THE DIFFERENCE IN WORK ETHIC AND PERSONALITY BETWEEN SOVIET AND INDEPENDENCE GENERATIONS IN UZBEKISTAN DURING THE TRANSITION PERIOD

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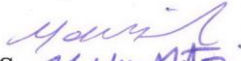

MASTER'S THESIS

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ÖZ

ÖZBEKİSTAN'DA GEÇİŞ DÖNEMİNDE YAŞLI VE GENÇ NESİLLER ARASINDA İŞ AHLAKI VE KİŞİLİK FARKI.

Nargiza USMANOVA

Kasım, 2016

Bu çalışmanın amacı, Özbekistan'ın geçiş döneminde yaşlı ve genç kuşaklar arasındaki çalışma ahlakı ve kişilik farkını karşılaştırmaktır. Araştırmada ilk olarak çalışanlar iki ana gruba ayrılmıştır. İlk grup, "SSCB nesli", "Sovyet nesli" veya "yaşlı nesil" olarak adlandırılan, 1984 tarihinden önce doğan, Sovyetler Birliği döneminde büyüyen, eğitim ve iş deneyimi alan insanlardır. İkinci grup, "bağımsızlık nesli" veya "genç nesil" olarak adlandırılan, 1984 yılından sonra doğmuş olan, Özbekistan Cumhuriyeti Eylül 1991'de Bağımsızlığını kazandıktan sonra eğitim ve iş deneyimi alan insanlardır. Örneklem grubu Özbekistan'ın kamu ve özel sektöründe çalışan 240 kişiden oluşmaktadır. Veri toplama aşamasında iki kuşağın çalışma ahlakı, kişiliği ve demografik bilgileri içeren anket formu uygulanmıştır. Araştırma sonuçları SPSS 20.0 istatistik paket programı kullanılarak analiz edilmiştir.

Verilerin analizinde; Frekans analizi, Betimsel istatistik analizi, Normallik testi, Cronbach Alfa güvenirlik analizi, Spearman sıra korelasyon analizi, Mann-Whitney U testi ve Fisher'in Z dönüşümü analizleri kullanılmıştır. Çalışma sonucunda, iki kuşak arasında çalışma ahlakının dört ölçeğinin hiç birinde istatistiksel olarak önemli bir fark olmadığı ortaya çıkmıştır. Ayrıca, sonuçlar genç kuşakta Dışadönüklük ve Açıklığın yaşlı kuşak grubuna göre daha yüksek olduğunu göstermiştir.

Anahtar Kelimeler: Çalışma Ahlakı, Kişilik, Nesiller (Kuşaklar), Geçiş Dönemi, Özbekistan.

ABSTRACT

THE DIFFERENCE IN WORK ETHIC AND PERSONALITY BETWEEN OLDER AND YOUNGER GENERATIONS IN UZBEKISTAN DURING THE TRANSITION PERIOD

Nargiza USMANOVA

November, 2016

The purpose of this study is to compare the difference in work ethic and personality between the soviet and independence generations in Uzbekistan during the transition period. For the research purposes employees were divided into two groups of generations. The first group was the, so called "USSR generation" or "Soviet generation" or "elder generation", people who were born before 1984, raised, educated, and worked during the post Soviet Union. The second group was the, so called "Independence generation" or "young generation", people who were born after 1984, raised, educated, and working after the collapse of the USSR and the Independence of the Republic of Uzbekistan in September 1991. The research population consists of 240 employees working in the public and private sector of Uzbekistan. Two generations have answered the questionnaire about work ethic, personality and the demographic valuables. The research results were analyzed using SPSS 20.0 statistical program. Frequency analysis, descriptive statistics analysis, normality test, Cronbach's alpha reliability analysis, Spearman's rank correlation analysis, Mann-Whitney U test and Fisher r-to-z transformation were used during the data analysis. The results of the research study revealed there is no statistically significant difference in any of four components of Work Ethic (hard work, non-leisure, independence and asceticism) between generations. However, the results showed that Extraversion and Openness is significantly higher in the younger generation than in the older generation group.

Keywords: Work ethic, Personality, Generations, Transition Period, Uzbekistan

АННОТАЦИЯ

РАЗЛИЧИЕ В ТРУДОВОЙ ЭТИКЕ И ИНДИВИДУАЛЬНОСТИ МЕЖДУ СОВЕТСКИМ И НЕЗАВИСИМЫМ ПОКОЛЕНИЯМИ В РЕСПУБЛИКЕ УЗБЕКИСТАН В ПЕРЕХОДНОМ ПЕРИОДЕ

Наргиза УСМАНОВА

Ноябрь, 2016

Целью данного исследования является сравнение трудовой этики и личности работников между советским (страшим) и независимым (молодым) поколениями в Узбекистане в переходный период. Для исследовательских целей сотрудники были разделены на две группы. Первая группа, старшая, так называемое "советское поколение", люди, рожденные до 1984 года, получившие образование, имевшие опыт работы во времена бывшего Советского Союза. Вторая группа, так называемое "поколение независимости" или "молодое поколение", люди, которые родились после 1984 года, получившие образование и опыт работы после распада СССР и после независимости Республики Узбекистан в сентябре 1991 года. Были опрошены 240 сотрудников, работающих в государственном и частном секторе Узбекистана. Оба поколения ответили на вопросы о трудовой этике, личности и демографических данных. Результаты исследования были проанализированы с помощью статистической программы SPSS 20.0. При анализе данных были использованы частотный анализ, описательный анализ статистики, тестирование нормальности, а также были использованы анализ надежности альфа Кронбаха, корреляционный анализ Спирмена, U-критерий Манна-Уитни и критерий преобразования Фишера. Результаты исследования показали, что нет статистически значимых различий ни по одной из четырех шкал трудовой этики между поколениями. Кроме того, результаты показали, что по компонентам индивидуальности, Экстраверсия и Открытость значительно

выше у молодого поколения, по сравнению со старшим (советским) поколением.

Ключевые слова: Трудовая Этика, Личность, Поколения, Переходный Период, Узбекистан.

DEDICATION

This Master Thesis is dedicated in loving memory of my beloved grandmother, Khamidova Muslima Makhmudovna and my devoted uncle, Khabibov Amin Abdullayevich. Though the two are no longer a part of my physical world, they are in my heart forever.

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ABBREVIATIONS

WE: Work Ethic

PWE: Protestant Work Ethic

FFM: Five Factor Model

Uzbek SSR: Uzbek Soviet Socialist Republic

MWEP: Multidimensional Work Ethic Profile

1. INTRODUCTION

"Дил ба ёру даст ба кор" - "Heart with Allah, hands in work" is the main principle of Baha-ud-Din Naqshband Bukhari (1318-1389), the founder of the largest and the most influential Sufi Muslim orders, the Naqshbandi. According to his teaching, the comprehension of Allah takes place though the soul while the hand should always be busy with work. Uzbek people as well as millions people around the world still cherish this heritage as the apple of their eye.

Uzbekistan, officially the Republic of Uzbekistan, is a doubly landlocked country in Central Asia. It is a unitary, constitutional, presidential republic, comprising 12 provinces, 1 autonomous republic, and 1 capital city. Uzbekistan is bordered by five countries: Kazakhstan to the north; Tajikistan to the southeast; Kyrgyzstan to the northeast; Afghanistan to the south; and Turkmenistan to the southwest.

Once part of the Turkic Khaganate and later Timurid Empires, the region that today includes the Republic of Uzbekistan was conquered in the early 16th century by Eastern Turkic-speaking nomads. The area was gradually incorporated into the Russian Empire during the 19th century, and in 1924 what is now Uzbekistan became a bordered constituent republic of the Soviet Union, known as the Uzbek Soviet Socialist Republic (Uzbek SSR). Following the breakup of the Soviet Union, it declared independence as the Republic of Uzbekistan on 31 August 1991 (officially celebrated the following day).

Uzbekistan is officially a democratic, secular, unitary, constitutional republic with a diverse cultural heritage. The population of Uzbekistan is over 31.5 million people, and the adult literacy rate is 99.59%. Average life expectancy at birth (for both sexes) in Uzbekistan is 72.5 years. The country's official language is Uzbek, a Turkic language written in latin alphabet and spoken natively by approximately 85% of the population; however, Russian remains in widespread use. Uzbeks constitute 81% of the population, followed by Russians (5.4%), Tajiks (4.0%), Kazakhs (3.0%), and

others (6.5%). A majority of Uzbeks are non-denominational Muslims (Wright, 2015).

People of Uzbekistan are hard-working. Conducted research in modern Uzbekistan also confirms the diligence of the people. Psychologists and sociologists have found that Uzbeks[1] are good to perform their professional duties, tolerate the hardships and privations of life, are very sensitive to colleagues estimated, and are afraid of rumors about their low diligence or lack of professional competence (Uzbek - his own master, 2015).

Saying that, I am totally aware of the fact that even though; I have carried out this research through the questionnaire I have probably received results slightly different from the reality. Those who aware of life of the people of Uzbekistan, their mentality and history, will understand that in a country where over decades people were learnt to hide their true opinion will be on a subconscious level to say what others want to hear from them, and not what they really think. The thought, that if the person is a manager (a chief, a higher-ranking person or a senior) then he is always right and that he knows better, is deep inside of the people's minds. In this regard I totally agree with Caleb Wall and John Overton that "research should be of potential benefit to its subjects especially in a developing countries, but we face a challenge and the paradox. The formulaic nature of some Western ethics procedures can effectively bar research from being conducted in countries such as Uzbekistan where the development and academic communities are effectively acting in an unethical manner, denying the people of Uzbekistan the benefits of research and development interventions" (Wall & Overton, 2006). Most of the scientific researches and works in Uzbekistan, in our opinion, are not reliable and trustworthy. Also there is absence of any studies in the field of ethics and work ethics.

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[1] Uzbeks are the largest Turkic ethnic group in Central Asia. They comprise the majority population of Uzbekistan but are also found as a minority group in Afghanistan, Tajikistan, Kyrgyzstan, Kazakhstan, Turkmenistan, Russia and China. Uzbek Diaspora communities also exist in Turkey, Saudi Arabia, and Pakistan (Uzbeks).

In this research work, Uzbeks will be considered as people of Uzbekistan (people that live in the territory of modern Uzbekistan). Uzbekistan is multinational country and more than 130 nationalities now live on the territory of Uzbekistan. According to official sources, Uzbeks comprise a majority (80%) of the total population. Other ethnic groups include Russians 5.5%, Tajiks 5% (official estimate and disputed, western scholars put the number up to 20%–30%), Kazakhs 3%, Karakalpaks 2.5% and Tatars 1.5%.

The method of dynamic development proved by developed countries is now being explored by many scholars and experts. In our opinion, work ethics and the human labor are the main powerful motive power of the economical development in any country. This has been perfectly shown in case of Germany and Japan which have demonstrated a huge jump onward by the end of the 20th century becoming countries ranked the 2nd and the 3rd after the USA by GDP even though their defeat in World War II; or South Korea which has turned from being one of the poorest countries after the end of the Civil War in 1953 into one of the world's richest countries; or the thriving growth of Singapore which is in short supply of natural resources, land and drinking water; and Malaysia, the ex- British colony (Altynbekov, Abdiraiymova, Kenzhakimova, Sadyrova, & Abdikerova, 2013). We hope that in the near future, by the efforts of many, situation can be changed significantly for Uzbekistan as well.

Labor market outcomes linked with developed market economies have as become common as post soviet economies accepted market-oriented institutions and behaviors. In 2012 J. Linz and Yu Wei Chu measured the work ethic in six former socialist economies – Armenia, Azerbaijan, Kazakhstan, Kyrgyzstan, Russia (all part of the former Soviet Union), and Serbia (part of the former Yugoslavia) –which began transformation to market-oriented economies in the early 1990s, in their Work Ethic in Formerly Socialist Economies research work. They have not included Uzbekistan in their research study. As Central Asia's most populous country, Uzbekistan had also experienced significant economic, political and ideological changes since 1991 and since that period of time no research was made in order to measure the work ethic in Uzbekistan. Additionally, given the fact that cultural differences exist in evaluating effects of work ethic dimensions (Woehr, Arciniega, & Lim, 2007) no studies have provided evidence on how work ethic differs between the generations in the former socialist country, Uzbekistan. This is another gap we intend to fill.

Current analysis proceeds as follows. Section 1, is an introduction. Section 2, is the literature review of the theoretical concepts of work ethic, personality and generations. The section starts with a history of work ethic and its connection to the workplace. It also includes the theories of generation and personality traits. Section 3, describes the relationship between work ethics, generations, personality and demographic variables. Section 4, outlines the methodology, first, for evaluating

whether young and older generation workers differ in adherence to work ethic, and then, for analyzing the link between personality and generations, work ethic and personality traits as well as work ethic and demographic variables. The results are reported, discussed and limited to those workers participating in our survey. Limitations, summary and concluding remarks are offered.

1.1. Background of Study

Previous researchers have evaluated the relationship between work ethic and generations (Chen D. , 2014); (Linz & Chu, 2012); (Meriac, Woehr, & Banister, 2010); (Fu, 2013); (Herring, 2007); (Cennamo & Gardner, 2008); (Twenge, 2010); (Parry & Urwin, 2011); (Smola & Sutton, 2002), work ethic and personality traits ((Hamman, 2011); (Christopher, Keith, Jason, & Marek, 2008); (Bozionelos, 2004); (Mirels & Garrett, 1971); (Barrick & Mount, 1991); (Fu, 2013); (Furnham, Petrides, Tsaousis, Pappas, & Garrod, 2005), work ethics and demographic variables (Harvell, 2009); (Linz & Chu, 2012); (Williamson, 1997); (Tang & Tzeng, 1992); (Meriac, Poling, & Woehr, 2009); (Petty & Hill, 1994).

In 2012 J. Linz and Yu Wei Chu have measured the work ethic in six former socialist economies – Armenia, Azerbaijan, Kazakhstan, Kyrgyzstan, Russia (all part of the former Soviet Union), and Serbia (part of the former Yugoslavia) –which began transformation to market-oriented economies in the early 1990s, in their Work Ethic in Formerly Socialist Economies research work. According to the research results, obtained in the majority of cases for the individual work ethic components, young generation showed stronger work ethic and older workers less strongly. They also found out that work ethic adherence was "stronger among men than women, among supervisors, and among participants who exhibit an internal locus of control" (Linz & Chu, 2012).

1.2. Statement of the Problem

The biggest part of the research works on work ethics and generational differences is focused on western countries. Work ethic studies have been conducted in developed market economies, where, socio-economic institutions and environments are fairly stable over time. The literature on work ethic, personality and generational

differences in Central Asia, particularly in Uzbekistan is almost nonexistent. One of a few research works conducted on the territory of the post Soviet Union did not include Uzbekistan, one of the most populous countries in the post Soviet Union territory and the most populous state in Central Asia. The young generation under the age of 30 represents 60% of the population of Uzbekistan and they are the main factor of the country's determining improvement in the future. In this regard this research study will be very important as it will compare the two generations with a focus on work ethic and personality and it will show the difference in comparison.

1.3. Research Objective and Significance

The main purpose of this research study is to investigate the differences in work ethic and personality between two different generations in Uzbekistan. First, a review of literature was developed to provide a broad background and understanding of the work ethic, personality and generations. Secondly, Blau and Ryan's (1997) work values scale and John, Naumann and Soto's (2008) the Big Five Inventory was used to gather data. Work ethic was measured between old generation (so called "Soviet Generation"), people born before 1984, and young generation (so called "Independence Generation"), those who were born after 1984, based on four dimensions: hard work, nonleisure, independence and asceticism (self-discipline). The majority of work ethic studies have been conducted in developed market economies and this is not surprising. Regarding to that feature, this study of transition economy will be a unique opportunity to study work ethic between the generations, where the socio-economic situation changed dramatically and impacted on people's lives radically. The change was very extreme, and it influenced many aspects of people's lives and their way of thinking. Also personality was measured between two generations, based on five dimensions: Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness. Finally, data were analyzed to determine if differences between generations existed in the level of work ethic and personality traits.

This research would allow managers and human recourses experts to more effectively recruit future employees as well as enable them to focus more on work ethics and dramatically improve an organization's performance and effectiveness. Work ethic is not only important in the workplace but also in everyday life. It builds

an individual's personality and character, as it forges values like integrity, professionalism, respect and morality. Work ethic and personality features can be very valuable factors in evaluating the employee's performance as well as in the recruitment, hiring, firing and promoting process. In addition managers would be able to better evaluate and communicate with the representatives of different generations and their work ethic values and personality types, and thereby improve the company's performance and corporate culture. The country's significant social and economic change during the transition period may have influenced the people's worldview, personality and principles such as hard work and attitude towards work. This research also will provide a clearer understanding of the difference between generations in the whole country perspective and we believe will be a valuable addition for academic world.

1.4. Research questions

Our research seeks to answer the following research questions and sub-questions:

RQ - 1. Are there any differences in work ethic scales between the older and younger generations?

a. *Is there a difference in hard work between the older and younger generations?*
b. *Is there a difference in non-leisure between the older and younger generations?*
c. *Is there a difference in independence between the older and younger generations?*
d. *Is there a difference in asceticism between the older and younger generations?*

RQ - 2. Are there any differences in personality traits between the older and young generations?

a. *Is there a difference in neuroticism between the older and younger generations?*
b. *Is there a difference in extraversion between the older and younger generations?*
c. *Is there a difference in openness between the older and younger generations?*
d. *Is there a difference in agreeableness between the older and younger generations?*
e. *Is there a difference in conscientiousness between the older and younger generations?*

RQ - 3. Are there differences in relationship between work ethic and personality traits in the older and younger generations?

RQ - 4. Are there differences in the relationship between work ethic and demographic variables in the older and younger generations?

a. *Are there differences in the relationship between work ethic and gender in the older and younger generations?*
b. *Are there differences in relationship between the work ethic and work experience in the older and younger generations?*
c. *Are there differences in relationship between work ethic and level of education in the older and younger generations?*

1.5. Assumptions

This study assumed that research population would answer honestly to information requested on the questionnaire.

1.6. Limitations

Despite the remarkably rich data set available for use in our analysis, we note a number of limitations:

1. Employees were reluctant to fill in the questionnaire, because they do not believe in polls and their effectiveness
2. Our questionnaires were self-report.
3. Our survey was conducted at workplaces and our participants were all employed in the 'formal' or 'official' economy.
4. Also, the survey was conducted during the cotton harvest period and many workers in public sector were busy picking up the cotton in the fields, so we had much less response rate than we have expected before the procedure.

1.7. Key Terms

Work ethic (WE): is one such value which workers hold that guides their actions and performance at the workplace. It is a way of thinking, providing beliefs and goals of life related to work and to other individuals at work (Rogers, 1978).

Protestant Work Ethic (PWE): Weber viewed a loyalty to the values of hard work, accomplishment, frugality, discipline, and self-sufficiency as significant contributing aspects to economic development as well as the growth of capitalism and brought the term "Protestant ethic" to define his beliefs (Hill, 1996).

Five Factor Model (FFM): The Big Five model of personality is presently one of the most commonly used frameworks for studying the individual's personality construct (Goldberg L. R., 1993). "This framework describes personality as comprising of five global trait domains: Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness" (McCrae & John, 1992).

Generation: "People within a delineated population who experience the same significant events within a given period of time" (Pilcher, 1994).

Personality trait: is a characteristic that is different to a person. Scientists concluded that there are five main personality traits and that everybody "falls into at least one of them" (What does "personality trait" mean?).

Uzbek Soviet Socialist Republic (Uzbek SSR): Uzbekistan was one of the fifteen republics of the Soviet Union.

Multidimensional Work Ethic Profile (MWEP): "The MWEP is a 65-item self-report scale that measures seven dimensions of 'work ethic'" (Meriac, Woehr, & Banister, 2010).

Older generation group (Soviet generation): In this research study, people who were born before 1984, raised, educated, and worked during the post Soviet Union.

Younger generation group (Independence generation): In this research study, people who were born after 1984, raised, educated, and worked during the collapse of the USSR and after the Independence of the Republic of Uzbekistan.

2. LITERATURE REVIEW

The purpose of this literature review was to study (all variables (work ethic, personality traits and generation specifics) and understand what relationships between them were found in previous studies. This chapter starts with a history of work ethic and its connection to the workplace. The review also includes the theories of generation and personality traits.

2.1. Work Ethic

Work Ethic is one such value which workers hold that guides their actions and performance at the workplace. It is a way of thinking, providing beliefs and goals of life related to work and to other individuals at work (Rogers, 1978).

According to Weber, "work is a central facet of life". It is a responsibility that people should work hard. It is also a balanced approach to life that requires good time planning (Weber, 1958).

Work ethic one holds is relatively stable over time. Even though different scholars have given different conceptualizations to work value and ethic, most of them do agree that values one holds are developed through the influences of culture, society, and personality and they are relatively stable over time (Beyer, 1981); (Meglino, Ravlin, & Adkins., 1989); (Payne, 1980). Value does not correspond to particular objects or situations so it is more consistent across time and circumstances compared to other more specific constructs such as goals or needs (Eagly & Chaiken, 2007). Further, employees do not work just for gaining necessities for life. They value work itself. The work-oriented values employees intrinsically follow are the work ethic that they hold to guide their behavior at work (Arslan, 2001); (Miller, Woehr, & Hudspeth, 2002).

Work ethic has gained increasing attention by researchers because it exists in all cultures and its evolving as work roles and behaviors at a workplace is very valuable (Chen D. , 2014).

One of the most desirable and subtle goals of the managers and entrepreneurs nowadays is to find and withhold a labor force that constantly demonstrates a dependable work ethic. Without a group of professionals with the skills, abilities, passion to work and get the job done, company objectives, mission statements and strategic plans are all but irrelevant. Every business, be it private, public, and or non-profit, has some "business objectives". An organization should employ, instruct, and encourage people to engage in certain specific conduct in order to achieve its business purpose and specific results. From another point of view, every member of staff has to provide a contribution to the organization for which he or she works. By hiring with an identified tendency for contributing large amounts of value-add entrepreneurs and managers increase the chance of keeping a highly productive labor force within their organizations. As some researchers of work ethic assumed, strong work ethic of employees can be a good indicator of motivation and hard work (Furnham A. , The Protestant Work Ethic: A Review of the Psycological Literature, 1984b); (Khaleque, 1992).

Others have pointed out that devotion to beliefs of this kind is linked with superior job satisfaction (Blood, 1969); better performance on low interest tasks (Merrens & Garrett, 1975), improved performance following negative feedback (Greenberg J. , 1977), and endorsement of fairness in a compensation-for-productivity exercise (Greenberg J. , 1979); (Bentley, 2004).

2.1.1. Ethic versus Work Ethic

People intrinsically follow a set of values in their everyday lives. These values serve as guidance for their behavior. Ethics is the study of set of guidelines relating to right and wrong conduct. Ethics also refers to the specific principles, rules, values and agreements that people accept for conducting of their lives. More widely, ethics is the study of people conduct and its effects in view of what is ideally possible.

Employees follow a set of values at work which guides their behavior in performing their jobs in organizations (Furham, et al., 1993); (Weber, 1958). Work ethic is one such value which employees hold that guides their behavior at work. It is a way of thinking, providing beliefs and goals of life related to work and to other individuals at work (Arslan, 2001); (Rogers, 1978).

An employee's work ethic is intrinsic and rarely changes over time (Dose, 1997), even though he/she may behave differently at jobs, under different supervisors, or in different organizations (Chen H. , 2011).

Work ethic may be described as a set of principles and attitudes representing the basic value of work. According to Weber's (1904–1905/1958) original work, Miller disputes that work ethic is not a single unitary construct, but a group of attitudes and beliefs related to work behavior. They suggested that work ethic: (a) is multidimensional; (b) relates to job and job-related activity in general, not specific to any specific occupation; (c) is studied; (d) relates to manners and beliefs (not necessarily behavior); (e) is a motivational construct affecting in behavior; and (f) is secular, not necessarily tied to any one set of religious beliefs. Miller et al. acknowledged seven dimensions that they propose constitute the work ethic construct on the basis of previous research as well as unique empirical study. The dimensions are: 'centrality of work', 'self-reliance', 'hard work', 'leisure', 'morality/ethics', 'delay of gratification', and 'wasted time' (Miller, Woehr, & Hudspeth, 2002).

2.1.2. Protestant Work Ethic

In the early twentieth century, German scholar Max Weber (1958) wrote a two-part book ─The Protestant Ethic and the Spirit of Capitalism, which is a classic now.

Weber viewed a loyalty to the values of hard work, accomplishment, frugality, discipline, and self-sufficiency as significant contributing aspects to economic development as well as the growth of capitalism and brought the term "Protestant ethic" to define his beliefs (Hill, 1996).

According to Weber, the Puritan value of asceticism impacted to the introduction and rapid expansion of capitalism and the industrialization in Western Europe and North America (Chen H. , 2011).

He first hypothesized work ethic as an individual's obligation to achieve success by hard work and completion of an individual's calling. This theory was later named "Protestant Work Ethic" and it related to the boost of capitalism. Weber suggested that protestant entrepreneurs perceived hard work and the pursuit of gain as characteristics of being a good and virtuous person. Weber believed that this new work approach paved the way for modern capitalism (Chen D. , 2014).

Benjamin Franklin presented a number of maxims for daily behavior to understand the real meaning of the Protestant Work Ethic (PWE). Among them: be reasonable, hard-working, do not be inactive, for time is money; develop your creditworthiness and put it to good use for credit is funds, be on time and just in the reimbursement of loans and debts, for to become a person of known creditworthiness is to be master of other people's purses; be vigilant in keeping accounts; be economical in expenditure and do not waste funds on inessentials, and finally do not let money lie idle for the smallest sum soundly invested can earn a revenue and the earnings reinvested soon multiply in ever-increasing amounts. (Furnham A. , The Protestant Work Ethic: A Review of the Psycological Literature, 1984b).

People work for the value work brings to their lives and not only for the necessities of living (Lipset S. M., 1990).

They apply their work ethic in daily work and guide behaviors by incorporating their intrinsic value systems. Unlike other studies in the work ethics literature, the PWE emphasizes the significance of hard work through which personnel can be rewarded and satisfied.

Weber's theory was that the beliefs and rules of Protestantism (Calvinism, Pietism, Methodism and Baptists) were conducive to rational asceticism and the spirit of capitalism (Bouma, 1973). Weber's scheme consisted of 4 essentials in: The Doctrine of Calling according to which the believer is called by God to work for His glory and therefore work had to be exceptionally and truthfully done (Furnham A. , The Protestant Work Ethic: A Review of the Psycological Literature, 1984b).

A second argument was The Doctrine of Predestination which proposed that signs of God's grace could be seen in this life, such as job-related success and therefore successful people could see themselves as among the elect. One more crucial argument of the theory is strong asceticism which stressed saving, investment, the systematic use of the amassing of capital and the decrease of spending on vices and excesses. Lastly, the Doctrine of Sanctification which stressed rational control over all aspects of life by rejecting the spiritual sacramental system of Catholicism. Rationalization was a widespread theme in Weber's work and he disputed that in Calvinism every human being had to make his or her own ethical decision and that

all action had to be considered in terms of their ethical outcomes (Furnham A. , The Protestant Work Ethic: A Review of the Psycological Literature, 1984b).

PWE has been developing over the years and different studies have provided support for adapting the PWE in different economies, markets and cultures and that the PWE is not only a work ethic theology in Protestant societies, but also manual for work ethics in other cultures (Konovsky & Pugh, 1994). In reality, the PWE is multicultural in nature and is a common work ethic system which cuts across religions and reflects different cultures (Warr, 2008). For instance, Niles (1999) declared that non-Protestant cultures seem to commit more to the PWE. Arslan (2001) stated that Irish and Turkish groups are moving towards the PWE principles.

Weber's work ethic theory stays well supported throughout the literature up to the present day in spite of it has been challenged on a number of points. Theorists, Cherrington, (1980); Nord, Brief, Atieh, & Doherty, (1990) further expanded the theory of work ethic by including the idea that a person's value and honesty can be judged by that person's readiness to work hard (Chen D. , 2014).

The argument made by Becker and Woessmann (2009) is contradictory to Weber's theory saying that work ethic is the main contributor to the rise of capitalism. The research offered a different theory concerning the rise of the American economy that "Protestant economies prospered because instruction in reading the Bible generated the human capital crucial to economic prosperity". They examined this theory by "using county-level data from late-nineteenth-century Prussia, exploiting the initial concentric dispersion of the Reformation to use distance to Wittenberg as an instrument for Protestantism." Results indicated that Protestantism not only "led to higher economic prosperity, but also to better education (p. 531)." They suggested that comparatively higher schooling level of the Protestants was the main contributor to economic wealth instead of work ethic (Becker & Woessmann, 2009).

According to Chen (2014) work ethic theory continues to get attention. Theorists have alternatively considered work ethic as values (Super, 1957), beliefs (Rokeach, 1968), attitudes (Eagly A. H., 1993), tolerance level (Levy, West, Ramírez, & Karafantis, 2006), commitments (Blau & Ryan, 1997) and goals (Schwartz & Bilsky, 1987).

"Super Work Value Inventory," "Protestant Work Ethic," and "Multidimensional Work Ethic Profile" constructs were built by theorists and researchers (Miller et al., 2001; Petty, 1991; Super, 1957; 1982; Zytowski, 1994; 2006), who have distinguished between different concepts to measure work ethic. Research on work ethic has been conducted in order to evaluate the impact of work ethic on work productivity and work commitment (Leong, Huang, & Mak, 2013).

The PWE considers the value system a person holds toward their work. It focuses on the work central aspect and touches upon the ethical aspect of the value system (Miller, Woehr, & Hudspeth, 2002).

It is straightforward and simple that the PWE provided moral excuse for the upbuilding of wealth which is the basic theory in Weber's argument. Marx traced modern capitalism to economic conditions, but Weber traced modern capitalism to the metaphysical beliefs. (Furnham A. , The Protestant Work Ethic: A Review of the Psycological Literature, 1984b).

In summary, the PWE is a work-oriented value system that emphasizes the significance of hard work, discipline, and individual liability in forming a way to make better one's living. Commonly, a worker who has high work ethic has a strong loyalty in hard work, a high enthusiasm to succeed financially, a perseverance in independent work, and a readiness to refuse immediate satisfaction to achieve long-term objectives (Cokley, et al., 2007). Such an employee would avoid ostentation, unnecessary leisure, and the conscious enjoyment of power. And he/she would be reliable, honest, rational, and work-oriented in general. Keeping away from boasting, needless relaxation, and the conscious pleasure of power are the typical characteristics of such a worker. The employee would be reliable, truthful, rational, and work-oriented in most cases (Chen H. , 2011).

2.1.3. Dimensions of Work Ethic

There is no clear report on the actual dimensions of the Work Ethic; however, many researchers suggested their own dimensions of work ethic.

Work ethic is a seven-dimensional construct in accordance with the formulation offered by Miller, Woehr, and Hudspeth (2002). The first two dimensions consider

the significance of work, work for work itself, and the importance of hard work. They are the basis of the PWE.

Table 1: Dimensions of Work Ethic

Work Ethic Dimensions	Descriptions of the Dimensions
Centrality of Work	Centrality of work is the extent to which job-related actions are a daily element of individual's everyday life. And it is the one's belief in work for work's sake and the significance of work.
Hard Work	Hard work is the conviction that hard work brings the desired results. Hard work is the only way to gain what they expect from their jobs thus employees work hard to achieve success at work.
Self-Reliance	Self-reliance stresses not depending on other people for your results in life and the pursuit of independence in your everyday work. A worker who has high work ethic may have a preference to work by him/herself and does not ask for help from others at work.
Leisure	Avoiding leisure is the extent to which people are averse to leisure-related / non-working activities. Workers who have a high work ethic waste less time in leisure-related / non-working activity, since these actions do not assist them to succeed on the job.
Morality/Ethics	Living a correct life, believing in a fair and ethical existence is what morality highlights. Employees who have high work morality are to consider the importance of treating others the way they want to be treated and they usually do not do things that are in opposition to their values.

Delay of Gratification	Delay of gratification is the willingness to wait for the potential (sometimes greater) incentive instead of the immediate reward. Often rewards, from employee's point of view, are not something physical but the feeling of appreciation for and success at the workplace.
Wasted Time	Active and efficient use of time is the principles of the avoidance of wasting time. An employee with a high work ethic mainly focuses on work, responsibly spends more time on work-related behaviors than others and uses time wisely to achieve success at workplace.

Source: Miller, M. J., Woehr, D. J., & Hudspeth, N. (2002). **The meaning and measurement of work ethic: Construction and initial validation of a multidimensional inventory,** Journal of Vocational Behavior # 60. , 3:451–89.

Furnham (1990) recommended that the PWE construct is consist of five dimensions:

• Belief in hard work

• Leisure avoidance

• Religious and moral beliefs

• Independence from others

• Asceticism (self-discipline)

Also, Blau and Ryan (1997) suggested four dimensions, including hard work, nonleisure, independence, and asceticism. In this research work, these four dimensions will be used in order to identify the level of work ethic in both generations in Uzbekistan.

2.1.4. Soviet Work Ethic

In the Soviet Union, it has been assumed that there is an informal agreement between the employer and the employee: "They pretend to pay us, we pretend to work". A market system and differentiated reward are necessary conditions for efficient work and economic development and it is a consensus which was developed in the West and East, among many socialists and communists as well as capitalists. Eastern

Europe, the Soviet Union, and other Communist states were characterized as a people with low work ethic, ineffective work, absenteeism, and alcoholism. It is generally accepted that a basic cause for the lack of efficiency is low payment and lack of motivation. The peoples of the Soviet Union have gone through 70 years of a discouragement system, of developing responses to avoid the demands of their rulers. A work-avoidance tradition is really hard to change (Lipset M. , 1992).

Certainly, Soviet work attitudes had deep and difficult cultural base prior the twentieth century. "Rabota", the word "work" itself, has close etymological bonds to slavery. Labor was seen as a needful evil, of instrumental value at best, to be escaped and postponed, and then finished as fast as possible. "Work is not a wolf; it will not run away into the forest"[2] is an old Soviet/Russian saying. While unfazed by a task's difficulty, hazards, or hardships, the Russian worker was given to neither accuracy nor promptness. Soviet workers suffered a low standard of living that is why it was commonly accepted that in return they obtained the right to have sloppy work "khaltura" (Pereira & Pereira, 2003). It was believed that the whole problem is financial, that you need only change the system, situation and people will begin to work enthusiastically and properly.

The rise of communism in the 20th century has led to the standardization and introduction of limitations on the liberty of thought, labor incentive, national cultures, traditions and religions. As we can clearly observe during the 20th century any educated nation is fated to the decline within the conditions of standardized civilization. Thus, it is possible to assume that the labor efficiency and the economic accomplishments of the country is not only religious beliefs that affect, but also the political, financial and social systems are playing their role as well. This is obviously demonstrated on the model of the USA and the USSR.

Better employee productivity was demonstrated by the USA in the contrast to the USSR due to its approach to labor, employee motivation and work values. People of the Unites States were working for their own benefit and their effort was intended at increasing the wellbeing. In the meantime, it was hard times for the people of the USSR to trust or to hope that they can benefit from their own labor or to get better

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[2] Many of us tend to think that the meaning of the proverb is that we should not rush to do something that may well wait.

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earnings compared to their US co-workers. The American employees and workers believed that the more productivity they demonstrated the more profit they achieved. Merchants worked constantly, the level of competitiveness raised and the technology was used to improve the labor performance. While the world with open economic markets recognized that higher living standards depended on the labor contribution of the laborers, the USSR paternalism and infantilism became the model of labor and industrial relations (Fedorov, 2011).

2.1.5. Work Ethic in Uzbekistan

The people of Uzbekistan can be considered hard working. Psychologists and sociologists have found that Uzbeks[3] are good to perform their professional duties, tolerate the hardships and privations of life, are very sensitive to colleagues estimated, and are afraid of rumors about their low diligence or lack of professional competence. Uzbekistan is a former Soviet Union country therefore the western work ethic is still being learned after decades of an authority and planned economy (Doing Business in Uzbekistan).

The majority of work ethic studies have been conducted in developed market economies, where, socio-economic institutions and environments are fairly stable, thus the effect of time (an additional year) would be small. This is not surprising. Regarding to that feature, this study will be a unique opportunity to study work ethic between generations, where the socio-economic situation changed dramatically and impacted on people's lives radically. The change was very extreme, and it influenced many aspects of people's lives and their way of thinking.

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[3] Uzbeks are the largest Turkic ethnic group in Central Asia. They comprise the majority population of Uzbekistan but are also found as a minority group in Afghanistan, Tajikistan, Kyrgyzstan, Kazakhstan, Turkmenistan, Russia and China. Uzbek Diaspora communities also exist in the USA, Turkey, Saudi Arabia, and Pakistan.

In this research work, Uzbeks will be considered as people of Uzbekistan (people that live in the territory of modern Uzbekistan). Uzbekistan is multinational country and more than 130 nationalities now live on the territory of Uzbekistan. According to official sources, Uzbeks comprise a majority (80%) of the total population. Other ethnic groups include Russians 5.5%, Tajiks 5% (official estimate and disputed, western scholars put the number up to 20%–30%), Kazakhs 3%, Karakalpaks 2.5% and Tatars 1.5%.

2.2. Generation

2.2.1. The Concept of Generation

According to Kupperschmidt a "Generation" is defined as a "particular group of people that share birth year, age, location, and important life events at critical development stages, divided by five-seven years into the first wave, core group, and last wave" (Kupperschmidt, 2000).

Researchers have determined date ranges when every generation starts and ends, but these ranges seem to be largely contradictory when studied across different research works. Therefore, these date ranges are only guidelines, they help to suggest generational groups a person might belong to. Although, there is no exact age range or set of years that clearly determines generational connection, this is the first time in history when four different generations have engaged the labor force at the same time (Lancaster & Stillman, 2012).

Table 2: Generational Cohorts' Time Ranges

Generation Name	Time Range
Baby Boomers	People born between WWII and the start of the Vietnam War, approximately between the years 1946 and 1964. This includes people who are between 52 and 70 years old in 2016 (US Bureau Census, 2011).
Generation X	People born from 1965 (the start of the Vietnam War) to 1980 (Hoffman, 2008).
Generation Y (Millennials)	The most recent generation and its members were born between 1981 and 2000 (Hoffman, 2008).
Generation Z	There are no precise dates for when this cohort starts or ends; demographers and researchers typically use starting birth years ranging from the mid-1990s to early 2000s and ending birth years ranging from the late 2000s to early 2010s.

Source: Hoffman, H. (2008). **The mystery behind Millennials: What they can contribute, how they can prepare**. Agribusiness Employer Guide, 8-9.

The Baby Boomers and Generation X, are presently the two major generations and the most populous in the companies, many Traditionalists have already retired or are in the process of ending their jobs (Mahoney, 2015).

2.2.2. The Baby Boomers

People born during the post–World War II, approximately between the years 1946 and 1964 are "Baby Boomers Generation". And according to the U.S. Census Bureau in 2016 those people are between 52 and 70 years old (Bureau Census, 2011).

Opinions on who is a baby boomer generation, both technically and culturally, still broadly unstable among various groups, unions, people, and academics. It is complicated to get broad consensus of an exact date classification, even within a given area and country because the term "baby boomer" is also used in a cultural perspective (Baby Boomers). This generation's optimistic nature can be explained by the influence of prosperous post-war economy and the availability of opportunities (Leiter, Price, & Spence Laschinger, Generational differences in distress, attitudes and incivility among nurses, 2010).

Baby Boomers are a generation with a strong ambitions and a need for recognition of their accomplishments, personal satisfaction and achieving high levels of success. They cannot be forced to obey the rules of the old society norms and rules; they do not support their parent's tendency to respect authority (Leiter, Jackson, & Shaughnessy, 2009).

In terms of historical point of view, Baby Boomers witnessed "the Cuban Missile Crisis, the first moon landing, the JFK assassination, the Vietnam War, the Civil Rights Movement, Woodstock, and the radio replacing television as a communication standard" (Lieber, 2010).

2.2.3. Generation X

The next generation followed the "Baby Boomers" is the "Generation X" and they were born between 1965 and 1980 (Hoffman H. , 2008). Generation X differ from Baby Boomers in many aspects, for instance they value and respect accomplishment rather than title, rank, or position. Also they prefer to work individually, not in groups or teams as they value more individual contribution. They prefer to balance

their work and personal lives as well (Johnson & Johnson, 2010). But probably the most important difference is that Generation X was the first generation known for their disloyalty to their employers because they have witnessed how their previous generation (Baby Boomers) was fired after years of hard work and devotion during the economic crises of the 1990s (Johnson & Johnson, 2010).

This generation grew up watching Sesame Street, playing video games and extensively using computers. Generation X was also greatly influenced by the "Space Shuttle Challenger tragedy, the downsizing of corporate America, the collapse of the Soviet Union, and the dawn of MTV" (Lieber, 2010).

2.2.4. Millennials / Generation Y

The next to last generational cohort is Generation Y, born between 1981 and 2000 (Hoffman H. , 2008). The terms "Generation Y" and "Millennials" are not the only terms used to express this cohort, there are many other names, including, Echo Boomers, Nexters, Gen Y, the Net Generation, and the Recession Generation. The term Recession Generation suggests that the "identity of this generation will continue to evolve as more young adults begin to work and continue to define themselves" (Lieber, 2010).

It is estimated that Generation Y is around 70 million people around the world and approximately 20 percent of the U.S. population. That makes Generation Y the largest generation after the Baby Boomers (Himmelberg, 2007). It is suggested that Millennials will make up roughly 75% of the worldwide labour force within the next ten years (Hoffman & Lublin, 2014). They are more racially and ethnically varied and diverse in their 20s and early 30s than the previous three generations. Also many of them are single and without kids even after university education (McLeigh, 2014).

2.2.5. Generation Z

Generation Z also known as the Post-Millennial, Gen Z, iGeneration, or Homeland Generation is the demographic cohort following the Generation X. There are no exact dates for when this cohort begins or ends, but the researchers usually use starting birth years from the mid-1990s to early 2000s and ending from the late 2000s to early 2010s. This generation grew up widely using the Internet from a young age. Generation Z is very comfortable with technology and they are good on

networking and interacting on social media. Some observers have mentioned that growing up during the Great Recession has caused a feeling of unsettlement and insecurity (Generation Z).

2.2.6. Generational Differences

Theories about generational differences are widely discussed. From the Mannheim (1952) point of view, generation is comparable to the class position of the person in society (Mannheim, 1952). Generation is a "social location" rather than a "concrete group". Mannheim states that a concrete group of people united through naturally developed or knowingly willed bonds. Even though the members of a generation, of course, are connected to each other in a specific way, the connection between them did not lead to a concrete group.

Mannheim proposed the existence of generations by the next five characteristics:

1. New participants in the cultural process are emerging;
2. Former participants in that process are continually disappearing;
3. Participants can only temporally take part in the historical process;
4. Therefore, it is essential to constantly transmit the collected cultural heritage;
5. The transition from generation to generation is a nonstop process.

He also clearly defined that those members of a generation share "an identity of responses, a certain affinity in the way in which all move with and are formed by their common experiences" (Mannheim, 1952).

Turner et al. further developed Mannheim's theory of generations. In Turner's words, a generation is a "cohort of persons passing through time who come to share a common habitus and lifestyle ... has a strategic temporal location to a set of resources as a consequence of historical accidents and the exclusionary practices of social closure" (Turner B. , 1998). Turner and Eyerman suggested that a generational cohort sustain its cultural identity by not including other generations from receiving the same contact to cultural and material resources (Turner & Eyerman, 1998).

Kotler and Keller described generational differences as: "Each generation is profoundly influenced by the times in which it grows up – the music, movies, politics, and defining events of that period ... Members of a cohort [generation] share

the same major culture, political, and economic experiences. They have similar outlook and values" (Kotler & Keller, 2006).

Each of these cohorts have very different hopes about what a job should offer, how they have to perform as employees, how they must be supervised, and how they should supervise others (Johnson & Johnson, 2010).

Nowadays the workplace is more diverse than ever as almost all generations are of working age. Such a mix of generations is very fascinating, but very challenging at the same time. This is the extraordinary situation in the workplace, making the workplace a sort of pot of different beliefs, cultures, and work ethic. For instance Generation Y thinks Generation X are a bunch of whiners, Generation X sees Generation Y as arrogant and entitled, and all of them think the Baby Boomers are egoistic workaholics. With there being such a big difference it's no surprise the different generations can generate tension in the workplace. (Moore, 2013)

Working with different generations is always tricky, but when the generations divided not only by time and culture, but also by the total economical, political and business environmental change, that can be a real challenge. The biggest part of works on generational difference made in and for European countries and the USA. There is lack of any information and research on Central Asia, especially on Uzbekistan. Further research is extremely needed in this field.

2.2.7. Generations in Uzbekistan

The concept of generation is not natural, objectively existing and predetermined concept. Obviously expressed generational groups are formed not always and not everywhere. But when they do form, then it happens for different reasons and criteria, including the age similarity - as one of the possible, but not mandatory criteria. Often people become aware that they are the part of one generation not spontaneously, but under the influence of public discourse which describes them as a single generational group and calls them under common name (Yurchak, 2005).

Term "generation" means has various definitions according to the researchers and linguists. Many defines generation as a group of people born within the same time and who share same values, attitudes shaped by their cultural environment, as well as important historical events that occurred during that time (Leiter, Jackson, & Shaughnessy, 2009).

In case of Uzbekistan, two different generations were formed due to the collapse of the Soviet Union, the disappearance of the whole country from the world map, change of regimes and economic situation. People's lives were divided into before and after the Independence Day.

Soviet generation

During the Soviet period, the parents of today's youth were brought up in an environment that shaped them according to the so-called "Moral Code of Communism" (Ziyaeva, 2006).

The code included 12 principles and the goal was to create a united society where the common interest prevailed over individual one (Antipin, 2012), here is the Code translated from Russian language (Moral Code of the Builder of Communism):

Table 3: The Moral Code of the Builder of Communism

#	Principles	Explanation
1.	Devotion to the cause of Communism, love of the socialist Motherland and of the socialist countries.	Communism should be important to you. You should love your country, and all socialist countries.
2.	Conscientious labor for the good of society: The one, who does not work, neither shall eat.	A person who does not work will not eat. You should work hard for the good of society - so everyone, not just you, can benefit.
3.	Concern on the part of everyone for the preservation and growth of public property.	Everyone should do their best to protect public property (property which is owned by everyone) and to make it grow.
4.	High sense of public duty; intolerance of actions harmful to the public interest.	Doing what is best for everyone should be very important to you. You should never do or support anything that is not good for everyone.
5.	Collectivism and comradely mutual assistance: one for all and all for one.	People should not just care about themselves. Everyone should care about everyone else. Everyone should help each other. Every person supports society, and society supports every person.

6.	Humane relations and mutual respect between individuals: man is to man a friend, a comrade, and a brother.	People should respect each other and be good to each other. Every man is a friend, comrade, and brother to every other man.
7.	Honesty and truthfulness, moral purity, unpretentiousness and modesty in social and private life.	You should always be honest, do the right things, and be humble.
8.	Mutual respect in the family, concern for the upbringing of children.	All family members should respect each other. Raising children should be important to everyone.
9.	Irreconcilability towards injustice, parasitism, dishonesty, careerism, and profiteering.	You should never accept things that are not fair; people who do not do their fair share; people who are not honest; or people who try to get ahead and make money just for themselves.
10.	Friendship and brotherhood among all peoples of the USSR, intolerance of national and racial hatred.	All people in the USSR should treat each other like friends and brothers. You should never treat someone badly because of the country they are from or because of their race.
11.	Intolerance towards the enemies of communism, peace, and freedom of nations.	Our goals are to have communism and peace, and for every country to be free. Enemies of these things, who would try to stop us from reaching our goals, cannot be accepted.
12.	Fraternal solidarity with the working people of all countries, and with all peoples.	All working people are like brothers, and must stick together.

Source: **Moral Code of the Builder of Communism**. Retrieved September 12, 2016, from
Wikipedia, the free Encyclopedia: https://simple.wikipedia.org/wiki/Moral_Code_of_the_Builder_of_Communism

The author believes that there is nothing wrong with the very idea of communism. On the contrary, communism is a concern about each and every member of society, their prosperity, equality and unity. But as we know the world is not perfect and people are not as well. Society cannot be fitted in a frame, prohibited to live in grand style, forced to help the needy and work hard. Personality is a complex concept, as a life itself. In this sense and at the moment, democracy and capitalism are more suited to the human nature, rather than socialism or communism. People are different, have

different needs, different ideas of a good life, beauty and happiness. Ideally the society should come to communism and socialism, but it should be a natural process of the development of society, but not something that should be forced. One cannot force people for income equality, sameness of the goals, dreams and needs. Some developed countries in Europe, are already undergone the significant evolution, rejected Marxism as the only ideological basis and developed a modern social democracy. Also, we have a quite successful sample of Communist China, this country have mixed communism with capitalism. So, the 'devil' is not as terrible as he is painted. Often 'how' is more important than 'what'.

But in those years propaganda of Soviet principles was dynamic everywhere—in secondary schools and universities, on television programs, and in the most books, magazines and periodicals. Even though an education was connected to the national ideas, the quality of education was much higher than that of the education which is currently provided to the youth of Uzbekistan (Ziyaeva, 2006).

People believed and built communism for decades. They worked tirelessly for a better future which was almost here. In those days, people were not afraid to remain without work or money, as the "party" would not leave them, in any case. University graduates were immediately employed, even though sometimes their specialties were not connected to the job and with a small salary. Perhaps one of the most positive aspects of it was that the Soviet generation had a feeling of confidence and security, especially in 60-70's, the best Soviet years, and the heydays of communism. That feeling is something sorely lacking the present generation.

In the end, because of the bunch of selfish individuals with their own personal interests, nothing was built, everything was ruined and people were brutally deceived and thrown out to fend for themselves. It's like to grow vegetables in a greenhouse, and then remove the greenhouse and leave vegetables out in the cold in the middle of winter. This crop is ruined. But not all so prosaic with a whole generation who had to learn to live and fight for life. Hence, there "лихие" (dashing) 90's occurred, the rise of the mafia, the lawlessness and anarchy in the early years of independence of the brand new fifteen countries.

Post-Soviet generation

The post-soviet generation, whose experience took place after the collapse of the Soviet Union, has now started professional life. Many of them are the kids of Soviet generation. In general western countries fail to understand this new generation, but they are very much like many of their peers around the world. They are interested in global trends and use the Internet nearly as frequently as their western friends (Rojansky, 2011).

According to Keldiyarova et al. modern Uzbekistan today is one of the youngest sovereign states among the former Soviet Union countries, since the youth is 64% of the representatives of the total population. There are distinctive features of the young generation of Uzbekistan; they have become more mobile, focused on themselves and their interests. They enjoy more freedoms and have more choices available to them than their predecessors (Ziyaeva, 2006), but that does not mean that they are free from a new propaganda, unwritten codes and rules.

Sociological surveys were carried out by the "Ijtimoiy Fikr" center: "Youth of Uzbekistan at the beginning of the XXI century: social orientations and vision for the future". Survey population consisted of 50% of boys and 49.3% of girls. The study found that there are problems among young people, mostly related to education (contract form), advance training (43.0%) as well as mastery of specific professions (17.5%) and achievement of civic position (Keldiyarova, Temirova, Temirov, & Temirova, 2014). There is also an obvious apathy among those who is going to apply for the higher education, studying at one of the universities or has graduated, has to face the "real world" and find a job. Pervasive corruption is not very appealing to the most of young generation, especially to those who has an experience of studying abroad (Ziyaeva, 2006). At the same time, according to another survey carried by the same center in 2015, the faith in the great future among population of Uzbekistan has reached as high as 98,2% (Keldiyarova, Temirova, Temirov, & Temirova, 2014).

The paradox of the current generation is that, despite the many difficulties and hardships, people stubbornly believe in a brighter future. Even if the situation is not easy now, people believe that everything will change for the better in the near future, they just need to wait. The author wonders whether it is a "déjà vu" and it has happened before. Looks like people get used to live in the future, not at the present.

The young generation is actively inspired that they are the most free and prosperous generation over the last century.

Because the goal of this research is to compare whether employees from the 'old' and 'new' economic regimes have the same or different work ethic, two age categories (generations) were created. The older generation with employees born before 1984 (until 31, December, 1983) who had received training and worked in the former socialist economy and continue to work in the 'new' economic environment. The younger generation with employees born on and after 1984 (from 1, January, 1984), who received training and worked in the emerging market-oriented economy.

This is one of the first studies to provide the evidence of generational differences in the work ethic in Uzbekistan. In addition, this is the first study to evaluate the measurement equivalence of a work ethic inventory or any other work related individual difference construct across generation.

2.3. Personality

2.3.1. The Concept of Personality

The term "personality" comes from the Latin word "person," which means (1) a mask used by theater players to represent their character and personality in the play; (2) genuine identity, which consist of its inner aims, feelings, behavior and dreams (Chan, 1996).

Origins of the trait model of personality can be linked to Gordon Allport (1937). According to Allport, possible traits that might be used to explain a person's personality are almost an unlimited quantity. He believed personality is something true within a person that leads to trait behavior and thought. The trait approach emphasizes on empirical rather than medical examinations, at times referred to as a dispositional approach and explains behaviors as actual aspects of personality in explanatory terms (e.g., "impulsive", "assertive"). He states that personality is "a dynamic organization within the individual of those psychological systems that determine his unique adjustments to his environment".

Robbins (2001) considered personality as "the sum total of ways in which an individual reacts and interacts with others". Easier speaking, the mix of individual qualities and variables can be defined as personality. For example, the worker who's

personality formed by the mix of these two characteristics may be considered as an "ambitious and smart" by his manager. In addition, behavioral scientists tend to concur that character stays stable during one's life. Therefore, it can be supposed that personality consist of individual characteristics that do not rapidly change and can be used to forecast one's short-term behavioral models. (Cheng, 2011).

The role of personality has gained renewed attention in work related activities and behaviors over the past two decades (Chan, 1996); (Costa P. T., 1997); (Mc.Crae, Costa, & Del Pilar, 1998); (Bozionelos, 2004); (Furnham, Petrides, Tsaousis, Pappas, & Garrod, 2005); (Goldberg, Johnson, Eber, Hogan, Ashton, & Cloninger, 2006); (Semykina & Linz, 2010); (Cheng, 2011); (Hamman, 2011); (Fu, 2013). Personality as a structure looks quite well understood in contrast to values, and there is a common compromise in the literature concerning the conceptualization of personality (Parks & Guay, 2009).

Psychoanalysts look to dreams and unconscious wishes as evidence for involuntary appetence, but trait theorists are likely to avoid using abstract and insensible clarifications of human behavior (Carducci, 2009). According to Guilford (1959) a trait is any distinguishable, relatively lasting way in which an individual differs from others. According to Oliver and Mooradian (2003) "personality traits are enduring characteristics of an individual that summarize trans-situational consistencies in characteristic styles of responding to the environment".

The next trait theorists reviewed personality differences adequately reliable to facilitate recognition of a comparatively little number of broadly applicable descriptive traits (Cattell, 1943). This ultimately led to the evolution of personality trait models such as the "Big Five".

For the employee's selection and recruitment purposes a number of researchers have examined the validity of personality measures over the past 25 years. As investigation and study results have demonstrated, the validity of personality is not a good predictor of high-quality job performance and the correlation between two is rather low, e.g., (Locke & Huh, 1962); (Guion & Gottier, 1965); (Ghiselli, 1973); (Rim, 1977); (Reilly & Chao, 1982); (Schmitt, Gooding, Noe, & Kmch, 1984); (Barrick & Mount, 1991); (Vinchur, Schippmann, Switzer, & Roth, 1998);

(Bozionelos, 2004); (Furnham, Petrides, Tsaousis, Pappas, & Garrod, 2005); (Parks & Guay, 2009); (Fu, 2013).

Yet, at the time when these studies were performed, no well-established classification existed for categorizing personality traits. Accordingly, it was not achievable to verify whether there were reliable, significant relationships between particular behavior constructs and performance criteria in different occupations. Norman's work is principally important because his Extraversion, Emotional Stability, Agreeableness, Conscientiousness and Culture dimensions which are used frequently in the literature and have been cited to, later known as "Norman's Big Five" or the "Big Five" (Barrick & Mount, 1991). According to Barrick and Mount (1991), for the past two decades, convincing proof for the reliableness of the 5-factor model has been collected through the huge amounts of literature body, which provides: across various theoretical structures (Goldberg L. , 1981); using various tools, e.g., (Conley, 1985); (Costa & McCrae, 1988); (Lorr & Youniss, 1973); (Mc.Crae R. R., 1989); (McCrae & Costa, (1985), (1987)); in diverse cultures (e.g., (Bond, Nakazato, & Shiraishi, 1975); (Noller, Law, & Comrey, 1987); using ratings obtained from various resources (e.g., (Digman & Inouye, 1986); (Digman & Takemoto-Chock, 1981); (Fiske, 1949); (McCrae & Costa, 1987); (Norman, 1963); (Watson, 1989); and with a variety of examples.

2.3.2. Trait Theories of Personality

According to Cambridge dictionary, term "trait" is a "particular characteristic that can produce a particular type of behavior".

In psychology, "trait theory is an approach to the study of human personality". Trait theorists and researchers are mainly paying attention in the measurement of traits, "which can be defined as habitual patterns of behavior, thought, and emotion" (Kassin, 2003). "A trait is what we call a characteristic way in which an individual perceives, feels, believes, or acts". When we typically portray somebody, we are usually to use trait terms like introvert, nervous, depressed, hardworking or intelligent.

2.3.3. Moulton Four Types of Personality

Four types of personality were proposed by Moulton (1999), including "dominance", "inducement", "submission", and "compliance", or generally recognized as DISC.

Table 4: Moulton Four Types of Personality

Type of Individuals	Descriptions of Types of Personality
D-type	D-type individuals are aggressive, challenging, exploratory, and energetic. Project leaders, idea makers, and pioneers, they typically play the roles of re-organizers.
I-type	I-type individuals are conversational, outgoing, and excellent communicators. They love to be performers, idealists, idea generators, and lawyers.
S-type	S-type individuals are concentrated, practical, steady, strong, and organized. They often play the function of a stabilizer or a harmonizing power in a company.
C-type	C-type individuals are precise, pure-minded, and seekers of faultlessness. They often play the function of an internal controller. They are law followers and serious of others' performance.

Source: Moulton M.W. (1999) *Emotions of Normal People*. Taylor & Francis Ltd. ISBN 0-415-21076-3

2.3.4. Type A and Type B personalities

Type A and Type B personalities were "first described in relation heart disease in the 1950s by cardiologists Meyer Friedman and R. H. Rosenham" and it were "based broadly on anxiety and stress levels" (Type A and Type B).

Table 5: Super's A/B Personality Types (Type A and Type B)

Type of Personality	Descriptions of Types of Personality
Type A	• They have a high level of ambition and a strong determination to reach the estimated aim; • They like to put difficult goals and constantly working to archive them; • Even when they archive their goal they have a difficulty to stop; • They feel guilty if they do not have a goal or waste their time and they always "feel the pressure of time"; • They love to compete and battle with someone, if needed they may even create the competition; • They do not like to lose and do everything to avoid it. • Most of them are take care of their physical appearance and frequently well-educated and intellectual.
Type B	• Type B personality is just opposite to Type A personality. Individuals with low ambitions and moderate goals; • They work gradually and slowly, they enjoy their accomplishments but do not stress out if they fail to archive it; • In the competition they are less concentrated to win, they rather enjoy the process; • Usually they are imaginative and take pleasure in exploring new ideas;
Type AB	Type AB personality is a mix of Type A and Type B characters. In other words, people with Type B personality may also have some characters of Type A personality.

Source: ***Type A and Type B***. (n.d.). Retrieved 07 12, 2016, from Changingminds.org: http://changingminds.org/explanations/preferences/typea_typeb.htm

In order to check their theory that Type A personality can forecast episodes of heart disease Friedman & Rosenman (1976) carried out a longitudinal study. A group of 3154 healthy men, aged between thirty nine and fifty nine were studied and tracked for years. The results were quite impressive, they have found out that Type A individuals developed coronary heart disease twice as many as Type B individuals.

Eight years later 257 of the participants out of 3154 had developed heart disease and 70% of them were type A personalities. The personality of Type A individuals leads to more stress hormones production, which means in the long run it causes the stress-related diseases.Yet, some problems do exist with this theory, it is difficult to describe human being's nature with only 2 parameters, people have more complex personalities and do not simply fit into a type A or B person (McLeod, 2014).

2.3.5. Big Five (The Five-Factor Model)

The Big Five model of personality is currently one of the most widely used frameworks for studying the human personality construct (Goldberg L. R., 1993); (Parks & Guay, 2009). This framework describes personality as comprising of five global trait domains: Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness (McCrae & John, 1992).

Table 6: Big Five Traits

Trait Name	Description
Extraversion	Extraversion describes the extent to which individuals are outgoing, socially confident, and energetic.
Agreeableness	Agreeableness relates to one's levels of passivity, empathy, and consideration for others.
Conscientiousness	Conscientiousness includes traits such as responsibility, self-discipline, and orderliness.
Neuroticism	Neuroticism covers the extent to which an individual is vulnerable, suspicious, and emotionally unstable.
Openness	Openness describes one's levels of abstract thinking, creativity, and openness to ideas.

Source: Hamman, C. M. (2011). *An Exploration of New Zealand Work Value Orientations, Gender, and Personality Traits*. Manawatu, New Zealand: Psychology at Massey University.

These five trait domains appear to be cross-culturally valid (Mc.Crae, Costa, & Del Pilar, 1998) and relatively stable across adulthood (Costa P. T., 1997); (McCrae R. R., Costa, Ostendorf, Angleitner, Hrebickova, & Avia, 2000), (Hamman, 2011).

Two independent research teams Paul Costa & Robert McCrae and Warren Norman & Lewis Goldberg, have originally developed the Big Five. They came to the same conclusion with slightly different methods: the majority human personality traits can be combined to five broad dimensions of personality, regardless of language or culture. The data were analyzed with a statistical process known as factor analysis to obtain these five dimensions by interviewing lots of people and by asking the hundreds of questions. It is essential to understand that investigators did not put such a goal to find five dimensions; the five measurements are the results of the data analysis. In academic circles, the Big Five is currently the most broadly acknowledged and used personality model (Potter, 2015).

It must be noted that some researchers have doubts and critical points regarding inaccurate specification of the 5-factor model dimensions (Waller & Ben-Porath, 1987; John, 1989; Briggs, 1989; Livneh & Livneh, 1989). In order to cover the field of personality a number of researchers suggest that more than five dimensions are required. For instance, Hogan (1986) stands for six dimensions (Adjustment, Ambition, Sociability, Intellectance, Likability, Prudence). He proposed to split the Extraversion dimension into Sociability and Ambition and this seems to be the principle difference from Big Five (Barrick & Mount, 1991).

Five factors of the Big Five Model:

Table 7: Big Five Model Dimensions

Type of Personality	*Descriptions of Types of Personality*
Openness to Experience/ Closed-Minded	Traits frequently associated with this dimension include being creative, educated, inquiring, unique, broad-minded, clever and artistically sensitive (Barrick & Mount, 1991).
Conscientiousness / Dependability	Some researchers (Fiske, 1949); (Hogan, 1983); (Noller, Law, & Comrey, 1987); (Botwin & Buss, 1989); (John O. , 1989) have believed that Conscientiousness represents

	reliability; that is, being watchful, careful, dependable, organized and planful. Others have proposed that volitional variables should be added to these traits, such as hardworking, goal-oriented, and insistent.
Extraversion/ Introversion	Traits commonly associated with it consist of being outgoing, sociable, self-confident, chatty, and energetic. As mentioned above, Hogan (1986) divided this dimension into two components, Ambition (initiative, desire and impulsive) and Sociability (friendly, exhibitionist and communicative).
Neuroticism/ Calmness	Frequent traits associated with this factor contain being nervous, miserable, irritated, uncomfortable, emotional, concerned, and unconfident.
Agreeableness/ Disagreeableness	Common traits associated with this dimension contain being polite, flexible, naive, cheerful, helpful, merciful, sensitive and broadminded.

Source: Barrick, R. M., & Mount, K. M. (1991). **The Big Five Personality Dimensions and Job Performance: A Meta-Analysis.** *Personnel Psychology* , 1-7.

For the field of human resources psychology the surfacing of the Big Five model has a significant implication. It demonstrates that personality consists of five comparatively independent dimensions which give a meaningful classification for studying personal differences. In any field of science, the existence of such an orderly classification scheme is essential for the communication and accumulation of empirical data (Barrick & Mount, 1991).

Many writers take Norman's (1963) Big Five factor names, I- Extraversion or Surgency; II- Agreeableness; III- Conscientiousness; IV- Emotional Stability, and V- Culture. But the modern names come from the analysis of questionnaires, and particularly from the work of H. J. Eysenck, who acknowledged Extraversion (E) and Neuroticism (N) as major components of psychological tests. Costa and McCrae (1980) introduced a dimension they called Openness to Experience (O), and later

(1985, 1989) created scales to measure Agreeableness (A) and Conscientiousness(C) (McCrae & John, 1992).

The model does not explain everything that psychologists want to know about personality, but it does give a useful starting point (McCrae & John, 1992) and this model is very popular among researchers. Thus categorization of personality traits into these five types has its advantages in allowing for outcomes to be easily compared across different studies (Hamman, 2011). Therefore we have used The Big Five Model of Personality in this research work.

2.3.6. Big Five Measures

There are a number of questionnaires developed specially to measure the Big Five. The NEO Personality Inventory (NEO-PI, 1985; as cited in Costa & McCrae, (1991) is one of the best known assessments in this area. The original NEO-PI measure consisted of only Neuroticism, Extraversion, and Openness-to-experience, but following versions included the dimensions of Conscientiousness and Agreeableness.

Costa and McCrae (1992) also published the NEOFive-Factor Inventory (NEO-FFI) soon after developing the NEO-PI. This 60-item inventory consists of 12 items for each of the Big Five factors and was intended to provide a more concise measure of the Big Five personality factors.

Another well-known Big Five measure is the International Personality Item Pool (IPIP) by Goldberg (1999). He developed this 50-item measure to allow for free public access to a valid measure of personality traits (Goldberg et al., 2006). According to Goldberg et al. (2006), the popularity and wide spread international use of the IPIP is due to the fact that it is freely available, that items can be obtained instantly via the internet, and that the scoring keys for the scales are provided (Hamman, 2011).

For purposes of this study, we used another 44-item personality scale by John, Naumann and Soto's (2008) The Big Five Inventory and its five factors (dimensions): Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness. This scale is also available for free and it is open for public access.

2.3.7. Limitations of Big Five Model

The Big Five (FFM) is not a complete theory of personality and the model does not explain everything that psychologists want to know about personality, thus it contains some limitations from the broader perspective of personality psychology (McCrae & John, 1992). In this section we would like to mention some of the detailed objections to the model:

Table 8: Limitations of Big Five Model

Limitations	Description
Too few factors	Many writers have disagreed that five factors are enough to summarize all that we know about individual differences and traits in personality. Mershon and Gorsuch (1988) argued that stronger predictions can be made from the individual scales of the 16PF. As McCrae et al. (1986) noted that measurement of the five factors gives a complete characterization of the person only at a global level (McCrae & John, 1992).
Too many factors	Some researchers do not feel that all five factors are needed. For instance, Cloninger (1988), Gough (1987), and Tellegen (1982) have three-factor theories. Peabody (1987) noted that N-related trait terms are comparatively uncommon in English, and therefore the addition of a separate emotional stability factor is not necessary by analyses of trait adjectives (McCrae & John, 1992) .
Ratings versus self-reports	In many cases self-report questionnaires may be not objective, because people usually tent to exaggerate their strengths and qualities. Hogan (1990) has drawn sharp differences between observer ratings of personality and self-reports which reveals internal drives and dispositions, and argue that

	the FFM is adequate only as a description of the former. However, the very first report of the model was Fiske's (1949) expression of comparable factors in peer ratings, expert ratings, and self-reports (McCrae & John, 1992).

Source: McCrae, R. R., & John, O. P. (1992). An introduction to the Five-Factor Model and its applications. Journal of Personality , 60, 175-215.

Despite of above mentioned limitations, this trait model actively used by researchers and psychologist all around the world.

3. RELATIONSHIP BETWEEN WORK ETHICS, GENERATIONS, PERSONALITY AND DEMOGRAPHIC VARIABLES

3.1. Work Ethic and Generations

Some studies were analyzed and the link between generation and work ethic were calculated. In most of the studies no significant evidence of the link between these two factors were found. Among of the few studies that confirmed the effect size for generational differences in work ethic was Meriac et al.'s (2010) one. Study made a comparison between Baby boomers, Generation X, and Millennials. According to his research outcomes "ethic scores such as hard work, centrality of work, and wasted time have strong effect sizes (0.63-1.06), while leisure has a small effect size (-.0.11-0.15). Self-reliance effect size is medium at 0.4". Another interesting outcome of the study was that generational groups did not show much different work ethics values, but rather their interpretation of MWEP questions was different.

Another valuable and one of the most extensive studies on generational differences in work ethic and work values, is by Parry and Urwin (2011). They suggested that there was a strong basis for the concept of generational differences, but the academic empirical proof for generational differences in work ethic had a mixture of results. According to them lots of studies were unsuccessful to differentiate between generation and age; also, some were unsuccessful to consider the differences in national, cultural, and ethnic background. Also, they strongly suggested separate the age and career level effects on generational differences. Furthermore, they recommended consider "other dimensions of difference on generational work ethic within the workplace, such as within a national culture".

Ter Bogt, Raaijmakers, and Van Wel (2005) offered the proof that "work ethic is a relatively stable construct—work ethic at a younger age strongly predicts work ethic at a later age". Parents easily pass their personal cultural (non) conservatism to their kids during the adolescence period. These factors determine the socialization of children's work ethic.

Generational differences and work ethic is widely discussed, but little empirical research was done to really measure this connection. For instance, two researches Smola and Sutton (2002) studied generational differences in work values between people born in 1974 and 1999. They concluded that "differences on dimensions of the construct were attributable more to cohort effects than age". However, they could not include this data in their analysis because their selection did not contain an adequate number of Millennials (Meriac, Woehr, & Banister, 2010).

Low et al. (2005) suggested that if the values shaped during the childhood, this values and ethic norms would not change much over time, despite the age, social status and career level. Another researches, Hansen and Leuty (2012), suggested that generational differences in work values are little in magnitude, but "generation influences work values more than age". Also, usually older generation of workers less concentrated on status, money and leisure at the workplace (Linz & Chu, 2012).

In other hand, there are other researches done by Cennamo and Gardner in 2008 and by Twenge in 2010, which suggested that "individuals born in the 1960s and before adhere more strongly to work ethic and work centrality than individuals born in the 1970s and after". As work ethic researches shows, in socio-economically developed countries where the environment is rather constant, it is not surprising that the effect of time (an additional year) was be quite little. Meriac et al. (2010) in their research work of business students across 12 years have found out that the young age group adheres less strongly than the older age group on all elements of the work ethic measure except leisure.

The circumstance of the country of our analysis is very different comparing to western countries where the researches were previously conducted. The economic and social life of Uzbekistan changed dramatically in 1990s. In Uzbekistan, the perception of the 'generation' is not the same as in other parts of the word. There are soviet (old generation) and post soviet (young generation) generations. Our research defines 'generation' in this perspective. As previous studies show (Linz & Chu, 2012), in formerly soviet countries, the young generation of employees display stronger adherence towards work ethic than older generations. It is especially clearly evident and statistically significant among Armenian and Kyrgyz (at 5%); and Kazakh employees (at 10%). We suppose that in case of Uzbekistan, post soviet generation will adhere more strongly to the work ethic than the soviet generation.

And we hope that capitalist market principles and open market economy have changed people's perspective towards life, work and values in general, especially of those who received the education and work experience during the independence period of the country.

3.2. Work Ethic and Personality

Different roles require specific skill sets and abilities in any organization, which are tied to personality (Lovering, 2016). Personality influences all aspects of an individual's performance, even how he reacts to situations on the workplace. Every personality type has a perfect job position and it is important for HR specialist to identify personality traits and match up employees with the positions that fit their personalities the best (Munroe, 2016). Not every personality can be an inspiring leader or a devoted front-line customer specialist. Even an entry-level position appropriate for minimal skills is better filled by well-matched qualities. Companies nowadays understand more and more the significance of personality when looking for candidates to fill job openings (Lovering, 2016). The right job positioning can increase efficiency, productivity and job satisfaction of the employee and at the same time it helps the company's performance (Munroe, 2016).

Barrick and Mount (1991) did a meta-analytic study of the connection between the Big Five personality dimensions and job performance. They examined 117 studies in total that stated a link between personality tests and dimensions of job performance, training ability, and other characteristics. Their examination indicated that Conscientiousness constantly correlated with job performance measures. In other studies, Extraversion has been shown to be a valid predictor of both sales performance (Vinchur, Schippmann, Switzer, & Roth, 1998) and managerial performance (Furnham A. , 1997). Neuroticism has also been shown to be a potentially significant predictor of job performance (Barrick, Mount, & Judge, 2001) (Hamman, 2011).

Thus, from the mentioned above, it can be concluded that there is a link between personality and work ethic, even though it may be not strongly marked in some cases.

3.3. Work Ethic and Demographic Variables

Furnham and Muhiudeen in (1984a) and in 1987 accordingly, stated that the work ethic is very much correlated with demographic variables. To study the importance of the different variables as predictors of the PWE, a number of multiple regression analyses were worked out by Furnham (1987). In order to conclude how trustworthy the results were, a series of regressions were done on various groups of people, such as undergraduates, workers as well as middle class citizens. The most exciting and contradictory aspect of the PWE of his findings was the fact that "PWE beliefs are associated with both internal and external locus of control". In general results described the characteristics of the people with high work ethic values, and they turned out to have "high internal and powerful other locus of control beliefs, limited education, conservative free-enterprise economic beliefs, and strong postponement of gratification beliefs and practices" (Chen D. , 2014). He concluded that the best predictors of PWE beliefs are locus of control beliefs, education, conservative economic beliefs and postponement of gratification (Furnham A., 1987).

According to Linz and Chu (2012), studies examined the demographic variables, such as age, education level, religion and gender, of work ethics shown mixed results. For instance the studies of Goodale (1973), Aldag and Brief (1975) and Ali (1995) showed a positive correlation between age and work ethic. In the other hand, there are many other studies with opposite findings. Tang and Tzeng (1992), Wentworth and Chell (1997) and Ghorpade (2006) have found a negative correlation and others have illustrated no statistically noteworthy association (Boatwright and Slate, (2002), Wong et al. (2008), Meriac et al. (2009)).

Several studies have tried to set up demographic principles of present beliefs in the PWE. In (1979) Beit-Hallahmi claimed that PWE scores were much linked to religious self-classification and attitudes, racial background and political views but not to socio-economic category. According to him, Jews and Agnostics had lower scores on PWE than Catholics and Protestants; white people had higher scores than black ones, traditional party members had higher scores than liberals and leftists, people with conservative beliefs and frequent church attendance statistics scored more greatly than those with unconventional beliefs or poor attendance records. Also he stated that 'the results may be interpreted as indicating that the PWE is separate

from what is commonly referred to as "achievement motivation" and that the PWE can be more correctly regarded as an attack towards work'.

According to Furnham (1984b), the link between demographic variables such as age, sex and rank and the PWE values have not straightforward and simple relations. But there is a belief that old generation, lower-middle class people and people with traditional views have stronger PWE values then others. In case of Uzbekistan this belief may be totally refuted due to difference history of the socio-economic development, government and economic structure, beliefs and country past. This fact gives uniqueness to this research as well as interest.

Gender

As for gender, the picture of the results is quite mixed as well. Some researches demonstrate that men adhere more strongly to a specific PWE measures than women and, some show rather contrary results.

Rim (1977) compared PWE beliefs and personality and found that more intelligent, less extrovert and less neurotic men score higher on PWE scores. In case of women, the case is quite opposite. Research carried by Furnham (1984b) showed that female employees have higher PWE scores than male employees.

Meriac, Poling, and Woehr (2009) performed a gender difference assessment of MWEP data and test results showed the consistent pattern between men and women, which means that work ethic level is equal between the genders. The socially-constructed meaning of the work ethic values is not different among genders. When deeper examinations of women and men differences on variables were performed, the results showed that the genders differ on self-reliance, morality/ethics, leisure, centrality of work, and wasted time. Another studies (Spence & Helreich, (1983); Lynn, (1991); Kirkcaldy, Furnham, & Lynn, (1992)) showed men scoring higher on MWEP items. Studies carried by Wayne (1989) and Tang & Tzeng (1992) showed no statistically significant gender difference. Studies carried by Ali & Azim (1995), Wentworth & Chell (1997) and Boatwright & Slate (2000) demonstrated that men adhere more strongly than women.

In our case it is difficult to predict or suggest who adheres more strongly on work ethic in Uzbekistan, men or women. The transition period occurred in formerly socialist country Uzbekistan in early 1990s made many women leave their jobs due

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to the lack of workplaces and low wages, at the same time, women were given more lawful chances to leave the workforce, which could lead women with strong work ethic to stay at their workplaces. According to Linz and Chu (2012), in six former soviet republics (Armenia, Azerbaijan, Kazakhstan, Kyrgyzstan, Russia, and Serbia) the "work ethic is weaker among the participating women". According to their findings we might suggest the same weak work ethic values in former socialist country Uzbekistan among women. That being said, it will be clear only after the research is conducted.

Age

Wayne designed his work ethic tool in (1989) to measure adherence to modern work values and the Protestant work ethic and, it consisted of 119 four-point Likert-type items. He surveyed 688 people and did not find any strong evidence that Protestant work ethic differs based on age.

According to Petty et al.'s (2008) research work Post hoc analyses using Tukey's test showed that the scale of the work ethic is "significantly higher in the 27 to 35 age group than that of the 36 to 55 age group". The age group between 27 and 35 years old has known as Generation X and, the age group between 36 and 55 years old has known as Baby boomers generation. Some studies as Buchholz (1978) and Furnham (1982) did not found a significant relationship between age and work ethic. While Aldag and Brief (1975) found a significant correlation between PWE beliefs and age. Similarly there appears to be no sex differences in PWE belief (Furnham, 1982). By and large, people stay stable in work ethic within their age range; different age groups among the samples also have noteworthy differences in work ethic.

Education

According to several studies, the link between PWA and education level (high school, undergraduate, graduate and doctorate degrees) is quite mixed as well. A positive link were found in studies by Wollack et al. (1971) and Goodale (1973), a negative were found by Ma (1986) and Wentworth and Chell (1997), but some of the studies did not find any association like Aldag and Brief (1975) and Boatwright and Slate (2002).

The study carried out by Linz and Chu (2012) among post socialist countries, the neighbors of Uzbekistan, and the results showed that work ethic is positively linked

to education. Among participants in this research in post socialistic countries, the link is "stronger among supervisors, married participants, participants who self-report better performance than their colleagues, and participants with an internal locus of control". Previous mixed results are not revealing in our case. Taking this into consideration, we may assume that work ethic is positively linked to education among employees in Uzbekistan.

4. METHOD

4.1. Population and Sample

The participants of this study were both the administrative personnel working in Uzbekistan's public and private organizations and their direct supervisors. All participants were white-collar employees who worked in the office. To achieve the purposes of the study, the questionnaires were distributed to a total of 360 employees and 240 of them completed it.

4.2. Instrumentation

Due to employer concerns regarding privacy and confidentiality, the identification of workers was not disclosed. The questions and sections were combined into a single questionnaire. The first part of the survey gathered demographic information: (a) gender, (b) year of birth, (c) education, (d) marital status, (e) years of work experience, (f) position. Three additional parts of the survey measured the participants score on (a) the work ethic, (b) personality. A 44-item personality scale was measured using John, Naumann and Soto's (2008) The Big Five Inventory and its five factors (dimensions): Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness. An 18-work ethic items were measured using Blau and Ryan's (1997) work values scale and its four dimensions: hard work, nonleisure, independence and asceticism. All construct measures used a five-point Likert response scale, where 1 = strongly disagree and 5 = strongly agree, except for variables that were otherwise indicated.

4.3. Research Model

In this research we plan to investigate the differences between two different generations of Uzbekistan in work ethic and personality traits. There is a lack of previous researches conducted in the post soviet union countries, especially in Uzbekistan and therefore we cannot be sure on upcoming outcomes. In order to

evaluate the difference of work ethic and personality traits (independent variables) on the two different generations (dependent variable), 44-item personality scale were measured using John, Naumann and Soto's (2008) The Big Five Inventory and 18 work ethics items were measured using Blau and Ryan's (1997) Work Values Scale. This is a quasi-experimental design with two matched groups. Using this design it is possible to see differences between groups.

Figure 1: Research Model (Design)

Soviet generation group		Independence generation group	
Work Ethic	**Personality Traits**	**Work Ethic**	**Personality Traits**

Analysis of difference
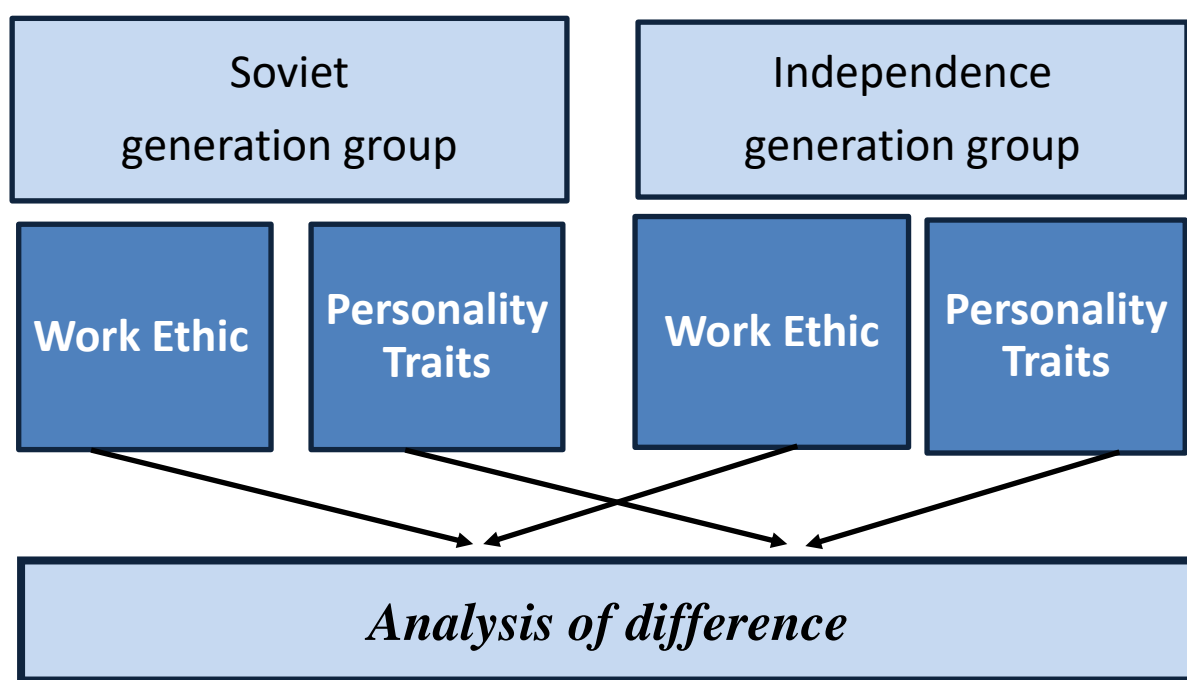
4.4. Data Collection Procedures

The questionnaire was distributed among employees of different private and state companies in three biggest cities of Uzbekistan, Tashkent, Samarkand and Bukhara and they were administered the 44 items The Big Five Inventory (John O. P., 2008) and 18-work ethic items Work Values Scale (Blau & Ryan, 1997). All the measures were translated into Russian by the author.

4.5. Data Analysis

The data was analyzed using the "SPSS 20.0" program. The data was subjected to frequency analysis, descriptive statistics analysis, normality test, Cronbach's alpha reliability analysis, Spearman's rank correlation analysis, Mann-Whitney U test and Fisher r-to-z transformation were used.

5.   RESULTS AND COMMENTS

5.1. The Frequency Distribution of Demographic Variables

The demographic survey was conducted according to gender, year of birth, education, marital status, years of work experience and position as distributed in the table below.

According to the frequency analysis, out of the 240 people surveyed, 120 are male (50.0 %) and 120 are female (50.0 %). Research population was divided into two generations as follows; adults born before 1984 (aged 33 and older) are 120 participants (50.0 %); adults born after 1984 (aged 32 and younger) are 120 participants (50.0 %)

Taking a look at the participants marital status; 96 are married with kids (40.0 %), 54 are married without kids (22.5 %), 25 participants are single with kids 10.5 %) and 65 participants are single without kids (27.1 %).

After examining the educational status of the participants surveyed, 36 have a secondary education (15.0 %), 132 participants have an undergraduate (bachelor) degree (55.0 %), 61 participants have a masters degree (25.4 %) and 11 possess a doctorate (PhD) degree (4.6 %).

The average work experience of all participants is $M = 11.44$ years, $SD = 8.63$.

Looking at the position of the participants, 89 participants are workers (37.1 %), 67 participants are first level managers (27.9 %), 65 are middle level managers (27.1 %) and 19 are high level managers (7.9 %)

Table 9: Frequency Table

Demographic Variables		Frequency	%
Gender	Male	120	50
	Female	120	50
Generations	Born before 1984	120	50
	Born after 1984	120	50
Marital Status	Single	65	27.1
	Single with kids	25	10.5
	Married	54	22.5
	Married with kids	96	40.0
Education	Secondary (high school)	36	15.0
	Bachelor degree	132	55.0
	Master degree	61	25.4
	Ph. D. degree	11	4.6
Position	Workers/employees	89	37.1
	First level managers	67	27.9
	Middle level managers	65	27.1
	High level managers	19	7.9

5.2. Reliability Analysis

Reliability analysis was examined using Cronbach's Alpha method. Cronbach's Alpha value is tied to the question of correlation between compliance. Cronbach's Alpha value indicates the total level of reliability factor of the questions below. According to the Cronbach's Alpha values of scale, 0.70 or higher is considered to be reliable.

Reliability test results for the Work Ethic questionnaire scale Hard work is $\alpha = 0.94$, Nonleisure is $\alpha = 0.80$, Independence is $\alpha = 0.84$, Asceticism is $\alpha = 0.71$, and the reliability test results for Big Five Personality inventory scales are: Extraversion $\alpha = 0.73$, Agreeableness $\alpha = 0.75$, Conscientiousness $\alpha = 0.71$, Neuroticism $\alpha = 0.72$, and Openness $\alpha = 0.78$. For both, Work Ethic and the Big Five Personality Inventory questionnaires, Cronbach's Alpha values are acceptable.

Table 10: Reliability Analysis

Variables	Number of Items	Scales	Cronbach's Alpha Reliability Coefficients
Work Ethic	18	Hard Work	0.94
		Nonleisure	0.80
		Independence	0.84
		Asceticism	0.71
Personality	44	Extraversion	0.73
		Agreeableness	0.75
		Conscientiousness	0.71
		Neuroticism	0.72
		Openness	0.78

5.3. Normality Test Analysis

First of all normality distributions were examined with Kolmogorov-Smirnov test of normality with Lilliefors Significance Correction, and it was found that data of all scales (for older and younger generation separately) do not have a normal distribution (see Table 11) because the level of significance (p) in all cases is lower than .01 or .05. Therefore, the non-parametric test for analysis of difference was used for further data analysis.

Table 11: Test of Normality for Work Ethic and Big Five Inventory Scales

Tests of Normality

Group		Kolmogorov-Smirnov[a]		
		Statistic	df	sig.
Older generation	Hardwork	,109	120	,001
	Nonleisure	,149	120	,000
	Independence	,098	120	,006
	Asceticism	,134	120	,000
	Extraversion	,132	120	,000
	Agreeableness	,175	120	,000
	Conscientiousness	,227	120	,000
	Neuroticism	,187	120	,000
	Openness	,119	120	,000
Younger generation	Hardwork	,090	120	,019
	Nonleisure	,149	120	,000
	Independence	,100	120	,005
	Asceticism	,133	120	,000
	Extraversion	,184	120	,000
	Agreeableness	,200	120	,000
	Conscientiousness	,222	120	,000
	Neuroticism	,173	120	,000
	Openness	,114	120	,001

a. Lilliefors Significance Correction

5.4. Analysis of Differences

The Mann-Whitney U test was used to examine the differences in Work Ethic between the older and younger generation groups (see Table 12).

Table 12: Descriptive and Inferential Statistics of Scales of Work Ethic for old and young generation group

	Old generation group (N = 120)		Young generation group (N = 120)		Mann-Whitney U test	sig. (2-tailed)
	Mdn	*SD*	*Mdn*	*SD*		
Work ethic scales						
Hard work	3.83	1.05	3.67	0.92	6612.50^{NS}	.27
Nonleisure	3.20	0.89	3.20	0.85	6804.50^{NS}	.46
Independence	3.63	0.97	3.50	0.99	6428.00^{NS}	.15
Asceticism	3.33	0.92	3.00	0.96	6243.50^{NS}	.07

Note. $^{NS}p > .05$

RQ - 1. Are there any differences in work ethic scales between the older and young generations?

The differences between groups in work ethic scales were tested. According to the Mann-Whitney U test there are no statistically significant differences between the older and younger generation in any of the four scales of Work Ethic because the level of significance (p) in all cases was higher than .05.

There were sub-questions which can be answered as following:

a. Is there a difference in hard work between the older and younger generations?

There was no difference in hard work between the older and younger generation because the level of significance (p) for the Mann-Whitney U test was higher than .05. Both groups showed similar central tendency scores (Mdn) for hard work.

b. Is there a difference in non-leisure between the older and younger generations?

There was no difference in nonleisure between the older and younger generation because the level of significance (p) for the Mann-Whitney U test was higher than .05. Both groups showed similar central tendency scores (Mdn) for nonleisure.

c. *Is there a difference in independence between the older and younger generations?*

There was no difference in independence between the older and younger generations because the level of significance (p) for the Mann-Whitney U test was higher than .05. Both groups showed similar central tendency scores (Mdn) for independence.

d. *Is there a difference in asceticism between the older and younger generations?*

There was no difference in asceticism between the older and younger generation because the level of significance (p) for the Mann-Whitney U test was higher than .05. Both groups showed similar central tendency scores (Mdn) for asceticism.

The Mann-Whitney U test was used to test the differences in Work Ethic between the older and younger generation groups (see Table 13).

Table 13: Descriptive and Inferential Statistics of Scales Big Five Personality inventory for old and young generation group

	Old generation group (N = 120)		Young generation group (N = 120)		Mann-Whitney U test	sig. (2-tailed)
	Mdn	*SD*	*Mdn*	*SD*		
Big Five scales						
Extraversion	3.38	0.64	3.50	0.52	6118.00*	.04
Agreeableness	3.33	0.56	3.33	0.56	6915.50^{NS}	.59
Conscientiousness	3.44	0.53	3.44	0.45	7107.00^{NS}	.86
Neuroticism	3.00	0.64	3.00	0.67	7179.50^{NS}	.97
Openness	3.50	0.69	3.60	0.57	5926.50*	.02

Note. $^*p < .05$; $^{NS}p > .05$

RQ - 2. Are there any differences in personality traits between the older and young generation?

The differences between groups in the Big Five scales were tested. According to the Mann-Whitney U test statistically significant differences between the older and younger generations were found in two of the five scales of the Big Five because in these scales the level of significance (p) was lower than .05.

There were sub-questions which can be answered as following:

a. *Is there a difference in neuroticism between the older and younger generations?*

There was no difference in neuroticism between the older and younger generations because the level of significance (p) for the Mann-Whitney U test was higher than .05. Both groups showed similar central tendency scores (Mdn) for neuroticism.

b. *Is there a difference in extraversion between the older and younger generations?*

Extraversion differed statistically significant between the older and younger generation groups because the level of significance (p) for the Mann-Whitney U test was lower than .05. Analysis of central tendency score (Mdn) shows that the younger generation had higher extraversion than the older generation.

c. *Is there a difference in openness between the older and younger generations?*

Openness differed statistically significant between the older and younger generation groups because the level of significance (p) for the Mann-Whitney U test was lower than .05. The analysis of central tendency score (Mdn) shows that the younger generation had higher openness than the older generation.

d. *Is there a difference in agreeableness between the older and younger generations?*

There was no difference in agreeableness between the older and younger generations because the level of significance (p) for the Mann-Whitney U test was higher than .05. Both groups showed similar central tendency scores (Mdn) for agreeableness.

e. *Is there a difference in conscientiousness between the older and younger generations?*

There was no difference in conscientiousness between the older and younger generations because the level of significance (p) for the Mann-Whitney U test was higher than .05. Both groups showed similar central tendency scores (Mdn) for conscientiousness.

5.5. Spearman's rank correlation analysis

Spearman`s rank correlations among the Work Ethic scales and the Big Five inventory scales were conducted separately for each group. In both groups, most of the correlations among measurements are statistically significant (see Table 14). Statistically significant correlation coefficients vary in the range from .19 to .62, $p <$ .05 in the older generation group and in the range from .22 to .73, $p < .05$ in the younger generation group.

Table 14: Work Ethic scale Spearman`s rank correlations with Big Five inventory scales in older and younger generation groups

	Older generation group ($N = 120$)				Younger generation group ($N = 120$)			
	Hard work	Non leisure	Indepen dence	Asceticism	Hard work	Non leisure	Indepen dence	Asceticism
Big Five scales								
Extraversion	.57**	.15	.48**	.13	.63**	.17	.66**	.30**
Agreeableness	.48**	.21*	.42**	.17	.49**	.26**	.47**	.24**
Conscientiousness	.43**	.19*	.31**	.20*	.52**	.14	.41**	.22*
Neuroticism	.56**	.11	.62**	.26**	.54**	.25**	.61**	.35**
Openness	.65**	-.03	.61**	.03	.66**	.12	.73**	.29**

Note. $^{**}p < .01$; $^{*}p < .05$

RQ - 3. Are there differences in the relationship between work ethic and personality traits in the older and younger generations?

The comparison of correlation coefficients in the two samples converting them to z values and testing H$_o$: $\rho_{x1y1} = \rho_{x2y2}$ shows that the z values vary in range from -2.06 to 0.39. Some differences in the relationship between work ethic and personality traits in the older and younger generation groups were reported. Statistically significant differences ($p < .05$) in correlation coefficients of the older generation and younger generation group were found in Extraversion vs. Independence ($z = -2.06$, $p < .05$), Openness vs. Independence ($z = -1.68$, $p < .05$ and Openness vs. Asceticism ($z = -2.05$, $p < .05$). Respectively, extraversion is related to independence, openness is

related to independence and openness is related to asceticism in a different way in the older generation group and in the younger generation group.

In the younger generation group there is a stronger correlation ($r_s = .66$, $p < .01$) between extraversion and independence than in the older generation ($r_s = .48$, $p < .01$), in other words, in the younger group there is a stronger correlation - the higher the extraversion, the higher the independence.

In the younger generation group there is a stronger correlation ($r_s = .73$, $p < .01$) between openness and independence than in the older generation ($r_s = .61$, $p < .01$), in other words, in the younger group there is a stronger correlation - the higher the openness, the higher the independence.

In the younger generation group there is a correlation ($r_s = .29$, $p < .01$) between openness and asceticism, but no significant relationship between openness and asceticism was found in the older generation ($r_s = .03$, $p > .05$), in other words, only in the younger group is there a correlation- the higher the openness, the higher the asceticism.

Spearman`s rank correlations among Work Ethic scales and Gender, Work experience and Education level were conducted separately for each group. In both groups most of the correlations among measurements are not statistically significant (see Table 15).

Table 15: Gender, work experience and education level Spearman`s rank correlations with Big Five inventory scale in older and younger generation groups

	Older generation group ($N = 120$)			Younger generation group ($N = 120$)		
	Gender	Work experience	Education level[a]	Gender	Work experience	Education level[a]
Work ethic scales						
Hard work	.09	.-.32**	-.14	.08	-.17	-.16
Nonleisure	.02	-.05	-.11	-.03	-.11	0
Independence	-.02	-.42**	-.17	.11	-.28**	-.18*
Asceticism	.-.07	-.07	-.22*	-.03	-.08	-.07

Note. **$p < .01$; *$p < .05$; [a] education level was recorded from 4 into 2 categories (1 – High school and BA; 2 – MA and PhD).

RQ - 4. Are there differences in the relationship between work ethic and demographic variables in the older and younger generation?

The comparison of the correlation coefficients in two samples converting them to z values and testing H_o: $\rho_{x1y1} = \rho_{x2y2}$ shows that the z values vary in range from -1.22 to 0.46. In general, there are no statistically significant differences between the correlation coefficients of the older and younger generation groups.

There were sub-questions which can be answered as following:

a. Are there differences in the relationship between work ethic and gender in the older and younger generations?

There are no statistically significant differences between work ethic and gender in the older and younger generation groups, moreover, no significant correlations were found between Work Ethic scales and gender in either of the groups witnessing that gender does not play an important role in work ethic, respectively, male and female work ethic is similar.

b. Are there differences in relationship between the work ethic and work experience in the older and younger generations?

There are no statistically significant differences between work ethic and work experience in the older and younger generation groups, however, a statistically significant negative correlation between Hard work and work experience ($r_s = -.32$, p <.05) was reported in the older generation group, but was not found in the younger generation group ($r_s = -.17$, p >.05), showing a tendency in the older generation group – the more work experience, the less hard work. A statistically significant negative correlation between Independence and work experience ($r_s = -.42$, p <.05) was reported in the older generation group, as well as in the younger generation group ($r_s = -.28$, p <.05), showing a stronger tendency in the older generation group compared to the younger group – the more work experience, the lower the independence.

c. Are there differences in relationship between work ethic and level of education in the older and younger generations?

There are no statistically significant differences between work ethic and work experience in the older and younger generation groups, however, a statistically significant negative correlation between Asceticism and education level ($r_s = -.22$, p <.05) was reported in the older generation group, but was not found in the younger

generation group ($r_s = -.07$, p >.05), advocating a tendency in the older generation group – the higher the level of education, the lower the asceticism. A statistically significant negative correlation between Independence and education level ($r_s = -.18$, p <.05) was reported in the younger generation group, but was not found in the older generation group ($r_s = -.17$, p >.05), showing a tendency in the younger generation group – the higher the level of education, the lower the independence.

6. CONCLUSION

Work ethic and personality features are very valuable factors in evaluating an employee's performance as well as in the recruitment, hiring, firing and promoting processes in most contemporary organizations around the globe. Such organizations are constantly seeking for employees with excellent work ethic and reliable personality qualities, in order to improve company's performance and productivity as well as make personnel turnover less intense. In the case of Uzbekistan, managers would be able to better evaluate and communicate with the representatives of different generations and their work ethic values and personality types, and thereby improve the company's performance and corporate culture. The country's significant social and economic change during the transition period may have influenced the people's worldview, personality and principles such as hard work and attitude towards work.

The objective of this research was to investigate the differences in work ethic and personality between two generations in Uzbekistan. We have asked several questions in order to find out that difference. The questions were tested and the following results were confirmed. Firstly, we asked whether there is any difference in work ethic between the older and younger generations. In order to evaluate the work ethic we tested four work ethic dimensions. We asked sub-questions and tested each of them as well. The Mann-Whitney U test did not show statistically significant differences in any of the four (hard work, non-leisure, independence and asceticism) scales of Work Ethic between the groups. As a result we assume that there is not any significant difference in work ethic between the older and younger generations of Uzbekistan.

Secondly, we asked whether there is any difference in personality between the older and young generations. Again, we asked sub-questions and tested each of the five personality traits (neuroticism, extraversion, openness, agreeableness, and conscientiousness). The analysis revealed that there were statistically significant differences between the two generations in 2 out of 5 of the Big Five Personality

inventory scales: Extraversion and Openness was statistically significantly higher in the younger generation group than in the older generation group.

The third question was trying to answer whether there is a difference in the relationship between work ethic and personality traits in the older and younger generation. Statistically significant differences ($p < .05$) in correlation coefficients of the older generation and the younger generation group were reported in Extraversion vs. Independence ($z = -2.06$, $p < .05$), Openness vs. Independence ($z = -1.68$, $p < .05$ and Openness vs. Asceticism ($z = -2.05$, $p < .05$).

The fourth question was trying to answer whether there is any difference in work ethic scales and demographic valuables between the older and young generations. Three demographic valuables: gender, work experience and level of education were tested separately for each generation groups. No significant correlations were found between Work Ethic scales and gender in either of groups. A statistically significant negative correlation between hard work and work experience ($rs = -.32$, $p < .05$) was reported in the older generation group, but was not found in the younger generation group ($rs = -.17$, $p > .05$). A statistically significant negative correlation between Independence and work experience ($rs = -.42$, $p < .05$) was reported in the older generation group, as well as in the younger generation group ($rs = -.28$, $p < .05$). A statistically significant negative correlation between Asceticism and education level ($rs = -.22$, $p < .05$) was reported in the older generation group, but was not found in the younger generation group ($rs = -.07$, $p > .05$). A statistically significant negative correlation between Independence and education level ($rs = -.18$, $p < .05$) was reported in the younger generation group, but was not found in the older generation group ($rs = -.17$, $p > .05$). Also, there are no significant differences between correlation coefficients of the older and younger generation groups.

From the analysis results we can assume that work ethic between the older and younger generations did not in fact change and it remains the same as it was during the Soviet period. In contrast, we can compare our results with the J. Linz and Yu Wei Chu's (2012) Work Ethic in Formerly Socialist Economies research work carried out in six former socialist economies – Armenia, Azerbaijan, Kazakhstan, Kyrgyzstan, Russia, and Serbia –which also began transformation to market-oriented economies in the early 1990s. Unlike our findings, their research results, obtained in the majority of cases for the individual work ethic components, young generation

showed stronger work ethic and older workers less strongly. They also found out that work ethic adherence was "stronger among men than women, among supervisors, and among participants who exhibit an internal locus of control" (Linz & Chu, 2012).

From our analysis results we can assume that work ethic between the older and younger generations did not in fact change in Uzbekistan and it remains the same as it was during the Soviet period. Despite the idea, that after the transition to the market economy, people's consciousness and attitude towards work should have been changed, in fact it has not. The reason for this could be a rooted mentality and an old attitude towards work from the Soviet periods or still insufficient legal or economic changes during the twenty-five years of independence of Uzbekistan compared to other post Soviet countries. But as we see from the analysis, the country's significant social and economic change during the transition period has influenced to the people's personality. The younger generation become more outgoing, socially confident, energetic, and they are now better in abstract thinking, creativity, and more open to the new ideas than the older generation.

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APPENDİX (QUESTİONNAİRE)

75

This questionnaire is part of a research study on the Work Ethic and Personality. The questionnaire is confidential. In order to have accurate results, we kindly ask you to be sincere and truthful in their responses. Here are a number of characteristics, which may or may not apply to you. Please write a number next to each statement to indicate the extent to which you agree or disagree with this statement.

Gender	☐ Female	☐ Male		
Date of Birth	19_ _ (please enter the year)			
Education Level	☐ Lyceum or College	☐ Bachelor degree	☐ Master degree	☐ Doctorate degree
Marital Status	☐ Single	☐ Single with kids	☐ Married without kids	☐ Married with kids
Years of Work Experience	☐ Less than 1 year	☐ 1-5 Years	☐ 5-10 Years	☐ 10-20 Years	☐ 20+ Years
Position	☐ Employee	☐ Lower Level Manager	☐ Mid-Level Management	☐ Senior Manager

1	2	3	4	5
Disagree Strongly	Disagree a little	Neither agree nor disagree	Agree a little	Agree strongly

I am someone who…

1. _____ is talkative
2. _____ tends to find fault with others
3. _____ does a thorough job
4. _____ is depressed, blue
5. _____ is original, comes up with new ideas
6. _____ is reserved
7. _____ is helpful and unselfish with others
8. _____ can be somewhat careless
9. _____ is relaxed, handles stress well.
10. _____ is curious about many different things
11. _____ is full of energy
12. _____ starts quarrels with others
13. _____ is a reliable worker
14. _____ can be tense
15. _____ is ingenious, a deep thinker
16. _____ generates a lot of enthusiasm
17. _____ has a forgiving nature
18. _____ tends to be disorganized
19. _____ worries a lot
20. _____ has an active imagination
21. _____ tends to be quiet
22. _____ is generally trusting

23. _____ tends to be lazy
24. _____ is emotionally stable, not easily upset
25. _____ is inventive
26. _____ has an assertive personality
27. _____ can be cold and aloof
28. _____ perseveres until the task is finished
29. _____ can be moody
30. _____ values artistic, aesthetic experiences
31. _____ is sometimes shy, inhibited
32. _____ is considerate and kind to almost everyone
33. _____ does things efficiently
34. _____ remains calm in tense situations
35. _____ prefers work that is routine
36. _____ is outgoing, sociable
37. _____ is sometimes rude to others
38. _____ makes plans and follows through with them
39. _____ gets nervous easily
40. _____ likes to reflect, play with ideas
41. _____ has few artistic interests
42. _____ likes to cooperate with others
43. _____ is easily distracted
44. _____ is sophisticated in art, music, or literature

1 Disagree Strongly	2 Disagree a little	3 Neither agree nor disagree	4 Agree a little	5 Agree strongly			

	1	2	3	4	5
1. If one works hard enough, he or she is likely to make a good life for him/herself	1	2	3	4	5
2. If you work hard, you will succeed.	1	2	3	4	5
3. By working hard an individual can overcome most obstacles that life presents and make his or her own way in the world	1	2	3	4	5
4. Hard work makes one a better person	1	2	3	4	5
5. Hard work is a good builder of character	1	2	3	4	5
6. Hard work is fulfilling in itself	1	2	3	4	5
7. People should have more leisure time to spend in relaxation	1	2	3	4	5
8. More leisure time is good for people.	1	2	3	4	5
9. Life would be more meaningful if we had more leisure time	1	2	3	4	5
10. Work takes too much of our time leaving little time to relax.	1	2	3	4	5
11. The less hours one spends working and the more leisure time available the better	1	2	3	4	5
12. Only those who depend on themselves get ahead in life	1	2	3	4	5
13. One should live one's life independent of others as much as possible	1	2	3	4	5
14. To be superior a person must stand alone	1	2	3	4	5
15. One must avoid dependence on other persons whenever possible	1	2	3	4	5
16. You can't take it with you, so you might as well enjoy yourself	1	2	3	4	5
17. If you've got it, why not spend it?	1	2	3	4	5
18. ''Eat, drink and be happy, because who knows what tomorrow will bring?'' may be stated strongly but nevertheless it reflects the proper orientation toward life.	1	2	3	4	5

THANK YOU!

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Human Resource Administrator

General Motors Powertrain Uzbekistan   January 2010 - May 2012
Administrative and Financial Assistant

Embassy of the People's Republic of Bangladesh   May 2009 - December 2009
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LANGUAGES

- Russian – native
- Uzbek - native
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MS Office, MS Outlook, Lotus Notes, Power Point, 1C Enterprise, SAP, Internet

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