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INTRODUCTION

Persistence disposition, sense of security and values are important in the development of human beings. In the present study the effect of sex, caste and personality type on the persistence, sense of security and six different types of the values was examined. It was assumed that the three dependent variables are the function of the factors of sex, caste and personality types. However, in this study the factor of sex was varied at two levels i.e. male and female, and only two major type of castes namely, Scheduled Castes, and non Scheduled Castes were taken into consideration; also, only two types of personality such as extraversion and introversion were considered.

In Indian culture even today the males and females are treated differently in the home and also in the society. Because of this sex discrimination the males and females develop themselves in a different manner. The females are taught to develop more persistence, the males are not. Sense of security is developed more by the males where as among the females there is more sense of insecurity, even the values cherished by the males and the females differ remarkably. Obviously, it is interesting and important to study the relevant factors that influence the development of persistence, sense of security and the values. However,
before going in detail about the relationships, it is necessary to take into consideration how these factors are associated to each other.

**Persistence:**

The term persistence refers to tenacity. Persistence is more associated to the major term motivation, it handles the matters of initiation of an activity, cessation of an activity, persistence of an activity and interruption of an activity all in a single breath. It does this by (a) acknowledging that from the view point of psychologist, the behavior life of an organism must be considered a moral activity and (b) by viewing change of activity as the most fundamental problem. Initiation of one activity always correspondence to cessation of another, interruption of an activity always correspondence to initiation of another, persistence as an activity always correspondence to failure to intimate some other etc. Traditionally, these have been viewed as separate problems but we view their interrelatedness and as we do we must finally acknowledge a weakness in the argument of the early purposivists. A dog on the hunt will not always ignore another passing stimulus. If the dog has been running a long time and scent of pray has grown weak, the strength of the effective tendency sustaining the hunt may be sufficiently weak, so that, a passing stimulus like tree or another dog may provide a sufficiently strong inducement to interrupt the hunt. The dog will stop and tarry a wide.
It is apparent that the early purposivists choose example well in order to score points for their basic idea, that behavior persist until the goal is attained, accepted uncritically. This idea seems to ruled out possibilities of natural interpretation of a goal seeking trend, but interruption of activity in progress is just as common as persistence until the goal is attained. The child engrossed in the rushing home from school to play is often diverted from his goal directed path by thinking of the ice cream wendely bell on another street.

A normally hungry boy who has just sat down to supper will often run outside to play at the call of friend he is not detent by his parents. The scientist at work on an important paper will often interrupt his work to have coffee with a friend etc. Tollman made a great point of continued striving of Thorndike’s dogs to get out of the puzzle box to the food a fluke feed away, and of the food has been obtained. It is served to draw attention to the moral, goal directed trend of behavior and the special problems this posed for an oversimplified S-R view of the motivation of the behavior but with our new conceptual spectacles in place we can appreciate how little else. The animals had to do in that relatively barren environment which explains their singleness of purpose what might have happened, we now think to ask, if a cat had appeared on the seen after the dogs struggle to get out of the food had been going on for a while and it had just opened the door to the box? Would the pursuit of the food have
continued? Or would this behavior have been interrupted by attention to the cat and the initiation of a qualitatively different kind of goal directed pursuit it would depend upon the strength of the freshly aroused tendency. And this in turn would depend upon the strengths of the several variables which together determine each of the composing tendencies at the given time.

The new conception which focuses on the problem of change of activity can tolerate the idea that sometimes behavior will express the kind of persistence directed quality that gave rise to the purposive emphasis of the end, objective or goal. This will always occur when the tendency sustaining an activity in progress is very strong relating to other competing tendencies which arise along the way the original objectives but new conception can equally well accommodation interruption of goal directed behavior, and periods of listlessness or sporadic variable behavior. The later should occur when no particular goal directed tendency is dominant relative to all others which arise from moment to moment either because the environment is barren of possibilities or for other reasons. From brief description of the persistence one finds that persistence can be developed through systematic training and the characteristics of persistence can be attributed to the factor of sex, caste and personality type. It is because in most societies persistence is increased mostly among the females; however, among the males also
persistence is expected. Since long in India there was caste system. The
profession of some of the castes needed extreme persistence. The others
were not so serious about that especially those who were down trodden
they had to stick to their work, they had to make efforts to do the task.
They could not give up their jobs easily; they had to work on a task until
it is completed. It was necessary because their survival was dependent on
it. The other communities could earn their living beings relatively more
easily and hence in present study it was thought that the Scheduled Castes
have more persistence than the non Scheduled Castes. If the personality
type is considered, then the two major categories proposed by Carl Jung
namely, extraversion and introversion, it is commonly observed that
extraverts do not stick to a particular activity for a longer period, on the
other hand the introverts can work on a particular task for a longer time.
In present study it was thought that the females exhibit more persistence;
the Scheduled Castes exhibit more persistence, and also the introverts.

**Sense of Security**

The sense of security is closely associated to the well being of the
individual. The term security generally defined as “the conditions of
beings in safety, or free from threat of danger to life, or what highly
valued”. Sense of security can be explained by having the tendency to
accept other human being and emotional stability; these people are less
anxious and less irritable. But those who are insecure they have emotional
instability, feeling of rejection, inferiority, isolation, and inconsistency. In fact the definition of condition that makes for security or consequences of having or lacking. The word security is derived from the Latin “sine cure” that is without care. It could be termed as without anxiety, without fear, without worry or free from insecurity. From this description it is clear that security is feeling, then security can be defined as a feeling an, “all is well”.

Many of the most intense emotions arise during the formations, the maintenance, the disruption and renewal of the attachment relationship. The formation of a bond is describing as loving someone and loosing a partner as grieving over someone similarly threat of the loss arouses anxiety and actual loss gives rise to sorrow. If we define security as a feeling that the maintenance of the bond to an attachment figure is not threatened and that all is well on that score- the term felt security contents a redundancy, on the other hand defensive processes present a problem. Defensive processes operate to reduce the anxiety aroused by a situation which one cannot otherwise control in much the same way what analgesic drug operates to reduce the pain of a toothache, but the defensive process does not really cope with the anxiety producing situation anymore than the analgesic cure, the condition producing the toothache. The defensive process of cognitive disconnections temporarily gets rid of the anxiety but one cannot say that it brings security.
Detachment which is cognitive disconnection, that has become habitual or consolidated, is more persistence but it is brittle and even those we use the term felt security would not wish to call the detach person secure. In general, security implies stability and continuity, vulnerability implies the inability to cope with shock or misfortune increases in insecurity and vulnerability result in pervasive anxiety and fear.

Assessment of security and insecurity is infact difficult process, for example: when we classify an infant that secure on the basis of his strength situation behavior we do not mean to imply that he is always secure because he tends to feel more or less insecure when his mother is absent, and may even feel threatened by her impending departure before she lives, but he regains his feeling of security fairly quickly when she returns, thus security, insecurity seem to be the crucial dimension to assess with regards to security and insecurity. Regional trends and differences could be observed. For example: a poor man in urban area might feel financially secure when he is shifted to the rural area. In the present study two different castes were considered, of them those who were labeled as scheduled castes were financially poor for several generations.

Compared to them the non scheduled castes were not just only before 50 to 60 yrs scheduled castes started improving their financial conditions. On the other hand, the non scheduled castes mostly inherited
ancestral property so relatively they were free from financial insecurity. Even the gender differences are observed in case of security – insecurity. In the man dominated culture there were strict religious and cultural sanctions that females should not be given economic freedom at any cost, obviously insecurity was observed relatively much more among women than among the men.

There are several researchers who have devised scales to assess security vs. insecurity, scales that attempt to make this assessment on the basis of strange situation behavior generally run into problems unless they take into accounts the pattern of behavior. In the present study the sense of security and insecurity was assessed in general term, as was stated earlier. Sex differences are generally predominant with regards to security vs. insecurity. Similarly, the two major caste groups namely schedule caste and non scheduled castes could be easily perceived as the group having relatively more insecurity, and others having relatively more security. It was assumed that the scheduled castes are likely to have relatively more insecurity the non scheduled castes might have relatively more security. The third important variable which was believed to be associated with security and insecurity was the personality type. Since only two types were considered namely, extraversion and introversion considering their behavioral characteristics it was assumed that the extraverts are relatively more secure than the introverts.
Caste Classification:

Varnashram and caste system are observed exclusively in Hinduism. No other religion preaches or practices caste system. It is necessary here to take an account of the origin of Varnashram and caste system; to understand social, physical and psychological development of scheduled castes.

Among the four Vedas Rig-Veda is said to be the oldest one. In the nineteenth Hymn of Tenth Mandala of the Rig-Veda there is Hymn popularity known as “Purusha Sukta”. The Purusha Sukta contains sixteen verses of which verses 11 and 12 are more significant in understanding Varnashrama system. The two verses says when the Gods devised Purusha into how many parts did they cut him up? What was his mouth? What arms had he? What two objects are said to have been his thighs and feet? The Brahman was made his mouth; Rajanya was made his arm, the being called the Vaishya he was his thighs, the shudra sprang from his feet. The constitution of society prescribed by the “Purusha Sukta” is known as “Chaturvarnya”. It becomes the ideal of the Indo-Aryan society. The ideal of “Chaturvarnya” was the mould gave Indo-Aryan community its particular shape and structure.

“Purusha Sukta” was vehemently supported by the later law givers. For example: “Apastambh Dharma Sutra” states that, “there are
four castes—Brahman, Kshatriyas, Vaishyas, and Shudras”.

Among these, each preceding (caste) is superior by birth to the one following (A).

Expecting Shudras and those who have committed bad actions all others are ordained i] the initiation upanayan or the wearing of the sacred thread ii] the study of the Veda and iii] the kindling of the sacred fire (i.e. the right to perform sacrifice). [B]

Vasishtha Dharma Sutra also repeats same thing in different version. According to it, “there are four castes (varnas) Brahmin, Kshatriyas, Vaishyas and Shudras”.

Three castes, Brahmin, Kshatriyas and Vaishyas (are called) twice-born. Their first birth is from their mother, the second from the investiture with the sacred girdle. In that (second birth) the Savitri is the mother, but the teacher is said to be the father. [C].

The four castes are distinguished by their origin and by particular sacraments.

The theme of Purusha Sukta was repeated by many other law givers, but it is not necessary to narrate their versions here. However, the whole developmental process might remain incomplete if no mention is made of Manu who enunciated a fresh the ideal of Purusha Sukta as a part of divine injunction. Manu wrote,
“For the prosperity of the worlds, he (the creator) from his mouth, arms. Thighs and feet created the Brahmin, Kshatriya, Vaisya, and the Shudra”. [D].

The Brahmins, Kshatriya and Vaishya (constitute) the three twice-born castes, but the fourth the Shudra has only one birth. [E].

Manu went to the extents of saying that, “Veda is the only and ultimate sanction for Dharma”. [F].

In other words, Manu perpetuated inequality on the ground that whatever is once settled is settled for all time. This view was reinforced by the teaching of Bhagavad Gita.

The equation of the different classes to different parts of the body was systematically developed. It appears to be deliberate and not a matter of accident.

**Avarna and Savarna**

Original scheme of Chaturvarna earlier followed by Purusha Sukta was later on changed. In place of four varnas, one more subclass was introduced, it was (colour less) “Avarna”. Savarna means, in general one who belongs to one of the four varnas. In other words, Brahmin, Kshatriyas, Vaishyas and even Shudras are savarnas, while, the untouchables or Ati-Shudras were called Avarnas.

Second important change that become integrated with original
scheme of Purusha Sukta was combustion of first three varnas, popularly known as ‘Trivarnikas; Brahmins, Kshatriyas and Vaishyas. The Trivarnikas were Dvijas while, the others were non-Dvijas.

There is no dearth of speculations and primitive imaginations on the origin of the four Vernas and particularly of the Shudras. Instead of going in detail it is wiser to conclude this topic with Prof. Max Muller’s comments

“All these speculations are really the twaddle’s
Of idiots and ravings of madmen and as such
They are of no use to student of history, who is in
Search of a NATURAL exploitation of a human problem”

The term Scheduled Castes is the expression standardized in the constitution of the Republic of India, the untouchable classes, depressed classes and the name of the certain groups like Chandala, for these groups the term scheduled castes has been used. Contrary to usual practice the constitution does not contain a definition of the term scheduled castes. Article 341 of the constitution empowers the President after consulting the head of the particular state to notify by an order, “the caste, races or tribes or ports of the groups within caste, races, or tribes which shall for the purposes of this constitution be deemed to scheduled castes in the relation to that states”. And the second clause of the article empowers
parliaments to pass a law to include in or exclude from the list so notified by the President, "any caste, race or tribes or a part of group within any caste, race or tribes". It may define that the scheduled castes as those groups which are named in scheduled castes ordered in force of the time being. The expression was standardized in the constitution was first coined by the Simon commission and embodied in government of India act 1935 in section 309. The main commission, its education committee, and franchise commission studied the cases of what till then were called either the untouchables, the depressed classes or backward classes. The scheduled castes formerly known as depressed classes and forming the fifth order of the fourfold society of Hindu theory of caste have in the republican constitution being provided with special privileges in the matter of recruitment and representation in legislative bodies. These provisions were necessary because for the last 3000 of years they were deprived of basic necessaries even.

According to Hindu theory of caste the non scheduled castes were not deprived of basic necessities, they were allowed to take education and earn their livelihood. Obviously socially, financially and economically they were much better than the people who belong to scheduled castes. Even the cultures of the scheduled castes and non scheduled castes are different. Though they were part of the same religion in view of these facts it is obvious to expect that the scheduled castes and
non scheduled castes differ from each other on persistence disposition sense, of security, and different values.

**Personality Type: Extraversion-Introversion**

In the study of personality human beings were classified into different types this could be seen in work of Hippocrates. Even Sheldon had proposed different types of personality on the basis of the body built. An important work in the field of the personality type was that of Carl Jung who has proposed two major types of personality types namely: extraversion, introversion. In fact, it is a dimension, however, often extraverts and introverts are perceived as separate. One of Jung’s contribution to the psychology of the conscious psyche is his explanation and description of the psychological types which arises out of the various combination of the two basic attitudes and four functions or ways of perceiving the environment and orienting experiences. Extraversion is in fact an attitude in which psyche is oriented out word to the objective word. The extravert tends to be more comfortable with the outer world of the people and things. Introversion on the other hand is an attitude in which the psyche is oriented inward to the subjective world; the introvert is more comfortable with the inner world of conception and ideas. These words have become so common place into today’s vocabulary that many of us readily identify ourselves as introverted or extroverted, Jung labeled
himself as introvert and Freud as extravert. Yet, in describing people as introverted or extroverted Jung dwelt primarily with the psychology of consciousness and individuals conscious habitual attitudes is either introverted or extroverted but other attitude is also presented, although it may be undeveloped or mostly unconscious.

Those for extraversion and introversion Jung credited with, even before Jung coined the terms William James had called attention to the difference between, “Tough Minded” and “Tender Minded” people—between those who turn outward and those who turn inward. According to Jung the extravert is dominated by external and social reality; the introvert approaches the world subjectively—in terms of its relevance to himself. Jung elaborates the typology to include the following characteristics.

Extroverts are directly oriented to objective reality, introverts feel that subjective world is decisive. Extraverts are governed by particular necessities, whereas introvert is governed by absolute principles. Extraverts adjust readily to new situations, introverts are rigid and inflexible. Generally, delinquency of feeling is predominant among introvert, among extravert affective life is not finely shaded. Extraverts are weak in self criticism, introvert prefer to offer themselves to self-analysis and criticism. Direct action and compassion in kind is more
common among extravert, but compensation escape and fantasy is seen
more among in introvert. The typical psychoneurosis observed among the
extravert is hysteric introverts exhibit more anxiety and obsessive
compulsive neurosis.

Jung felt that both extravert and introvert should be subdivided
according to the prominence of four subsidiary functions: thinking,
feeling, sensation and intuition. Jung’s four functions are grouped into
opposite pairs, the function of sensation and intuition refers to how we
gather data and information. The sensor is more comfortable using the
senses and dealing with fact and reality. The intuitor looks for
relationships and meaning or possibilities about past or future events.
Thinking and feeling refer to how we come to conclusion or make
judgments. The thinker prefers to use logic and impersonal analysis. The
trail is more concerned with personal values, attitude and beliefs. Jung
suggested that one of these functions tends to be dominant in each
individual and its opposite inferior. The other two functions play an
auxiliary role. A teacher for example, may have so cultivated intellectual
and cognitive powers that the feeling aspect of personality is submersed.
Those primitive and undeveloped feelings may never the less invade the
teachers life in form of strange moods symptoms, or projections. The two
attitudes and four functions combine to form eight psychological types.
Extraverted (thinking predominant) these people tend to live according to fixed rules and often repressed their feelings; they try to be objective but they may be dogmatic in thinking. [Feeling Dominated] these people tend to be sociable they seek harmony with the world. They respect tradition an authority like thinking dominated people. These people also repress thinking and tend to be emotional. [Sensing Dominated] these are pleasure seeking people, they enjoy new sensory experiences. They are strongly oriented toward reality. They repress intuitions. [Intuition Dominated] these people are very creative. They find new ideas appealing and tend to make decisions based on hunches rather than facts. They are in touch with their conscious wisdom. They repress sensing.

**Introverted Type:**

[Thinking] these people have a strong need for privacy. They tend to be a theoretical, intellectual and some what impractical. They repress feelings. They may have trouble getting along with other people.

[Feeling Dominated] these people tend to be quite thoughtful and hypersensitive. They repress thinking. They may appear mysterious and indifferent to others.
[Sensing Dominated] these people tend to be passive, calm and artistic. They focus on objective sensory events. They always repress intuition.

[Intuition Dominated] these people tend to be mystic dreamers. They come up with unusual new ideas. They are seldomly understood by others. They repress sensing.

Jung cautioned that the types described here rarely occur in pure form. There is a wide range of variation within each type and people of a specific type may change, as their personal and collective unconscious change. Each type has its own strength and weakness. No one type is better than the other type.

Eyesenck carried out extensive study of introversion, extraversion and developed several scales and inventories for measuring introversion, extraversion. He used the variety of procedure for gathering data about peoples self reports, observer rating, biographical information, assessment of physique and physiology and objective psychological tests. These data were factor analyzed to determine the structure of personality. In his early research; Eyesenck (1947-1952) found two basic types of dimensions that he labeled as introversion-extraversion and neurotism, that is stability (a factor sometimes called stability). These two personality dimensions are orthogonal; they are statistically independent
of each other. Accordingly it is possible to separate people into four groups, each being a combination of low or high on one type of dimension, together with low or high on the other type of dimension. Eysenck attributed several personality traits to these categories.

According to Eysenck introverts were stable; they are generally calm, even tempered, reliable, controlled, peaceful, thoughtful and careful. These people are generally passive.

Introverts who have neurotic predominance they are moody, anxious, and rigid and sober, they exhibit pessimistic tendency. They are reserved, unsociable and quite also.

Extraverts were also divided into two categories; those who are stable, they exhibit leadership behavior, are carefree and lively. They prefer to be easy going responsive, talkative, outgoing and sociable.

Extraverts showing neurotic behavior are generally touchy, restless, aggressive and excitable. These people are optimistic, changeable, impulsive and active. These categorization proposed by Eysenck denotes the strong hold of personality types.

In support of his proposition Eysenck attempted to specify a neurophysiological basis for each of his three personality types. To the personality type he used another term also i.e. supertrait. According to
Eysenck introversion, extraversion is closely linked to levels of cortical arousal to denote a continuum of excitation, ranging from a lower extreme (sleep) to an upper extreme (state of panic). He believed that introverts are over aroused and thus are highly sensitive to incoming stimulations; for this reason they avoid situation that are apt to overwhelm them. In contrast, Eysenck suggest that extravert are under aroused, and thus are highly insensitive to incoming stimulation; according them constantly seeks out situations that are apt to excite them.

In the present study most of the dependent variables are different types of values and hence it is necessary to examine in the difference between introverts and extroverts because the values are closely associated to the behavioral characteristics of the individuals. Eysenck himself shown the differences between introverts and extroverts, he places great emphasis on the conceptual clarity and precise measurement of theoretical concept. Most of his efforts have been aimed at determining whether there are significant differences in behavior associated with individual differences along the introversion and extroversion continuum. Eysenck argues that individual differences in behavioral functioning can be discovered through factor analysis and measured through the use of the questionnaires as well as laboratory procedures. A review of studies (Wilson 1978) based on testing predictions derived from Eyesenk theory presents an impressive array of findings. For instance, extraverts have
greater tolerance for pain than do introverts. They engage in more talk and coffee breaks at work than do introverts. Excitement enhances their performance whereas it interferes with the performance of introverts. Some additional empirically established ways in which introverts and extraverts have been found to differ are given below.

Introverts prefer theoretical and scientific, vocations for example: engineer and chemistry; extroverts, on the other hand tend to be preferred people oriented jobs for example: sales and social work.

Introverts report more frequent socially unaccepted behavior than the extraverts.

Introverts attain higher grades in college than do extraverts; also students withdrawing from college for psychiatric reasons tend to be introverts. Those who withdraw for academic reasons tend to be extraverts.

Introverts show higher arousal levels in the morning whereas extraverts show higher arousal levels in the evening. Furthermore introverts work better in the morning and extraverts to work better in the afternoon. One of the most striking differences between introverts and extroverts is in their sensitivity to stimulation. These differences can be easily demonstrated by the, “Lemon Drop Test (Corcorn 1964)”. When
four drops of lemon juice are placed on the persons tongue, it turns out that introverts secret almost twice the amount of saliva as do extraverts. The basis of this interesting finding is related to different patterns of physiological functioning in introverts and extroverts. Specifically, Eysenck proposed that the ascending reticular activity system in the brain stemmed is responsible for controlling the differences in response to stimulations between introversion and extraversion subjects.

The brief, information about the introversion and extroversion clearly denotes that the development of introversion and extraversion depends on many factors and what is more important in their lives differ remarkably. In the present study the two personality type were taken as independent variables for the simple reason that they represent different behavioral characteristics and obviously they might be cherishing different values because Murphy already proposed that individual’s differences in extraversion due to differences in the purely personal values external world should be expected to be widely manifest. Some people find the external world as sensory or meaningful whole more satisfying than do others. Among the Hindu philosophers who regard the outer world as an illusion, some see in it a dead and static face devoid of meaning, but others find in it a symbolic representation of the great unseen reality. The value system or formation and development of the
values depend on many factors such as family environment, society exception of the individual's etc. However, what is more important for the survival and development of the individuals plays a crucial role in the development of values. Since the extraverts and introverts differ remarkably in their behavioral characteristics they respect different value system as they fulfill their needs and satisfy their ego. In the view of these facts, in the present study it was assumed that the introverts and the extraverts differ significantly from each other with regards to the values they cherished.

**Values**

Every individual is motivated by a system of value shaped largely through his experience with his socio-cultural environment. Values as function of valuing transcription and of the object as goal of his behavior regulates a persons conduct and his mode of thinking. Values are closely related to the problem of mental health, values are referred to exclusively as moral preference (Shill 1958). A values is not just a preference but is preference which is felt and or considered to be justified morally or reasoning or by esthetic judgments, usually by two or three of these (Kluckhon 1951).

A person desirous of the moment may conflict with his long time plans: his bodily passions may be antagonistic to his esthetic ambitions.
The wants of one person often conflict with those of others. The wants of man have been supposed by various theologies to conflict with those of the tribal god. If the conflict within a person, the conflicting wants may be over ruled by the presence, reasons, or conscience of the person.

If the conflict is between persons law, custom or public opinion may compromise or coerce the parties. Various mechanisms have been supposed to exist in man to help him to choose right; when the conflict is between a right and wrong a favorite doctrine of philosophical moralist has been that the right was ordered by natural or divine law revealed to man by his reason, conscience producing in him guilt and remorse. Freud invented a superego for this purpose and the values are mostly related to the function of superego. The science of psychology finds no identifiable realities corresponding to id, ego and superego, evil spirit, conscience, spiritual nature but rather continuous gradation from unorganized to organized, bad to good and antisocial to socialize. Neither psychology nor anthropology has confidence in conscience as judge which settles conflict within a man or between men.

The sciences of men or suspicious of philosophies and theologies of values, but deeply interested in the facts of valuation. Physiographic, astronomy, and physics are really distracted from their inquires concerning what is and what will happen by quest of what is desirables, but psychologist cannot easily avoid good and bad. In fact psychological
scale for abilities are often scales of merit rather than mere amount and certain wants as beauty, truth or justices are distinguished as higher or nobler just where psychology lives of and ethics being is of no consequence for or purpose, which is to get and report facts and principles regardless of where they should be classified.

The first important fact is that all things which can be experienced or thought of the men can be valued by him. Situations are valued: sunshine is in general better than inky darkness: sweets are better than intense bitters. Responses are valued: chewing is better than hiccupping; rhythmic dancing is better than writhing persons are valued. For example Madam Curie and Margret Thacher were better than the average woman. Abilities and pro-activities are valued, such as honest is better than thievery; much intelligence is better than little. Wants are valued, for example, of passion for justifying is better than a passion for mastery, in-fact values to man may approximate a neutral zone between good and bad. But the number of things which are really neither good nor bad in the slightest degree is small.

The second important fact is that judgment of values, antecedent judgment of existence are mere facts. Such judgment as ,“ that is good to lie on “ or it is good to run away form that or more fundamental than such as that is black or this is longer than that. The later are servants of the former. A third important fact about human valuation is that they
usually refer to and depend upon satisfactions and annoyances, desire for
and against. Things are good because a man wants them or would want
them if they were wise. A man's judgment of a value is, obviously, not the
same as his judgment that he wants it. It is rather a judgment that he
approve it or to esteem it moral and prudential judgment are in the end
justified by the wants. Serious individuals judge values by their
consequences or their affiliations. The majority want to see people rather
than miserable.

The concept of value is fundamental in the understanding of the
social behavior of the individual. Also, it is in the centre in the
characterisation of those broad ways of living known as its culture. A
society can be compared with another society with its own early state in
term of the objects chiefly valued and the way in which these central
values served to define or organized other values. Among relatively small
homogenous primitive groups it is possible to state that the groups ways
of life in terms of universal value placed upon kindness of family honored
or personal thrift or maintains of steady tempo in work can play. In more
complex societies it is necessary to distinguish between the values of
different groups, especially as determined by class or caste lives. They
attempted to make unified value schema for all men is theme of mini-
literally labors. It has become a common practice to refer to our own
society and as a competitive or acquisitive society and to attempt
psychological definition of the nature of such competitiveness or acquisitiveness.

In point of fact, competition arises whenever different persons value the same thing, and the pursuit of it by one interferes with the achievement of it by another. Competition defines only the means to a value, not the value itself. It is hard to some sort. It seems to us much more useful to define our social existence, but in terms of the theme, for which we compete. The way in which competitions carried out and the prevalent value tendency or attitude towards competition. This means that a broad sociological system of mode of interaction will be less fruitful to us than a description to us than a description of the personal goal pursued and special psychological characteristics which arise when pursued of a specific goal is blocked.

The term competition helps but little in describing the concrete psychological reality, but a description of the values and habit involved in each competitive effort leads us to better analysis and to the possibility of setting up experimental situations for disentangling of the pattern. In the same way and the same reason cooperation through a useful concept in broad sociological description must yield psychologically to the study of specific goals in which people can practically merge in their efforts, and specific values and the habits of mutual respect or affection which
precede or result from specific cooperative endeavors. The major clue to the understanding of the meaning of the competitive pattern is to found in the study of personal values especially value tendencies directed toward the ego, the wife, the father or mother or normative principle stereotype and expected by the group. According to Mead the psychologist can not take readymade from the sociologist the key concepts for the understanding of personal socialization. Rather he must first study the data from sociologist and ethnologist and then subject them to his own genetic analysis.

**The Formation Values**

In the process of formation of values the first step involved is the process of fixation. When the process of fixation is complete, so that we are set to achieve an object meeting a need, we may properly say that a value is formed and we should likely to suggest that there is no further mystery in psychology of values. A value is as definite a thing as light or stone. If a human nature is a practice thing which we believe it to be values thus formed or not relative but absolute, in so far as any organic response of an organism is absolute rather than relative.

The value word of a given organism is the world of objectives to which it is fixated. We do not need the concept of sublimation to explain a test for music, poetry, religion or politics and to us distinction between
immediate biological needs and socially derived needs become meaningless. The degree of urgency involved in a value when one wants Stravinsky may be the same. The strength of need partly depends upon the degree of its frustration, but it is also partly dependent upon the specificity of the fixation. For our purpose a value is thus simply the maintenance of a set toward the attainment of a goal; the term is specially useful when the goal is remote.

The differentiation between social attitude and value is quite arbitrary and attitude is usually simply a set for or against toward or away from, an object or person, or toward or away from a line of conduct. Attitude and value are ultimately the same thing (Murphy 1979) there is however, a practical distinction to be made. Value is frequently not mediated by words and may have all degrees of clarity for verbal communicability; attitude usually means today the valuing tendencies as expressed through verbal responses. No one for example: would spontaneously refer to cardiac and respiratory changes while viewing motion pictures as attitude measurements.

No one would think of the galvanic skin reflex in the response to horror scenes as attitude measurement if one asks the same subject whether he liked or disliked, approved or disapproved of the pictures one would be making attitude measurement. Since the verbalized responses
are never sharply separated within an organism, and since the verbal partially determines the verbal, it is clear that in biology of organism attitudes are not independent of other life activities. The mode of expression is, however, distinctive, and the registering of a values tendency through expression, of verbal approval and disapproval has justified for practical purposes a separate treatment of attitude measurement.

The pursuit of two or more values may be an integrated act. In did the organism takes on as many values as it may and uses the attainment or one goal as spring broad for attainment of another, or in moments of frustration finds anew world of values to be explored. Values then may be integrated in so far as the organism finds a positive relation among them and especially if it finds that a given act advances it in the quest for values. Other values, however, lost while one is being pursued. Conflicts of values results when the same activity which leads towards one makes the achievement of another more difficult. The term organization of values involves both a positive and negative definition.

All the values tend to be integrated except those which unsuccessfully complete with the stronger once, because they would, if pursued deflect the organism from the major goals. Among these various positive values, at first very loosely integrated, some become more
powerful, more coercive than others; these become central values as contrasted with marginal or peripheral values. As far as we can see, the process by which some values are renounced and the process by which one favored value become central is simply the process of biological dominance. Competition between stimuli rarely gives rise to complete chaos characteristically; a biologically less dominant stimulus loses the control of those action system which at first it commanded and in time may even contribute to its energy to augment that the dominant action pattern. When a choice must be made even at naïve level of achieving chocolate and avoiding electric shock the organism chooses the powerful pattern defeats and eliminates the competitor when the choice must be absolute. Weaker values are biologically crowed out; and when among the integrated values a central value is aroused. One value may involve a set which is antagonistic to the development of another value or indeed completely block it. One value system is rejected in favor of the other; the tension is resolved. The energy originally playing between two fields is all thrown in the direction of one. Personality is at peace when the energies of enemy have been drown out.

Unfortunately, life processes are usually irreversible; and this is a fact of social psychology as much as it is a fact of biochemistry. Patterns of conditioning and reconditioning do not follow in endless labile succession. Values once formed or not dislawed expect by more potent
values, and they become involved with new values at it point in the growth process. Increasing specificity of the response and increasing complexity of values produce in time reasoning dependable and reasonable definite patterns of personality.

Values have formed more or less as branches and twigs have formed from the original trunk; the twigs do not grow into branches and the branches into a new trunk again, higher up. Since values cannot possibly exist in separate pigeonholes of the individual but tended to reinforce or to content with one anther. It seems correct to speak of the organization of values in a system. If the organization becomes more and more tightly knit, new values have a border and harder time in establishing themselves except in terms of fitting into the system. When adulthood is reached, physiological stability achieved, and personal system of values oriented toward adult problems, a regression to a more flexible childish condition is rarely possible. Indeed possibility of regression depends upon sheer renouncement of many adult values. The acquisition of value pattern depends so profoundly upon the orientation toward life that a single fresh experience may accomplish for more than months of intensive repetition.

Morris formulated a long paragraph describing 13 ways of life; these were composed principally from leading world ideologies. One for
example: would stress a sympathetic concerns for other, a second stoical self-controlled, a third group activity and enjoyment etc. youth in many land were asked to read all thirteen ways and selected their own first choice. It was observed that different usage preferred different life styles.

Sprangar, some what in manners of Morris, defined six value types. Sprangar contends that every actual person can be regarded as approaching (but no fitting perfectly within) one or more of these values decisions. Human life, it seems to Sprangar harbors six main types of value and these appeals in varying degree to individuals who build the unity of their lives about them. It should be clearly understood that Sprangar does not argue that there are six main types of people. The typology is one of pure values, not of actual person; the term ideal type is used in this connection. The label does not mean that the types are necessarily good or that they are ever found in their pure form. An ideal type is rather “a schema of comprehensibility” a gauge by which we can tell how far a given person has gone in organizing by one or a ‘more of these basic schemas”.

**The Theoretical Values**

The dominant interest of the ideal theoretical men is the discovering of truth. In pursuit of this goal he characteristically takes a cognitive attitude one that looks for identities and differences. One that
divests itself of judgment regarding to beauty and utility of objects and
seeks only to observe and to reason. Since the interests of the theoretical
men are empirical, critical and rational is necessary and intellectual,
frequently a scientist or a philosopher. His chief aim in life is to order and
to systematize his knowledge.

The Economic:

The ideal economic man is characteristically interested in what is
useful based originally upon the satisfaction of bodily needs (self
preservation). The interest in utilities develops to embrace the practical
affairs of the business world—the production, marketing and the
consumption goods, the elaboration of credits and the accumulation of
tangible wealth. This type is thoroughly practical and confirms well to the
prevailing conceptions of the average businessmen. The economic
attitude frequently comes into conflict with our values. The economic
man wants education to be practical and regards unapplied knowledge as
waste. Great feats of engineer, scientific management and applies
psychology result from the demands that economic men make upon
learning. The value of utility likewise conflicts with the aesthetic value,
or expect when art serves commercial end. Without feeling
inappropriateness is in fact, the economic man may denude a beautiful
hillside or befoul a viewer with industrial refuses in his personal life he is
likely to confuse luxury with beauty. In his relations with people more
likely to be interested in surpassing them in a wealth than in dominating them (political values) and in serving them (social value). In some cases the economic men may be said to make his religion, the worship mammon.

**The Aesthetic:**

The aesthetic man sees highest value in form and harmony. Each single experience is judged from the stand point of grace, symmetry or fitness. He regards life as manifold of events; each single impression is enjoyed for its own sake. He need not be creative artist nor need he be effect. His chief interest is in the artistic episodes of life. The aesthetic value is in a sense diametrically opposed to theoretical; the former is concerned with the diversity, and the latter with the identities of experience. The aesthetic man chooses with Keats to consider truth as equivalent to beauty or ills to agree with men ken that to make it true. In the economic fear the aesthetic sees in the process of manufacturing, advertising, treaded a wholesale distraction of the values most important to him. In social affairs he may be said to be interested in persons but not in the welfare of persons; he tends forward individualism and self sufficiency. Aesthetic people often like the beautiful insignia of pomp and power but opposed political activity when it makes for a repression of individuality. In the field of religion they are likely to confuse beauty pure religious experience.
The Social:

The highest value of the social type is love of people, whether of one or many, whether conjugal, filial, friendly, philanthropic. The social man prizes other persons as ends and is therefore himself kind, sympathetic and unselfish. He is likely to find the theoretical, economic and aesthetic attitudes cold and inhuman. In contrast to the political type, the social man regards love as itself the only suitable form of power, or else retaliates the entire conception of power as endangering the integration of personality. In its purest form the social interest selfless and tends to approach very closely to the religious attitude.

The Political:

The political man is interested primarily in empower. His activities are not necessarily within the narrow field of politics; but whatever is vocation, he betrays himself. Leaders in any field generally have high power value, since competition and struggle play a large part in all life; many philosophers have seen power as the most universal and most fundamental of motives. There are however, certain personalities in whom the desire for direct expression of this motives is uppermost who wish above all else for personal power and influence.
The Religious:

The highest value for the religious may be called unity. He is mystical, seeks to comprehend the cosmos as whole to relate himself to its embracing totality. Sprangar defines the religious man as one, "whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience". Some men of this type are extremely mystics i.e. they find their religious experience in the affirmation of life and in active participation in therein. A Faust with his zest and enthusiasm sees something divine every event. The transcendental mystic on the other hand seeks to unite himself with a higher reality by withdrawing from life; his is aesthetic and like the holly men of India the experience of unity through self denial and meditation.

This brief description of the independent variables and dependent variables clearly show that persistence, sense of security and different types of values are developed on the basis of factors such as sex, caste, and even personality type.

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