA					
		df	Mean Square	F	Sig.
Intrinsic Preferences	Between Groups	1	4.958	.145	.705
	Within Groups	69	34.260		
	Total	70			
Extrinsic Preferences	Between Groups	1	4.444	.217	.642
	Within Groups	69	20.437		
	Total	70			

Table 6.3a to 6.3.c: Difference between traditionally and globally oriented Millennials on Multidimensional Work Motivation Scale

Table 6.3.a: Descriptive Statistics

		Mean	Std. Deviation
Amotivation	Traditional	4.60	1.905
	Globally Oriented	4.29	1.952
	Total	4.42	1.925
Extrinsic Regulation	Traditional	11.93	5.037
	Globally Oriented	12.59	6.953
	Total	12.31	6.184
Introjected Regulation	Traditional	13.87	6.323
	Globally Oriented	17.39	6.655
	Total	15.90	6.704
Identified Regulation	Traditional	14.23	4.272
	Globally Oriented	17.61	3.105
	Total	16.18	3.987
Intrinsic Regulation	Traditional	13.73	3.850
	Globally Oriented	16.44	4.142
	Total	15.30	4.214

Table 6.3.b: Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Amotivation	.562	1	69	.456
Extrinsic	5.328	1	69	.024
Introjection	.276	1	69	.601
Identified	3.740	1	69	.057
Intrinsic	.009	1	69	.924

Table 6.3.c: Analysis of Variance

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Amotivation	Between Groups	1.636	1	1.636	.438	.510
	Within Groups	257.688	69	3.735		
	Total	259.324	70			
Extrinsic Motivation	Between Groups	7.365	1	7.365	.190	.664
	Within Groups	2669.818	69	38.693		
	Total	2677.183	70			
Introjected Regulation	Between Groups	215.087	1	215.087	5.063	.028
	Within Groups	2931.223	69	42.481		
	Total	3146.310	70			
Identified Regulation	Between Groups	197.497	1	197.497	14.891	.000
	Within Groups	915.123	69	13.263		
	Total	1112.620	70			
Intrinsic Motivation	Between Groups	126.825	1	126.825	7.842	.007
	Within Groups	1115.964	69	16.173		
	Total	1242.789	70			

Comparison of Traditionally Oriented and Globally Oriented Mizo Millennials with Gen X and Gen Z on Values, Work Preference and, Work Motivation.

It was hypothesized that traditionally oriented Millennials will have significant similarities with Gen X (the generation that came before them) and globally oriented Millennials will have significant similarities with Gen Z (the generation that comes after them). The hypothesis was based on the idea that due to globalization and the accelerated digitalized world, Gen Z has high exposure to the global world from a very young age. Thus, from observation of the collective behavioural pattern of the newer generation, they are becoming more and more similar to the globally oriented Millennials whose defining features were multi-cultural exposure and urbanized living. Tammy Erickson (2009) explained in today's digitally globalized world, generations, to some extent, share common characteristics around the globe, particularly among younger generations.

To address this objective, 30 samples were randomly selected from the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Generation Z. The samples were randomly filtered out from every four groups using SPSS, and the randomly selected cases were all copied to a new datasheet for further analysis. Kruskal-Wallis Test was employed to compare the four groups on the measurement of values, work preferences and, work motivation as the data for the four generations were not normally distributed and the parametric assumptions were violated. Levene's test of homogeneity of variances was significant on every level of the measurements of values, work motivation, and work preferences. The results of the Kruskal Wallis test can be seen in Table 7.1.a to 7.3.e.

Results from the Kruskal-Wallis test indicated that there were significant differences between Gen X and traditional Millennials and also between globally oriented millennials and Gen Z. Furthermore, the four generational groups were significantly different from one another on every subscale of the measurements of values, work preferences, and work motivation. So, the hypothesis that Gen X will have significant similarities with the traditionally oriented Millennials and Gen Z will have significant similarities with the globally oriented Millennials was rejected.

The mean rank on the Portrait Value Questionnaire (Table 7.1.a) showed that Traditionally Oriented Millennials have the highest means in Self-Transcendence (93.03), Self-Enhancement (92.10) and, Openness to Change (93.75). But in Conservation value, Gen X has the highest means (93.55). Self-transcendence is closely related with the Mizo cultural value

“Tlawmngaihna”, it emphasized transcending one’s own interest for the welfare of others. Correspondingly, the fact that traditionally oriented Millennials placed the highest importance to self-transcendence gives clarity to the characteristics presumed about them. Moreover, the fact that Gen X ($M=87$) came second in prioritizing this value suggested certain similarities in their value orientation. Comparatively, globally oriented Millennials and Gen Z mean rankings are also complementing each other along the measures of the Portrait Value Questionnaire. Mean rankings on the measurement of values showed that traditionally oriented Millennials and Gen X are ranked nearly to each other with a mean value that falls between 87 and 93. Likewise, globally oriented Millennials and Gen Z are also ranked nearly to each other with a mean value that falls between 34 and 26.

This pattern can also be seen all along the measurements of work preference and work motivation (see table 7.2.a and 7.3.a). Indeed, mean ranking on both the measures of work preferences ranked traditionally oriented Millennials and Gen X closely with a mean value that falls between 89 and 95, thus, globally oriented Millennials and Gen Z are also ranked closely with a mean value that ranged between 29 and 31. In work motivation, the mean range of traditionally oriented Millennials and Gen X was 76 to 96 and the mean range of globally oriented Millennials and Gen Z was 26 to 38. This ranking pattern that persists on all the measurements of values, work preferences and work motivation partially supported the hypothesis that Gen X and traditionally oriented Millennials will have significant similarities and, globally oriented Millennials and Gen Z will also have will have significant similarities. But the mean comparisons on the four groups (see table 7.1, 7.2, 7.3) showed that there was significant difference, that contradicts the hypothesis. The implication of the mean ranking was not strong enough to justify the hypothesis, but it showed promising patterns.

The comparison might supposedly be limited by the small sample size (only 30 samples from each of the four groups). Or as mentioned in the earlier chapters, due to the presence of regional events, local customs and culture, generation characteristics and more importantly, the age range of generation gaps in other countries cannot be entirely similar to the Mizo people. Furthermore, given the prevalent use of the U.S. generation cohorts, the present study incorporated their generational label and age range to study generations in Mizoram. Considering the different regional events, social structure, culture, and development, the generational age range used in this study might stand inaccurate for the Mizo people. Therefore, the rejection of this hypothesis might be able to give new directions to carry out further studies. For instance, performing a cohort segmentation, with special attention given to the external

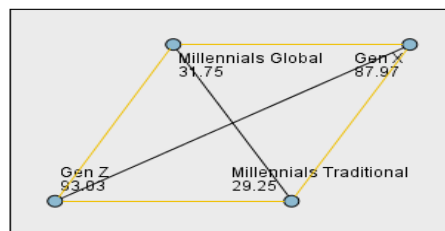
major event that different age groups experienced during their formative years, offers an interesting future endeavour.

Table 7.1.a: Mean ranks of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z in Portrait Value Questionnaire

Ranks			
	Generation	N	Mean Rank
Self-Transcendence	Gen X	30	87.97
	Global	30	31.75
	Gen Z	30	29.25
	Traditional	30	93.03
Self Enhancement	Gen X	30	88.90
	Global	30	34.48
	Gen Z	30	26.52
	Traditional	30	92.10
Openness to change	Gen X	30	87.25
	Global	30	27.58
	Gen Z	30	33.42
	Traditional	30	93.75
Conservation	Gen X	30	93.55
	Global	30	15.50
	Gen Z	30	45.50
	Traditional	30	87.45

Table 7.1.b: Kruskal Wallis test on Self Enhancement Values of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z (Portrait Value Questionnaire)

Pairwise Comparisons of Generation



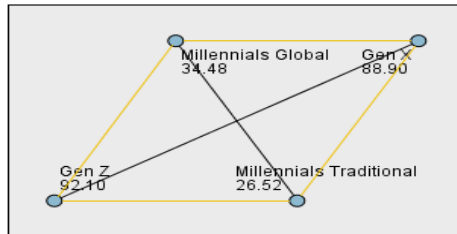
Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Traditional-Millennials Global	2.500	8.909	.281	.779	1.000
Millennials Traditional-Gen X	58.717	8.909	6.591	.000	.000
Millennials Traditional-Gen Z	-63.783	8.909	-7.160	.000	.000
Millennials Global-Gen X	56.217	8.909	6.310	.000	.000
Millennials Global-Gen Z	-61.283	8.909	-6.879	.000	.000
Gen X-Gen Z	-5.067	8.909	-.569	.570	1.000

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.1.c: Kruskal Wallis test on Self Transcendence Values of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z (Portrait Value Questionnaire)

Pairwise Comparisons of Generation



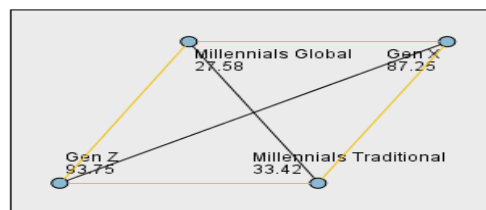
Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Traditional-Millennials Global	7.967	8.926	.893	.372	1.000
Millennials Traditional-Gen X	62.383	8.926	6.989	.000	.000
Millennials Traditional-Gen Z	-65.583	8.926	-7.348	.000	.000
Millennials Global-Gen X	54.417	8.926	6.097	.000	.000
Millennials Global-Gen Z	-57.617	8.926	-6.455	.000	.000
Gen X-Gen Z	-3.200	8.926	-.359	.720	1.000

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.1.d: Kruskal Wallis test on Openness to Change Values of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z. (Portrait Value Questionnaire)

Pairwise Comparisons of Generation

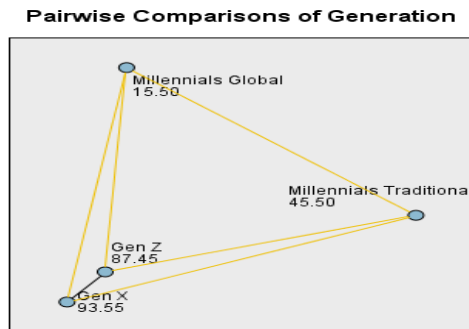


Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Global-Millennials Traditional	-5.833	8.888	-.656	.512	1.000
Millennials Global-Gen X	59.667	8.888	6.714	.000	.000
Millennials Global-Gen Z	-66.167	8.888	-7.445	.000	.000
Millennials Traditional-Gen X	53.833	8.888	6.057	.000	.000
Millennials Traditional-Gen Z	-60.333	8.888	-6.789	.000	.000
Gen X-Gen Z	-6.500	8.888	-.731	.465	1.000

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.1.e: *Kruskal Wallis test on Conservation Values of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z. (Portrait Value Questionnaire)*



Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Global-Millennials Traditional	-30.000	8.838	-3.394	.001	.004
Millennials Global-Gen Z	-71.950	8.838	-8.141	.000	.000
Millennials Global-Gen X	78.050	8.838	8.831	.000	.000
Millennials Traditional-Gen Z	-41.950	8.838	-4.746	.000	.000
Millennials Traditional-Gen X	48.050	8.838	5.437	.000	.000
Gen Z-Gen X	6.100	8.838	.690	.490	1.000

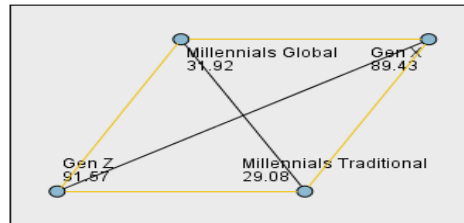
Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.2.a: *Mean ranks of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z in Work Preference Inventory*

Ranks			
	Generation	N	Mean Rank
Intrinsic Preferences	Gen X	30	89.43
	Globally oriented	30	31.92
	Gen Z	30	29.08
	Traditionally Oriented	30	91.57
Extrinsic Preferences	Gen X	30	29.67
	Globally oriented	30	90.17
	Gen Z	30	90.83
	Traditionally Oriented	30	31.33

Table 7.2.b: Kruskal Wallis test on Intrinsic Preferences of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z.(Work Preference Inventory)

Pairwise Comparisons of Generation



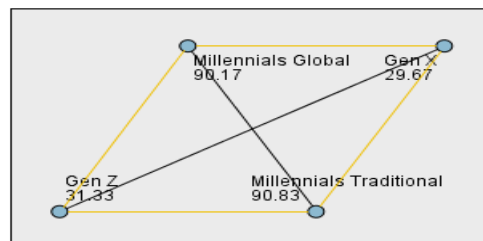
Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Traditional-Millennials Global	2.833	8.869	.319	.749	1.000
Millennials Traditional-Gen X	60.350	8.869	6.804	.000	.000
Millennials Traditional-Gen Z	-62.483	8.869	-7.045	.000	.000
Millennials Global-Gen X	57.517	8.869	6.485	.000	.000
Millennials Global-Gen Z	-59.650	8.869	-6.725	.000	.000
Gen X-Gen Z	-2.133	8.869	-.241	.810	1.000

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.2.c: Kruskal Wallis test on Extrinsic Preferences of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z (Work Preference Inventory)

Pairwise Comparisons of Generation



Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Gen X-Gen Z	-1.667	8.974	-.186	.853	1.000
Gen X-Millennials Global	-60.500	8.974	-6.741	.000	.000
Gen X-Millennials Traditional	-61.167	8.974	-6.816	.000	.000
Gen Z-Millennials Global	58.833	8.974	6.556	.000	.000
Gen Z-Millennials Traditional	59.500	8.974	6.630	.000	.000
Millennials Global-Millennials Traditional	-.667	8.974	-.074	.941	1.000

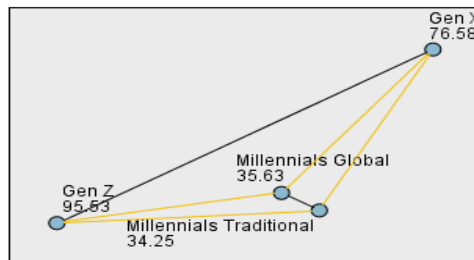
Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.3.a: *Kruskal Wallis test, mean ranks on Multidimensional Work Motivational Scale.*

Ranks			
	Generation	N	Mean Rank
Amotivation	Gen X	30	76.58
	Globally oriented	30	35.63
	Gen Z	30	34.25
	Traditionally Oriented	30	95.53
Extrinsic Regulation	Gen X	30	79.80
	Globally oriented	30	38.60
	Gen Z	30	26.63
	Traditionally Oriented	30	96.97
Introjection	Gen X	30	84.58
	Globally oriented	30	39.60
	Gen Z	30	27.17
	Traditionally Oriented	30	90.65
Identified Regulation	Gen X	30	92.00
	Globally oriented	30	35.45
	Gen Z	30	27.18
	Traditionally Oriented	30	87.37
Intrinsic Motivation	Gen X	30	34.42
	Globally oriented	30	96.78
	Gen Z	30	84.22
	Traditionally Oriented	30	26.58

Table 7.3.b: *Kruskal Wallis test on Amotivation of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z. (Multidimensional Work Motivation Scale)*

Pairwise Comparisons of Generation

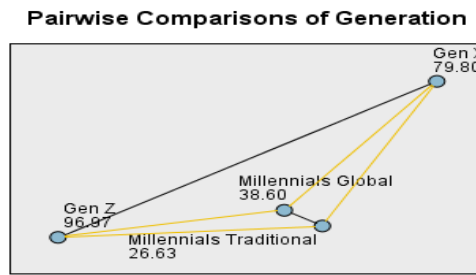


Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Traditional-Millennials Global	1.383	8.777	.158	.875	1.000
Millennials Traditional-Gen X	42.333	8.777	4.823	.000	.000
Millennials Traditional-Gen Z	-61.283	8.777	-6.982	.000	.000
Millennials Global-Gen X	40.950	8.777	4.665	.000	.000
Millennials Global-Gen Z	-59.900	8.777	-6.824	.000	.000
Gen X-Gen Z	-18.950	8.777	-2.159	.031	.185

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.3.c: Kruskal Wallis test on Extrinsic Motivation of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z. (Work Motivation Scale)

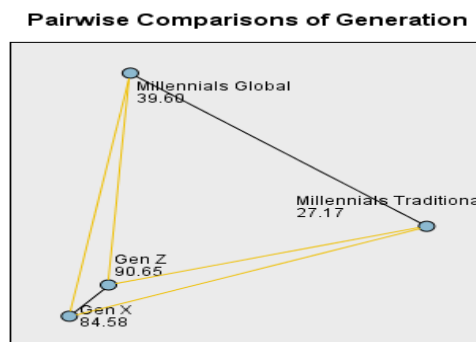


Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Traditional-Millennials Global	11.967	8.948	1.337	.181	1.000
Millennials Traditional-Gen X	53.167	8.948	5.942	.000	.000
Millennials Traditional-Gen Z	-70.333	8.948	-7.861	.000	.000
Millennials Global-Gen X	41.200	8.948	4.605	.000	.000
Millennials Global-Gen Z	-58.367	8.948	-6.523	.000	.000
Gen X-Gen Z	-17.167	8.948	-1.919	.055	.330

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.3.d: Kruskal Wallis test on Introjected Regulation of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z. (Multidimensional Work Motivation Scale)

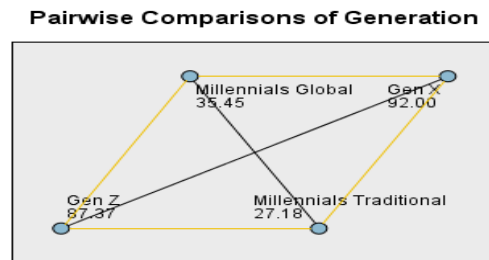


Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Traditional-Millennials Global	12.433	8.919	1.394	.163	.980
Millennials Traditional-Gen X	57.417	8.919	6.437	.000	.000
Millennials Traditional-Gen Z	-63.483	8.919	-7.118	.000	.000
Millennials Global-Gen X	44.983	8.919	5.043	.000	.000
Millennials Global-Gen Z	-51.050	8.919	-5.724	.000	.000
Gen X-Gen Z	-6.067	8.919	-.680	.496	1.000

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.3.e: *Kruskal Wallis test on Identified Regulation of the four groups: Gen X, Globally Oriented Millennials, Traditionally Oriented Millennials and, Gen Z. (Multidimensional Work Motivation Scale)*

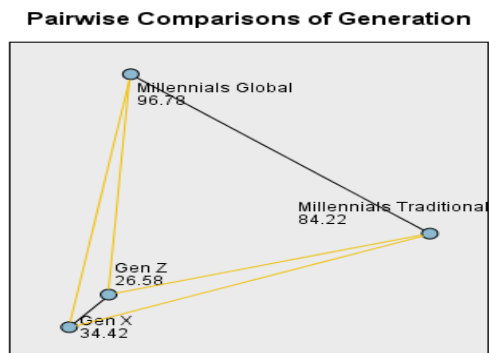


Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Millennials Traditional-Millennials Global	8.267	8.941	.925	.355	1.000
Millennials Traditional-Gen Z	-60.183	8.941	-6.731	.000	.000
Millennials Traditional-Gen X	64.817	8.941	7.249	.000	.000
Millennials Global-Gen Z	-51.917	8.941	-5.807	.000	.000
Millennials Global-Gen X	56.550	8.941	6.325	.000	.000
Gen Z-Gen X	4.633	8.941	.518	.604	1.000

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

Table 7.3.f: *Kruskal Wallis test on Intrinsic Motivation of the four groups: Gen X, Globally Oriented and Traditionally Oriented Millennials and, Gen Z. (Work Motivation Scale)*



Each node shows the sample average rank of Generation.

Sample1-Sample2	Test Statistic	Std. Error	Std. Test Statistic	Sig.	Adj.Sig.
Gen Z-Gen X	7.833	8.977	.873	.383	1.000
Gen Z-Millennials Traditional	57.633	8.977	6.420	.000	.000
Gen Z-Millennials Global	70.200	8.977	7.820	.000	.000
Gen X-Millennials Traditional	-49.800	8.977	-5.547	.000	.000
Gen X-Millennials Global	-62.367	8.977	-6.947	.000	.000
Millennials Traditional-Millennials Global	12.567	8.977	1.400	.162	.969

Each row tests the null hypothesis that the Sample 1 and Sample 2 distributions are the same. Asymptotic significances (2-sided tests) are displayed. The significance level is .05.

A brief discussion of the results dictates that in regards to values, the study found that generation X placed the highest importance on Conservation values (security, tradition, conformity). This order of values emphasizes order, self-restriction, preservation of the past, and resistance to change (Schwartz, 2012). The behavioural features that accompany this order of values include accepting the culture or religion along with customs and ideas of the society, obedience, politeness, restraint of actions that may harm others, and resistance to inclinations or impulses that are likely to upset or violate social expectations or norms (Schwartz, 1992).

It may be relevant to consider the effect of Insurgency in Mizoram to help explain this finding. In his theory of intergenerational values change, Inglehart's (1997) scarcity hypothesis proposed that the greatest subjective value is placed on those socioeconomic environmental aspects that are in short supply during a generation's youth. Thus, generations growing up during periods of socioeconomic and physical insecurity (e.g., social upheaval, war, economic distress) learn modernist survival values (e.g., economic determinism, rationality, materialism, conformity, traditionality and respect for authority). Correspondingly, Generation Xers in the U.S. experienced periods of economic distress (early 1980s recession and downsizings) during their formative years (Kupperschmidt 2000), hence while supportive of social liberalism and environmentalism, they hold more conservative political and family values than their preceding generation (Craig and Bennett 1997). Comparatively, Mizo Gen Xers most defining major event during their formative years can be the Insurgency in Mizoram, which can be described as a time of social upheaval, war and economic distress. Insurgency in Mizoram can be explained as a movement - a political effort with a specific aim, an armed uprising or revolt led by the Mizo National Front (MNF) against an established political authority, the government of India, which continued for 20 years (1966 to 1986) till the historic Mizo Peace Accord was signed between India and MNF (Sheryington, 2005).

The study also found that both the Millennials and Gen Z placed the highest importance on Self-Transcendence values (universalism, Benevolence) which emphasized transcending one's own interests for the sake of others (Schwartz, 2012). The behavioural features that accompany this order of values include tolerance, understanding, and a tendency to protect nature and all living creatures which is complimented with honesty, helpfulness, and forgiveness toward others (Schwartz, 1992).

Millennials and Gen Z ranking of values were slightly different from that of Gen X. Inglehart's (1997) scarcity hypothesis propose that generations grew up during periods of socioeconomic security learn postmodernist values (e.g., egalitarianism, individualism,

interpersonal trust, tolerance of diversity, self-transcendence). Thus, to help explain the findings of this study, it is important to take into consideration the rapid development in different aspects of social structure that the Millennials and Gen Z experienced during their formative years. With the signing of Peace Accord by the MNF and the government of India, a new dawn of peace and tranquillity emerged. As a result, major significant changes were coming into Mizoram during the past decades. It heralded a new era of development in terms of infrastructure, economy, connectivity, education, business and in many aspects of social structure (Chhuanawma et al., 2015). Contrary to this, numerous studies from the western countries have shown that self-enhancing values of power and achievement are found to be more prominent in Millennials and Gen X, and further, there was lack of focus on conservation values of tradition, security, and conformity. Hence, they are highly individualistic and strive more toward personal growth (Ng et al., 2010; Twenge, 2010; Nedelko, 2015; Weber 2017; Akers, 2018). Moreover, according to Schwartz (1997) self-transcendence values and self-enhancement values are contrasted to each other.

This slight difference can supposedly be due to cultural difference, self-transcendence values emphasized transcending one's own interests for the sake of others, which is closely related to the most enduring and highly prioritized Mizo cultural value "Tlawmngaihna". According to Professor C.Lalsiamthanga 'Tlawmngaihna' is a Mizo word which describes a deed done to others who are in need of help in one way or another which always calls for an act of self-sacrifice on one who carries out the deeds. It calls for an act of benevolence. So, from the findings of the study, it can be assumed that "Tlawmngaihna" is still an esteemed and enduring cultural value that gives a distinguishing feature to the Mizos as it continues to thrive strongly even in today's digitally connected globalized world.

In regards to work preference, the study found that the item mean rankings were all identical for the three generations. Thus, Gen X, Millennials and, Gen Z placed more importance to intrinsic preferences than extrinsic preferences. Likewise, the item mean rankings were all identical for the three generations in work motivation. They placed the highest importance to Identified motivation which is closely followed by Intrinsic motivation. Moreover, intrinsic preferences have significant relationship with identified regulation and also intrinsic motivation for all the three generations.

Furthermore, classification of the Millennials into two groups, namely "Traditionally Oriented" and "Globally Oriented" using the demographics variables. Two demographic variables emerged to be acceptable in dividing the Millennials into two groups; participants

who have significant exposure to foreign countries or other states of India and who also grew up in urban area (Aizawl) were pooled and grouped as “Globally Oriented” and participants who didn’t meet this criterion were grouped as “Traditionally Oriented”. The study found significant difference between the “Globally oriented” and “Traditionally” oriented Millennials in three measures of work motivation: Introjected Regulation, Identified Regulation, and Intrinsic Motivation. The “Globally Oriented” Millennials placed more importance on these motivations than the “Traditionally Oriented” Millennials. Introjected regulation is where the motivation for the behaviour has been partially, but not fully, internalized: an individual might work to avoid the guilt they experience if they do not. Identified regulation is associated with valuing the benefits of the behaviour, whatever these are believed to be, rather than the behaviour itself. Intrinsic regulation is experienced by those who engage in a behaviour because they enjoy the behaviour itself. In other words, because engaging in the work is internally pleasing or satisfying (Ryan and Deci, 2006).

Lastly, it was hypothesized that the “Traditionally oriented” millennials and Generation X will have significant similarities and the “Globally oriented” millennials and Generation Z will have significant similarities on values, work preferences and work motivation. To address this hypothesis, thirty participants were randomly selected from each four groups for analyses and the study found that the “Traditionally oriented” millennials and Generation X were significant different and the “Globally oriented” millennials and Generation Z were also significant different on the measurement of values, work preferences and work motivation. So, the hypothesis was rejected

Chapter - V

SUMMARY AND CONCLUSION

The present study drew interest in examining values, work preference and, work motivation among three generational groups, namely Generation X, Millennials and Generation Z of the Mizo population. Literature on the topic has shown that despite the effect of some global events and changes, due to the presence of regional events, local customs and culture, generation characteristics can differ among different populations (Holbrook & Schindler, 1989). Among the Mizo population too, it has been observed that cohorts born in different eras have different sets of values, preferences, and work motivation; and a better understanding of the characteristics of each generation would serve the society in the human resources developments of its children in various psychological, social, economic, and cultural realms. Generational studies of this nature have not been conducted in Mizoram, and thus whether the characteristics of the different generations is different or not, compared to other countries or societies, is not known. Therefore, the main purpose of this research was to respond to these issues by examining the values, work preference and, work motivation of Generation X, Millennials and, Generation Z of the Mizo population and further elucidate their differences. The specific objectives laid out were: 1) To find out the values, work preferences and, work motivation of the three generations (Gen X, Millennials, Gen Z) of the Mizo sample. 2) To determine the significant differences among Gen X, Millennials and, Gen Z in values, work preferences and, work motivation of the Mizo sample. 3) To find out the most distinguishing features of the Mizo Gen X, Millennials and, Gen Z in terms of values, work preferences and, work motivation. 4) To determine the contribution of demographic variables in defining the distinguishing features of the Traditionally oriented millennials and Globally oriented Millennials. 5) To compare the two distinguishing groups of Mizo Millennials with Gen X and Gen Z on values, work preference, work motivation.

To achieve the research objectives, stratified random sampling was employed and 100 participants from each generation: Gen X, Millennials and, Gen Z were selected to form a total sample size of 300. An age gap of each generation was controlled according to the definitions of the three generations: Generation X (1960 – 1979), Millennials (1980 – 1999), Generation Z (2000 – 2015). Males and females were proportionately collected from each generation (50/50). The data were collected from the population of Aizawl city. The following demographic variables were collected from all participants to study their contributions in defining the distinguishing features of the targeted generations: age, sex, surname, educational qualification, employment status (his/her self, father, mother, and grandfather), religion, social standing in church and CBO's (his/her self, father, mother, and grandfather), current residence,

hometown, duration of current dwelling, age of owning mobile/smartphone, age of social media initiation, exposure to foreign countries and other states in India.

The following scales were selected to measure the variables of interest: 1) Portrait Value Scale (PVQ-RR; Schwartz, 2011), 2) Work Preference Inventory (WPI; Amabile, 1995), 3) Multidimensional Work Motivation Scale (WMWS; Gagné et al., 2014). Subject-wise scores on the specific item of the scales were separately prepared and analyzed to check their psychometric adequacy for measurement purposes across the samples. The psychometric adequacies of the behavioural measures were analyzed by employing *SPSS*. Analyses included (i) item-total coefficients of correlation (relationship among the scales to relate the constructs in the target population and for cross-validation of the measures) (ii) reliability coefficients (Cronbach alpha of each of the sub-scales). Furthermore, mean scores and *SD* values were included for comparison of the test scores between the groups, and the skewness and kurtosis with Standard Errors of all the subscales of all the measurements were analysed to check the data distributions for further statistical analyses.

The results showed that the Portrait Value Questionnaire yielded generally lower alphas than the original studies by Schwartz (2011). Due to poor Cronbach's coefficient alphas on the subscales, decision was made to use the higher order values as given in the scale to examine the values of the three generations, which indeed, yielded strong Cronbach's coefficient alphas. The Work Preference Inventory also stood fast the test of psychometric checks, but yielded generally lower alphas than the original studies by Amabile (1994) but still within the acceptable range. The Multidimensional Work Motivation Scale also stood fast the test of psychometric checks for further analyses, conforming to the results obtained in the original studies by Gagne et al (2014). Henceforth, the behavioural measures of values, work preference and work motivation withstood the test of psychometric adequacy and they are reliable and valid for testing the hypotheses.

An overview of the results on the levels of values, work preferences and work motivation across the three generations indicated that Gen X of the Mizo population can be distinguished as "Conservative". Ranking of the item means measurement on values showed that Gen Xers (born in the 60s and 70s) placed the highest importance on the order of "Conservation" values (combined values of security, tradition, conformity) which emphasized order, self-restriction, preservation of the past, and resistance to change. Additionally, the behavioural features that accompany this order of values include accepting the culture or

religion along with customs and ideas of the society, obedience, politeness, restraint of actions that may harm others, and resistance to inclinations or impulses that are likely to upset or violate social expectations or norms (Schwartz, 1992). This identification was further supported by the results of group comparison across the three generations. The findings indicated that Gen X were significantly different and higher in “conservation” as compared to Millennials and Gen Z. Millennials and Gen Z can be distinguished as self-transcending generations. Ranking of item means showed that these two generations (Millennials and Gen Z) placed the highest importance on the order of “Self-transcendence” values. The behavioural features that accompany this order of values include tolerance, understanding, and a tendency to protect nature and all living creatures which is complimented with honesty, helpfulness, and forgiveness toward others (Schwartz, 1992). This identification was further supported by the results of group comparison across the three generations.

Furthermore, “Self-transcendence” is closely related to the most enduring and highly prioritized Mizo cultural value “Tlawmngaihna”. According to Professor C. Lalsiamthanga, “*Tlawmngaihna* is a Mizo word which describes a deed done to others who are in need of help in one way or another which always calls for an act of self-sacrifice on one who carries out the deeds. It calls for an act of benevolence”. So, from the findings of the study, it can be assumed that “Tlawmngaihna” is still an esteemed and enduring cultural value that gives a distinguishing feature to the Mizos as it continues to thrive strongly even in today’s digitally connected globalized world. But it should be noted that Millennials higher levels of self-transcendence values than Gen Z. Cross-cultural studies have found that self-transcendence (harmony) and conservation (collectivism) values tend to decrease over time (Marcus et al, 2016), supposedly due to globalization, which accelerated cultural change (Matthews & Thakkar, 2011). So, from the findings of the study, it can be assumed that even a highly regarded and distinctive Mizo cultural value “Tawmngaihna” is more likely to decrease considering how fast globalization has grown and how strong it’s influences or impact is.

On the other hand, numerous studies in western countries have shown that self-enhancing values of power and achievement are found to be more prominent in Millennials and Gen X, and further, there was lack of focus on conservation values of tradition, security, and conformity. Hence, they are highly individualistic and strive more toward personal growth (Ng et al., 2010; Twenge, 2010; Nedelko, 2015; Weber 2017; Akers, 2018). Therefore, it can be assumed that regional events, local custom, and culture indeed made certain differences in the distinguishing features of the Millennials in Mizoram.

In regards to work preference, the study found that the item means rankings were all identical for the three generations. Thus, Gen X, Millennials and, Gen Z placed more importance to intrinsic preferences than extrinsic preferences. This implied that they preferred work that is internally rewarding, fun, enjoyable, and satisfying (Deci & Ryan, 2000). Likewise, the item means rankings were all identical for the three generations in work motivation. They placed the highest importance to Identified motivation which is closely followed by Intrinsic motivation. Identified motivation refers to doing an activity because one identifies with its value or meaning and accepts it as one's own. It differs from intrinsic motivation in that the activity is not done out of inherent satisfaction, but for the external value it represents (Ryan & Connell, 1989). Moreover, intrinsic preferences have significant relationship with identified regulation and also intrinsic motivation for all the three generations. This indicated that Gen X, Millennials and Gen Z of the Mizo population prefer work that is internally rewarding, enjoyable, and satisfying. This implied that they are motivated by challenging tasks, and purposeful or meaningful jobs. But at the same time, this must be complemented with external rewards such as reasonable salary, validation or recognition as this intrinsically oriented behaviour is regulated by a motivation that recognizes that certain behaviour is beneficial towards one's own development and so that behaviour is adopted or identified as one's own.

The study found significant difference in Identified regulation between Millennials and Gen Z. The results indicated that Millennials were higher in motivation that refers to doing an activity because one identifies with its value or meaning and accepts it as one's own. It involves consciously valuing a goal or regulation so that said action is accepted as personally important (Deci and Ryan, 1995). This is usually complemented by the recognition that a behaviour is beneficial toward one's own development (Anderson, 2017). Furthermore, the study also found that Gen Z have significantly different than Gen X and Millennials in Extrinsic Motivation which indicates that Gen Z are motivated by engaging in the activity for instrumental reasons, such as receiving rewards, salary, and approval, boosting one's self-esteem, or reaching a personally valued goal (Deci & Ryan, 2000). Correspondingly, the study also found that Gen Z is significantly lower in intrinsic motivation than Millennials and Gen Z. Research carried out by Kathy Gurchiek (2016), found that Gen Z are motivated by social rewards such as mentorship, validation, recognition and feedback programs over monetary rewards. In 2014, the first worldwide study on the workplace preferences of Generation Z indicated that the three most important work motivators for Generation Z are more money, opportunities for

advancement, and meaningful work (Schwabel 2014). Since globalization is initiating increased similarities between and among the societies of the world (Ali, 1999), it can also be assumed that Gen Z of the Mizo population can share a certain level of similarities with the Gen Zs of the western countries.

Additionally, Millennials were divided and categorized into two groups of “traditional oriented” and “globally oriented”. The demographic variables (educational qualification, employment status of the participants and parents, family income, social standing in church and CBOs of participants and parents, current residence, hometown, duration of current dwelling, urban or rural area, age of mobile phone initiation, age of social media initiation, exposure to foreign countries and other states in India) were prepared and analyzed. Two demographic variables emerged to be promising for predicting group membership, thus, participants who have significant exposure to foreign countries or other states of India and who also grew up in urban area (Aizawl) were pooled and grouped as “Globally Oriented” and participants who didn’t meet this criterion were grouped as “Traditionally Oriented”.

Numerous literatures have shown that Globalization involves a multidirectional flow of people, goods, and ideas (Hermans & Kempen, 1998; Tomlinson, 1999), it has profound implications for identity formation in adolescence and emerging adulthood. Media such as television, movies, music, and the Internet contribute to the rapid and extensive spread of ideas across cultures, and adolescents and emerging adults have more of an interest in popular and media culture compared to children or adults (Dasen, 2000; Schlegel, 2001). The impact of globalization is worldwide. But at the same time, experiences with globalization vary by location (Martin & Zurcher, 2008) globalization is more evident in urban than rural areas (United States Development Programme, 2009).

Furthermore, a significant difference was found between the “Globally oriented” and “Traditionally oriented” Millennials on work motivation: Introjected Regulation, Identified Regulation, and Intrinsic Motivation. Introjected regulation is where the motivation for the behaviour has been partially, but not fully, internalized: an individual might work to avoid the guilt they experience if they do not. Identified regulation is associated with valuing the benefits of the behaviour, whatever these are believed to be, rather than the behaviour itself. Intrinsic regulation is experienced by those who engage in a behaviour because they enjoy the behaviour itself (Ryan and Deci, 2006). Mean comparisons showed that “Globally Oriented” Millennials are higher than the “Traditionally Oriented” Millennials on all the levels of measurement.

The results indicated that “Globally Oriented” Millennials are more internally, if not intrinsically, motivated to work. This pattern of work motivation can also be identified with certain characterization of Millennials in the wider global world. Studies have shown that millennials in management have different values in the sense that they are more self-centered and focus on personal growth, meaning that they prioritize self-enhancement. This also reflects the fact that they give importance to the competencies and skills (Gibson et al., 2009). Another study, by Schweitzer et al. (2010) found that millennials are prioritizing parts of the job, which are individualistically oriented, meaning that they want to be promoted fast and develop their competencies to become better at their job.

Lastly, it was hypothesized that the “Traditionally oriented” millennials and Generation X will have significant similarities and the “Globally oriented” millennials and Generation Z will have significant similarities in values, work preferences and work motivation. To address this hypothesis, thirty participants were randomly selected from every four groups for analyses and the study found that the “Traditionally oriented” millennials and Generation X were significantly different and the “Globally oriented” millennials and Generation Z were also significantly different on the measurement of values, work preferences and work motivation. So, the hypothesis was rejected. The mean rank on the Portrait Value Questionnaire (Table 8.1.a) showed that Traditionally Oriented Millennials have the highest means in Self-Transcendence (93.03), Self-Enhancement (92.10) and, Openness to Change (93.75). But in Conservation value, Gen X has the highest means (93.55). Self-transcendence is closely related with the Mizo cultural value “*Tlawmngaihna*”, which emphasize, among others, transcending one’s own interest for the welfare of others. Correspondingly, the fact that traditionally oriented Millennials placed the highest importance to self-transcendence gives clarity to the characteristics presumed about them. Furthermore, mean rankings on the measurement of values showed that traditionally oriented Millennials and Gen X are ranked nearly similar to each other with a mean value that falls between 87 and 93. Likewise, globally oriented Millennials and Gen Z are also ranked nearly similar to each other with a mean value that falls between 34 and 26.

This pattern can also be seen all along the measurements of work preference and work motivation. This ranking pattern that persists on all the measurements of values, work preferences and work motivation partially supported the hypothesis that Gen X and traditionally oriented Millennials will have significant similarities and, globally oriented Millennials and Gen Z will also have will have significant similarities. But the mean

comparisons on the four groups (see table 8.1, 8.2, 8.3) showed that there was significant difference, that contradicts the hypothesis. The implication of the mean ranking was not strong enough to justify the hypothesis, but it showed promising patterns.

CONCLUSION

The main aim of this study was to assess the values, work preferences and work motivation of Generation X, Millennials and Generation Z and determine their distinguishing features and how they are different from one another. Despite the effect of some global events and changes, the presence of regional events, local customs and culture means that the events in other countries or societies and Mizoram cannot be wholly identical, a fair assumption cannot be made that the generation characteristics which are used to describe the population of other countries are applicable in the Mizo context. Additionally, it was suspected that there will be two groups of millennials ‘Traditionally oriented’ and ‘Globally oriented’, which was based on the idea that due to the rapid development in different aspects of social structure that the Millennials grew up in, demographics variables will determine the platform where there will be difference on how much they can grasp those development.

The results of the study revealed that Gen X of the Mizo population can be distinguished as “Conservative”. This feature of Gen X can be attributed to the regional events they experience during their formative years – the Mizoram Insurgency. And the Millennials and Gen Z, who were born after peace was attained in Mizoram and who experience rapid development and change in different aspects of the social structure during their formative years, can be distinguished as “Self-transcending”. But, Millennials higher levels of self-transcendence values than Gen Z. Furthermore, “Self-transcendence” is closely related to the most enduring and highly prioritized Mizo cultural value “Tlawmngaihna”. But, due to globalization, which accelerated cultural change, self-transcendence and conservation (collectivism) values tend to decrease over time. Hence, from the findings of the study, it can be assumed that even a highly regarded and distinctive Mizo cultural value “Tawmngaihna” is more likely to decrease considering how fast globalization has grown and how strong it’s influences or impact is.

In regards to work preference and motivation, the study found that the three generations were similar in what they placed importance to. Hence, they are motivated by challenging tasks, and purposeful or meaningful jobs. But at the same time, this must be complemented with external rewards such as reasonable salary, validation or recognition as this intrinsically

oriented behaviour is regulated by a motivation that recognizes that certain behaviour is beneficial towards one's own development and so, that behaviour is adopted or identified as one's own.

Furthermore, the study found that Millennials were higher in motivation that refers to doing an activity because one identifies with its value or meaning and accepts it as one's own. It involves consciously valuing a goal or regulation so that said action is accepted as personally important, which is usually complemented by the recognition that a behaviour is beneficial toward one's own development. And, Gen Zers are motivated by engaging in the activity for instrumental reasons, such as receiving rewards, salary, and approval, boosting one's self-esteem, or reaching a personally valued goal. Since globalization is initiating increased similarities between and among the societies of the world (Ali, 1999), it can also be assumed that Gen Z of the Mizo population can share certain level of similarities with the Gen Z's of the western countries.

Scrutiny of the demographic variables indicated that the Millennials could fall into two groups based on two demographic variables: those having out-of-state or foreign exposure and raised in urban area, referred to as Globally Oriented Millennials (n= 30) and those without multi-cultural exposure and raised in rural areas, referred to as Traditionally Oriented Millennials (n= 41). The other variables like mobile phone initiation, social media initiation, and education encompassed almost the entire sample of the Millennials regardless of whether they were raised in rural or urban areas or whether they were exposed to multi-cultural experience or not. Furthermore, the Globally Oriented Millennials as compared to the Traditionally Oriented Millennials were more motivated by Introjected regulation which refers to the regulation of behaviour out of internally pressuring forces, such as ego-involvement, shame, and guilt. Identified regulation is associated with valuing the benefits of the behaviour, whatever these are believed to be, rather than the behaviour itself. Intrinsic regulation is experienced by those who engage in a behaviour because they enjoy the behaviour itself.

One of the research questions was whether "Traditionally oriented" millennials and Generation X will have significant similarities and the "Globally oriented" millennials and Generation Z will have significant similarities in values, work preferences, and work motivation. Unfortunately, the result left the question null and void. Mean rankings on the measurement of values showed that traditionally oriented Millennials and Gen X are ranked nearly to each other with a mean value that falls between 87 and 93. Likewise, globally oriented

Millennials and Gen Z are also ranked nearly to each other with a mean value that falls between 34 and 26.

This pattern can also be seen all along the measurements of work preference and work motivation (see table 8.2.a and 8.3.a). Indeed, mean ranking on both the measures of work preferences ranked traditionally oriented Millennials and Gen X closely with a mean value that falls between 89 and 95, thus, globally oriented Millennials and Gen Z are also ranked closely with a mean value that ranged between 29 and 31. In work motivation, the mean range of traditionally oriented Millennials and Gen X was 76 to 96 and the mean range of globally oriented Millennials and Gen Z was 26 to 38. This ranking pattern that persists on all the measurements of values, work preferences and work motivation partially supported the hypothesis that Gen X and traditionally oriented Millennials will have significant similarities and, globally oriented Millennials and Gen Z will also have will have significant similarities. But the mean comparisons on the four groups (see table 8.1, 8.2, 8.3) showed that there was significant difference, that contradicts the hypothesis. The implication of the mean ranking was not strong enough to justify the hypothesis, but it showed promising patterns.

There are, of course, some limitations pertaining to the present study. The sample size of 100 participants from each generation ($100 \times 3 = 300$) was too small to allow further study of the demographic variables except for two (exposure and rural-urban upbringing) within and across the generations. Further, the Aizawl city population might not be representative enough for the variety of individuals in the state of Mizoram. Despite the limitations, as both the median working-age and life expectancy continues to rise, the workplace inevitably continues to change to include a variety of individuals from different generations (Barnes, 2002). Thus, the study finds significance in its contribution to a better understanding of the differences and similarities between generational groups, and between populations and nations, which can be used for development of effective culture and generational specific policies to help improve mental health, job satisfaction, organizational commitment, and employee retention, and increase organizational knowledge management and productivity (Saba et al., 1998; Zemke et al., 2000).

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APPENDICES

APPENDIX-I

INTRODUCTION: Heng zawhnate hi M.Phil research a generation hrang hrang te zirchianna tur a ni a. Mimal chhanna te hi tlangzarh tur anni lova (**confidential** vek), research atan chauh hman tur anni a. Ngaihngam taka I ngaihndan leh nihna dik tak-a min chhansak hram turin ka ngen a che.

DEMOGRAPHIC INFORMATION FORM

1. Age: _____
2. Sex: _____
3. Educational Qualifications: _____
4. Hnathawh (Employment status)
 - a) Yourself: _____
 - b) Father: _____
 - c) Mother: _____
 - d) Grandparents (Pension tawh pawn a hnathawh thin): _____
5. Thlatin chungkaw sum lakluh zat: Rs 0 – Rs 20000 , Rs 20000 – 50000 , Rs 50000 – Rs 70000 , Rs 70000 – Rs 100000 , Rs 100000 – Rs 150000 , Rs 150000 – Rs 200000 , Rs 200000 – Rs 300000, Rs 300000 and above
6. Religion: _____
7. Kohhran leh khawtlanga dinhmun chelh
 - a) Yourself: _____
 - b) Father: _____
 - c) Mother: _____
 - d) Grandparents (Active tawh loh pawn a dinhmun chelh thin): _____
8. Chenna hmun: _____
9. Engtia rei nge tuna i chenna hmunah hian i chen tawh: _____
10. Mahni khua (tuna chenna nen a in anloh chuan): _____
11. Khawi hmunah nge I seilen:
 - a) Aizaw
 - b) District Capital (e.g., Lunglei, Champhai, etc.)
 - c) Khaw dang
12. Kum engzat I nih in nge mobile phone I hman tan: _____
13. Kum engzat I nih in nge social media (instagram, whatsapp, facebook etc) I khawih tan; _____
14. State pawn emaw ram pawnah I awm tawh em? Yes No
 - a) Awm chhan: _____
 - b) Awmna hmun: _____
 - c) Entia rei nge I awm or awm tawh? _____

PVQ-RR

Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you.

(A hnuaiah hian mi thenkhat ziarang tawi te tein kan sawifiah a. Khawngaihin a mal te te in chhiar la; engtiang chiahin nge I ziarang nen an inan-a an inanloh ngaihtuah la, dinglama box chhungah hian I ze anpui a nih dan mil zelin tick dah ang che.)

**HOW MUCH LIKE YOU IS THIS PERSON?
(ENGTIANG CHIAHIN NGE HE PA/NU NEN HIAN IN INAN?)**

1	It is important to him to form his views independently. (A thil thlirdan ama pual ngeia siam a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
2	It is important to him that his country is secure and stable. (A tan a ram leh hnam him leh nghet taka a awm a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
3	It is important to him to have a good time. (Hun hlimawm tak neih a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
4	It is important to him to avoid upsetting other people. (A tan midang tih lungawilohna pumpelhi a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
5	It is important to him that the weak and vulnerable in society be protected. (A tan khawtlanga chaklo leh changhai zawkte venhim a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
6	It is important to him that people do what he says they should. (An tih tur a sawi ang apiang miten an tih zel a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
7	It is important to him never to think he deserves more than other people. (Midangte aia thil tha phu zawk anga innghaih loh hrim hrim hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
8	It is important to him to care for nature. (A tan khuarela thil awm dimdawi taka enkawl hi a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
9	It is important to him that no one should ever shame him (Mi tumahin an tih zah loh hi a tan a pawimawh).	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk

10	It is important to him always to look for different things to do. (A tan thil chi hrang hrang tih tur thlir reng fo a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
11	It is important to him to take care of people he is close to. (Amah ngheng hnai tute ngaihsak hi a ngai pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
12	It is important to him to have the power that money can bring. (Sum in thiltihtheihna a ken neih hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
13	It is very important to him to avoid disease and protect his health. (A tan natna pumpelh leh ama hriselna venhim a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
14	It is important to him to be tolerant toward all kinds of people and groups. (Mitin leh pawltin laka dawhthei taka awm hi a tan a) pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
15	It is important to him never to violate rules or regulations (Dan leh hrai bawhchhiat reng reng loh hi a tan a pawimawh).	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
16	It is important to him to make his own decisions about his life. (Ama nun chungchanga thutlukna amah ngei in a a siam a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
17	It is important to him to have ambitions in life. (A tan nuna tum fel tak neih a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
18	It is important to him to maintain traditional values and ways of thinking. (A tan hnamin a ngaihhlut leh thlirdan vawnnun a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
19	It is important to him that people he knows have full confidence in him. (A hmelhriatten thil engkima amah an rin ngam hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
20	It is important to him to be wealthy. (A tan hausak a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
21	It is important to him to take part in activities to defend nature. (A tan khuarel thil venhimna kawnga hmalakna a tel ve zel a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk

22	It is important to him never to annoy anyone. (Midangte zar buai reng reng loh hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
23	It is important to him to develop his own opinions. (A ngaihdan ama pual ngeia siam hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
24	It is important to him to protect his public image. (Khawtlang mithmuha a lan dan venhim hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
25	It is very important to him to help the people dear to him. (A tana hlute tanpui hi a tan a pawimawh hle ani)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
26	It is important to him to be personally safe and secure. (Mimal taka him leh derthawng lova awm hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
27	It is important to him to be a dependable and trustworthy friend. (Thian rintlak leh innghahna tlak nih a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
28	It is important to him to take risks that make life exciting. (Nun tiphurawm thei thilah a tan risks lak thin a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
29	It is important to him to have the power to make people do what he wants. (A duhdan anga midangte thil tih tir thei tura thuneihna neih a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
30	It is important to him to plan his activities independently. (A thil tih tur te tumah rinchhan lova duan a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
31	It is important to him to follow rules even when no-one is watching. (Hmu tu an awm loh lai pawha dan zawm hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
32	It is important to him to be very successful. (A tan hlawhtling tak nih a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
33	It is important to him to follow his family's customs or the customs of a religion. (An chhungkaw kalphung emaw sakhaw kalphung emaw zawm hi a ngai pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
34	It is important to him to listen to and understand people who are different from him.	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk

	(Midang, a anpui ni lote thu ngaihthlak-a hriatthiam hi a ngai pawimawh)						
35	It is important to him to have a strong state that can defend its citizens. (A tan ram chak tha, a mipui te venghim thei neih a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
36	It is important to him to enjoy life's pleasures. (Nun nawmna chen a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
37	It is important to him that every person in the world have equal opportunities in life. (Khawvel a mitinin duhzawng tih theihna remchang inang thapa an neih hi a ngai pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
38	It is important to him to be humble. (A tan tlawm taka awm hi a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
39	It is important to him to figure things out himself. (Amah ngei ina thil ngaihtuah fel hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
40	It is important to him to honor the traditional practices of his culture. (An hnam chinthan dan leh nunphung zahthiam hi a ngai pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
41	It is important to him to be the one who tells others what to do. (Midangte tih tur hrilhtu nih a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
42	It is important to him to obey all the laws (A tan dan zawng zawng zawm that a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
43	It is important to him to have all sorts of new experiences. (A tan experience thar chi hrang hrang neih a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
44	It is important to him to own expensive things that show his wealth (A hausakna tilang thei thil manto tak tak neih atan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
45	It is important to him to protect the natural environment from destruction or pollution. (A tan khuarel nihphung chhياتna leh bawlhhlawh laka venhim a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
46	It is important to him to take advantage of every opportunity to have fun. (Thil hlimawm tih nan hun remchang lak ziah a ngai pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk

47	It is important to him to concern himself with every need of his dear ones. (A ngaih hlut te mamawh apiang ngaihsaktu nih a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
48	It is important to him that people recognize what he achieves. (A tan a hlawhtlinna te miten an hriat a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
49	It is important to him never to be humiliated. (A tan tih mualpho-a a awmlah hi a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
50	It is important to him that his country protect itself against all threats. (Beihna chi hrang hrang lakah a ram a in venhim zawh a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
51	It is important to him never to make other people angry. (A tan midangte tih thinur reng reng loh hi a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
52	It is important to him that everyone be treated justly, even people he doesn't know. (A tan mitin inang thapa thlir hi a pawimawh hle, a hriat ngai maih loh te pawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
53	It is important to him to avoid anything dangerous. (A tan thil hlauhawm reng reng pumpelh a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
54	It is important to him to be satisfied with what he has and not ask for more. (Mahni chantawka lungawi leh dil belh loh hi a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
55	It is important to him that all his friends and family can rely on him completely. (A thiante leh chhungten ngaihngam taka an innghah theihna nih a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
56	It is important to him to be free to choose what he does by himself. (A tih tur a thlan thuah a zalen a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk
57	It is important to him to accept people even when he disagrees with them. (Midang an ngaihdan a tawmpui loh te pawh pawm thiam a tan a pawimawh)	Kan inanglo hulhual	Kan inang lo	Kan inanna a tlem	Kan inang deuh	Kan inang	Kan inang lutuk

APPENDIX-III

WPI

For each of the following, indicate the extent to which each item describes you on a 4-point scale, from 1 = never or almost never true to me to 4 = always or almost always true to me

(A hnuai nihphung tih-lan te khuan I nihphung an sawi fiah dan, a sir a chhanna pali (4) dahlawk atang khuan pakhat thai rawh.)

1	I am not that concerned about what other people think of my work. (<i>Ka hnathawh chuangchanga miin min ngaihndanah ka buai lem lo</i>).	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
2	I prefer having someone set clear goals for me in my work. (<i>Ka hna-a ka hlen tur felfai taka min tuk saktu neih ka thlang zawk</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
3	The more difficult the problem, the more I enjoy trying to solve it. (<i>Buaina a nasat pawh leh chingfel tura beih nuam ka ti</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
4	I am keenly aware of the income goals I have for myself. { <i>Ka sum lakluh (income) tur bituk chiang takin ka hria</i> }	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
5	I want my work to provide me with opportunities for increasing my knowledge and skills. (<i>Ka hnathawh in ka hriatna leh thiamna tihpun theihna min pe se ka duh</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
6	To me, success means doing better than other people. (<i>Ka tan chuan, hlawhtlinain a kawh chu midang aia tih that hi a ni</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
7	I prefer to figure things out for myself. (<i>Thil reng reng keimah ngeiina chhut chhuah ka thlang</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
8	No matter what the outcome of a project, I am satisfied if I feel I gained a new experience. (<i>Ka tihtur chu eng anga hlen chhuah pawh nise, tawnhriat thar ka neih chuan ka lungawi tawk</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng

9	I enjoy relatively simple, straightforward tasks. (<i>Hna kalkhat leh tuangtlam hi ka lawm zawng a ni</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
10	I am keenly aware of the promotion goals I have for myself. (<i>Ka hna a kaisanna/hmasawwna neih ka tum ah ka chiang hle</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
11	Curiosity is the driving force behind much of what I do. (<i>Ka thiltih tam tak ti tura min nawrtu chu dilchhutna hi ani</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
12	I'm less concerned with what work I do than what I get for it. (<i>Ka thawh chhuah aain ka thawh tak hian min tibuai lo zawk</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
13	I enjoy tackling problems that are completely new to me. (<i>Thil buaina thar hlak chinfel hi nuam ka ti</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
14	I prefer work I know I can do well over work that stretches my abilities. (<i>Ka theihna hman thui ngai chi hna ai chuan tha taka ka thawh theih chiangsa hna ka thlang zawk</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
15	I'm concerned about how other people are going to react to my ideas. (<i>Ka ngaihdanin midang a nghawng dan tur hi ka lungkham thin</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
16	I seldom think about salary and promotions. (<i>Hlawh leh kaisanna hi ka ngaithtuah ngai lem lo</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
17	I'm more comfortable when I can set my own goals. (<i>Keimah ngeiin ka goal ka insiam theih hian nuam ka ti zawk</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
18	I believe that there is no point in doing a good job if nobody else knows about it. (<i>Mi tumahin an hriat dawn loh chuan tha taka hnathawh a sawtna ka hrelo</i>)	Engtiklai mahin keimahah	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng

		a dik ngai lo			
19	I am strongly motivated by the money I can earn. (<i>Pawisa ka hlawh/hmuh theih tur hian min tiphur hle thin.</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
20	It is important for me to be able to do what I most enjoy. (<i>Nuam ka tihzawng ber tih theih hi ka tan a pawimawh</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
21	I prefer working on projects with clearly specified procedures. (<i>Tih dan tur fel taka duan hmachhawp a thawh ka thlang zawk</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
22	As long as I can do what I enjoy, I'm not that concerned about exactly what I'm paid. (<i>Nuam ka tih zawng ka thawh theih chung chu engzat nge ka hlawh ah ka buai lo</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
23	I enjoy doing work that is so absorbing that I forget about everything else. (<i>Thil dang min theihngilhtir thak thei hna thawh hi nuam ka ti</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
24	I am strongly motivated by the recognition I can earn from other people. (<i>Mi ngaihhlutna ka hlawh theih tur hian min tiphur hle thin</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
25	I have to feel that I'm earning something for what I do. (<i>Ka thiltih avang a hlawh hmu ka ni tih hi ka inhre tur a ni.</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
26	I enjoy trying to solve complex problems. (<i>Chingfel ngai thil khirh chingfel tura beih hi nuam ka ti</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
27	It is important for me to have an outlet for self-expression. (<i>Mahni inbunruahna remchang neih hi ka tan a pawimawh</i>)	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
28	I want to find out how good I really can be at my work.	Engtiklai mahin keimahah	Keimahah a dik	Keimahah a dik	Engtiklai pawhin

	<i>(Ka hna thawhah eng ang taka tha nge ka nih theih inhriat ka duh)</i>	a dik ngai lo	chang a awm	chang a tam	keimahah a dik deuh reng
29	I want other people to find out how good I really can be at my work. <i>(Ka hnaah eng ang taka tha nge ka nih midangin an hriat chhuah hi ka duh)</i>	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng
30	What matters most to me is enjoying what I do. <i>(Ka tan a pawimawh ber mai chu ka thiltih ka hlimpui hi a ni)</i>	Engtiklai mahin keimahah a dik ngai lo	Keimahah a dik chang a awm	Keimahah a dik chang a tam	Engtiklai pawhin keimahah a dik deuh reng

APPENDIX-IV

MWMS

A hnuaiia thu ziah te khuan I hnathawh (eng hna pawh e.g, employment, entrepreneurship etc) chungchanga I rilru puthmang an tarlan dan a sira chhanna box 1(diklo hulhual) atanga 7(dik pumhlum) hmang khuan pakhat zel thai lang rawh.

Not at all (Dik lo hulhual)	Very little (Dik ve trep)	A little (Dik deuh)	Moderately (Dik angreng)	Strongly (Dik viau)	Very strongly (Dik lutuk)	Completely (Dik pumhlum)
1	2	3	4	5	6	7

“Why do you or would you put efforts into your current job/work?”

(Eng vangin nge tuna I thawh mekah hian tan I lak a / I lak ang?)

1	I don't, because I really feel that I'm wasting my time at work. <i>(Tan ka la lo, he hna ah hian ka hun ka khawhral mai mai nia ka hriat vangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
2	I do little because I don't think this work is worth putting efforts into. <i>(Tan ka la tlem khawp mai, theih tawpa beih tlak nia ka hriat loh vangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
3	I don't know why I'm doing this job, it's pointless work. <i>(Eng vang nge he hna hi ka thawh tih pawh ka chiang lo, thawh tlak vak pawh anilo.)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
4	To get others' approval (e.g., supervisor, colleagues, family, clients...) <i>(Midang pawmna duh vangin e.g. Hotute, thawhpui, chungte, dawrtute...)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum

5	Because others will respect me more (e.g., supervisor, colleagues, family, clients...) <i>(Midangin min zah sawt dawn vangin e.g, Hotute, thawhpui, chhungte, dawrtute)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
6	To avoid being criticized by others (e.g., supervisor, colleagues, family, clients...) <i>(Midang sawisel pumpelh nan e.g, Hotute, thawhpui, chhungte, dawrtute...)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
7	Because others will reward me only if I put enough effort in my job (e.g., employer, supervisor, clients, customers...) <i>(A chhan chu a awm tawka ka thawh vang chauha midangin hlawh min pek dawn vangin e.g, Hotute, thawhpui, customers)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
8	Because others offer me greater job security if I put enough effort in my job (e.g., employer, supervisor, family ...) <i>(Ka thawh thata avanga hna nghetzawk min tiam avangin e.g, hotute, supervisor...)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
9	Because I risk losing my job if I don't put enough effort in it. <i>(Thawh that loh vanga ka hna chan ka hlauh avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
10	Because I have to prove to myself that I can. <i>(Ka thawk thei ani tih mahni ka infiah nan)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
11	Because it makes me feel proud of myself. <i>(Mahni inchhuang ve theia min siam avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
12	Because otherwise I will feel ashamed of myself. <i>(Hetiangka ka tih loha zahpuiawm ni a ka inhriat dawn avangin.)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
13	Because otherwise I will feel bad about myself. <i>(Hetiangka ka tih loha mi tha lo nia ka inhriat dawn avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
14	Because I personally consider it important to put efforts in this job. <i>(Ka hna tha taka thawh hi mimal tak pawha pawimawh ka tih em avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
15	Because putting efforts in this job aligns with my personal values. <i>(Tuna ka hna thawh mek leh mimal taka ka thil hlutzawng a inmil em avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum

16	Because putting efforts in this job has personal significance to me. <i>(He hna thawh that hian keimahah awmzia a neih riau avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
17	Because I have fun doing my job. <i>(Ka hna thawhah hian nuam tihna ka neih avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
18	Because what I do in my work is exciting. <i>(He hnaa ka thil tih hi a phurawm riau avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum
19	Because the work I do is interesting. <i>(Ka hnathawh hi a tuiawm avangin)</i>	1 Diklo hul hual	2	3	4	5	6	7 Dik pum hlum

MIZORAM UNIVERSITY
DEPARTMENT OF PSYCHOLOGY
MIZORAM: AIZAWL

796004

PARTICULARS OF THE CANDIDATE

NAME OF CANDIDATE : Mr. C. Lalramthara
DEGREE : Master of Philosophy
DEPARTMENT : PSYCHOLOGY
TITLE OF DISSERTATION : “Intergenerational Differences in Values, Work Preferences, and Work Motivation among the Mizo”
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(Prof H.K. LALDINPUII FENTE)

Head,

Department of Psychology

(ABSTRACT)

INTERGENERATIONAL DIFFERENCES IN VALUES, WORK PREFERENCE,
AND WORK MOTIVATION AMONG THE MIZO

C. Lalramthara

(Regn No- MZU/M.Phil./491 of 10.04.2019)

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Mizoram University

With any discussion on the different generations and their characteristics, an important first step to take is to define the term 'generation'. A generation refers to a cohort of people who are born during the same period of time, who share a comparable age and life stage, and more importantly share similar experiences of some major external events during their formative or coming-of-age years i.e., late adolescent and early adulthood years, which is about 15 to 25 years (McCrindle, 2010; Meredith and Schewe, 1994; Ryder, 1965). External events, such as a shift in the structure of economic and political systems, technological development, war, and social revolutions, experienced during the formative years are found to define cohort values, attitudes, and preferences and these are further found to remain relatively stable throughout their lives regardless of life cycle stages (Ryder, 1965; Inglehart, 1997; Strauss & Howe, 1991). Mannheim (1952) also held that a salient social category will not emerge as a generation unless there are some historical events which that age group experienced differently from other generations during formative years. Indeed, these conditions are necessary for a generation to form as a salient cohort because social events have differing impacts on individuals at different ages creating age-related social bonds (Laufer & Bengtson, 1974; Mead, 1978). The notion of generation gap has existed for a long time, and hence generation gap refers to a difference between one generation and another regarding personal choices, opinions, beliefs, or values (Buckingham & Willett, 2013).

Researchers then popularize this theory by proposing a generational framework for the U.S. population, which is widely adopted by many countries (Strauss & Howe, 1991; Rogler, 2002). Despite the effect of some global events and changes, the presence of regional events, local customs and culture mean that generation characteristics in other countries cannot be entirely similar to those of the U.S (Holbrook & Schindler, 1989). Moreover, Generation cohorts, indeed, reflect the values emphasized during a particular historical period, furthermore, they encapsulate the nature and pattern of culture change that has taken place in a particular country or society (Inglehart, 1997). People from different cultural backgrounds essentially have lived life in distinctive contexts and with differing experiences. The impact of one's culture affects a person's attitudes, beliefs, and values in numerous ways (White, 2018).

Given the certainty of generations and its usefulness in practice, researchers, nowadays, see the need to identify the actual generation cohorts and their characteristics in their own countries. Apart from the studies in and about the U.S, generational studies have been conducted in many more countries. Given the prevalent use of the U.S. generation cohorts, the present study also takes their labels of generations and age range as a reference to study three generations of the Mizo population, namely Generation X, Millennials, and Generation Z. From a review of numerous literatures on generations in the U.S., consensus on the three generation cohorts is summarized below.

Generation X (Gen X)

Born between the year 1960 to 1970, Gen X in the U.S. spent their formative years during the time of economic and social instability and uncertainty. They matured during an era of soaring divorce, accept cultural diversity, and value quality of personal life more. They are individualists and do not like to be singled out. They show an unmatched spirit of entrepreneurship. They prefer a lifestyle that provides freedom and flexibility (Meredith & Schewe, 2004).

Millennials

Born between the year 1981 to 1999, Millennials are the people who are making the passage into adulthood at the start of a new millennium. Defining events during their formative years include the information revolution, global financial crisis, and the great recession. Growing up in the advent of the Internet, they are becoming to be the "engine" of growth over the next two decades. They are more idealistic and social-cause-oriented compared to Generation X. They are pragmatic as well as elusive consumers that have grown up in a media-saturated environment (Meredith & Schewe, 2004). They have begun to forge their enduring characteristics as confident, self-expressive, liberal, upbeat and open to change (Pew Research Centre, 2010).

Generation Z (Gen Z)

People born from 2000 and onward are part of this new and youngest generation. Most people this generation are still in their teens and digital technology has been part of their lives from the start (Pew Research Centre, 2019). According to anecdotal reports, being independent, self-confident and autonomous are some of the

key characteristics of Generation Z. They do not rely on their parents when compared to previous generations. The reason is that the internet and technologies allow Gen Z's to start earning money at a much earlier age than their parents, thus they are highly entrepreneurial. Gen Z's are environmentally aware (Robertson, 2018).

Geography significantly impacts the formation of beliefs and behaviour of generations. Each country's unique social, political, and economic events shape distinguishing views and attitudes to its own generations. So, western generational models cannot be broadly applied to a global level (Erickson, 2011). Considering the Mizo history, demography, culture and major regional events. The level of development in certain aspects of social structure such as economic, education, politics, business, technological advancement, etc, compared with the U.S. (or other western countries) on each populations' respective timeframe was strikingly different. Due to this, the generation characteristics which are used to describe the U.S. population do not reveal the actual generational orientations and characteristics in the Mizo context, thus using their description of generation characteristics can be categorically unfounded and profoundly misleading. To date, there has been little or no reported research carried out to explore and determine generation characteristics in Mizoram. Hence, this study aimed to address this problem.

The study further focused on the Millennial generation. Millennials are the subject of interest in many academic researches, thus, the generation matters, not only because they are different from generations before, but they are also too huge in number to be ignored. According to PWC (PricewaterhouseCoopers, 2011) research, the Millennials already form 25% of the workforce in the U.S and over half of the population in India. By 2020, millennials will form 50% of the global workforce (Ahmad, 2018). One might assume that due to the global digital world that the Millennials collectively emerged from, Millennials in the Mizo society will share the majority of the psychological constructs that of the other societies or countries. But this cannot be a fair assumption as the demographic profiles are not the same. Also, globalization through the internet and the media largely depends upon the comprehension of the English language. So socioeconomic status, educational level, environment (urban or rural), cross-cultural exposure, community, and certain other

demographic elements should be taken into consideration as they determine the type of platform that a person experiences the world from.

Furthermore, through personal examination, the Millennials in Mizo society can supposedly be categorized into two groups which differ in values and outlook on life due to a certain difference in demographic and lifestyle factors (group A: traditional oriented and, group B: Globally oriented). Hypothetically, the first group is the traditionally oriented conformist to the status quo of the societal structure. The second group is the less traditional, non-conforming, often revolutionaries to the status quo. Their characteristics can be described as having certain similar traits to that of the Millennials portrayed in the digitally globalized world. Moreover, from observation of the collective behavioural pattern of the newer generation, Gen Z, through social events and social media, etc, are becoming more and more like group B (Globally oriented Millennials) in many aspects. This may be due to the high exposure to the global world they grew up with due to the fast-paced dynamics of the digital world. If this is the case then how do values transmit through generations and how does it change across generations. And more importantly, can this cause psychological conflict to the new generation due to the society maintaining the traditional status quo of religious-moral judgment, code, and conduct. Tammy Erickson (2009) explained that generations, to some extent, share common characteristics around the globe, particularly among younger generations whose members were exposed to many of the same events through cable television and the Internet. But among older generations, the shared elements are much less significant and the national characteristics of the generations become increasingly unique.

So, in addition to finding the distinguishing features of each of the three generations (Gen X, Millennials, Gen Z) and determine their differences, the present study aimed to determine if the proposition regarding the hypothetical two groups of the Millennials hold true and see if there is difference or similarities among the two Millennials groups and Generation X and Generation Z.

Given the theoretical and empirical aspects of intergenerational studies, the following objectives were put forth for the study:

- 1) To find out the values, work preferences and, work motivation of the three generations (Gen X, Millennials, Gen Z) of the Mizo sample.

- 2) To determine the significant differences among Gen X, Millennials and, Gen Z in values, work preferences and, work motivation of the Mizo sample.
- 3) To find out the most distinguishing features of the Mizo Gen X, Millennials and, Gen Z in terms of values, work preferences and, work motivation.
- 4) To determine the contribution of demographic variables in defining the distinguishing features of the Traditionally oriented millennials and Globally oriented Millennials.
- 5) To compare the Traditionally oriented millennials and Globally oriented Millennials with Gen X and Gen Z on values, work preferences and, work motivation of the Mizo sample.

To achieve the research objectives, stratified random sampling was employed to collect 100 participants each from Gen X, Millennials and, Gen Z to form a total sample size of 300. An age gap of each generation was controlled according to the definitions of the three generations by the Pew Research Centre: Generation X (1960 – 1979), Millennials (1980 – 1999), Generation Z (2000 – 2015) Males and females were proportionally collected from each generation (50/50). The data were collected from the population of Aizawl city. The following demographic variables were collected from all participants to study their contributions in defining the distinguishing features of the targeted generations: age, sex, surname, educational qualification, employment status (his/her self, father, mother, and grandfather), religion, social standing in church and CBO's (his/her self, father, mother, and grandfather), current residence, hometown, duration of current dwelling, age of owning mobile/smartphone, age of social media initiation, exposure to foreign countries and other states in India.

The following scales were selected to measure the variables of interest:

- 1) Portrait Value Questionnaire (PVQ-RR; Schwartz, 2012)
- 2) Work Preference Inventory (WPI; Amabile, Hill, Hennessey & Tighe 1994)
- 3) Multidimensional Work Motivation Scale (WMWS; Gagné *et al*, 2014)

The psychometric adequacies of the behavioural measures were analysed by employing *SPSS*. Analyses included (i) item-total coefficients of correlation (relationship among the scales to relate the constructs in the target population and for cross-validation of the measures) (ii) inter-item coefficients of correlation, (iii)

reliability coefficients (Cronbach alpha of each of the sub-scales). Furthermore, mean scores and *SD* values were included for comparison of the test scores between the groups, and the skewness and kurtosis with Standard Errors of all the subscales of all the measurements were analysed to check the data distributions for further statistical analyses.

The results showed that the Portrait Value Questionnaire yielded generally lower alphas than the original studies by Schwartz (2011). Due to poor Cronbach's coefficient alphas on the subscales, it was decided that the higher order of values will be used for examining the values of the three generations, which indeed, yielded strong Cronbach's coefficient alphas. The Work Preference Inventory also stood fast the test of psychometric checks, but yielded generally lower alphas than the original studies by Amabile (1994) but still within the acceptable range. The Multidimensional Work Motivation Scale also stood fast the test of psychometric checks for further analyses, conforming to the results obtained in the original studies by Gagne et al (2014). Henceforth, the behavioural measures of values, work preference and work motivation withstood the test of psychometric adequacy and they are reliable and valid for testing the hypotheses.

In regards to values, the study found that Gen X placed the highest importance on Conservation values (security, tradition, conformity). This order of values emphasizes order, self-restriction, preservation of the past, and resistance to change (Schwartz, 2012). The behavioural features that accompany this order of values include accepting the culture or religion along with customs and ideas of the society, obedience, politeness, restraint of actions that may harm others, and resistance to inclinations or impulses that are likely to upset or violate social expectations or norms. It further emphasized on stability, safety and harmony of the country or society, of relationships, and of self (Schwartz, 1992).

It may be relevant to consider the effect of Insurgency in Mizoram to help explain this finding. In his theory of intergenerational values change, Inglehart's (1997) scarcity hypothesis proposed that the greatest subjective value is placed on those socioeconomic environmental aspects that are in short supply during a generation's youth. Thus, generations growing up during periods of socioeconomic and physical insecurity (e.g., social upheaval, war, economic distress) learn modernist survival values (e.g., economic determinism, rationality, materialism,

conformity, traditionality and respect for authority). Correspondingly, Generation Xers in the U.S. experienced periods of economic distress (early 1980s recession and downsizings) during their formative years (Kupperschmidt 2000), hence while supportive of social liberalism and environmentalism, they hold more conservative political and family values than their preceding generation Baby Boomers and also the Millennials (Craig and Bennett 1997). Comparatively, Mizo Gen Xers most defining major event during their formative years can be the Insurgency in Mizoram, which can be described as a time of social upheaval, war, and economic distress. Insurgency in Mizoram can be explained as a movement - a political effort with a specific aim, an armed uprising or revolt led by the Mizo National Front (MNF) against an established political authority, the government of India, which continued for 20 years (1966 to 1986) till the historic Mizo Peace Accord was signed between India and MNF (Sheryington, 2005).

The study also found that both the Millennials and Gen X placed the highest importance on Self-Transcendence values (universalism, Benevolence) which emphasized transcending one's own interests for the sake of others (Schwartz, 2012). The behavioural features that accompany this order of values include tolerance, understanding, and a tendency to protect nature and all living creatures which is complimented with honesty, helpfulness, and forgiveness toward others (Schwartz, 1992).

Millennials and Gen X ranking of values were slightly different from that of Gen X. Inglehart's (1997) scarcity hypothesis proposes that generations grew up during periods of socioeconomic security learn postmodernist values (e.g., egalitarianism, individualism, interpersonal trust, tolerance of diversity, self-transcendence). Thus, to help explain the findings of this study, it is important to take into consideration the rapid development in different aspects of social structure that the Millennials and Gen Z experienced during their formative years. With the signing of Peace Accord by the MNF and the government of India, a new dawn of peace and tranquility emerged. As a result, major significant changes were coming into Mizoram during the past decades. It heralded a new era of development in terms of infrastructure, economy, connectivity, education, business and in many aspects of social structure (Chhuanawma et al., 2015).

On the other hand, numerous studies have shown that self-enhancing values of power and achievement are found to be more prominent in Millennials and Gen X, and further, there was lack of focus on conservation values of tradition, security, and conformity. Hence, they are highly individualistic and strive more toward personal growth (Ng et al., 2010; Twenge, 2010; Nedelko, 2015; Weber 2017; Akers, 2018). Moreover, according to Schwartz (1997) self-transcendence values and self-enhancement values are contrasted to each other. This can supposedly be due to cultural difference, self-transcendence values emphasized transcending one's own interests for the sake of others, which is closely related to the most enduring and highly prioritized Mizo cultural value "Tlawmngaihna". According to Professor C. Lalsiamthanga, 'Tlawmngaihna' is a Mizo word which describes a deed done to others who are in need of help in one way or another which always calls for an act of self-sacrifice on one who carries out the deeds. It calls for an act of benevolence. So, from the findings of the study, it can be assumed that "Tlawmngaihna" is still an esteemed and enduring cultural value that gives a distinguishing feature to the Mizos as it continues to thrive strongly even in today's digitally connected globalized world.

In regards to work preference, the study found that the item means rankings were all identical for the three generations. Thus, Gen X, Millennials and, Gen Z placed more importance on intrinsic preferences than extrinsic preferences. This implied that they preferred work that is internally rewarding, fun, enjoyable, and satisfying (Deci & Ryan, 2000). Likewise, the item means rankings were all identical for the three generations in work motivation. They placed the highest importance to Identified motivation which is closely followed by Intrinsic motivation. Identified motivation refers to doing an activity because one identifies with its value or meaning and accepts it as one's own (Ryan & Connell, 1989). Moreover, intrinsic preferences have significant relationship with identified regulation and also intrinsic motivation for all the three generations. This indicated that Gen X, Millennials and Gen Z of the Mizo population prefer work that is internally rewarding, enjoyable, and satisfying. This implied that they are motivated by challenging tasks, and purposeful or meaningful jobs. But at the same time, this must be complemented with external rewards such as reasonable salary, validation or recognition as this intrinsically oriented behaviour is regulated by a motivation that recognizes that

certain behaviour is beneficial towards one's own development and so that behaviour is adopted or identified as one's own.

Differences in Values

The study found significant difference in Self-Transcendence between Millennials and Gen Z. Millennials placed more importance on self-transcendence values than Gen Z. As mentioned before, self-transcendence emphasized transcending one's own interests for the sake of others' welfare, which is closely related to the most enduring and highly prioritized Mizo cultural value "Tlawmngaihna". Previous studies from the U.S. showed that Millennials and Gen Z values self-enhancement more and they tend to be more individualistic, self-directed, focus on personal growth, and more open to change (Dimmock, 2019; Green, 2019; Arora et al, 2019). Cross-culturally studies have found that self-transcendence (harmony) and conservation (collectivism) values tend to decrease over time (Marcus et al, 2016), supposedly due to globalization, which accelerated cultural change (Matthews & Thakkar, 2011). Indeed, Millennials and Gen Z are known for growing up in a digitally connected world and studies have shown that Gen X is more conservative than both the Millennials and Gen Z (Ahn & Ettner, 2014). So, a fair assumption can be made that Gen Z of Mizoram grew up in a more economically secure society, where global connection through the internet, media, and international or national travel were made more easier and more convenient. One of the consequences of globalization is that people are getting to be more and more alike across the world every decade. Homogenization is increasing similarity and hence with globalization, there have been increasing similarities between and among the societies of the world (Ali, 1999). This can be a major contributing factor to the decrease in self-transcendence among the Mizo population. Correspondingly, more than 80% of Gen Zers of the Mizo sample have access to smartphones and the internet, moreover, they already have social media account on Facebook, Instagram, twitter, etc.

The study also found that Gen X has significant difference in Conservation with both Millennials and Gen Z. And there was significant difference between Millennials and Gen Z. It was found that Gen X is significantly higher than the other in conservation values that emphasize self-restriction, order, and avoiding change. This further provided a strong backup to the findings that were just discussed.

Schwartz's values typology states that societal insecurity would result in a generational emphasis on conservation values, whereas societal security would result in a generational emphasis on openness to change and self-transcendence values. Furthermore, the typology indicated that socioeconomic development and democratization are positively related to the importance of openness to change and self-transcendence values and negatively related to the importance of conservation and self-enhancement values (Schwartz and Ros, 1995; Schwartz and Sagie, 2000). Considering the regional events and the process of growth of societal development, it only makes sense that Gen X is more Conservative than the younger two generations. Furthermore, Millennials are higher than Gen Z in self-transcendence values, which indicated that even a highly regarded and distinctive Mizo cultural value "Tawmngaihna" is more likely to decrease considering how fast globalization has grown and how strong its influence or impact is.

Differences in Work Motivation

The study found that Gen Z has significant difference in Extrinsic Motivation with both Millennials and Gen X. But there is no significant difference between Millennials and Gen X. This indicates that Gen Z is higher than Millennials and Gen X engaging in the activity for instrumental reasons, such as receiving rewards, salary, and approval, boosting one's self-esteem, or reaching a personally valued goal (Deci & Ryan, 2000). According to Stillman (cited in, while Millennials entered the workforce looking for meaning or purpose in life Gen Z members say money is the most important motivator (Tysjac, 2017). Research carried out by Kathy Gurchiek (2016), found that Gen Z is motivated by social rewards such as mentorship, validation, recognition and feedback programs over monetary rewards. In 2014, the first worldwide study on the workplace preferences of Generation Z indicated that the three most important work motivators for Generation Z are more money, opportunities for advancement, and meaningful work (Schwabel 2014). A study by Deloitte (2018) revealed that financial rewards, positive workplace culture, flexibility and opportunities of continuous learning are the top factors that Gen Z consider when searching for a new job. Furthermore, the study also found that Gen Z is significantly different from both Millennials and Gen X in intrinsic motivation. The study revealed that Gen Z is lower in intrinsic motivation that is defined by doing an activity for its own sake, that is, because it is interesting, challenging and enjoyable

and satisfying in itself. This result makes sense as Gen Z is significantly higher than Millennials and Gen Z in Extrinsic Motivation (which was elucidated before).

Since globalization is initiating increased similarities between and among the societies of the world (Ali, 1999), it can also be assumed that Gen Z of the Mizo population can share a certain level of similarities with the Gen Z's of the western countries. Due to increased availability of global connection through the internet, media and digital devices, a plausible assumption can be made that global exposure (to diverse culture) is initiated early on in the formative years of the Mizo Gen Zers too. Hence the result in this study revealed that the most enduring and esteemed cultural value "Tlawmngaihna" is also decreasing towards Gen Z's.

The study also found significant difference in Identified regulation between Millennials and Gen Z. The results indicated that Millennials were higher in motivation that refers to doing an activity because one identifies with its value or meaning and accepts it as one's own. It involves consciously valuing a goal or regulation so that said action is accepted as personally important (Deci and Ryan, 1995). This is usually complemented by a recognition that a behaviour is beneficial toward one's own development (Anderson, 2017). Studies have shown that if satisfaction or fulfillment was not met in the workplace, this form of motivation is often used to achieve an end that affects an individual's personal well-being and desires, the individual doesn't have to find enjoyment in the behaviour (Goodman, 2006). Studies has found that millennials are motivated by interesting work, desirable company culture, and work environment. (Tailor Motivation, 2009). They look for personal fulfillment in the workplace and having meaningful work is a sign of success for this generation compared to a promotion or pay raise (Goodman, 2006).

Classification of the Millennials into two groups, namely "Traditionally Oriented" and "Globally Oriented" using the demographics variables (educational qualification, employment status of the participants and parents, family income, social standing in church and CBOs of participants and parents, current residence, hometown, duration of current dwelling, urban or rural area, age of mobile phone initiation, age of social media initiation, exposure to foreign countries and other states in India) was partially successful. Two demographic variables emerged to be acceptable in dividing the Millennials into two groups; participants who have significant exposure to foreign countries or other states of India and who also grew

up in urban area (Aizawl) were pooled and grouped as "Globally Oriented" and participants who didn't meet this criterion were grouped as "Traditionally Oriented".

Numerous literature have shown that Globalization involves a multidirectional flow of people, goods, and ideas (Hermans & Kempen, 1998; Tomlinson, 1999), it has profound implications for identity formation in adolescence and emerging adulthood. Media such as television, movies, music, and the Internet contribute to the rapid and extensive spread of ideas across cultures, and adolescents and emerging adults have more of an interest in popular and media culture compared to children or adults (Dasen, 2000; Schlegel, 2001). The impact of globalization is worldwide. But at the same time, experiences with globalization vary by location (Martin & Zurcher, 2008) globalization is more evident in urban than rural areas (United States Development Programme, 2001).

The study found significant difference between the "Globally oriented" and "Traditionally" oriented Millennials in three measures of work motivation: Introjected Regulation, Identified Regulation, and Intrinsic Motivation. The "Globally Oriented" Millennials are higher on these motivations than the "Traditionally Oriented" Millennials. Introjected regulation is where the motivation for the behaviour has been partially, but not fully, internalized: an individual might work to avoid the guilt they experience if they do not. Identified regulation is associated with valuing the benefits of the behaviour, whatever these are believed to be, rather than the behaviour itself. Intrinsic regulation is experienced by those who engage in a behaviour because they enjoy the behaviour itself (Ryan and Deci, 2006). The results suggested that "Globally Oriented" Millennials are more internally, if not intrinsically, motivated to work. This pattern of work motivation can also be identified with a certain characterization of Millennials in the wider global world. Studies have shown that millennials in management have different values in the sense that they are more self-centered and focus on personal growth, meaning that they prioritize self-enhancement. This also reflects the fact that they give importance to the competencies and skills (Gibson et al., 2009). Another study, by Schweitzer et al. (2010) found that millennials are prioritizing parts of the job, which are individualistically oriented, meaning that they want to be promoted fast and develop their competencies to become better at their job. Furthermore, as a generation,

millennials want their work to count for something hugely significant and that's what motivates them the most (Anuradha Bharat, 2017).

One of the research questions was whether "Traditionally oriented" millennials and Generation X will have significant similarities and the "Globally oriented" millennials and Generation Z will have significant similarities in values, work preferences, and work motivation. Unfortunately, the result left the question null and void.

There are, of course, some limitations pertaining to the present study. The sample size of 300 participants (100 for each generation) can, supposedly, be too small for studying generations. And, the Aizawl population might not be representative enough for the variety of individuals in the state of Mizoram. Despite the limitations, as both the median working-age and life expectancy continues to rise, the workplace inevitably continue to change to include a variety of individuals from different generations (Barnes, 2002). Thus, the study finds significance in its contribution to a better understanding of the differences and similarities between generational groups, and between populations and nations, which can be used for development of effective culture and generational specific policies to help improve mental health, job satisfaction, organizational commitment, and employee retention, and increase organizational knowledge management and productivity (Saba et al., 1998; Zemke et al., 2000).

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