CHAPTER-I

INTRODUCTION

Relegation of a defined section of a society to inequality is found perhaps only in India. Nowhere in the world has any particular section been devoid of basic human rights, dignity of labour and social equality on the basis of classification that finds its root in religious writings. In India, the Hindu society is divided into various castes on the basis of their occupation. The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. Although this or other forms of differentiation exist in all human societies, it becomes a problem when one or more of these dimensions overlap each other and become the sole basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige. The Indian Caste System is considered a closed system of stratification, which means that a person’s social status is obligated to which caste they were born into. There are limits on interaction and behavior with people from another social status.

The caste system, as it actually works in India is called jati. The term jati appears in almost all Indian languages and is related to the idea of lineage or kinship group. There are perhaps more than 3000 jatis in India and there is no one all-Indian system of ranking them in order of status. Yet in each local area jati ranking exists and is very much related to purity and pollution. Each jati has some unique job, but not everyone in the jati performs it. Thus there are barbers who do not shave, carpenters who do not build, and Brahmins who do not act as priests. A jati is identified in a local setting by whom its members will accept food and water from and to which jatis its members will give food and water. People will try to
marry their sons and daughters to members of their same jati and will give their major loyalty to their jati. A jati will usually be organized into a biradari (a brotherhood), and this organization carries out the business and oversees the working of the jati and has the power to exclude an offender from the jati.

The jati system is not static in which all groups stay in the same position. There is mobility in the system and jatis have changed their position over the centuries of Indian history. However, the jati moves up the social scale as a group and not as individuals. A jati can improve its position in the class system by advancing economically and emulating social groups with money and power. At the same time, a jati can also move up in the caste hierarchy. Mobility in the caste system has been termed “Sanskritization” by the scholar M.N. Srinivas. To gain position in this process, a lower jati copies the habits and behavior patterns of the dominant jati in the area. This may mean a lower jati will change its name to one of a higher jati, adopt vegetarianism, observe more orthodox religious practices, build a temple, and treat its women in a more conservative way. The type of emulation will depend on the habits of the dominant jati being copied. If the jati can gain acceptance for its new name, new history, and new status, it will then marry its daughters to members of the jati in which it is seeking to gain membership. In due time the new position on the social scale will be solidified and accepted by other jatis. This practice is not totally unlike that of immigrant groups coming to America and copying the habits of the WASPs who were in control. In your own community you could probably identify the most prestigious group of people and observe other members of the community copying their behavior in ways such as sending their children to dancing classes and summer camps, and putting braces on their teeth.
The Indian Constitution has outlawed the practice of untouchability and the Indian Government has established special quotas in schools and Parliament to aid the lowest jatis. Caste discrimination is not permitted in gaining employment and access to educational and other opportunities. But this does not mean that caste is illegal or has faded away. Caste groups as political pressure groups work very well in a democratic system. Caste may provide psychological support that people seem to need. Economists and political scientists are finding that caste is no real barrier to economic development or political democracy.

The caste system is a classification of people into four hierarchically ranked castes called varnas. They are classified according to occupation and determine access to wealth, power, and privilege. The Brahmans, usually priests and scholars, are at the top. Next are the Kshatriyas, or political rulers and soldiers. They are followed by the Vaishyas, or merchants, and the fourth are the Shudras, who are usually laborers, peasants, artisans, and servants. At the very bottom are those considered the untouchables. These individuals perform occupations that are considered unclean and polluting, such as scavenging and skinning dead animals and are considered outcastes. They are not considered to be included in the ranked castes.

The varnas are then divided into specialized sub-castes called jatis. Each jati is composed of a group deriving its livelihood primarily from a specific occupation. People are born into a certain caste and become members. They then acquire the appropriate occupation according to their jati. Maintaining this hereditary occupational specialization and hierarchical ranking of occupations is said to be done through an elaborate ritual system regulating the nature of social interactions.
between the jatis. Vedic texts from the Hindu religion, which have been compiled, legitimized, and interpreted by the Brahmans, provide the rationale for the hierarchical classification and the rituals governing social behavior. There were, and still are, rules that are laid down concerning appropriate occupational pursuit, appropriate behavior within and between castes, as well as rules related to marriage.

Since India’s independence from Britain in 1947, there has been considerable relaxation of rules related to the caste system. There was more sharing between members of the middle and upper castes, but those in the lowest castes continued to eat separately from the rest. There was also a significant change in occupational goals and pursuits among men from 1954 to 1992.

Earlier, most men were dedicated to their traditional caste related jobs, but by 1992, most had taken up newer occupations. Although some caste-based prejudice and ranking still existed, wealth and power was now less associated with caste. Caste became a lot less significant part of daily lives of people who lived in urban areas compared to rural areas, but its significance still varies by social class and occupation. Among urban middle-class professionals, caste is not openly discussed and is pretty insignificant, except when it comes to marital arrangements. Even then, there are adjustments made with considerations towards education, occupation, and income, as well as religion and language. Although discrimination on the basis of caste has been outlawed in India, is still exists in the community today.

**Origins and History**

The origin of the Indian caste system has many theories behind it. Some of them are religious, while others are biological. The religious theories
explain that according to the *RigVeda*, which is the ancient Hindu book, the primal man, Purush, destroyed himself to create a human society and the different parts of his body created the four different varnas. The Brahmins were from his head, the Kshatriyas from his hands, the Vaishyas from his thighs, and the Shudras from his feet. The Varna hierarchy is determined by the descending order of the different organs from which the Varnas were created (Daniel, 2010). For example, Brahmins, who were derived from the head of Purush, are considered the intelligent and most powerful varna because of their wisdom and education and are a representation of the brain. In the same way, Kshatriyas, considered the warrior caste, were created by arms, which represent strength. Another religious theory claims that the Varnas were created from the body organs of Brahma, who is the creator of the world in Hinduism.

The biological theory claims that all existing things inherit three one of three categories of qualities. Varna means different shades of texture or color and represents mental temper.

There are three Gunas: *Sattva, Rajas and Tamas*. *Sattva* is white, *Rajas* is red, and *Tamas* is black. These in combination of various proportions constitute the group or class of people all over the world with temperamental differences (Lahiri, 2010). *Sattva* qualities include characteristics related to wisdom, intelligence, honesty, goodness, and other positive qualities. *Rajas* include qualities such as passion, pride, and valor. *Tamas* are considered to acquire qualities that include dullness, stupidity, lack of creativity, and other negative qualities (Daniel, 2010). The people with different amounts of these inherent qualities end up adopting the appropriate occupation. According to this theory, the
Brahmans usually inherit the *Sattva* qualities. They are serene and self-controlled and possess the quality of austerity. They are considered to have purity, uprightness and forbearance. Brahmans also have the will to acquire knowledge, wisdom, and faith (Lahiri, 2010).

The Kshatriyas and Vaishyas inherit the *Raja* qualities, and the Shudras inherit the *Tamas* qualities (Daniel, 2010). The type of one’s actions, the quality of ego, the color of knowledge, the texture of one’s understanding, the temper of fortitude, and the brilliance of one’s happiness defines one’s Varna (Lahiri, 2010).

Historically, however, it is believed that the caste system began with the arrival of the Aryans in India around 1500 BC (Daniel, 2010). Of the many cultures that flourished in India, the literary records of the Indo-Aryan culture are not the earliest. They do, however, contain the first mention and a continuous history of the factors that make up the caste system (Ghurye, 1969).

Belonging to a particular caste or group is important because the traditions established in homes are the experiential background instrumental in engineering later development which will influence school learning. Experimental validation of this notion has been stated in several investigations in our country. Pal (1984) established, on the basis of a comparative study between scheduled-caste and high-caste children, significant differences in personality characteristics but not in IQ. The scheduled-caste children appeared to suffer from a crisis of personality orientation (Gupta, 1976; Bhardwaj, 1985). In the case of these children value conflict often came in the way of educational progress besides curriculum and instruction problems (Kulshreshtha, 1983). However, the
patterns of values were converging with the rise of awareness and a progressive outlook in schooling.

Values

Concept of Value
The term ‘Value’ is generally employed to designate a relatively generalized attitude. Values are deeply held quite emotional and resistant to change whereas attitudes are in general more peripheral, easier to modify, less emotion arousing. According to Kluckhohn (1951), a value is a conception, explicit or implicit, distinctive of an individual or characteristics of groups, of the desirable which influence the selection from available modes, means and ends of action. According to Rokeach (1973), a value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-state of existence along a continuum of relative importance. According to Allport (1961), a value is a proscriptive belief upon which an individual acts by preference and wherein some means or ends of action is judged to be desirable or undesirable.

Values, like all belief, have cognitive, affective and behavioural conysone, viz. (1) A value is a cognition about the desirable, equivalent to what Morris (1956) has called a ‘conceived’ value and to what Kluckhohn (1951) has called a conception of the desirable; (2) A value is affective in the since that he can feel emotional about it, be effectively for or against it; (3) A value has a behavioural component in the sense that it is an intervening variable that leads to action when activated.
When we say that a person has a value, we may have in mind either his beliefs concerning desirable modes of conduct or desirable end-states of existence. This distinction between means and end values has been recognized by some anthropologists’ (Kluckhohn, 1951) and psychologists (English, 1958). French and Kahn (1962), Kohlberg (1963), Piaget (1965) and Scott (1965) have for the most part concerned themselves with certain values representing idealized modes of conduct. Allport, Vernon and Lindzey (1960), Maslow (1959), Morris (1956), Rosenberg (1960), Smith (1969) and Woodruff (1942) have concerned themselves for the most part with certain values representing end-states.

There are several functions of values and value systems. Values are multifaceted standards that guide conduct in a variety of ways and ongoing activities. Value systems are general plans employed to resolve conflicts and to make decisions. The long range functions are to give expression to basic human needs. Values have been distinguished from other concepts also such as, attitudes, social norms, interests and orientations. An attitude differs from a value in that an attitude refers to organizations of several beliefs around a specific object or situation. A value, on the other hand, refers to a single belief of very specific kind. Values occupy a more central position than attitudes within one’s personality make up and cognitive system. A social norm refers only to a mode of behaviour and a prescription to behave in a specific way in a specific situation. Values are more personal and internal, whereas norms are consensual and external to the individual. Values are standards but attitudes are not standards. An interest is one of the many manifestations of a value and therefore, it has some of the attributes that a value has. Hence interest is obviously a narrower concept than value. Interest cannot be as an idealized mode of behaviour or end-state of existence, and as a
standard. Interest seems to resemble attitudes more than values, representing a favorable or unfavourable attitude toward certain objects or activities. Value orientations are sets of linked propositions embracing both value and existential elements. So value orientations are not considered to be equivalent or interchangeable to value system.

**Classification of values**

A major formulation of basic differences in values was proposed by the philosopher Morris (1956). His ‘Ways to Live’ was based initially on a survey of orientations, characterizing all of the world’s major religious. This was supplemented by suggestions made after responding to the test about alternative ‘ways’ considered preferable. Each ‘way’ is represented by a descriptive paragraph. One subject is asked to rate each of them on a 7-point scale. For example, preserve the best that man has attained; live with wholesome; carefree enjoyment; Mediate on the inner life; Show sympathetic concern for others etc. Morris carried out research on these ways of life relating to social, biological, psychological differences. The Morris classification has to do with conceptions of the good life without institutional connotations.

Another major classification of values has been proposed by an anthropologist, Kluckhohn (1951). In some ways, it is the most comprehensive of all. It starts with the premise that there are certain basic human problems every culture must face, and there are a limited number of positions one can take with regard to each. These problems and the possible positions with regards to them are as follows:

3. Time : Past, Present, Future
4. Activity : Being, Being in Becoming, Doing
5. Relational : Lineality, Collaterality, Individualism

Super (1962) classified values into three major categories and devised a preference-type inventory of 15 values, which are closely related to the work on interested:

1) **Intrinsic Values**: Altruism, Creativity, Independence, Intellectual stimulation, Esthetics, Achievement, Management.


3) **Extrinsic Value Concomitants**: Surroundings, Associates, Supervisory relations, Variety.

Another attempt to add precision to the concept of ‘values’ was made by Smith (1969). He adopted a definition presented by Kluckhohn as values are conceptions of the desirable that are relevant to selective behaviour. Personal values are attitudes but they are a special kind of attitude functioning as standard by which choice are evaluated. Personal values pertain to the desirable, the preferable, rather than to the merely desired or preferred.

The most extensive and recent research on values has been conducted by Rokeach (1973). In ‘The Nature of Human Values’ (1973), Rokeach has made distinctions between Instrumental and Terminal values. In essence, Instrumental values represent ‘means’ for achieving goals, such as, being honest or dishonest, while Terminal values represent ‘ends of goals’ such as, personal security or a world of beauty. A Terminal value might be considered a long-range goal, or a desirable end-state such as, equality, freedom, justice, salvation. As Instrumental value is one which hopefully will help us attain our Terminal values such as, clean, industrious,
forgiving, and responsible. Obviously, Instrumental values may relate to more than one Terminal value and vice-versa. Instrumental values are beliefs concerning desirable modes of conduct and Terminal values are desirable end-states of existence. There are 2 kinds of Instrumental values: Moral values and Competence values. Moral values are narrower and refer mainly to modes of behaviour and have an interpersonal focus, when violated arouse pangs of conscience or feeling of guilt for wrong doing. Competence or self-actualization values have a personal focus and not concerned with morality and their violation leads to feelings of shame. There are 2 kinds of terminal values: Personal and Social Self-centered or society-centered, interpersonal or intrapersonal focus.

The earliest classification of human values was proposed by German Psychologist Spranger in his ‘types of Men’ (1928). Spranger outlined and distinguished six basic and major value-types, goal-directed patterns related to six areas of culture, namely, scientific theory, economic life, aesthetics, sociability, power-politics and religion. Each person can be regarded as approaching- but rarely fitting perfectly within –one of six value types. In essence, there seem to be six main types of values that appeal to people in varying degrees and around which they build the unity of their lives. According to Allport (1961), conceived as the basic alternative value directions evidenced in human life, not as six main types of people, these values are found to varying degrees in all of us, we construct the unity of our lives around them. Hence, no one person falls exclusively under any one value category; rather, different value combinations are more or less salient in the lives of different individuals. From an Allportian perspective, these values are best described as deep-level traits. No human is entirely devoted to a single value or goal.
Spranger suggested six ‘ideal’ types. These do not represent any living human personalities, rather six types of philosophies of life.

Obviously, no individual can be classified as a ‘pure’ type. According to Spranger, each individual pursues one of these six philosophies of life and can be approximately classified as one of the six types.

1. Theoretical:

Characterized by dominant interest in the discovery of truth and by an empirical, critical, rational ‘intellectual’ approach. The theoretical person is primarily concerned with the discovery of truth. He assumes a ‘cognitive’ attitude in pursuing this objective, seeking only to observe and to reason. In so doing, he searches for fundamental identities and differences, rejecting any considerations of beauty or utility. Since his interests are basically rational, critical and empirical, the theoretical person is necessarily an intellectual, frequently a scientist or philosopher. Such a person need not, attain a high level of achievement, since Spranger believed that one’s true values are revealed in interests and intentions rather than through concrete achievements. What theoretical persons want most is to order and systematize their knowledge. The theoretical type is the intellectual who tries to reason out his problems. Whatever he faces in life, his is always an inquisitive approach and search for the rational and systematic. The theoretical character may be empirical or speculative, a scientist or a philosopher, but he is always concerned with the findings of the truth. He seeks to perceive the world as a systematic, logically ordered unity.

2. Economic:

Emphasizing useful and practical values, concerned with the business world or other practical affairs involving the production, marketing of
goods. Tangible wealth and material possession are of central importance. The economic person places highest value upon what is useful. He is thoroughly ‘practical’ and conforms closely to the stereotype of the successful business person. Rooted originally in the satisfaction of self-preservation needs, the economic value gradually extends to the everyday affairs of the business world. The economic person is interested in making money in their personal lives; economic persons are likely to confuse luxury with beauty. Moreover, in their relations surpassing them in wealth rather than in understanding, serving or dominating them. But, above all the economic person values what is practical and useful. He regards unapplied knowledge as waste and wants education to be applicable and utilizable. Many great seats of engineering and technology have resulted from demands that economic persons have made upon science. The economic type is most concerned with the practical aspects of life. His main goal is self-preservation, economic security and physical safety. He judges everything from the point of view of practicability and usefulness. The economic individual looks for material values and material success in his idol. He considered science a servant and tool to be used toward economic achievements, education, he believes, should be geared towards the goal of a practical adjustment to life.

3. Aesthetic

Placing the highest value form and harmony, judging and enjoying each unique experience from the standpoint of its grace, symmetry of fitness. This type may or may not be a creative artist, but the chief interest is the artistic or aesthetic experiences in life. He perceives life as a procession of events, with each individual impression enjoyed for its own sake. Such an individual need not be a creative artist but is aesthetic to the degree that his chief interest is in the artistic episodes of life. The aesthetic
person views the economic person as unappreciative and destructive of aesthetic values. In direct opposition to the theoretical value, the aesthetic individual agrees that truth is beauty and to make a thing charming is a several times more important than make it true. Such persons oppose the economic value, seeing manufacturing advertising and trade as wholesale destruction of their most primary values. In social affairs, aesthetic individuals are interested in persons but not in their welfare; they tend toward individualism and self-sufficiency in their dealing with others. The aesthetic type is individualistic and much impressed by the beauty and harmony of the universe. The aesthetic character is mostly concerned with the diversity of things, with their charm and grace. He is less concerned with the truth than is the theoretical type and with the usefulness of things than is the economic type.

4. Social

Originally defined as love of people, attrusim and philanthropy. The social person places great value on affiliation and affection; and tends to be kind and sympathetic to others. Social persons prize others as ends and are themselves unselfish and generous. Such a person is likely to experience the theoretical, economic and aesthetic values as cold and inhuman, regarding love as the only suitable form of human relationship. In the purest form, the social value is selfless and is closely related to the religious value. The social or sociable character is friendly, congenial, considerate and compassionate. He loves his fellowmen and is charitable. Unselfishness and generosity characterize his behaviour; the desire to help people in his main goal. The sociable character is less concerned with truth, beauty and utility. His main values are moral good and sympathy.
5. Political
Primarily interested in personal power, influence and renown; not necessarily limited to the field of politics. The political person places great value on power. Their activities may not be restricted to the narrow range of politics, but their primary focus in personal relationships is on power, influence and competition to maintain and expand their power. Although, leader in any field, such as politics religion or society, generally place a high value on power. Because competition and struggle are inherent in all life, many philosophers have argued that power is the most universal and fundamental human motive. In fact, some of the early writings of Adler, reflect this point of view. For Spranger, there are clear individual differences in the power value. For certain personalities, direct expression of this power motive overrides and renown above all else. The power politics character desires to control people. He strives to out-distance. His main goal is to gain control over others. His is much concerned with political activities and methods of ruling and influencing. He relates to the world in terms of power of overcoming obstacles and of domination.

6. Religious
Mystical, concerned with the unity of all experiences and seeking to comprehend they come as a whole. The highest value for the ‘ideal’ religious person may be called unity. Religious people are mystical and seek to comprehend and relate to the cosmos and to find higher-level value experiences via their religious philosophy. The religious type is a mystic who seeks unity between man and universe. His main consideration is inner truth and harmony. His approach to life is based on contemplation and search for eternal unity with the cosmos.
Fundamentally mystic, religious persons seek to understand and experience the world as a unified whole. Spranger describes the religious person as one who is permanently oriented toward the creation of the highest and absolutely satisfying value experience. There are different modes of seeking this level of experience. Some religious persons are ‘imminent mystics’ i.e. individuals who find religious meaning in the affirmation and active participation in life, while others are ‘transcendental mystic’, striving to unite themselves with a higher reality by withdrawing from life e.g. monks. Regardless of the particular type of expression the religious person basically seeks unity and higher meaning in the cosmos.

**Assessment of values**

The instrument most widely used in psychological research has been the ‘study of values’. The original test devised by Allport and Vernon (1931). Recently it has been revised by Allport, Vernon and Lindzey (1951). This inventory was designed to measure the relative strength of six basic values originally suggested by Spranger’s ‘Types of Men (1928): Theoretical (Love of Truth), Economic (Practicality), Aesthetic (Love of Beauty), Social (Humanitarian), Political (Love of Power) and Religious (Mystical experience). The test represents forced-choice items which requires a choice between 2 or more of the values listed. Items were first formulated on the basis of the theoretical framework provided by Spranger. The criterion for the final item selection was internal consistency within each of the six areas. The items are arranged in random order in the test booklet, with no clue regarding the categories according to which they will be scored. Each item requires the preferential rating of either 2 or 4 alternatives falling in different value categories. The test consists of 45 questions and required about 20
minutes to complete. As a self administered paper and pencil inventory, it can be taken in a group or individually.

Total raw scores on each of the 6 values are plotted in a profile. Although normative data are provided for comparative purpose, the authors clearly recognize the positive nature of these scores and do not recommend the use of percentiles or other normative types of scores. Mean scores in each value are given for each sex within school and college populations as well as for different types of colleges and for several occupational groups. The spilt-half reliabilities of the 6 scores range from .84 to .95. Retests after 1 or 2 months yielded reliabilities between .77 and .93 for the 6 scales. Validity has been checked partly by the method of contrasted groups. Profiles of various educational and occupational samples exhibit significant differences in the expected directions. For example, medical students obtained their highest scores in the theoretical area, theological students in the Religious area, business students scored highest on the economic value, arts and design students on the aesthetic value and clergymen on the Religious value (Allport, Vernon and Lindzey, 1960).

Significant relationships in the expected directions have likewise been reported with a number of other tests, such as, strong vocational interest Blank and Thurstone Attitude Scales(1928). The scoring of the test is arbitrarily arranged so magnitude of the score obtained on certain series of items gives the relative strength of the corresponding value for the person. Since the test is so constructed that the subject cannot make high scores on all the scales (in raising his score on one, he lowers it on others), the scores gives only respondents are numbers from 1 to 18. The value survey was designed to serve as an all purpose instrument for research on human values. Even though, it is ordinal and impassive, it is in many other respects an ideal instrument. It is simple in design and
economical to administer to individuals and groups. In a matter of 10 to 20 minutes, the value survey provides us with reasonably reliable and valid measures of variables that are of central importance to the individual and society. Respondents find it interesting, thought-provoking and ego-involving.

1. **INSTRUMENTAL VALUES**

1. Ambitious - Hard working, aspiring
2. Broad-minded - Open-minded
3. Capable - Competent, effective
4. Cheerful - Lighthearted, joyful
5. Clean - Neat, tidy
6. Courageous - Standing up for your belief
7. Forgiving - Willing to pardon others
8. Helpful - Working for the welfare of others
9. Honest - Sincere, truthful
10. Imaginative - Daring, creative
11. Intellectual - Intelligent, reflective
12. Independent - Self reliant, self sufficient
13. Logical - Consistent, rational
14. Loving - Affectionate, tender
15. Obedient - Dutiful, respectful
16. Polite - Courteous, well mannered
17. Responsible - Dependable, reliable
18. Self controlled - Restrained, self disciplined

2. **TERMINAL VALUES**

1. A comfortable life - A prosperous life
2. An exciting life - A stimulating, active life
3. A sense of accomplishment - Lasting contribution
4. A world at peace - Free of war and conflict
5. A world of beauty - Beauty of nature and the arts
6. Equality - Brotherhood, equal opportunity for all
7. Family security - Taking care of loved ones
8. Freedom - Independence, free choice
9. Happiness - Contentedness
10. Inner Harmony - Freedom from inner conflict
11. Matured Love - Sexual and spiritual intimacy
12. National security - Protection from attack
13. Pleasures - An enjoyable, Leisurely life
14. Salvation - Saved, eternal life
15. Self-respect - Self esteem
16. Social Recognition - Respect, admiration
17. True Friendship - Close companionship
18. Wisdom - A mature understating of life

The Meaning of Values

“The Meaning” of values we mean connotative meaning, it is possible to measure it with Osgood’s Semantic Differential Technique (‘Measurement of Meaning’ by Osgood et al, 1957). Hornant (1970) measured the semantic meaning of each of the 18 Instrumental and 18 Terminal values and correlated semantic differential indices with the rank ordering of values. Hornant’s finding clearly indicate the simple value rankings from 1 to 18 give us essentially the same information about a person as that obtained with Semantic Differential Technique. More important than Semantic meaning is the “Psychological Significance” that
a particular value has for a particular person, which is inferred from observations about the way he relates it to other values ‘within his value system’.

Factor Analytic Structure of Values

<table>
<thead>
<tr>
<th>Factor</th>
<th>Highest Positive Loadings</th>
<th>Highest Negative Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Immediate Vs. Delayed Gratification</td>
<td>A comfortable life Pleasures Clean An exciting life</td>
<td>Wisdom Inner harmony Logical Self controlled</td>
</tr>
<tr>
<td>2. Competence Vs. Religious Morality</td>
<td>Logical Imaginative Intellectual Independent</td>
<td>Forgiving Salvation Helpful Clean</td>
</tr>
<tr>
<td>3. Self-construction Vs. Self expansion</td>
<td>Gradient Polite Self controlled Honest</td>
<td>Broad minded Capable</td>
</tr>
<tr>
<td>5. Societal Vs. Family security</td>
<td>A world of Beauty Equality Helpful Imaginative</td>
<td>Family security Ambitious Responsible Capable</td>
</tr>
<tr>
<td>6. Respect Vs. Love</td>
<td>Social recognition Self-respect</td>
<td>Mature love Loving</td>
</tr>
<tr>
<td>7. Inner Vs. Other directed</td>
<td>Polite</td>
<td>Courageous Independent</td>
</tr>
</tbody>
</table>

While personality and values are related, they’re not the same. Values are often very specific, describing belief systems rather than behavioral
tendencies. Some beliefs or values don’t say much about a person’s personality, and people don’t always act in ways consistent with their values.

Values represent basic, enduring convictions that “a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.”

Values involve judgment because they represent an individual’s ideas about what is right, good, or desirable. All of us have a hierarchy of values that form our value system. This system is identified by the relative importance we assign to values such as freedom, pleasure, self-respect, honesty, obedience, and equality. We can evaluate values in relation to two attributes:

1. The content attribute, which says that a mode of conduct or end-state of existence is important.

2. The intensity attributes, which specifies how important it is. When we rank an individual’s values in terms of their intensity, we obtain that person’s value system.

**Personality**

The concept of personality, Whereas the concept "human being" emphasizes man's biosocial, body-mind origin, the concept "personality" is connected mainly with his social and psychological aspects, such as his sense of dignity, his self-appraisal, his value orientations, beliefs, the principles by which he lives, his moral, aesthetic, socio-political and other social positions, his convictions and ideals, and also the character, the special features of his intellect, the style and independence of his thinking, the specific nature of his emotional make-up, his willpower, cast of mind and feelings, his social status.
One cannot conceive of a personality as something separate from the human being, or even from his external and general physical appearance. The personality (Lat. persona= mask) is the face that confronts us. When in their later years, people have plastic operations and face-lifts, they change their external appearance, which, as psychological observations have shown, also changes something in their mentality. Everything in a person is "interconnected" and affects the personality as a whole. What a person looks like is the outward expression of his inner world.

A personality is a socially developed person, one who is part of a certain specific historical and natural context, one or another social group, a person possessing a relatively stable system of socially significant personal features and performing corresponding social roles. The personality's intellectual framework is formed by his requirements, interests, frame of reference and peculiarities of temperament, emotion, willpower, motivation, value orientations, and independence of thought, consciousness and self-consciousness. The central feature of the personality is world outlook. A person cannot become a personality without evolving what is known as a world outlook or world-view, which includes his philosophical view of the world.

Knowledge of philosophy is an inseparable attribute of a person's higher education and culture. Because a world-view is the privilege of modern man and its core is philosophy, one must know a person's philosophy in order to understand him. Even those who deny and make fun of philosophy possess a philosophy. Only the animal has no world-view whatever. It does not meditate upon things in the world, the meaning of life and other problems. A world-view is the privilege of the personality, that is to say, a human being uplifted by culture. Both historically and ontogenetically, man becomes a personality to the extent that he
assimilates culture and contributes to its creation. Our distant ancestor, in the conditions of the primitive horde and the initial stages of the formation of society, was not yet a personality, although he was already a person, a human being. A child, particularly in his earliest years, is, of course, a human being, but not yet a personality. He has yet to become one in the course of his development, education and upbringing. A human being may or may not become a personality. The child who is isolated from people and surrounded by animals does not. Personality may or may not take shape, and it may also disintegrate, be deformed, or broken up altogether either by pathological processes in the organism, mental disorders, alcoholism, and so on, or by certain extremely unfavourable, tragic circumstances.

So, the term "personality" implies an integrating principle that unites the biological and social in a single whole and also all the psychological processes, qualities and states that regulate behaviour, giving it a certain consistency and stability in relation to the rest of the world, to other people and itself. The personality is a socially historical, naturally conditioned and individually expressed being. A human being is a personality inasmuch as he consciously distinguishes himself from everything that surrounds him, and his relation to the world exists in his consciousness as a certain standpoint in life. The personality is a human being who possesses self-consciousness and a world-view, and who has achieved an understanding of his social functions, his place in the world, who has comprehended himself as a subject of historical creativity, a maker of history. The essence of personality is not its physical nature but its socio-psychological properties and the mechanism of its mental life and behaviour. The personality is an individual concentration or expression of social relationships and functions, a subject of cognition
and transformation of the world, of rights and duties, of ethical, aesthetic and all other social standards. When we speak of a personality, we have in mind its social, moral, psychological and aesthetic qualities crystallized in a human being's intellectual world.

In each of his essential relations a person appears in an especial quality, in his specific social function, as the subject of material or spiritual production, the vehicle of certain production relations, as a member of a certain social group, of class, the representative of a certain nation, as a husband or wife, father or mother, in short, as the creator of family relations.

**Human Nature and Individual Differences**

Personality psychology is partly about what makes everyone the same and partly about what makes people differ from each other. That is, personality theories are partly statements about human nature: assertions that people are basically (for example) biological creatures, social creatures, self-protective, self-actualizing, or learning creatures. To understand the person, one has to adopt some view of the essence of human nature. Both human nature and individual differences are important to understand and review.

Personality is made up of the characteristic patterns of thought, feelings and behaviour that make a person unique. In addition, personality arises from within the individual and remains fairly consistent throughout life. Some main characteristics of personality include consistency, psychological, and physiological developments reflected through behaviour and action and finally multiple expressions. Apart from behaviour, it may also be found in our thoughts, feelings, close relationship and other social interaction.
Definitions of Personality:

Personality is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustments to his environment. - Gordon W. Allport (1961)

Personality is a stable set of characteristics and tendencies that determine those commonalities and differences in the psychological behavior (thoughts, feelings and actions) of people that have continuity in time and that may not be easily understood as the sole result of the social and biological pressures of the moment. - Salvatore Maddi (1998)

Personality should include both the person and the role. - Fred Luthans (1980)

According to Floyd Ruch (1953) human personality includes:
(a) External appearance and behaviour or social stimulus value
(b) Inner awareness of self as a permanent organizing force
(c) The particular pattern or organization of measurable traits, both “inner” and “outer”.

Features or Ideas Relating to Personality:

Gordon Allport has identified fifty different definitions of personality. He has categorized these definitions into five approaches and labeled them as follows:

- **Omnibus:** These definitions view personality as the “sum total”, “aggregated” or “constellation” of properties or qualities.
- **Integrative and Configurationally:** Under this view of personality, the organization of personal attributes is stressed.
- **Hierarchical**: These definitions specify the various levels of integration or organization of personality.

- **Adjustment**: This view emphasizes the adjustment (adaptation, survival, and evolution) of the person to the environment.

- **Distinctiveness**: These definitions stress the uniqueness of each personality.

Regardless of how personality is defined, certain ideas are generally accepted among psychologists. These are:

- Personality represents the “whole person” concept. It includes perception, learning, motivation and more. Personality seems to be a case where the whole is greater than the sum of the parts.

- Personality always creates the synergistic effect.

- Personality emphasizes the person-situation interaction.

- Personality is a very diverse and complex psychological concept.

- Personality often implies social or interpersonal skills. Even though it is a stable pattern of characteristics and behaviours, personality is constantly developing and changing.

- The personality is a major influence on tendencies to behave. It helps to explain why specific behaviour occurs.

- Personality is an organized whole, otherwise the individual would have no meaning.

- Personality appears to be organized into patterns. These are to some degree observable and measurable.

- Although there is a biological basis to personality, the specific development is a product of social and cultural environments.
Personality has superficial aspects, such as attitudes towards being a team leader and a deeper core, such as sentiments about authority or the protestant work ethic.

Personality involves both common and unique characteristics. Every person is different from every other person in some respects, while being similar in other respects.

Personality is possessed by every person.

Personality is partially inborn and partially acquired.

Personality is influenced by internal, external adjustment processes. It is dynamic rather than static.

Personality can be described by characteristic behaviour traits or constellations of “related” traits.

Personality predisposes an individual to certain behavioural patterns.

Personality provides defences-and outlets-for the self-concept and acquitted motives.

Trait Theories:

According to the Diagnostic and Statistical Manual of the American Psychiatric Association, personality traits are "enduring patterns of perceiving, relating to, and thinking about the environment and oneself that are exhibited in a wide range of social and personal contexts."

Theorists generally assume that

1. Traits are relatively stable over time.
2. Traits differ among individuals, (e.g. some people are outgoing while others are shy)
3. Traits influence behaviour.
The most common models of traits incorporate three to five broad dimensions or factors. The least controversial dimension, observed as far back as the ancient Greeks, is simply Extraversion vs. Introversion. (Outgoing and physical-stimulation-oriented vs. quiet and physical stimulation-averse).

- **Gordon Allport** delineated different kinds of traits, which he also called dispositions. Central traits are basic to an individual's personality, while secondary traits are more peripheral. Common traits are those recognized within a culture and thus may vary from culture to culture. Cardinal traits are those by which an individual may be strongly recognized.

- **Raymond Cattell’s** research propagated a two-tiered personality structure with sixteen "primary factors"-16 Personality Factors and five "secondary factors."

A different model was proposed by **Hans Eysenck** ‘who believed that just three traits –Extraversion, Neuroticism and Psychoticism - were sufficient to describe human personality. Differences between Cattell and Eysenck emerged due to preferences for different forms of factor analysis, with Cattell using oblique, Eysenck orthogonal, rotation to analyze the factors that emerged when personality questionnaires were subjected to statistical analysis.

**Individual Differences:**

However, some personality researchers argue that this list of major traits is not exhaustive. Some support has been found to be for two additional factors: excellent/ordinary and evil/decent. However, no definitive conclusions have been established.
The model is an older and more theoretical approach to personality, accepting extraversion and introversion as basic psychological orientations in connection with two pairs of psychological functions:

**Perceiving functions**: Intuition and Sensing (Trust in conceptual/abstract models of reality or concrete sensory-oriented facts)

**Judging functions**: Thinking and Feeling (Thinking as the prime-mover in decision-making or feelings as the prime mover in decision-making).

Briggs and Myers (1980) also added another personality dimension to their type indicator in order to indicate whether a person has a more dominant judging or perceiving function. Therefore they included questions designed to indicate whether someone desires to either perceive events or have things done so that judgments can be made.

The personality typology has some aspects of a trait theory: it explains people's behaviour in terms of opposite fixed characteristics. In these more traditional models, the intuition factor is considered the most basic, dividing people into "N" or "S" personality types.

"N" is further assumed to be guided by the thinking or objection habit or feelings, and be divided into "NT" (scientist, engineer) or "NF" (author, human-oriented leader) personality.

"S", by contrast, is assumed to be more guided by the perception axis, and thus divided into "SP" (performer, craftsman, and artisan) and "SJ" (guardian, accountant, and bureaucrat) personality.

These four are considered basic, with the other two factors in each case (including always extraversion) less important. Critics of this traditional view have observed that the types are quite strongly stereotyped by professions, and thus may arise more from the need to categorize people for purposes of guiding their career choice. This among other objections led to the emergence of the five factor view, which is less concerned with
behaviour under work stress and more concerned with behaviour in personal and emotional circumstances. Some critics have argued for more or fewer dimensions while others have proposed entirely different theories.

Cattell and Eysenck have proposed that genetics have a strong influence on personality. Theory now returns to individual differences, first in the form of the five-factor model. This model has its origins in a decades-long factor analytic research tradition. It has not been without critics, partly because until relatively recently it has had little to say about how the traits function or how they map onto any picture of human nature. This has changed to a considerable extent over the past decade and a half. Not only has more information been collected on how traits operate, but several of the traits have also been linked to the process models of functioning described under.

Today, the Big Five factors have the weight of a considerable amount of empirical research behind them. The Big Five contain important dimensions of personality. Livneh(1989), Goldberg(1983) proposed a five-dimension personality model, nicknamed the “Big Five”

Five- factor model.
1. **Extraversion** - outgoing and stimulation-oriented  
   vs.  
   quiet and stimulation-avoiding
2. **Neuroticism** - emotionally reactive, prone to negative emotions  
   vs.  
   calm, imperturbable, optimistic
3. **Agreeableness** - affable, friendly, conciliatory  
   vs.
aggressive, dominant, disagreeable

4. **Conscientiousness** - dutiful, planful, and orderly
   vs.
   laidback, spontaneous and unreliable

5. **Openness to Experience** - open to new ideas and change
   vs.
   traditional and oriented toward routine.

The first of the five factors is extraversion. As is true of several traits, extraversion has different emphases in different measures. Sometimes it is based in assertiveness, sometimes in spontaneity and energy. Sometimes it is based in dominance, confidence, and agency, sometimes in a tendency toward happiness. Extraversion is often thought of as implying sociability.

Some see a sense of agency and a sense of sociability as two facets of extraversion others argue sociability is a by-product of other features of extraversion a connection has also been drawn between extraversion and the approach temperament; some now view extraversion as reflecting relative sensitivity of a general approach system.

The second factor, neuroticism, concerns the ease and frequency with which a person becomes upset and distressed. Moodiness, anxiety, and depression reflect higher neuroticism. Measures often include items or facets pertaining to hostility and other negative feelings, but they are dominated by vulnerability to experiences of anxiety and general distress. Neuroticism has been linked to the avoidance temperament discussed above, suggesting that anxiety and sensitivity to threat is indeed its emotional core.
The next factor is agreeableness. Agreeable people are friendly and helpful, empathic, and able to inhibit their negative feelings. Agreeable people get less angry over others' transgressions than do less agreeable people, and this seems to short-circuit aggression. At the opposite pole is an oppositional or antagonistic quality. People low in agreeableness use displays of power to deal with social conflict. Agreeableness as a dimension is often characterized as being broadly concerned with the maintaining of relationships.

The most commonly used label for the next factor is conscientiousness, although this label does not fully reflect the qualities of planning, persistence, and purposeful striving toward goals that are part of it. Other suggested names include constraint and responsibility, reflecting qualities of impulse control and reliability. Specific qualities included in this trait vary considerably across measures.

Agreeableness and conscientiousness appear to share an important property. Both suggest breadth of perspective. Many manifestations of conscientiousness imply broad time perspective: taking future contingencies into account. Agreeableness implies a broad social perspective: taking the needs of others into account. It has been suggested that both of these traits have origins in the effortful control temperament.

The fifth factor, most often called openness to experience, is the one about which there is most disagreement on content. Some measures (and theories) imbue this factor with greater overtones of intelligence, terming it intellect. It involves curiosity, flexibility, imaginativeness, and willingness to immerse oneself in atypical experiences (for a review of its involvement in social experience.)
Personality also concerns individual differences. Individual differences can be found to be on any dimension imaginable, but the so-called five-factor model (Godberg 1981) (McCrae & Costa 2004) has been widely adopted as a consensual framework. The five factors are most commonly labelled extraversion, neuroticism, agreeableness, conscientiousness, and openness to experience. In this view, these broad dimensions are key determinants of behaviour, and the aggregation of information resulting from a person's placement on these dimensions gives a reasonably good snapshot of what that person is like. Each broad trait is composed of multiple facets, which provide a more nuanced picture.

Broad adoption of the five-factor model does not mean unanimity about it. There are staunch advocates of other frameworks, including two three-factor models (Eysenck 1975; Tellegen 1985), an alternative five-factor model (Zukerman et al. 1993) and a six-factor model (Ashton et al. 2004). Indeed, some important traits do not fit smoothly into the five facts or framework. For example, optimism has overtones of both extraversion and neuroticism, but does not quite fit either construct.

So, some personality researchers argue that this list of major traits is not exhaustive. Some support this also. However, no definitive conclusions have been established.

**Theories of Personality:**

**Psychoanalytic Theories:**

Psychoanalytic theories explain human behaviour in terms of the interaction of various components of personality. Sigmund Freud was the founder of this school. Freud drew on the physics of his day
(thermodynamics) to coin the term psychodynamics. Based on the idea of converting heat into mechanical energy, he proposed that psychic energy could be converted into behaviour. Freud's theory places central importance on dynamic, unconscious psychological conflicts.

Freud divides human personality into three significant components: Ego, Superego and Id. The id acts according to the pleasure principle, demanding immediate gratification of its needs regardless of external environment; the ego then must emerge in order to realistically meet the wishes and demands of the id in accordance with the outside world, adhering to the reality principle.

Finally, the superego inculcates moral judgment and societal rules upon the ego, thus forcing the demands of the id to be met not only realistically but morally. The superego is the last function of the personality to develop, and is the embodiment of parental/social ideals established during childhood.

According to Freud, personality is based on the dynamic interaction of these three components. The channeling and release of sexual (libidal) and aggressive energies, which ensues from the "Eros" (sex; instinctual self-preservation) and "Thanatos" (death; instinctual self-annihilation) drives respectively, are major components of his theory. It is important to note that Freud's broad understanding of sexuality included all kinds of pleasurable feelings experienced by the human body. Freud proposed five psychosexual stages of personality development. Freud believed that adult personality is dependent upon early childhood experiences and largely determined by age five. Fixations that develop during the infantile stage contribute to adult personality and behaviour.
One of Sigmund Freud's earlier associates, Alfred Adler, did agree with Freud that early childhood experiences are important to development, and believed that birth order may influence personality development. Adler believed the oldest was the one that set high goals to achieve to get attention back that they lost when the younger siblings were born. He believed the middle children were competitive and ambitious possibly so they are able to surpass the first-born’s achievements, but were not as much concerned about the glory. Also he believed that the last born would be more dependent and sociable but be the baby. He also believed that only children love being the centre of attention and mature quickly, but in the end fail to become independent.

Another important figure in the world of personality theory was Karen Horn. She is credited with the development of the "real self" and the "ideal self". She believes all people have these two views of their own self. The "real self" is how you really are with regards to personality, values, and morals; but the "ideal self" is a construct you apply to yourself to conform to social and personal norms and goals. Ideal self would be "I can be successful, I am CEO material"; and real self would be "I just work in the mail room, with not much chance of high promotion".

**Behaviourist Theories:**

Behaviourists explain personality in terms of the effects external stimuli have on behaviour. It was a radical shift away from Freudian philosophy. This school of thought was developed by B.F.Skinner who put forth a model which emphasized the mutual interaction of the person or "the organism" with its environment. Skinner believed that children do bad
things because the behaviour obtains attention that serves as reinforcement.

For example: a child cries because the child's crying in the past has led to attention. These are the response, and consequences. The response is the child crying, and the attention that child gets is the reinforcing consequence.

According to this theory, people's behaviour is formed by processes such as operant conditioning. Skinner put forward a 'three term contingency model' which helped promote analysis of behaviour based on the 'Stimulus - Response - Consequence Model' in which the critical question is: "Under which circumstances or antecedent "stimuli" does the organism engage in a particular behaviour or "response," which in turn produces a particular "consequence"?" achieve changes in behaviour.

Richard Herrnstein extended this theory by accounting for attitudes and traits. An attitude develops as the response strength (the tendency to respond) in the presence of a group of stimuli become stable. Rather than describing conditional traits in non-behavioural language, response strength in a given situation accounts for the environmental portion. Herrnstein also saw traits as having a large genetic or biological component as do most modern behaviourists.

Ivan Pavlov is another notable influence. He is well known for his classical conditioning experiments involving dogs. These physiological studies led him to discover the foundation of behaviourism as well as classical conditioning.
Cognitive Theories:
In Cognitivism, behaviour is explained as guided by cognitions (e.g. expectations) about the world, especially those about other people. Cognitive theories are theories of personality that emphasize cognitive processes such as thinking and judging.

Albert Bandura, a Social learning theorist suggested that the forces of Memory and Emotions worked in conjunction with environmental influences. Bandura was known mostly for his ‘Bobo Doll Experiment’." During these experiments, Bandura videotaped a college student kicking and verbally abusing a bobo doll. He then showed this video to a class of kindergartners who were getting ready to go out to play. When they entered the play room, they saw bobo dolls, and some hammers. The people observing these children at play saw a group of children beating the doll. He called this study and his findings observational learning, or modelling.

Early examples of approaches to cognitive style are listed as under:
Gardner   Murphy (1953) discovering people had consistent preference for the number of categories they used to categories heterogeneous objects and block. Baron (1982) & Witkin's (1965) work on field dependency.
Self –Efficacy (Bandura, 1997); work, dealing with confidence people have in abilities to do tasks.
Locus of control theory (Lefcourt, 1966; Rotter, 1966) dealing with different beliefs people have about whether their worlds is controlled by themselves or external factors.
Attribution style theory (Abramson, Seligman and Teasdale, 1978) dealing with different ways in which people explain events in their lives.
This approach builds upon locus of control, but extends it by stating that we also need to consider whether people attribute to stable causes or variable causes, and to global causes or specific causes.

**Humanistic Theories:**

In Humanistic Psychology it is emphasized people have free will and that they play an active role in determining how they behave. Accordingly, humanistic psychology focuses on subjective experiences of persons as opposed to forced, definitive factors that determine behaviour. Abraham Maslow and Carl Rogers were proponents of this view, which is based on the "Phenomenal Field" theory of Combs and Snygg (1949).

Maslow spent much of his time studying what he called "self-actualizing persons", those who are "fulfilling themselves and doing the best that they are capable of doing". Maslow believes that all who are interested in growth move towards self-actualizing (growth, happiness, satisfaction) views. Many of these people demonstrate a trend in dimensions of their personalities. Characteristics of self-actualizers according to Maslow include the four key dimensions:

- **Awareness** - maintaining constant enjoyment and awe of life. These individuals often experienced a "peak experience". He defined a peak experience as an "intensification of any experience to the degree that there is a loss or transcendence of self". A peak experience is one in which an individual perceives an expansion of his or herself, and detects a unity and meaningfulness in life. Intense concentration on an activity one is involved in, such as running a marathon, may invoke a peak experience.

- **Reality and problem centered** - they have tendency to be concerned with "problems" in their surroundings.
• **Acceptance/Spontaneity** - they accept their surroundings and what cannot be changed.

• **Un-hostile sense of humor/democratic** - they do not like joking about others, which can be viewed as offensive. They have friends of all backgrounds and religions and hold very close friendships. He defined a peak experience as an "intensification of any experience to the degree there is a loss or transcendence of self". A peak experience is one in which an individual perceives an expansion of his or herself, and detects a unity and meaningfulness in life. Intense concentration on an activity one is involved in, such as running a marathon, may invoke a peak experience.

• **Maslow and Rogers** emphasized a view of the person as an active, creative, experiencing human being who lives in the present and subjectively responds to current perceptions, relationships, and encounters. They disagree with the dark, pessimistic outlook of those in the Freudian psychoanalysis ranks, but rather view humanistic theories as positive and optimistic proposals which stress the tendency of the human personality toward growth and self-actualization. This progressing self will remain the centre of its constantly changing world; worlds that will help mold the self but not necessarily confine it. Rather, the self has opportunity for maturation based on its encounters with this world. This understanding attempts to reduce the acceptance of hopeless redundancy. Humanistic therapy typically relies on the client for information of the past and its effect on the present, therefore the client dictates the type of guidance the therapist may initiate. This allows for an individualized approach to therapy. Rogers found that patients differ in how they respond to other people. Rogers tried to model a particular approach to therapy- he stressed the response.
These responses came in a variety of fashions:

- **Evaluative Response** - Place a value judgment on person’s feelings.
- **Interpretive Response** - Tells the person what they’re really thinking or feeling.
- **Reflective Response** - Captures how someone is feeling right now about the situation.

**Measurement of Personality:**
While analyzed personality; two main things which one should not forget.
1. Behaviour 2. Human nature
Psychologists use several of methods in order to conduct assessments and arrive at recommendations.
Three methods of measurement of Personality are more in use:
- Interview
- Self Report Test

**Performance-Based Tests**

**Interview**
The interview is most basic information-gathering tool. Psychologists are trained to conduct interviews in a manner that encourages honesty, forthrightness, and self-reflection. Interviews were mostly taken in three patterns.

*Structured* (a set list of questions that doesn’t vary)

*Semi-structured* (similar to structured interviews, but with more lee way for follow-up questions, etc.)

*Unstructured* (open-ended interviews in which the subject’s own associations often dictate the direction the interview takes).
Which of these techniques is used typically depends upon the purpose of the assessment. In so-called “high-stakes assessments” (e.g. criminal cases, public safety employee screening), a more structured approach may be used in order to reduce the possibility of bias. On the other hand, in clinical cases, a more unstructured approach is frequently indicated in order to foster a more therapeutic relationship and encourage the patient to reflect upon him or herself.

Self-Report Tests:
These paper-and-pencil tests, sometimes referred to as forced-choice instruments because the subject must choose between a limited number of possible answers (e.g., true-false, or a scale of 1-3, etc.), contain questions or statements that the individual rates as true or not about themselves. Some of these are single issue tests, such as those designed to rate the level of depression or anxiety that a person is experiencing. Others are comprehensive inventories that yield scores on multiple scales measuring different aspects of an individual’s personality. These inventories have been developed empirically, meaning that the various scales have been found to be to differentiate different groups of patients (e.g., depressed from schizophrenic) or predict certain behaviour patterns. Typically, interpretation involves the analysis of profiles that is not only the scores on individual scales, but the relationship between the scores on the various scales. Although there are computer programs that do some of the work of interpretation, only highly trained assessment psychologists can properly interpret the profile of an inventory such as the MMPI-2 (Minnesota Multiphase Personality Inventory-2) or the PAI (Personality Assessment Inventory). In addition, most of these inventories have sophisticated validity scales, which are indicators designed to reveal over
or under reporting of symptoms or conscious attempts at impression management.

**Performance-Based Tests:**
The other main class of psychological instruments are called *performance based tests* or *free-response tests*. These are distinguished from self-report inventories in that the subject is typically asked to perform a task (e.g., interpret an inkblot, tell a story to a picture, and complete a sentence).

Various inferences about the individual’s personality may be drawn from the way in which one/s/he engages in this task. The tests are “free response,” in that there are no constraints placed on what the person may say in response to the task. These tests used to be called “projective,” because it was thought that the person projected his or her personality into their responses. This term has fallen out of favor, however, because recent research has demonstrated that the response process is more complex than simply a projection of one’s personality. In addition, there is little agreement among psychologists as to the definition of the term projection.

The most well-known of these tests is the Rorschach (usually referred to as the Rorschach Inkblot Method). In recent years, there has been some controversy about the Rorschach that has made its way into the popular press. Although there are some psychologists who are skeptical about it, the vast majority of assessment psychologists find it to be a valid and useful method of personality assessment. Because it is not a self-report inventory, it is not subject to some of the same kinds of manipulation. Research has demonstrated that inferences drawn from the Rorschach
have about the same validity as those drawn from well-validated inventories. It appears that the Rorschach is more valid for certain kinds of questions and self-report inventories for others. A comprehensive assessment that utilizes instruments from both classes of tests is most likely to yield reliable information.

Here already discussed that Personality makes a person unique. Human personality is very complicated and affected by many factors. Some of those mentioned above as big five factors. Here researcher had tried to investigate that how and which factors are responsible to make a person unique, not only that but how much they are affected by Gender of the students, Stream of the study of Subjects and Status of their study'; as well as how and which factors are responsible for students aspiration level and achievement motivation. The factors of personality are whether making any difference due to Gender of the students, Stream of the study of Subjects and Status of their study tested in the research are as under.

- **Decisiveness:**
  This trait refers to person ability to take quick decisions of life in controversial issues, to decide priorities and attend accordingly, to take a clear stand over the given issues, etc.

- **Responsibility:**
  It is defined in terms of a number of behavioural syndromes as finishing a task in time, meeting people on appointed time, going somewhere according to fixed schedule, attending meeting in time etc.

- **Emotional Stability:**
  Person having trait of emotional stability has control over his emotions, talk confidence with consider aliments in their proper perspective, face comments and realistically, etc.
• **Masculinity:**
  This trait refers to person’s ability to do arduous and risky work, his ability to handle challenges from others and face them boldly, accepting a job in military, taking interest in mountaineering, fighting, etc.

• **Friendliness:**
  Persons possessing such trait develop deeper acquaintance with people often help others in time of trouble and show proper love and affection to even juniors and unknowns.

• **Hetero Sexuality:**
  Persons possessing such trait have normal sex relationship with opposite sex, don’t feel shy among members of opposite sex and take active participation in working with members of opposite sex.

• **Ego strength:**
  Persons having the trait of ego strength tend to concentrate and attend to different activates at a time, have feelings of adequacy and vitality, have adequate control over impulses and tend to show high coordination between thoughts and actions.

• **Curiosity:**
  Persons having the trait of curiosity tend to explore the details of objects or things which are relatively new, tend to reach the destination in time, tend to know the contents of talks of others or reactions of others oneself etc.

• **Dominance:**
  Persons having the trait of dominance tend to dictate over others for their duty, tend to be the leader of the group, tend to settle controversy between rivals tend to undertake the supervision of a difficult and complex task.
• **Self Concept:**
  It is a composite image of what we are, what we think of us and what we would like to be. A person with positive self concept generally rate favorably on three dimensions of self concept, namely, knowledge, expectations, and evolution of the self. The reverse is true in case of person having negative self-concept.

**Mental Health**

**Meaning of Mental Health:** According to a W.H.O. expert committee on Mental Health “Mental Health implies the capacity in an individual to form harmonious relation with others, to participate in or contribute constructively to change in his social and physical environment and fully realize his potentialities”.

According to Sullivan, a healthy person is one who has syntaxes (non-parataxis) relationships with others and who reacts to people as they really are, not as symbols of past relationships. Thus emphasis is on interpersonal relationship. Alder defined a healthy personality as one which experiences a sense of identification or oneness with mankind pathology involves neurotic striving for power as compensation against feelings of inferiority and helplessness.

Allport (1961) gave six silent features for a sound healthy personality.

1. Extension of the sense of self.
2. Capable of intimacy, respect and compassion when relating to others.
3. Emotional security (self acceptance).
4. Realistic perception and skills.
5. Self-objectification, i.e. insight and humor.
6. A unifying philosophy of a life a sense of direction and purpose in life.

Korchin (1976) believes that the concept of psychological health must focus on the ideal state, i.e. emphasis on the “positive well-being” rather than on disease, statistical or conformity criteria. Mental health must be defined as a state of physical, social and psychological well-being rather than simply as an absence of illness or infirmity. They also stressed the importance of development of human potentials illness is considered to be a reflection of individual response to stress and change in the social cultural, economic and psychological environment.

Mental Health has been defined in different ways by different psychologists for Dubos health implies “A modus Vivendi enabling imperfect men to achieve a regarding and not too painful existence; while they cope with an imperfect word” whereas, disease connotes, “Failure or disturbance in the organism as a whole or any of its systems” Thus it is believed that if signs of adjective failure are absent a person is psychologically healthy.

Jahoda (1958) emphasized positive striving as the most important quality of health and outlined three basic features of mental health-mastery of environment, a unified or integrated personality and the accurate perception of oneself and the external world.

Foots and Cottrell (1955) emphasized interpersonal competence, that is the social skill which give the individual effective control over his interpersonal affairs and help him develop optimally along self-chosen lines. Like Maslow has given more importance to the kind of society in which a healthy personality can grow according to him there are universal criteria of mental transcend vice, sense of being an integral part of the
world and identity) must be gratified in order for man to reach optimal functioning.

Shoben (1957) proposed a model of “Integrative adjustment” which is characterized by self control” personal responsibility, democratic social interests and ideas. Roger (1963) emphasized on the capacity for awareness and openness to experience, as criterion for a fully functioning person.

Freud lays importance on a person’s ability “to love and work” as evidence of a balanced and healthy personality by love Freud meant generosity, intimacy, trust, pleasure in the happiness of others and sexual love “work” means productive efforts which give meaning to life and makes one’s existence meaningful more in terms of the absence of pathology, than the presence of valuable attributes.

Abraham (1949) and Jones (1959) shared with Freud the tendency to think of health is usually expressed as the “genital character” as contrasted with the oral or anal character. In the Freudian view of genital character the ego emerges as the powerful controlling agent of the personality with full control over the primitive impulses. The prudential sexual urges are not repressed but transformed into safe and acceptable expression, due to which the person is capable of rational behaviour in accord to the realities of the situations. Thus Freud’s concept of mental health lays emphasis on sexual adequacy also as a sign of health.

Erikson (1950) systematically analyzed development from infancy to adulthood and at each psychosexual stage presented a polarity of pathology and health, based on the manner in which the infertile erotic needs and the social attitudes connected with them are expressed. In defining the concept of health, Erikson used the term ego identity.
According to him only that person who was emerged positively from every development crisis at each psychosexual stage can develop a healthy ego identity, which further leads to a balanced person.

From her many definition of mental health, Jahoda (1958) gave the following as criteria of positive mental health.

1. Attitude towards the self— it includes acceptance by the individual of his own self.
2. Growth, development and self-actualization, the extent to which the individual utilizes his abilities.
3. Integration the extent to which the psychic forces are balanced.
4. Autonomy person is self reliant and is able to decide what suits his own needs best.
5. Perceptions of ability freedom from need distortion and existence of empathy.
6. Environment mastery adequacy in interpersonal relationships adoption and adjustment and efficiency in problem solving.

“Looking after one’s mind is as important as looking after one’s body”. As part of one’s overall health, mental and emotional health or well being is a necessary condition to enable one to manage one’s life successfully. Mental health is the emotional and spiritual resilience that allows one to enjoy life and to survive pain, suffering and disappointment. It is a positive sense of well being and an underlying belief in one’s own and others’ dignity and worth. Mental health is about

- How one feels inside
- Balancing one’s emotions and having control on them
- Self-esteem and confidence
- Being comfortable with whom they are
• Coping with one’s feelings and building up resilience on one’s “bounce-back ability”

Mental health is important as it affects everything one does – how one sleeps, what one eats, the risk one will take and the types of things one does to relax and enjoy one-self. Some of the criteria for good mental health are:

• Adequate feeling of security
• Adequate self-evaluation
• Adequate spontaneity and emotionality
• Efficient contact with reality
• Adequate bodily desires and the ability to gratify them
• Adequate self-knowledge
• Integration and consistency of personality
• Adequate life goals
• Ability to learn from experience
• Ability to satisfy the requirements of the group
• Adequate emancipation from the group or culture

The National Association for Mental Health describes some of the characteristics of people with good mental health: comfortable feelings about one’s self, feeling ‘right’ about other people and being able to meet the demands of life. To attain these one should get well or adjust to the environment.

**Traits of Mental Health:**

Mental Health like physical health is also a condition. And this condition can be recognized by its characteristics features. Roughly speaking a mentally healthy individual would exhibit the following symptoms.
**Adjustability:**
It has been painted out earlier also that one special characteristics of a mentally healthy individual is that he adjusts to a new situation with least delay and disturbance. He makes the fullest possible use of existing opportunities and adjusts to every new situation that presents itself. This does not mean that he is a rolling stone that gathers no moss, but has his own ideas, notions and opinions, is a cool individual who deals coolly and patiently with every novel circumstance, without fear, disturbance, anxiety, complaint or desire to avoid them. He is aware of the fact that change is the principle of life; he is ever prepared for change and always finds some suitable mode of adjustment.

**Self-evaluation:**
A mentally healthy individual evaluating himself properly is aware of his limitation. He easily accepts his faults and makes efforts to get rid himself of them. He introspects so that they may analyze his problems, prejudices, difficulties etc and reduces them to a minimum.

**Maturity:**
Intellectual and emotional maturity is another peculiar sign of mentally healthy individual. The mature mind is constantly engaged in increasing his fund of knowledge, behaves, responsibly, express his thoughts and feeling with clarity and is prepared to sympathize with others feeling and viewpoints. The healthy individual behaves like a balanced, cultured and sensible adult in all matters.

**Absence of Extremism:**
Aristotle believed that the ideal man lacks excess in any and every direction and the principle that excess of anything is bad is a golden rule as far as mental health is concerned. Whatever the instinct, if it is allowed
to dominate on individual, it will bring him to harm and endanger his mental health. Hence, in order to maintain mental health, one’s life should be integrated, interests should be wide and the personality balanced extremism is no well wishes of mental health.

**Regular Life:**
Habits are an important element in maintaining mental health forming proper habits in matters of food, clothing and the normal routine of daily life leads to their becoming systematic and regulated, which in the long run, economizes upon energy and time healthy persons performs most of the common function of with quick assurance and show of neutrally, without any bother and fuss. Their life is a model or regularity, balance and measured calculation.

**Satisfactory Social Adjustment:**
A healthy individual maintains good adjustment with social situations, and is engaged in some or the other project intended to benefit society. And this is because in modern society the proper development of everyone’s personality can take placing only if there is mutual cooperation. The greater the balance of these social relationships and the greater simplicity the better will be the individual’s mental health.

**Satisfaction from Chief Occupation:**
For mental health it is essential that everyone should find satisfaction from his chief occupation, his vocation. Money is the result of work but if one works only for it, that much time is obviously a waste. If the work interests an individual, it will yield more money, but the same time, a proper illustration of time will bring an increase in his pleasure and happiness. In fact, if one works for interest and maintains it even in the event of a loss in trade or at least the pain of loss is considerably lessened.
Health is always, in a given context, dependent upon existing condition, which are they related to the changes taking place in the environment.

**Model of Mental Health**

A brief review of the basic models of mental health is given below:

**Medical or Biological Model:**

Many contemporaries have used the model of physical illness as the basis for defining deviant behaviour as Maher (1966) has noted “Deviant behaviour is termed pathological and is classified on the basis of symptoms the classification being called diagnosis. The progress designed to change the behaviour are called therapies and are applied to patients in mental hospitals. If the deviant behaviour ceases, the patient is described as cured”, However in later years, this mode has undergone a barrage of criticism initiated by Mowrer(1966) and others. Ullman and Kranse (1965) have also questioned the validity of the medical model.

**Psycho-Analytical or Dynamic Model:**

The concept of mental health has been related to a balance personality As a result, balanced id-ego-superego triad with ego holding a firm grip on external reality is considered to be tantamount to mental health. Fraud conjectured that personality development can be traced to the expression of biological or sexual energy (libido) and the sources of gratification towards which that energy is directed. He explained psychological development as passing through a series of psychosexual stages. The stages were determined primarily by the focus on the expression of libidinal energy on various parts of the body (i.e. oral anal and genital areas), as a source of gratification, as well as, by the psychic mechanisms assumed to be operative during these stages.
Other psychoanalytical system include the individual psychology of Alder (1926-1929) the analytic psychology of Jung (1953), the interpersonal theory of psychiatry of Sullivan (1953), the humanistic psychoanalysis of From (1941), and the neo-Freudianism of Horney (1937-1945).

The most vigorous critics of the dynamic approach are the behaviouristic, who hold that Freudian concepts can neither be proved or disproved, i.e. it can’t be empirically tested Mowrer(1961), holds that the impulse or repression theory of neurosis as given by Sigmund Freaud is erroneous as the feels that the feeling of guilt is the central concept in the development of neurosis.

**Statistical Model:**
The approach measures specific characteristics of people, such as personality traits, syndromes and ways of behaving, and the distribution of these characteristics in the population curve which depicts the majority of people being in the middle as far as any particular characteristics is concerned and very few people fall in at either of the extremes. A normal person implies that he/she does not deviate from the average in a behaviour patterns who deviate, i.e. are judged abnormal Eysenck (1952, 1966) utilizing a dimensional approach with in the statistical model measured three dimensions of personality introversion-extroversion neuroticism and psychotics Cattell (1961, 1962, 1963, 1966), terms this approach as multivariate experimental psychology and has applied it is measuring anxiety and neuroticism. They applied factor analytic techniques to define behaviour patterns and syndromes, with a precision unobtainable by other psychiatric method. However the statistical methods by it are inadequate; because it just analyses the data and does not decide what type is too observed.
Learning Theory Model:
This model views psychopathology as a set of learned maladaptive or faculty behaviour which a person develops because the environment reinforces them. Wolpe (1958, 1969), for example, maintains that neurotic behaviour is essentially based on persistent habits of learnt or conditioned unadaptive behaviour which is acquired in situations which generate anxiety. Dollard and Miller (1950) have effectively synthesized Freud’s dynamic model with that of learning theory. This theory has been criticized on a number of grounds including, failure to include data on subjective experience failure to tackle more complex dimensions of behaviour such as love, courage, faith, hope, despair etc. failure to deal with the problems of values and meaning in human existence and failure in initiating personality restructuring in the process of behaviour therapy.

Humanistic Model:
The humanistic model is characterized by its general orientation towards human beings and their potentialities as by any coherent test of principles of personality development and functioning. According to this model psychopathology is essentially the blocking or distortion of personal growth, which is generally due to one of the given factors:

1. The exaggerated use of ego-defence mechanisms, due to which, the individual becomes increasingly out of touch with reality.
2. Unfavorable social conditions and faculty learning.
3. Excessive stress.

The humanistic model has been criticized for diffuseness and lack of scientific rigour in its conceptualizations.

Socio-Cultural Model:
The chief exponent of this model is Coleman (1976) states that, by the beginning of the present century, sociology and anthropology had
emerged as independent scientific disciplines and were making rapid strides in understanding the role of socio-cultural factors in human development and behaviour though the efforts Mead and other contributors like, Ruth Benedict, Ralph Linton, Abraham Kurdiner (1939), and Francis(1961), it became clear that there is a relationship between socio-cultural factors and mental disorders it was also seen that patterns of both physical and mental disorders in a given society may change overtime as socio-cultural conditions change.

**Existential Model:**
This model emphasizes on our uniqueness as individuals, our quest for values and meaning, and our freedom for self-direction and self-fulfillment. However, the existential model represents a somewhat less optimistic view of human beings, and places more emphasis on the irrational tendencies of human nature and the difficulties inherent in self-fulfillment, particularly in our bureaucratic and dehumanizing impersonalizing mass society. The existentialist place more faith in the inner experience of the individual, than modern science, in their attempt to understand human problem.

**Moral Model:**
The chief exponent of the moral model of psycho-pathological behaviour is Mowrer According to him “So long as well subscribe to the view that, neurosis is a bonafide illness, without moral implications or dimension our position will, of necessity, continue to be an awkward one. And it is here that I suggest that as between the concept of sin (however unsatisfactory it may be in some ways and that of sickness, sin is indeed lesser of the two evils”).
As long as a person lives under the shadow of real unpack knowledge guilt, he cannot “accept himself” and all our efforts to reassure him will
avail nothing. But, the moment (with or without assistance) he begins to accept his guilt and sinfulness, the possibility of radical reformation opens up, and with this individual passes from deep pervasive self-rejection and self-hatred to a new freedom of self-respect and peace.

Adjustment is a built-in mechanism for coping with the problematic or other realities of life. Adjustment has been considered as an index to integration; a harmonious behaviour of the individual by which other individual of society recognize person is well adjusted.

In the modern society, life is becoming very complex and conflicting day by day. If a person is well adjusted only then one can survive without psychological stress resulting from maladjustment. Hence adjustment is important in one’s life. Adjustment during the period of adolescence will determine to a larger extent what will one be as a person as an adult. Generally adolescence is believed to be a period of great stress and storm as rapid physical as well as mental changes occur during this period. Every cultural group has expectations of an individual according to their developmental stage.

Successful achievement of such developmental tasks leads to happiness and help to succeed in later tasks, failure to unhappiness and a developmental lag. Certain developmental tasks to be achieved during adolescence are:

- Achieving more mature relations with age mates
- Learning to perform a masculine or feminine social role
- Accepting one’s physique and using the body effectively
- Achieving emotional independence of parents and other adults
- Preparing for economic independence
- Preparing for marriage and family life
• Achieving socially responsible behaviour and
• Acquiring a set of values as a guide to behavior

Attainment of these developmental tasks helps adolescents to lay foundation for a successful adjustment in adulthood. Young people go through a transition in teenage years and one of the biggest issues they will face affecting mental health and social identity. They experience all sorts of pressures, difficulties and circumstances such as peer pressure, moving to a new school, breaking relationships with friends, arguments with parents, struggle for autonomy, exams, not feeling good enough, changing or chaotic home environment, exam pressure and failures and above all pubertal changes, school exclusion or truancy. Cairns and Lloyd (2005) extracted data from the young life and times survey in Northern Ireland and reported that school work and exams was the most cited cause of stress for young people of 16 years old.

Anonymous (2004) has examined trends between 1983 and 2003 in young people’s emotional health and well being, as reported through their young people and health survey and has found that young people are increasingly more likely to worry quite a lot about school and career problems.

Adolescents in disadvantaged communities are at elevated risk for exposure to multiple stressors, indicating high rates of crime and victimization, family poverty, family conflict, increased prevalence of deviant peers and school with inadequate resources (Gonzales et al., 2001 and Seidman et al., 1994). Garrison and Force (1959), Hallahan and Kauffman (1978) and Chauhan (1979) have proposed three basic factors which facilitate emotional disturbance among adolescents. These factors are biological disorders and diseases, pathological family relationships
and undesirable experience in school. Good adjustments make the adolescents proud and self-satisfied, motivate them for future success, encourage them to be an independent thinking person and build their confidence and in turn improve the mental health.

School plays a vital role in the development of an adolescent as they spend most part of their day attending school, engaging in extracurricular activities; and even at home engaged in scholastic work. School is an institution which contributes to the total educational and socialization process directed to the development of personality of an adolescent. School environment includes relationships among and between administration, teachers, parents, students and the community that influences over all development through the academic demands of formal curricula and through exposure to teachers who emphasize academic achievement, motivation to learn and self-improvement. The high school introduces a better perspective to the adolescents.

Emotional problems will often affect school work – worry one-self or about what is going at home, makes it difficult to concentrate. Pressure to do well and to pass exams may come from parents or teachers, but adolescents usually want to do well and will push themselves. Excessive nagging can be counter-productive. Exams are important, but they should not be allowed to dominate life or to cause unhappiness. School has two types of responsibilities, to remove those situations/factors/functions which produce maladjustment in students and to detect undesirable behaviour of students and to correct them.

Adolescents account for about 1/5th of India’s population. In recent times, newspapers reported at least cases of suicides and attempts which mainly circumvented school life. This is particularly true of the class X
and intermediate or pre university (PUC) students, who get frustrated because of the pressure imposed by the teachers and parents and factors like competition, high ambitions. Thus are more prone to vulnerability which may leads to ill health, negative feeling or suicides.

At least one in five children and adolescents may express a mental health problem in any year and in the United States, it is estimated that one in ten children and adolescents suffer from mental illness severe enough to cause some level of impairment. It is estimated that six to nine million children and adolescents in the United States have mental or behavioural problems. Indian Council of Medical Research reported that about 12.8 per cent of children (1-16 years) suffer from mental health problems in India.

To ignore adolescents means ignoring the future of our nation. When young people’s mental health problems go untreated, they can affect their development, school performance and relationships, also leads to school failure, family conflicts, drug abuse, violence and even suicide.

Mental health refers to the full and harmonious functioning of our total personality as well as to our bio-socio-psychological and spiritual well being (Dandapani, 2000). It is related to the prevention of mental disorders, and the treatment and rehabilitation of people affected by mental disorders. Mental health is a term used to describe how well the individual is adjusted to the demands and opportunities of life. The World Health Organization defines mental health as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community" (The World Health Report, 2001). Mental wellness is generally viewed as a positive attribute, such
that a person can reach enhanced levels of mental health, even if the person does not have any diagnosed mental health condition. This definition of mental health highlights that emotional well being, the Emotional Competence of Prospective Teachers capacity to live a full and creative life, and the flexibility to deal with life's inevitable challenges (en.wikipedia.org).

Coleman (1970) defined mental health as “the ability to balance feelings, desires ambitions and ideas in one's daily livings and to face and accept the realities of life. It is the habit of work and attitude towards people and things that brings maximum satisfaction and happiness to the individuals”. In the book entitled 'Mental Hygiene in Public Health”, Lewkan (2006) has written that a mentally healthy individual is one who is himself satisfied, lives peacefully with his neighbours, makes healthy citizens of his children and even after performing these fundamental duties has enough energy left to do something for the benefit of society. Emotional mental disorders are a leading cause of disabilities worldwide. Investigating the degree and severity of untreated emotional mental disorders throughout the world is a top priority of the World Mental Health (WMH) survey initiative, which was created in 1998 by the World Health Organization (WHO) (Thornicroft, 2007).