Chapter I

Introduction
CHAPTER I - INTRODUCTION

Scope and significance of the present study

The more the nations are getting industrialized and move toward market economy, the more the employment assumes significance. Both in the developed and developing countries, the incompetence between the supply and demand for human resources results in unemployment. The human aspect of unemployment is agonizing and alarming. Concerted effort is urgently needed to identify and delineate the psychological factors involved in unemployment. The present investigation is an attempt in this direction.

The contribution of Jahoda and other investigators has established the existence of the psychological dimension of the phenomena of unemployment in industrialized societies. Consideration of this dimension suggests the thesis that it is plausible, changes in motivation and personality occur in an individual when he remains unemployed and social structural factors assume a moderator role in construing the relationship between motivation, personality and psychological consequences of unemployment: This thesis is tested in the following pages.

The problem of investigation

The present study endeavors to appreciate the motivational and psychological characteristics of the unemployed graduates. It also aims to examine the possible impact of 1) the length of the period of unemployment, 2) the academic stream from which the
unemployed has graduated, and 3) the social structural background from which he hails from, on the motivation and personality of the unemployed. Specifically, the study attempts to identify a profile of the male unemployed graduate in terms of pattern of his needs, values and personality. The needs investigated in this study include the needs pertaining to the nine aspects of the environment, viz., opportunity for control, opportunity for skill use, availability of money, variety, environmental clarity, externally generated goals, adequacy of social contacts and valued social position. The values examined comprise one hundred and fourteen value items, specifically selected from oriental and western literature. The aspects of personality investigated pertain to the personality dimensions of Tamas, Rajas and Sattwa. The probabilistic orientation of the individual was also considered an important orientation of personality besides security-insecurity. One hundred and twenty unemployed male graduates identified from the registers of the District Employment Exchange, Coimbatore, constitute the sample for this study.

Significance of unemployment

The problem of unemployment has in it serious ingredients that surpasses the purely economic perspective by which it has been viewed generally. The psychological consequences of unemployment could lead an individual to disastrous end. Under conditions of unemployment, the unemployed individual is to face deprivation of several needs leading to serious effects on the well-being.
"Unemployment is a massive waste of labour" (Gunnar Myrdal) and in it the potential source of human resource remains untapped. Unemployment is an enervating experience not only for the unemployed who remains without a job, but also for the society in which he functions, since unemployment has come to assume to be one of the serious socio-political problems world-over.

The current status of unemployment
Unemployment is a serious problem faced by almost all countries - developed to developing. The bulk of the problems that are being created are manifested in politico-economic and socio-psychological forms. Educated youth unemployment remains high in many countries, involving waste of resources and jeopardizing the future of the society. The world conference of G7 countries which met at Detroit in March 1994 understood the seriousness of the problem worldwide and discussed the issue in an in-depth manner. The consensus of discussions holds that no one could have a clue to understand clearly how to reduce unemployment. However, steps to strengthen growth and create more opportunities should be initiated for reducing unemployment. Unemployment is found to be at its peak in the developed nations now with the European nations topping the list at 8.5% followed by U.S. at 6.5%. The sources for creating jobs have now started giving greater impetus to industries based on high technology that would spur growth. Moreover, the emphasis still is on free markets and competitions. The recent International Labour Organization (ILO) reports
estimates* 35 billion educated unemployed the world over. It is reported that at least 45 million individuals are likely to join the larger list of unemployed every year. In India, it is estimated that around 2.6 million graduates are still unemployed, with the majority being in the rural areas. For a country with a rapid growth of population, unemployment problem is really an issue of high priority. It is estimated that the average annual growth rate to be 2.6 percent in 1985-1990 and 2.2 percent in 1990-2000. The 21st. century could see an alarming emergence of educated unemployed youth. According to the official declaration in Parliament recently, there are nearly 46 lakh educated unemployed in the country. Kerala, the most literate state in the country tops the list with 7.29 lakh educated unemployed. In terms of percentage, Punjab state has the highest unemployment rate at 2.5 percent. During the eighth plan period between 1992-95, the labour force is projected to increase by around 35 million and by another 36 million during the next plan period between 1997-2002. It is estimated that 5.8 million persons have to be provided with employment during 1990-95 and another 94 million in the decade 1992-2002.

Significance of educated unemployed

The problem of educated unemployed youth has a special appeal to planners since waste of scarce resources in the developing country cannot be ignored. The estimates provided by the National
Sample Survey show that 47% of the men and 63% of the women usually unemployed in urban India were matriculates or graduates. 43% of the men and 24% of the women were from rural areas. Nearly all of them register themselves with the employment exchanges. Once educated, an youth gets alienated from the traditionally agricultural setup and starts seeking employment in the organized sectors. The inability to find a job makes him struck between two unattainables. A desperate state would then lead the unemployed to, till then unthinkable antisocial activities.

The problem of unemployment among the educated in India is attributed to the following reasons: Explosion of population, slow economic growth, unemployability of the educated persons and the modern education system. The extent of the incidence of unemployment in India in general and Tamil Nadu in particular suggests that a large number of youth are facing unemployment. This represents a potential waste of human resources of our society. The stressful conditions produced as a result of persistent unemployment cannot be overlooked as being just a passing phenomenon. Research efforts are needed to understand the depth of the evil effects of unemployment in the individual and his deteriorating mental health.
Employment and the role of work

Employment is a splendid creation of the human civilization. Emerging from traditional means of individual living, employment has expanded to include the course of economic development. Creation of a labour market in industrialized societies has made it possible for an individual to exchange his work for fulfilling his many needs including the monetary benefits. Employment has come to be valued in the society as a goal to be aspired and achieved. Conversely, unemployment has tended to be experienced as a pathetic condition by those who remain unemployed. Moreover, the individual fails to get all the benefits that are available during employment.

Job has a central place in social life (Brown, 1978). To be unemployed places the individual outside the accepted, taken-for-granted system and puts in question one's capacity to carry responsibility for oneself, let alone, for one's dependents. That work has a central part in one's life, has been proved by the pioneering work of Marie Jahoda (1979) on the unemployed community in Marienthal, an Austrian village near Vienna. According to her, work serves to meet at least five non-material needs. These needs are fairly enduring human needs that are essentially met adequately only in an institutional context.

Firstly, employment imposes a time structure on the individual. It structures an individual's time for the day, the week, and the
years ahead. This type of structured environment actually fits the way the individual behaves and acts and also in his planning and action. Secondly, employment enforces activity in the individual. These activities compounded with the structured time tend to enhance satisfaction in the individual at work. Thirdly, employment provides social contacts and regularly shared experiences with people outside the nuclear family. While in job, the individual has the opportunity to actively interact with several individuals and institutions in society as part of his work assignment. In doing so, the individual not only expands his social network but also brings in new experiences with it. This interacts contribute to satisfying the social needs of the individual. Forthly, employment links an individual to goals and purposes which transcend his simple narrowed interests. Employment tends to involve the individual in participation for collective activities for a collective purpose. He learns the greater purposes of life in the social settings and is motivated to adhere to them in the course of his employment life. Finally, employment defines aspects of personal status and provide an identity to the individual. The employment gives to an individual a status of where he stands in the society. This employment status contributes to his social class and economic standing. They enable him to meet and satisfy the various demands in life in various ways. This personal status and identity facilitate his functioning without much conflicts and confusions.
Though the above said primary enduring needs are institutionalized in the context of employment, it is not necessary for it to be so only in such contexts. It is possible that other such related institutions like the religious activities or voluntary efforts may also provide one or more of these categories of experience. But, it is explained that the one provided by institutions other than the employment context are less entrenched, less regular, less controlled and not linked to the economic necessity for making one’s living. A fact which has been admitted by Johoda is that some employment situations do have such an objectionable quality that, other taken-for-granted positive aspects of employment may be considered obscure by the employed. But the argument that the enforced categories of experiences provided by employment meet the fairly enduring human needs, cannot be disagreed with. Human beings of course have many other needs as well, and employment can enforce other categories of employment as an institution in the lives of the employed; Exclusion from it usually leaves those needs which can only be met in organized, purposeful, institutionalized company of others, frustrated. That is why the large majority of the unemployed carry a heavier psychological burden than those in the worst jobs. A minority of unemployed may find institutionalized support out of the frame of employment where they could work and may escape from the ill effects of the unemployment. But to expect that all the unemployed could do the same is psychological utopia (Jahoda, 1992)
Approaches adopted in studying unemployment

Studies on work, employment, unemployment and the psychological consequences of unemployment are abundant in the literature. However, their knowledge is mostly fragmented and sometimes contradictory and not being used to its fullest for debate. This state of fragmentary support for preconceived, entrenched positions hardly qualifies in the present context. Rather one has to think in terms of a systematic research where one recognizes the legitimacy of a variety of theories and fragmented approaches to present an orderly and rational view of people's attitude towards work or unemployment.

Employment features as vitamins

Peter Warr (1982, 1986) basing his theory largely on those of Jahoda (1979), has developed his Vitamin model to account for the differences observed between the employed and the unemployed. The same also holds good to explain the differences between the mental health of the individual in transition between employment and unemployment condition. Warr (1987,1990) identifies the principal causes of deterioration of mental health that are characteristic of the unemployed with nine environmental factors. These environmental features are considered to have a non-linear relationship with mental health. The features explained by Warr are prevalent in the environment as such. Unemployment tends to limit the opportunities to the individual to avail these features fully. Thus the lowered position of the unemployed in such an...
an environment determines his lowered state of mental health. The features explained by Warr as contributing to Mental Health include opportunity for control, opportunity for skill use, externally generated goals, variety, availability of money, environmental clarity, physical security, opportunity for interpersonal contacts, and valued social position.

Firstly, the unemployed people have less chance than those in jobs to act independently. This 'lack of opportunity to control' may be due to lack of success in job-seeking, inability to influence employers and increased dependence on other sources of financial support. Secondly, 'opportunity for skill use' is likely to be reduced during unemployment. Not only are his skills not allowed to be used, he also does not get any opportunity to develop further new skills. In helping the household or neighbours or in attending training programs, unemployed partially utilize the skills available with them. It is under-utilization which is likely to reduce the mental health of the individual.

Thirdly, the 'externally generated goals' are reduced during unemployment. He has fewer demands to meet, has lesser purposeful activity outside his family, and there is lesser encouragement from his environment. The person may after several months even abandon the activity of active job-search. The forth need, which is greatly reduced during unemployment is 'Variety'.
Since the goals outside his family are far less, the unemployed does not find the need to leave home often. The home demands are routine in nature, being repeated day after day.

The fifth casualty under unemployment is 'environmental clarity'. The unemployed is confused and lacking in information about the future. Due to this deficiency of information about the future, the unemployed is unable to make appropriate decisions and actions and plan anything within predictable time schedules. The sixth casualty under the state of unemployment is 'availability of money' which is drastically affected during this transition period leaving the unemployed resort to borrowing from others. Having no other source of income, repaying is a big task that taxes the unemployed.

The unemployed further lacks 'physical security' as a result of unemployment. Lack of other features brings with it insecurity on the part of the unemployed. A space for living and maintaining the daily chores and routines like relaxing, preparation of food and sleeping is an essential feature that can bring confidence in the person to face the future. Reduced income during unemployment makes the person fail to have chances of accommodation. The likelihood of the person being forced into unsanitary, overcrowded and pathetic conditions is high during unemployment.

Another casualty as a result of unemployment, concerns the 'opportunity for interpersonal contacts' which is necessary for
reducing feelings of loneliness, providing emotional support and for helping one to attain goals through others' help. Though it is likely that the unemployed would be having greater contacts with family members and friends, the social encounters with work colleagues and contact with entertainment settings which is very much important, might be reduced due to unemployment.

The final need that is likely to be affected as a result of unemployment is 'valued social position'. Employment brings with it a source of public as well as a self esteem and the social expectation of being a person with a respectable job in a major company/institution carries an unattached prestige tab along with it. Conversely, unemployment is widely considered to be one of lower prestige, deviant, second-rate and not providing full membership of society.

Warr contends that the nine environmental elements can be treated as being analogous to vitamins. Therefore the resulting mental health also follows the pattern of physical health resulting from intake of vitamins. It is contended by Warr that the intake of vitamins is important to the health, but only to a certain level. The absence of the vitamins is likely to cause impairment in the health, but their presence beyond the required level would not further enhance health. Moreover, several vitamins become harmful when taken in large doses, altering the balance between vitamin intake and health. Warr argues that this is also the case of several job features and their impact upon mental health.
The vitamins that become toxic as a result of large dosage of intakes are A and D and the vitamins which have no ill effects even in large quantities are C and E. Analogously, certain environmental features assume the role of vitamins A and D and produce atrophy in the mental health when present in extremely high levels. The vitamins that fit the pattern of vitamins A and D are Opportunity for control, Opportunity for skill use, and Opportunity for interpersonal contacts. Elements including Availability of money, physical security and valued social position fit the pattern of vitamins C and E. The nine elements referred by Warr refer only to the general ones present in the environment. The specific aspects of each feature within the job would reveal the intricacies of each job and how they can affect the mental health in varying degrees. Moreover, individual differences also need be considered within the context of this model.

Expectancy-Value approach

The psychological impact of unemployment beyond the context of industrial-organizational setting has been attempted by Feather (1982, 1985, 1986, 1990a, 1992). The expectancy-valence theory has its base in the field theory of Kurt Lewin (1951) which attempts to explain the aspects both inside the individual as well the factors outside himself and those prevalent in the society and bridging the extremes. According to Feather's Expectancy-Valence model, needs and values create the power to
induce subjective values (or valances) on objects and they can be assumed to influence a person's subjective definition of a situation so that objects, activities, and states of affairs within the immediate situation become linked to the affective system and are seen as having positive valence (they become attractive) or negative valence (they become aversive). The valences also depend on the perceived characteristics of the outcome itself (eg. the job) and perhaps on other external factors as well. Expectations of an unemployed individual about getting a job would be related to such factors as his beliefs about the amount of competition for the job, his beliefs about his possessing the qualification required for the job, his knowledge about the success or otherwise of his job applications in the past, the beliefs about his standing in comparison with other competitors for the job, his personality disposition and more transient moods and affective states that might shift his expectations upwards or downwards.

The subjective value (or valence) of a particular job would depend upon the perceived characteristics of the job and the unemployed individual's needs and values. A job might be seen as attractive, for example, since it provides many of the environmental features that are associated with good employment. The specific features in the job may in turn fit personal needs and values that are important for the individual and dominant at the time. It is assumed that expectations and subjective values
(or valences) combine to determine an individual's motivation to act in a particular direction.

The unemployed's motivation to try for a particular job, for example, would depend on his expectation about how likely it is that he would be appointed as a result of an interview or other activity, and on the degree to which he sees action leading to the job and the job itself as attractive or aversive. Amongst a number of competing motivational or action tendencies relating to alternative goals and activities in a given situation include, his choice to idle his time or go in search of job. What the unemployed does at that moment would depend upon which action tendency is dominant in the individual at the time. Strong motivational tendencies to act in a particular direction do not arise from strong expectations or strong valences alone; Both are required to be there in a relatively high degree in determining one's job searching action. The varying effects of unemployment on the mental health and well being of an individual may be explained as resulting from the valence the job has for him as well as the expectancies he holds for the same.

Agency theory of unemployment

Fryer (1986) has given an alternative theory to explain the impact of unemployment in terms of deprivations as a result of an individual unable to find a job. He contends that the agencies impose certain restrictions on the individual during periods of
unemployment. Hence, it is argued by Fryer that the problems of the unemployed are not due to psychological deprivation, but because of frustration of agency. The theory is more concerned with what people bring with them to a situation which is unfamiliar and problematical rather than what is taken away from them by removal of a habit-bound set of imposed consequences. It highlights the desire for self-directedness born of a sense of future and the past of the agency rather than the dependency born of habit and passivity.

The agency theory holds that not only does the environment set the limits of the individuals in their striving to assert themselves, they could also discourage the intrinsic motivation of the individuals. Hence, the features of agency roles assumed by the individuals are influenced by the environment in varying degrees, and the freedom available to the individuals to exercise their agency is contingent upon the various forms of employment in which they exchange work for financial compensation. The agency theory sets to predict different degrees of the capacity to exercise agency and hence differing degrees of frustration and well-being amongst the unemployed.

Fryer stress that the agency features of individuals could be thwarted in a work setting as well as during conditions of unemployment. Due to frustration of these agency features negative consequences may result in the individuals in the form of a lowered psychological well-being. Fryer presented his
theory as a counter to Jahoda's theory since, according to Fryer, the functional theory of Jahoda considers the person to be more passive. Since Fryer's agency theory tends to view the person more as an active, goal-directed agent, it fails to explain how many people in their bad times are able to display resourcefulness, planfulness and constructive ways in their adjustment process to cope with negative life events.

The Attributional approach

The attribution theory has its basis which may be traced back to the influence of Heider (1958). He assumed that individuals are motivated to see their social environment as predictable and hence controllable, and they apply the same kind of logic to the prediction of social events as to the prediction of physical events. Hence ordinary explanations have been broken into situational causes. According to Heider, attribution in terms of personal and situational causes are everyday occurrences that determine much of our understanding of and reaction to the surroundings. Applied to unemployment, we find that the unemployed's attributions to external causes increase as they find that the chances of getting an employment become more and more bleak. By the same logic, it would hold true that if more number of people are without jobs, then the reasons for unemployment lay not in the internal causes of the individuals but in the social forces such as Governmental policies and socioeconomic conditions.
A major variant of Heider's internal and external attributions for other's behaviour is Kelly's suggestion of a mental computation along the lines of a logical analysis (Kelly, 1967). He argued that the perceiver collected consciously or unconsciously, information about how often the actor had taken action in similar circumstances elsewhere in the past (consistency information); how often the actor took the same action in different situations (distinctiveness information) and finally how many other people took similar action in those types of circumstances (consensus information).

Based on Heider's attributional analysis, Jones and Nisbett (1972) suggested that there exist basic differences between the attributions of observers and those of the actors. The observer behaviour is figural against the ground of the situation and for the actor, it is situational cues which are figural and that are seen to elicit behaviour. The various studies on locus of control among the unemployed may be interpreted using this attributional process.

An extension of the attributional model was proposed by Weiner, et. al, who argue that an individual's reported feelings of unemployment depended to a certain extent on the causal attributions that he/she makes. Hence the outcome-dependent affects depended on attainment or non-attainment of a goal and not on the cause of those outcomes. Also specific affects like feelings of self-esteem and pride were linked to particular kinds
of causal attributions like successful outcomes attributed to one's effort and ability instead to any other external cause like luck or chance. Applied to unemployment, the theory states that the reasons for most unemployed feeling frustrated or dissatisfied lies in the reason that they have not been able to attain the goal of finding a job. People also would tend to see the unemployed sympathetically if they perceive that the person's unemployment is due largely to forces outside his control. Weiner's analysis assumes that feelings depend largely on how a person thinks. Therefore, expectancy and affect together determines how a person would react. If the expectation of finding a job is low in an unemployed, he is likely to be depressed and feel ashamed of his position. In such situations, the likelihood of his searching for job is also likely to be low.

Social Learning and Self-efficacy theories
Social learning theorists have attempted to explain behaviour of an individual based on one's belief in exercising control over a situation that determines the outcome. People who see themselves as relatively less competent than their peers and who perceive that few jobs are available would tend to have lower expectation of success, and thus lower employment prospects.

Based on a critical review of the various theories explaining unemployment and mental health of the individuals including Jahoda's functional model, the stage's model, Warr's vitamin
model and Fryer's agency critique, Ezzy (1993) has attempted and proposed an alternative theory. It is argued that most of the theories are found to deal inadequately with the temporal aspects of unemployment, the relationship between subjective experience and objective location and the complexity of the effects of moderating variables. In response to these inadequacies and in contrast to the predominant empiricist, psychological orientation, a middle range theory is proposed based on a sociological perspective. This theory by Ezzy conceptualizes unemployment as a type of status passage and suggests an explanation of changes in mental health based on the identity theory. The Self-efficacy theory has its base in the social cognitive theory of Bandura (1986) which emphasizes factors like previous learning in social contexts, vicarious conditioning, the ability of individuals to control and observe their own behaviour with respect to personal standards as well as societal influence, the individuals' capacity to distinguish and discriminate situations and generalize their activity based on previous learning, the effects of cognitive expectancies in the initiation and maintenance of action sequences, and the role of self-generated affective consequences (Bandura, 1986). According to Bandura, "the capacity to exercise self-influence by personal challenge and evaluative reaction to one's own attainments provides a major cognitive mechanism of motivation and self-directedness". Two aspects according to Bandura which shape a person's behaviour are efficacy expectations and outcome
expectations. Outcome expectations is defined as a person's estimate that a given behaviour will lead to certain outcomes. An efficacy expectation is the conviction that one can successfully execute the behaviour required to produce the outcomes.

Perceived self-efficacy is people's judgments of their capabilities to organize and execute courses of action to attain designated types of performances (Bandura, 1986). Applied to unemployment, self-efficacy theory holds that individuals with a higher perceived self-efficacy with responses relating to job search activity would naturally strive harder and longer to get a job. In the same line, individuals with lower perceived self-efficacy, after repeated failures, may lose faith in one's capability to coherently organize and relate to the actions necessary to find an employment.

Apart from the above theories and approaches, various other models have also attempted to explain unemployment in their own way. Two important theories which try to explain unemployment are Seligman's Helplessness theory (Seligman, 1975) and the Self-concept theory by Kelvin and Jarrett (1985). The stress and coping model of Lazarus and Folkman (1984) has also attempted to study unemployment in different perspectives. The consensus of the various theories and approaches to the phenomenon of unemployment seem to emphasize the role of employment as being an attractive goal to each individual in the present industrialized
world. Unemployment deters the enormous needs of the person which are normally served only in the institutionalized, organized, cooperative efforts in an employment setting. Hence unemployment remains to be essentially a stress condition in our society. Thwarting of the basic needs of the individual, results in frustration and conflict among the unemployed individuals leading to deterioration in mental health and other psychological impairments.

Unemployment and Needs, Values and Personality

The upshot of various approaches to studying the unemployed by psychologists suggests that an individual's motivation and personality are very much influenced by the condition of unemployment. Hence, it is likely that an analysis of the needs, values and personality of the unemployed seems to be in order. The present study attempts to include the needs, values, and the personality dimensions of Tamas, Rajas and Sattwa and the personality orientation labeled probabilistic orientation and Security-Insecurity as dependent variables in the investigation.

Unemployment and personality The fact that a section of young adults who have some talents and opportunities tend to procrastinate and remain unemployed without apparent reason has evoked a suspicion in the minds of the people whether the unemployed individuals have a typical personality (Blum, 1960).
However, exclusive studies on the personality of the unemployed is not frequently found in the literature.

An exploratory attempt to explain an implicit personality theory to explain unemployment is given by Passine and Norman (1966). Explaining behaviour on the basis of Assumed motives, intentions, roles, etc., have been considered in explaining behaviour. The theory assumes that individuals through learning experiences develop concrete conceptions that which may be distinguished in terms of specific characteristics. Thereby they organize the perceptions of ongoing interaction processes, based on their personality. This theory provides convincing interpretation to the differences between the employed and the unemployed on their personality characteristics. A general account of the personality characteristics of unemployed has also been provided by Blum (1960).

The model formulated by Holland (1973) has not been able to account for the personality of the unemployed, inspite of the fact that the model has suggested a systematic pattern of relationship between personality and environment in research on entrepreneurs (Balakrishnan, 1985; Sunandhini, 1985).

Values

The biological predisposition and the cultural environment in which a person lives determine an individual's Value Orientation.
Values provide a way of life to an individual and help differentiate objects by their significance and develop personalized meanings. Values form the essence of personality orientations and express inner foundation of individual attitudes to reality (Petrovsky & Yanoshevsky, 1987).

Value characterizes the personalized meaning for individuals of certain realities. It stands for an enduring belief that specific modes of conduct or end states of existence is personally or socially preferable to an opposite mode of conduct or end state (Rokeach, 1973).

In simple terminology, 'value' indicates the regard for a thing, situation, or attitude which for some reason is esteemed or prized by the value holder (Dhayanandha, 1985). The Indian texts relate these to 'Dharma' which is a standard or norm of conduct derived from the way in which one wishes others to treat him/her. Therefore, what one wants or expects from others becomes one's standard for dharma. In corollary, expecting others not to do certain things, is 'adharma'. Values are upheld without any internal conflict in the person as long as the value structure one follows is in the same manner one expects others to follow. But when one wants others to behave in a certain way, but for certain reasons, is not able or willing to behave in that way, he has a problem.
Values are sometimes referred to as any singular state or object for which the individual strives consistently (Jones and Gerard, 1967). Essentially, as an important class of beliefs acquired through experience, a value seems to reflect the prevailing social, psychological and cultural milieu of the society. Values can be linked to guidelines that give direction to life of an individual.

Values may be regarded as an intervening variable, mediating between the antecedent conditions and consequent cognition and action both at personal and social levels. Values are influenced both by properties of the individual who is engaged in valuing and the characteristics of the objects being valued (Feather, 1973). It is therefore a fact that the personality make-up of an individual does have a direct effect on his valuing patterns. Values do not emerge in expression as sharply separated unitary standards, each self-contained in its monadic independence from other coexisting values. Instead, the actual content and boundaries of any particular value will be affected by its changing relations to other values. Under conditions of rapid social change, special strains are placed upon value integration. When serious conflict arise over basic values, it is doubtful that either suppression or compromise is effective in producing new integration as is the expansion of interests to rearrange and re-center value priorities (Allport, 1961). Based on the personality types originally suggested by Spranger, Allport et al.
(1960), attempted to classify individuals into six value types viz., theoretical, aesthetic, social, political, and religious types.

The core values of a society reflect its orientation to five basic and universal human problems namely, orientation towards human nature, orientation towards environment, time orientation, activity orientation and interpersonal orientation (Klockhohn and Strodbeck, 1961). The reactions normally to these orientations in our society determine the background against which we develop our own personal system of values. Depending on our concept of what is good and bad in human life, people tend to select certain goals over others and pattern their behaviour according to standards of what they believe to be desirable and worthwhile. Values have been successful in describing society's collective conscience (Durkheim, 1960).

The beliefs concerning desirable modes of conduct or desirable end-states of existence may be classified into Instrumental and Terminal values that occupy central positions in the total system of a person's beliefs and attitudes (Rokeach, 1968). Rokeach assumes that the number of terminal values are likely to be much lesser than the instrumental values. But these values together occupy central positions in the total system of a person's beliefs and attitudes and changes in them are likely to have widespread effects throughout the system and on behaviour. Values function as standards or criteria that guide thought and action.
in various ways. Under times of conflict, values systems integrated into the personality, function as general plans that can be used to resolve conflicts and also as basis of decision-making. Values also play a predominant role in all projection about the future.

When one's experiences of value contradict the value judgment of the culture or the prescriptions of science of religion, there is likely to arise a conflict over value preferences. Similarly, if one has a value structure and expects others to follow it but personally is not able to adhere to it in the same manner, conflict would arise. Conflict therefore arises when one is unable to live up to a particular value which, consciously or unconsciously, he/she accepts (Dayananda, 1985). It is of crucial importance that for a conflict-free life, the locus of one's valuing be one's own self.

Maslow (1970) analyzed the basis of self-actualization and identified motivational and personality dynamics involved in self-actualization and recognized D-values and B-values which are clearly different. While B-values represent growth oriented values that constitute the being of individuals, D-values connote motivation to achieve that are different from the growth oriented values. Therefore becoming and being represent the core of Maslow's theoretical conceptions. Becoming is the personal change that is gained as a result of experiences of life gained over a period of time. In this process it is essential for one to
trust his/her process of valuing. Values serve the process of 'becoming', in the sense of transformation of the level of consciousness to purer, higher levels. They help us to distinguish between the 'desired' and the 'desirable', between the 'delectable' and the 'electable', between the 'short-term' and the 'long-term', between the 'pleasant' and the 'good'. Values are therefore, essentially subjective in nature which can be inculcated in the humans.

Integrating works of Scheler (1913, 1916), Maslow (1970) and Fromm (1957), Kokoszka (1992) has suggested a model which supplements the evolutionary level model, and explains values as 1) justification for a given way of behaving, thinking or feeling and 2) the observable aspect of the internal experience of motive. Values are experienced as sensations on the biological levels, as feelings on the pre-logical levels, as recognized values on the logical level and as direct experience of values on a supra-logical level (Kokoszka, 1992).

**Personality**

Differing viewpoints exist in explaining the personality of individuals. Most definitions depict personality as some kind of hypothetical internal structure or organization, and almost all of them stress the need to understand the meaning of the subjective factor and of individual differences. Personality may therefore be considered to be a combination of inner dynamic
forces, cognitions about self and its relationship with the environment and the characteristics (traits) through which it finds an expression.

Freud's psychoanalytic theory explains personality in terms of a continuous conflict existing between three personality structures, namely, Id, Ego and SuperEgo. Freud's approach was based on psychological determinism, a goal-directed motivational dynamics and a genetic predisposition.

Later Freudians differed from Sigmund Freud in many aspects. Jung depicts personality in terms of two opposites, namely Extroversion and Introversion. An extrovert is considered a person who primarily oriented to the external world and hence is outgoing, sociable, and excitement-seeking. The introvert on the other hand is a person who directs his interest inward rather than toward the external world and therefore is quiet, reserved and slow to react to external events.

Locus of control is another concept that talks of two differing personality orientations namely internal and external locus of control. It refers to the belief that one's behaviour can have an influence on the environment and that one is capable of controlling outcomes through one's own behaviour (Rotter, 1972). People believing in their own behaviour as controlling outcomes and the environment as being normally responsive to their behaviour are said to have an internal locus of control. People
believing in outcomes determined by luck (good or bad) or powerful others (such as God) and perceiving the environment as generally unresponsive to their own efforts are said to have an external locus of control.

Phenomenological approach to personality

Phenomenology is the analysis of the person-world relationship in terms of intentionality. Intentionality means any human experience or action has an object which is conceptually distinct from that experience or action and may or may not exist independently (Natesan, 1973).

Personality orientation of Erick Fromm The central notion in Fromm theory is his description of the human condition. Humans, he says are animals and the part of nature however, because of their distinctively human nature, they are also more than an animal and experience a separation between themselves and the natural word, and between themselves and other people. This separation from other natural order gives human beings the freedom to choose their lives; gives rise to anxiety. As a result, people often try to relinquish their freedom through conformity or submission to authorities (Fromm, 1947).

Fromm believed that there is a species-specific, innate human nature which is independent of culture. However, he has also emphasized the role that social context plays in determining the way in which the individual deals with basic human needs. Fromm
observed that economic, political and ideological forces mold social conditions, which in turn shape the energies of individual persons. Based on a particular brand of socialization develops one of the five orientations, namely receptive, exploitative, hoarding, marketing and productive which give rise to both interpersonal and socio-political tendencies.

**Personality concept of the mind in Indian literature**

Ancient Indian and other Eastern literatures have speculated about the sources of individual differences and have identified a particular state of mind to constitute a significant source of variation among individuals. The Bhagawad Gita conceives this state as *Sthithaprajna* which is the sublime state of an individual. The Sthithaprajna state may be drawn parallel to the silent mind identified by Aurobindo and the style of life representing the personality of an evolved individual, identified by Kaniyan Poongunranar. According to the Gita, Sthithaprajna refers to satisfaction with the vision of the supreme self in one self and giving up of all the lower desires of the heart. This state is free from anxiety in the midst of sufferings, free from desire in the midst of pleasures and devoid of attachment, fear and anger. The sthithaprajna state denotes non-attachment to all things, neither joys nor repulsions on meeting with pleasures or sufferings proceeding from these things. A person with these characteristics is considered to posses stabilized wisdom and steady understanding. This is a sublime state of the mind.
The concept of 'silent mind' developed by Aurobindo (1914) is a state of silence of the mental consciousness. When the mind becomes calm, it does not think, and is not in a state of flux. An individual who has attained some proficiency in the practice of mental silence is self-composed and he does not get involved in circumstances. He is not subjective thinking and hence leads a peaceful life. At this state, the thinking gets more integrated and becomes increasingly more effective.

Kaniyan Poongunranaar, an ancient Tamil poet has given a description of life style of evolved individuals. According to him, a matured individual views everyone as his kith and kin and every place in the world as his abode. He considers that the bad and good cannot be inflicted upon one by others. He considers it just natural to get into sickness and recover the healthy state of being. His attitude stems from his broader philosophy that nature acts as a system and events cannot be viewed to be independent of the system. This system approach implies that nature has law and follows an order. Events unfold themselves as a consequence of the order of the sequential programming of events. This system approach of Kaniyan Poongunranaar is one that is reminiscent of the postulates of statistics which assumes the law of regularity of nature as a basic assumption to derive a statistic.

Probabilistic Orientation may also be related to the idealistic view of life envisaged by Radhakrishnan (1930) and the question
of freedom of an individual by Allport (1960). Radhakrishnan holds that life is like a game of bridge where the player is free to play the game as he likes, but is bound by other cards he gets. This shows that man is not completely free nor is he borne by fate. He is free as well as bound.

Allport (1960) who has addressed the question of freedom in an individual, postulates unbounded liberty. Destiny and choice are not considered exclusive. Each person is conscious of the conflict when it comes to taking a decision and making a choice. It is through one’s consciousness that a person reflects and opts for an alternative.

**Probabilistic Orientation as a personality variable**

Probabilistic Orientation is one of the cultural dimensions identified among people in India (Narayanan, 1980). Hindu Philosophy talks about four central desires in a person namely pleasure, achievement, duty and liberation (freedom). These desires roughly correspond to the earlier and later periods of human life. Of the four, the fourth state, i.e., liberation from the pleasure-success-duty stages of life represents a more mature state. Probabilistic Orientation, drawn from the Hindu Philosophy, represents an undercurrent of all the vagaries in life that are explained in those Philosophies. Probabilistic Orientation may draw parallel with liberation orientation explained in the Hindu philosophy. Reinforcement bound
Orientation and Probabilistic Orientation signify the two extremes of a continuum with the extreme ends of probabilistic orientation constituting liberation orientation.

It is asserted that nature acts as a system and every event in it is governed by stochastic principles. The style of life characteristic of these events is also governed by the stochastic principles. Highly evolved individuals seem to be characteristic of probabilistic orientation. (Narayanan, 1979, 1983a, 1983b, 1984).

Probabilistic orientation emphasizes the total awareness of an individual, who is alive to both his/her scope for freedom and his/her bondage. Probabilistic Orientation accounts for individual differences in orientation of the attitude and perception of the individual and is regarded as a personality variable (Narayanan, et al. 1984).

The individual who holds this orientation is presumed to have a balanced perception of his/her choice and bondage. The person is aware that the scope for individual freedom is not an absolute one but only relative. The distinctive sign of probabilistic orientation is the rational acceptance of a person holding it of the scope for freedom of choice and relative deterministic nature of the behavioural field (Narayanan, et al. 1984). Probabilistic Orientation is regarded to be having similarity to "creative pre-commitment" (Pearls, 1971). For a person to maintain a healthy
equilibrium, balance of opposing forces is mandatory. A zero point position is an arbitrary one which is evolved by the individual based on his expectations. This is a psychological state of balance which has been termed by Perls et al. (1976) as "Creative pre-commitment". Therefore, this position is being at the indifference point of a continuum, poised between, but aware of and interested in the potential situations which extend in either direction. A person in this state, hence, will not commit to either side though he may have the pull towards both directions. Probabilistic Orientation presupposes creative pre-commitment on the part of the individual.

Probabilistic Orientation may be related and contrasted to Fatalistic Orientation. When a person totally subscribes himself to fate, it implies an unconditional surrender to the power of an external agent by the individual. This type of an orientation in a person is Fatalistic Orientation. A parallel concept with slight variation from Fatalistic Orientation is the one espoused by Rotter (1966) in his External locus of control. Under this condition, the resultants of one's action is attributed to luck, chance, fate, powerful others or to unpredictable sources. Probabilistic orientation does not subscribe itself to external control. Obviously, neither does it subscribe to internal locus of control envisaged by Rotter. Perhaps, probabilistic may emphasize personal efficacy (Williamson, 1969) wherein the individual believes that "it is possible to have an effect on the
environment and to bring about change through personal effort". Personal efficacy is identified with the expression of man's confidence in his ability alone, and in concert with other men, to organize his life so as to master the challenges it presents at the personal and inter-national levels. There is still a small thread that differentiates Probabilistic orientation from either personal efficacy or Internal locus or control. That is the ego component that prevails in them. Probabilistic orientation which still contends that effort and confidence in one's ability comes from within, holds that the deciding authority in the component prevalent in the Nature and that the actions of the nature are based on systematic patterns.

This is also in line with materialistic conception of human nature which probabilistic orientation also holds. The materialistic conception holds that man shapes his minds, together with other people, he transforms the world. He epouses himself to nature and one of her own forces, setting in motion arms and legs, heads and hands, the natural forces of his body, in order to appropriate nature's productions in a form adopted to his own wants. By thus acting on the external world and changing it, he at the same time changes his own nature (Mark, 1975).

It is expected that the individual takes a mental stand with regard to the outcome. A Probabilistic Oriented individual does not attach any value judgment to the outcome. He accepts a state of anything for doing good or bad and welcomes any outcome
without bargaining to accept it or reject it from his personal interest at the particular situation. Probabilistic Orientation predisposes an individual towards openness to experience and contribute to innovation an creativity in different conditions. Such individuals contribute towards social change and act as change agents too.

Oriental dimensions of personality - Tamas, Rajas and Sattwa

Indian psychology adopts a normative perspective in studying human being as an integral part of the cosmos. The Indian perspective attempts to explain personality in terms of "What ought to be and not what is" (Parikh, 1971). Accordingly, an individual is supposed to have certain qualities, have faith in certain ways and perform certain rites in order to attain absolute liberation from bondage that is characteristic of human form of life. A man of personality is a man of sound character, whose thought, speech and actions are integrated. Character and personality are quoted in equal terms. The Indian perspective like any other eastern schools, views with greater concern, the values and moral considerations, as well as the stress on the advisability of living in accord with certain spiritual standards. However, morals and values are viewed in a practical and iconoclastic way. It is argued that one should live within a moral code, because such a way of life has definite, recognizable, and beneficial effects on our consciousness and overall well-being, not because of any artificial, external considerations.
about "goodness" or virtue. Moreover, the futility of valuing external standards over inner development is emphasized in the Indian perspective very markedly. While Western theorists have discussed growth more in terms of strengthening the self through increased autonomy, self-determination, self-actualization, freedom and healthy-mindedness, the Eastern school and especially the Indian, emphasizes on trans-personal growth. Trans-personal growth is referred to as the tendency for each person to become more intimately related to something greater than the individual self.

Other Oriental Typologies
The first reference to the concept of personality is available in Vedas and Upanishads. According to these texts, the essence of human personality is 'Atman'(self). This Atman which taken its place in the subtle bodies, becomes subject to experiences of pleasure and pain. But the true nature of the personality (Jiva) is usually hidden. The world of non-age is covered by five sheaths. The first two, 'Annamaya' and 'Pranamaya' form the physical self. The next two, 'Manomaya' and 'vijnananamaya' form the mental self. The 1st, 'Anandamaya' is the spiritual or blissful self. In later stages, when the codes of conduct are regulated, the span of life is classified into different stages - Brahmacharya (studenthood), Grihasta (household), Vanaprastha (retirement) and Sanyas (renunciation). In addition, they prescribe the duties that one has to follow in these stages,
called 'Purusharthas'. They are 'Dharma' (duty), Artha (material gain), Kama (desire), and Moksha (liberation). These stages and duties are not prescribed in order of sequence, but rather depend on the maturity of the mind and the responsibility that one has. These four stages of life interwoven with the aims of life ultimately result in the development of an ideal personality. Philosophical schools later developed their own concepts of personality, like 'Sankya' and 'Yoga'. They conceptualized different faculties such as 'Mana' (mind), 'buddhi' (intellect), 'Ahankar' (ego), 'Chitta' (consciousness). The analysis of these faculties reveals the structure of personality.

The 'Nyaya-Visheshika' school simplified the understanding of personality by classifying people under different categories such as 'ajna' (ignorant), Sandigdha' (doubtful), 'mooda' (infactuated), and 'Jnana' (knowledgeable). Buddhism speaks of personality as the congregation of five 'skandhas' (series of events or groups). These are 'rupa', 'vedana', 'samjna' (conceptual knowledge), 'samskara' (coordination) and 'vijnana'. These five 'skandhas' are transferred from one birth to the next constituting a temporary human identity.

Jainism propounded personality in the form of 'Lasya' or six coloring theory. Human actions generate Karma which sticks to the soul. Due to this, the soul gets colored and this color denotes the character of the soul or the personality. The six
personality types are white (shukla), rose (Padma), flaming red (Tejas), dove grey (kapota), dark blue (Nila) and black (Krishna). The first two personality types are superior while the last two reflect dullness and ignorance.

Buddhagosha has propounded six types of personalities on the basis of behavioural tendencies. The behavioural tendencies or 'charita' explained by him are Rag (attachment), 'Dosha' (aversion), Moha (dullness), 'Sraddha' (faith), 'Buddhi' (rational thinking) and 'Vitakka' (imagination).

The real scientific theory of personality is developed in the Indian medical texts. Ayurveda defines personality in terms of three body humors, 'Vata' (wind), 'Pitta' (bile) and 'Kapha' (phlegm). These humors are to be acting in equal proposition to form an equilibrium for a sound personality. Depending on the change in the propositions of these humors, specific type of personalities arise. There is therefore the possibility of seven type of personalities, viz., vata, pitta, kapha, vata-pitta, pitta-kapha, vata-kapha, and sannipada.

A parallel medical school in South India called 'Siddha' developed a similar theory. Like Ayurveda, Siddha speaks of three humors, 'Vali' (wind), 'Azhal' (bile) and 'Iyam' (phlegm). These three called 'Mukkutram' have to be in the ratio of 4:2:1. Subsequently, there are six types of somatotyping (thegaillakkanam), vali-azhal, vali-iyam, azhal-iyam, azhal-vali, iyam-vali and iyam-azhal.
The 'Sankya' and 'Ayurveda' schools have contributed to shaping of the Triguna theory which are the Tamas, Rajas and Sattwa.

The Trigunas

"Purity, Passion and Inertia these 'Gunas', 'Qualities', O, mighty armed born of prakrithi bind fast in the body of the Embodied, the indistructable"............. (The Bhagawad Gita, Ch.14, Text.5)

Matter is present everywhere in distinct forms with each other true of its own qualities. The vitalizing property in the matter (prakrithi) is the spirit (purusha) which is universal. It is all pervading and eternally dynamic. If the spirit is Universal, then all people should be uniform. Rather, the same one spirit covered by the matter produces an endless variety of specimens. The reason is that the Purusha (spirit) seated in the matter (prakrithi) experiences the Gunas born of matter. That is why the same spirit when expressed through water, manifests itself differently from person to person. When the same Ganges water is poured into a hundred different bottles, each one will look different from the other, not because the waters are different, but because of the shape and color of the bottle. Similarly, when the same water is poured into bottles of different colors, the properties (color) of the bottle gets super-imposed upon the contents, resulting in red water, blue water or green water; etc. (Chinmayanandha, 1976).
Due to the Gunas born of prakrithi, one eternal principle expresses itself in the various matter equipments as different individuals. The term 'guna' indicates not the property of a material but the attitude with which the mind functions. The psychological being in everyone of us comes under the influence of three different 'climatic conditions' prevalent in us. These three are called the gunas: Unactivity (Sattwa), Activity (Rajas), and Inactivity (Tamas). These three in different propositions influence the mental and intellectual caliber of every individual and these influences provide the distinct flavour in each personality. All Gunas are present in every person but from man to man their proposition slightly differs. Hence, the uniqueness of each individual. Matter can be said to be constituted of the three gunas as rope of three twisted strands, where the Tamas, being black, Rajas as being red and Sattwa, white (Zimmer, 1951).

The gunas have no separate existence. They differ from each other governed by the predominance of a guna at a particular moment as the mental climate differ in different lines. The Mahabharatha assumes the doctrine of the gunas. Prakrithi (matter) is constituted of the three qualities of Sattwa (mode of goodness), Rajas (mode of passion) and Tamas (mode of ignorance). According to Sankya, everything exists at the present moment. Nothing goes out of existence and nothing comes into existence. The various qualities of things are only modes of energy acting.
in different dimensions of the original gunas. These energies can be sometimes actual and sometimes potential (Sinha, 1958).

The three gunas function within each one of us, and therefore, the person should understand the art of subjectively diagnosing them in himself. This is accomplished through the observation of symptoms manifesting in the person. Any person who is sensitive enough to recognize the various influences under which he is forced to function from time to time, in the world outside, will be able to discard all impulses, immoral tendencies, unethical urges, passions and keep himself safely balanced in righteous living, in self-control.

The distinction between the three gunas can be made by giving the different emotions that are aroused from the gunas giving rise to distinct behaviours (Chinmayanandha). They are enumerated below.

**Tamas**

"But know thou 'Tamas' is born of ignorance, deluding all embodied beings, it bindfast, by heedlessness indolence and sleep" .........(The Bhagawad Gita, Ch.14, Text. 8)

Ignorance is the state that is characteristic of Tamas. Everyone under the influence of Tamas becomes mad and is unable to understand what is what. He is unable to differentiate between right and wrong and therefore starts behaving as if under some hallucination. Instead of making advancement, one becomes degraded. Another symptom of man embedded in the mode of
ignorance is that he sleeps more than is required. Such a person is always dejected, and is addicted to intoxicants and sleeping. In a literal sense, Tamas means, darkness or spiritual blindness. The colors black and dark blue are associated with this characteristic. The unconscious that is predominantly found among the animal, vegetable and mineral kingdom are manifestations of Tamas. The influence of Tamas can be seen in such traits as dullness, insensibility, inertia and ruthlessness. Tamas causes mental gloom, ignorance, error and illusions in a person. In plants, we can see the Tamas manifestation in the mute and merciless striving for soil, moisture and air. In animals, this is manifested in their search for food and their ruthless devouring of their prey. In man, Tamas manifests itself in the dull stupidity of persons who are self-centered and self-satisfied.

According to the Bhagawad Gita, Tamas in the human personality binds it to its lower nature by providing it with a series of misconceptions and mis-comprehensions about the divine purpose of life. One lives, blind to the noble and divine aspirations of life. There will not be any consistency of purpose, brilliance of thought, tenderness of purpose or nobility of action in a person who comes under the influence of Tamoguna (Chinmayanandha). According to the Sankya theory, Tamas is expressed for physical processes which are the objective data of experience.
Rajas

"Know thou 'Rajaa' (to be ) of the nature of passion, to source of thirst and attachment, it binds fast the embodied one by attachment to action"............ (Bhagawad Gita, Ch. 14, Text. 7)

The role of passion is born of unlimited desires and longings. Due to this, one is bound to material furtive activities. The mode of passion is characterized by the attraction between man and woman and vice-versa. This is called the mode of passion. When this mode is increased, one develops the hankering for material enjoyment like honour in the society, have a happy family, nice children, wife, a house, etc. These are the products of mode of passion - Rajas. Since a person who is after these things has to work hard, he is associated with the fruits of his activities and thus becomes sound by them. He keeps on working for these pursuits. The whole material world is more or less in the mode of passion.

Whenever man's mind is influenced by the Rajoguna, it is wrecked with a hundred painful passions. Passion expresses itself in a million different urges, desires, emotions and feelings. Yet, all of them can fall only under two distinct categories: desires and attachments. Desire is like thirst. When a person is thirsty, nothing for the time being is of as much importance as water, which alone can satisfy his thirst. Just as a thirsty man who would struggle and suffer, wanting nothing but water to relieve his pass, so too, a human personality thirsty for
satisfaction of every desire that burns him down. The desire fulfilled, a sense of relief and attachment comes like a vicious passion to smother down all the peace and joy of mind. Desire is the mental relationship a person has towards objects which have not yet been acquired by him and attachment in the mental lavishness binding him to the objects that he has acquired.

Sattwa

"Of these 'Sattwa' which because of its stainliness is luminous and healthy binds by attachment to 'happiness' and by 'attachment' to 'knowledge', O sinless one" (Bhagawad Gita, Ch. 14, Text. 6).

Sattwa is a noun built on the principle Sat (or sat which means good, well, perfect, etc.). Accordingly, Sattwa means ideal state of being, goodness, perfection, purity, immaculate clarity and utter quiet. It is the guna that facilitates enlightenment (Zimmer, 1951).

Under the influence of Sattwa, the mind is steady, is free from all evils, as it is relatively free from Rajasic agitations and Tamasic darkness. It is the most divine mental attitude. But even then, it creates a bondage on the freedom of the Absolute Self. Though it is free from all vulgarities, it shackles people within its own limitations because a perfect one cannot be having both good and evil qualities in him.
A person in the mode of goodness (Sattwa) is satisfied by his work or intellectual pursuit, just as a philosopher, Scientist or educator may be engaged in a particular field of knowledge. His satisfaction is derived from being in that way. If the mind is clear and intellect is steady, there will be a manifestation of a more brilliant intelligence. So, whenever a mind is in an intelligent state and is capable of taking up deep contradictions with the realms of wisdom, the person is under the influence of Sattwa (Chinmayanandha).

According to the Sankya theory, by analyzing experiences to a deeper level, it is revealed that there are processes beyond sensations which we understand as mental function, which do not exhibit the characteristics of solidity, which cannot be identified as activities. They are material processes evoked by objective stimulations and occurring in the organism, phenomenologically. These exceedingly subtle operations, which introduce the element of awareness and produce feeling images are given the expression "Sattwa".

**Mutual dependence of the Gunas**

"Sattwa attaches to happiness, Rajas to action while Tamas shrouding the knowledge attaches to hekelessness"...... (Bhagawad Gita, Ch. 14, Text. 10)

The essential characteristics of the physical universe are reduced to three, viz., Tamas, Rajas and Sattwa, by the process of analysis. Prakrithi (matter) is conceived to be constituted
of them. These gunas inter-wind making a rope for binding the self. The nature of the gunas are Sattwa, representing whatever is fine or right, Tamas, whatever is coarse or heavy and Rajas, whatever is active. According to later Sankya theory, each of the three gunas is manifold and the infinity of prakrithi is due to the infinite number of Gunas (Hiriyanna, 1967).

Triguna are mutually dependent and by virtue of one's dominance over the rest of the two, the personality typing sets in with different temperament. All things are composed of these three Gunas. Gunas are not merely distinct but in some measure, antagonistic in their nature. But these gunas are never separate and function as one like the lamp - flame which is the result of the cooperation of the wick, oil and fire. When the mode of passion is prominent, the modes of goodness and ignorance are defeated. This competition is always on. Therefore, one who is actually intent on advancing to a higher state of knowledge, has to transcend these three modes. The predominance of a mode is manifested in one's dealings, in his activities, in talk, etc. But if one wants, one can develop, by practice, the mode of goodness and thus defeat the mode of ignorance and passion.

According to earlier Sankya theory, Prakrithi, the equilibrium of Tamas, Rajas and Sattwa is the ultimate ground of all existence. Buddhi evolves out of Prakrithi when the equilibrium of Tamas, Rajas and Sattwa is disturbed by a transcendental influence of the Self (Sinha, 1958).
According to Nilakantha, the three Gunas exist together varying in strength, ie., however much Sattwa is increased, it is held in check by Tamas. Thus there is a continual relationship between the three qualities of that which checks and that which is checked. Every individual possesses all these three qualities. They have their stronghold relatively in mind, life and body. Tamas (inertia) is strongest in our material nature or physical being, Rajas (energy) is one's vital nature and Sattwa (illumination) is our mental nature. Actually, they are present in mixed form in every strand of one's physical make-up.

Considering the day to day activities of a person's conscious life, the Tamas element predominated his lower appetites with their frequent occurrences of wants and satisfactions, the Rajas elements predominaes in his desires for power and profit, of success and adventure. The element of Sattwa aims at a happy balance or adjustment of self to environment thus leading to an inner harmony. These three interact with each other determining man's character and disposition.

Aurobindo *(1970) had interpreted Sattwa, Rajas and Tamas quite differently. According to him, Rajas stands mid-way between the two polarities of Sattwa and Tamas supplying energy to both, like a kinetic force. It is borne out of nature's thirst for an unpossessed satisfaction.
Personality manifestations of the Three Gunas

The three Gunas, Tamas, Rajas and Sattwa exist in all living things. The presence of the Gunas vary in degrees from person to person from time to time. Due to the genetic-environment agumentation, they are never in equilibrium. When one Guna dominates the others in, the condition of dis-equilibrium, then the dominating Guna decides the type of personality. Hence, the three types of personalities, Tamas, Rajas and Sattwa.

Sattwa gives rise to wisdom as the mind is pure and serene without any agitations. The light coming through it is focused. The result of Sattwa in a person's mind is the discovery of one's self, i.e., the experience of pure wisdom. Those persons abiding in Sattwa have a pure in discrimination, clear thinking, right judgment and a cultivated self discipline. Rajas gives rise to greed. As the mind is in turmoil with constant forcing from desires, it will be constantly in a state of agitation. To pacify this turmoil and agitations, it has to go out to the world to fulfill its endless desires. Here greed comes into expression. Rajas dwells in the middle until it acquires the required purity. The persons who are Rajasic by nature will be manifesting again and again in the same order.

Tamas gives rise to heedlessness and delusion. It veils the right perception of the outside world, and destroys the powers or right judgment. Rajasic individuals exist in a state of
drowsiness and inertness and degrade into the lower natures. (Chinmayanandha).

At any given moment, a human personality can be found to work under the influence of one predominating Gunas, while the other two guna will not be totally absent, but are only of secondary importance. Thus, in Tamas personality, the Tamas virrites predominate as the other two act as sub-ordinates producing its effects of shrouding knowledge and making the personality heedless of its nobler duties. In a Rajas personality, the Rajas virrites predominate the rest producing its nature of passion, desires, attachments and actions. Similarly, in Sattwic personality, the Sattwa virrites predominate with Rajas and Tamas as sub-ordinates, producing the nature of knowledge and happiness (Chinmayanandha).

Nobody has Sattwa, Rajas and Tamas virrites exclusively. In actual practice, there are mixed types having the three Gunas in different degrees, with the predominance of any one of two Gunas. In a person, the degrees of these Gunas change from time to time. By proper training and practice, their degrees can be increased or decreased. The basic biological needs are common to all the three types. But the same needs gives rise to different behaviours in the different personality types. This is because of the combination of the three gunas. The type variation gives rise to variation in behaviour in individuals.
Rajasic personality is characterized by greed, activity enterprise, restlessness and longing for a rise in property, even that of another. Enterprise is characterized by the extreme egoism, whose aim is to satisfy the ego-centric desires for which he strives hard to acquire and possess and preserve. This leads to restlessness lived through by a person under the influence of the Rajoguna.

The Tamasic personality is characterized by the inability to discriminate the world around him and in judging things rightly. A person under this Guna expresses dullness, inertness, heedlessness and delusion. Dullness in an intellectual condition where one is not capable of arriving at a decision and not able to differentiate right and wrong. Inertness is the tendency to escape all the responsibilities and lack the enthusiasm to strive for and achieve anything. The person drowns himself into delusions, mis-interpreting his own possibilities and thus makes mistakes always.

The Sattwic personality is characterized by a quiet and contented life lived by a cheerful person manifesting service, love and kindness to others. The person develops the capacity to observe to analyze, to understand and to become aware of the outside world and judging it correctly. In short, Sattwa attaches itself to happiness, ie, it makes a person attached to inward happiness, arising from a fully lived life. Rajas attaches itself to action while fulfilling umpteen desires and attachments are made to
toil in endless activities. Tamas attaches itself to heedlessness, veiling right judgment and one is attached to wrong conceptions uncaring to the higher calls in him.

The concept of Security

Human behaviour is based on certain basic strivings which are common to every person. These basic strivings or needs determine both the direction and the activation of human behaviour. More than the physiological based needs, it is the psychological needs which have a greater variation and are influenced by the process of learning. In order for a person's personality to function effectively and be maintained in integration, it is necessary that the widespread needs be identified.

Among the important needs that keep the individual integrated are the need for security, values, belongingness, etc. It is clear that a secure person also feels competent and gets a feeling of adequacy. Unable to cope with stressful situations leads to the disorganization of the personality. The feelings of adequacy are structured based on the development of competencies in areas like physical, intellectual, emotional and social, to deal with the tasks and problems of living.

During the course of one's development, the importance of the physiological and psychological needs is highly felt. The failure to gratify them, will have a bearing on personality,
drastically leading to unpleasant and undesirable effects that are commonly attributed to frustration in general (Maslow, 1962). Hence, there is always a constant striving on the part of the individual towards maintenance of the conditions towards sustaining the present and future gratification of needs. The need for security is mostly pronounced in the seeking for a permanent job, an insurance against any mishap or contingency and a expectation of a peaceful situation all around. Feelings of insecurity can have wide-ranging effects on a person's behaviour. Some of the chronic ones may lead to drastic shifts in one's personality that may be marked by fearfulness and apprehensions. Hence, the more secure a person feels, the more healthy his personality is likely to be. Similar to the need for security are the values, meaning and hope, that shape a person. In the current world where the probability of chance is high and uncertainties surrounding the person is high, values and hope serve as a beacon light to guide the person and sometimes as a balm to assuage the frustrations and anxieties the person encounters.

When a person has to choose between two different goals, both vitally necessary, he is confronted with threatening conflict. Any choice reaction of the individual usually does not settle the conflict, because the division means giving up something that is almost as necessary as what is chosen. Such choice can eventuate only in chronic thwarting of a basic need. Maslow (1970) regards
this as pathogenic. The danger of thwarting or actual thwarting of the basic needs and meta-needs (including self-actualization) or the conditions upon which they rest, are felt as threatening to the individual by Maslow (1970). One should ultimately define a situation as threat not only in terms of species-wide basic needs but also in terms of the individual facing its particular problem. Such a definition should be made in terms of the person's internal reaction to or perception of the external situations.

It is contended that healthy adults are less threatened by external situations in general than the average or neurotic adults. Lack of threat experiences in development stages and also functional autonomy achieved by the individual are regarded as continuing mental health. Goldstein (1940) and Fromm (1947) have shown that threat inhibits self-actualization.

The unemployed individual with all his needs thwarted is likely to be in a higher state of insecurity. For him the perceived role of the environment is threatening and frightening. Already in a state of frustration after his inability to get a job, the unemployed is likely to experience greater insecurity feelings.
Case for the present study

An examination of the theoretical models reveals that the problem of unemployment is a multidimensional and complex phenomena. The pioneering works of Jahoda has incited interest among the social scientists for studying unemployment as a social phenomenon. The present study attempts to further the understanding of these earlier work on unemployment. Jahoda has sufficiently demonstrated that a few enduring needs in individuals are fulfilled by structured and gainful employment, and conversely these needs in the individuals are likely to be thwarted when an individual remains unemployed. Warr has been encouraged by the work of Jahoda to work out a model of mental health with reference to employment and unemployment. Warr contends that the needs of individuals get thwarted by unemployment. Other investigators have focused their attention on well-being of the unemployed (Eisenberg & Lazarsfield, 1938; Fryer & Payne, 1986; Jackson & Warr, 1984 and others). These studies emphasize that the motivational characteristics of the unemployed are severely affected since the unemployed is deprived of his needs during the period of unemployment. Unemployment is found to be a stressful state and affects the well-being of the individual. The present study tries to understand the various factors that contribute to the plight of the unemployed.
The Vitamin model of Warr needs serious consideration at the hands of researchers in psychology. The model developed on the Western population needs to be examined for its cross-cultural validity. Studies done in the Bharathiar University fail to show unemployment to have prolonged effect on needs (Narayanan, 1994). These studies have shown that the unemployed inspite of loosing his self-concept and well-being does not report that he is deprived in his needs. This is rather intriguing and needs further probing. The present study will be useful to ascertain the validity of these propositions of Warr developed on a sample selected in an advanced country, in the context of developing nations.

The literature seems to be overconcerned with the consequences of unemployment and the impact of unemployment rather than the individual characteristics of the unemployed. There is a dearth of studies which attempt to look into the characteristics in individuals. The personality of the unemployed is a crucial factor to be investigated by psychologists. The present study attempts to focus on the personality of the unemployed, and also on the personality changes that may occur during prolonged periods of unemployment.

Studies on unemployment have relied heavily on personality constructs validated originally on a population in the Western culture. Though well developed personality systems are envisaged
in Oriental literature, their applicability has not been adequately exploited. The personality constructs of Tamas, Rajas and Sattwa have been developed through empirical observation of individual differences in Indian population at least two thousand years ago. The concept of probabilistic orientation also owes to oriental thinking. Empirical work involving these constructs might have several theoretical and practical implications. Studies utilizing the ancient concepts may be interesting and useful in studies being undertaken in Indian society. The present study is an attempt in this direction.

Literature on Values shows that the society and the environment shape a person’s value orientation. Studying the value patterns would be in a way understanding the pulse of the culture. Values are enduring characteristics which do not easily alter as a result of certain shortcomings. Changes in the value system could occur only during serious insurgencies in the outside societal and political forces and ultimately the internal cognitions of the individual. The impact of unemployment and its prolonged durations on one’s values will be rewarding. Such studies might bring out useful revelations about the social dynamics involved in the case of unemployment.

Q-methodology may be regarded as an ideal tool for assessing phenomena like values and self-concepts. The studies done on unemployed so far have mainly confined to observation and self-reporting questionnaires. It would be interesting to use Q-
methodology to bring out the cognitive map of an unemployed in terms of the pattern of values he/she cherishes.

Social structure of an individual may have a mediating role in translating the impact of unemployment on the unemployed. The rural and urban divide is an important factor to be reckoned with in the studies on unemployment. Studies of this kind will clarify the relationship between the structural variables and the impact of unemployment on the individuals. The value of this sort of studies in social psychology needs no emphasis.

The present study is an extension of the work done in the Department of Psychology, Bharathiar University. The studies so far carried on in this department pertain to motivational characteristics of the unemployed, comparison of the unemployed with entrepreneurs on personality characteristics, well-being, self-concept, and General health. The present study furthers the interest of the research works in the department and tries to build up the theoretical model emerging from the earlier work just cited. Such an attempt would contribute to furthering of the research aspects of the research workers in the department.