CHAPTER II

THEORETICAL ANALYSIS OF VALUES,
NEEDS AND EGO STATES
CHAPTER II

THEORETICAL ANALYSIS OF VALUES, NEEDS AND EGO STATES

Table of Contents

2.1 Introduction

2.2.1 Philosophical and Social Science Perspectives of Values

2.2.2 Subjective Theory of Values

2.2.3 Realistic Theory of Value

2.2.4 Pragmatic Theory of Value

2.2.5 Integral Theory of Value

2.3 Human Needs - A Theoretical Analysis

2.3.1 Maslow's Need Hierarchy

2.3.2 Herzberg's Two-Factor Theory

2.3.3 Rotter's Classification of Needs

2.3.4 Need Press Theory

2.3.5 Line's Concept of Value - Need Link

2.3.6 Nuttin's Relational Theory of Needs

2.4 Ego State Theory

2.4.1 Bern's Theory of Personality - Structural Analysis Ego States

Page

29
29
30
31
31
32
34
34
39
40
41
42
43
44
45
CHAPTER II
THEORETICAL ANALYSIS OF VALUES, NEEDS AND EGO STATES

2.1 Introduction

A brief theoretical discussion on the concepts of values, needs and Ego states is presented in this chapter. Besides providing a basic framework for the present investigation, it clearly points out the interlinkages and established relationships between these concepts.

Values function as goals to human beings guiding them towards what is desired to be achieved. They also serve as demands by providing them a standard of reference and judgement for behaviour. In both ways, as goals and demands, values are essentially integrated to choice and action of human beings. In other words one's values determine the way one organises his life, regulates his choices and appraises his action.

2.2.1 Philosophical and Social Science Perspectives of Values

Every field that investigates human experiences inevitably make pointed references to values. Social Scientists, for instance, emphasise values as an individual's or a group's internalised patterns and standards of choice and beliefs. Their primary concern, however, is in relation to the acquisition of values through the processes of
Socialisation and how these values affect particular spheres of behaviour. They analyse values in terms of their contributions to the establishment and continuity of social, political or economic systems.

2.2.2 Subjective Theory of Values

A great deal of philosophical discussions relates to the issue of whether value is an objective or subjective reality. In other words, they question whether things are valuable because we value them or do we value because they are valuable. Theorists who hold that values are subjective tend to equate value with the satisfaction of a felt need or with an act or an object of interest. Theorists who view values as objective consider values as self-existent essences whose reality is independent of the feelings of the observer.

The term value is thus used by social scientists to indicate standards of personal or group choice and internalized patterns of beliefs and conduct. People hold a value as an orientation to choice. In the philosophical discussions, on the other hand, a value is a quality or a thing or an act with specific quality. To have a value implies that a given object or action has worth.
2.2.3 **Realistic Theory of Value**

The realistic conception of values states that value is neither rooted in Spirit nor in Nature. It is an independent offshoot having no spiritual basis but springing from the given environment. The stimuli that are presented to us and those that are related to our needs are the realistic notions. Realistic standpoint is thus unrelated to any norms or standard which are outside the realm of our immediate experience. According to Realists, the existence of all things or objects is independent of all minds finite or infinite.

2.2.4 **Pragmatic Theory of Value**

Pragmatic value theory is synonymous with economic conception of value. That which is useful and desirable is valuable. Value is, therefore, utility to a pragmatist. There is sharp difference between the subjective and pragmatic conceptions of value. For example, that education must be relevant to our needs and that it must be productive and remunerative come under the general category of pragmatic conception. There is thus a close relation between education and values.
2.2.3  **Realistic Theory of Value**

The realistic conception of values states that value is neither rooted in Spirit nor in Nature. It is an independent offshoot having no spiritual basis but springing from the given environment. The stimuli that are presented to us and those that are related to our needs are the realistic notions. Realistic standpoint is thus unrelated to any norms or standard which are outside the realm of our immediate experience. According to Realists, the existence of all things or objects is independent of all minds finite or infinite.

2.2.4  **Pragmatic Theory of Value**

Pragmatic value theory is synonymous with economic conception of value. That which is useful and desirable is valuable. Value is, therefore, utility to a pragmatist. There is sharp difference between the subjective and pragmatic conceptions of value. For example, that education must be relevant to our needs and that it must be productive and remunerative come under the general category of pragmatic conception. There is thus a close relation between education and values.
The idealists advance their own theory of value. According to them, value is identical with reality. It is its sole determinants. For idealists, sometimes ideas and concepts are more valuable than the reality itself.

2.2.5 Integral Theory of Value

According to the Integral theory of value, there is no such conception as subjective or objective, idealistic or nonidealistic in the scheme of knowledge. Real knowledge is all inclusive and integrated. Integral theory of value thus considers value as total mode of human behaviour in all aspects -- physical, mental, psychical and spiritual.

These theoretical bases of value concepts have led to several ways of classifying values into distinct types such as abstract values and concrete values or essential values and operational values or traditional values and emergent values or values of heart and value of mind and so on.

Each mode of classification points to potentially important properties, modalities or dimensions. Values as empirical elements in human behaviour arise out of their experiences and are, therefore, affected by any condition -- socio-political, economic, philosophical etc. which in turn
affect their experiences. Values can, therefore, be considered as dependent variables, subject to changes that are resultant of changes in population, technology, economic progress, organizational, political, administrative-bureaucratic etc. influences and so on. However, once established, values also operate as independent variables, channelling the responses to earlier innovations and serving as a basis for further innovations.

Going through such different classifications and dimensions, we find that these are primarily related to the specific purposes and nature of the study, than aiming at drawing up a general or complete repertoire of values.

In the present investigation the value perceptions of teachers are studied under the following categories:

1. Personal value
2. Social value
3. Traditional value
4. Economic value
5. Rational value and
6. Professional value

The rationale for considering the values under the above mentioned categories is discussed in Chapter IV.
2.3 Human Needs – A Theoretical Analysis

2.3.1 Maslow’s Need Hierarchy

Maslow (1962) believed in a scientific approach to values, since they can be uncovered in human nature as well as created or constructed by human beings. He claimed the study of values as a valid scientific pursuit and argued that science could not be "value-free". In the search for truth, "Science as a human enterprise and as a social institution, had goals, ends, ethics, morals, purposes— in a word, values" (Maslow, 66). He considered values as biologically rooted since they emerge from human nature.

Maslow portrayed a new image of human existence in his personality theory and focussed on the complexity of living individuals rather than aspects of personality. He theorized a hierarchy of human needs by stating that the development of human needs follows an orderly, rather invariant sequence, so that some needs are satisfied before others emerge. He also distinguished between 'Deficiency' (D) Needs and 'Being' (B) needs. 'Deficiency' needs, according to Maslow, result from lack of some basic ingredient for living such as safety or Oxygen. In trying to achieve more than what we can, we attempt to fulfil our B needs. B needs in other words, provide ultimate satisfactions.
B needs deal with end states and D needs on the means of satisfying basic needs.

Maslow incorporates five levels of needs into his hierarchy - physiological, safety, love and belongingness, esteem and self-actualization.

The most basic needs are physiological and include food, water, air, sleep, sex and so on. These needs have the greatest motivational force and are closest to the person and essential for biological survival. The influence these needs can have on behaviour, specifically disruptive behaviour, is fairly obvious. This also implies that the person's value system will be dominated by these prime needs. This is the connection between needs and values that is important for teachers to understand. However, this does not deny the existence and influence of higher level needs on the value system of individuals.

The need for safety and security dominates behaviours and perception of reality. The constellation of these needs is explained in terms of need for order, structure, stability, dependency and freedom from chaos and fear in the physical environment.
Next in Maslow's hierarchy are love and belongingness needs. At this level needs are focussed on social and psychological dimensions. The specific needs at this level are to give and receive affection, to belong to groups and to occupy a place in the community and society. Frustration of needs at this level is characterised by states of alienation, rejection and so on.

Self esteem is the fourth set of needs in Maslow's hierarchy. These needs tend towards a stable, firmly based, position perception of one's self. Self-esteem needs are divided into mastery and prestige. Mastery is the personal knowledge that one can, in fact, do certain things. Prestige is the other aspect of self-esteem and is the public recognition of the individual. Respected by peer groups, community and higher authorities is the need felt by every teacher. Maslow pointed out the interrelationship among security, self-esteem, autonomy and strength. The insecure person perceives autonomy as a threat. Dichotomizing self-assertion and relationships flows from immaturity and stunted growth. The secure person finds strength in a feeling of trust, identification with and responsibility for others. The secure person with high self-esteem displays self-confidence and extends kindness and friendly cooperation to others. An insecure person exerts dominance, seeks
power, shows aggression and competition. Low self-esteem, coupled with insecurity brings exclusiveness and withdrawal.

The highest need in the hierarchical system proposed by Maslow is self-actualization. It means fulfilment of one's own nature and potentialities. Self-actualization is the ultimate goal for human development.

Maslow observed that motivation, knowledge, and understanding are all interlinked which together modify and guide the gratification of basic needs. According to him, we desire to know, to be aware of reality, to ascertain facts, and to exercise curiosity with increasing intensity. We also strive to understand, to systematise values and to seek meaning more extensively.

However, he also speaks about meta-needs which are beyond the realms of self-actualization associated with B values (or Meta-values) that healthy people strive for and consider essential to their existence, well-being and fulfilment. These are truth, beauty, goodness, unity, justice, uniqueness and so on. The following diagram represents Maslow's Needs Hierarchy and their corresponding values and Meta values.
Peak experience as shown in the above diagram, contribute particularly to a person's identity which is partly discovered and partly created. In peak experiences, therefore, more integration and less frictions occur as one uses his capacity to the fullest extent.

However, Maslow's hierarchy of needs is not really a rigid theory for he accepts that order will vary from one person to another and from one culture to another and also vary over time.

2.3.2 Herzberg's Two-Factor Theory

Herzberg (1969) evolved a theory of human needs which has two dimensions, the first one corresponding to that of Maslow's physiological dimension. Another is the intellectual which corresponds to Maslow's higher order needs. Herzberg contended that certain aspects of environment act as satisfiers and others as dissatisfiers. If there is an absence of factors which produce gratification, then the individual will not feel actively dissatisfied; he will revert to a state of 'no satisfaction'. Similarly, if a person is not influenced to make him dissatisfied, then he will not necessarily feel actively satisfied and motivated, but he will merely move to that of 'no dissatisfaction'.
In terms of job satisfaction, Herzberg pointed out five strong determinants of satisfaction as recognition, achievement, responsibility, advancement and nature of the task itself to be performed.

2.3.3 Rotter's Classification of Needs

Rotter et all (1972) attribute three components to a need - need potential, freedom of movement and need value. Need potential according to him is "the potentiality of occurrence of a group of functionally related behaviours in specified situations directed toward a group of functionally related reinforcements". Rotter uses the term "need" not in the sense of an internal drive or push, but as a potential to respond with any one of a set of functionally related behaviours directed toward one or more of a functionally related set of reinforcement.

Freedom of movement, according to Rotter is the "mean expectancy of obtaining positive satisfactions as a result of a set of related behaviours directed toward obtaining a group of functionally related reinforcements". Low freedom of movement especially toward a high valued need involves anticipation of punishment or failure and a low expectancy of success in a positively charged need area evokes defensive behaviour. So also in a situation of low freedom of movement and high need value, conflicts arise.
"Need Value" as defined by Rotter "is the mean preference value of a set of functionally related reinforcements".

We acquire needs, prefer certain reinforcements and levels of expectancy. We also learn new goals and to value new reinforcements no longer associated with the original physical reinforcements.

Rotter has grouped needs into six inclusive and abstract functional categories as (1) Recognition-status, (2) Protection-dependency, (3) dominance (4) Independence, (5) love and affection and (6) physical comfort. In taking care of these general needs and their more specific variants, a persons sets a minimal goal level, which will be perceived by him as satisfactory to him.

2.3.4 Need Press Theory

Need Press theory is a personality theory developed by Henry Murray based on Kurt Lewins' definition of behaviours 'as a function of the person and the environment. The theory states that the psychological significance of the personality can be inferred from behaviour. Needs are viewed as the organisational tendencies that give a sense of unity and direction to a person's behaviour. Thus an individual's behaviour may be understood in terms of the dynamics of gratifying such needs. Second, the psychological significance of the environment can be inferred from
the individual's perceptions of it. A press has the potential for effecting behaviour as does the need gratification, but a press may not always be responded to or perceived by the individual and a need may not be acted upon in all situations.

2.3.5 Lane's Concept of Value - Need Link

Lane (1972) while discussing the people's core belief system links ten needs - all psychological with their associated values. He then explains the link between such values and the political system. His list contains the following:

<table>
<thead>
<tr>
<th>Needs</th>
<th>Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Social needs</td>
<td>Affection, friendship, love.</td>
</tr>
<tr>
<td>4. Moral needs</td>
<td>Rectitude, honesty, trustworthiness.</td>
</tr>
<tr>
<td>5. self-esteem</td>
<td>Self respect, respectability, status.</td>
</tr>
<tr>
<td>6. Personality Integration</td>
<td>Character, freedom from conflict, well-being.</td>
</tr>
<tr>
<td>7. Expression and restraint of aggression and other impulses.</td>
<td>Spontaneity and control.</td>
</tr>
<tr>
<td>8. Autonomy and Freedom</td>
<td>Autonomy and freedom</td>
</tr>
</tbody>
</table>
10. Guides to reality - Security and safety, success.

2.3.6 **Nuttin's Relational Theory of Needs**

Joseph Nuttin (1962), the Professor of psychology, affirms that theories of motivation depend on a conception of what being human means and he concurred with the existential position that ego on personality is essentially "open" and intrinsically refers to the world. He considers humans as possessing an irreducible complexity of needs that operate on different levels and are inextricably interlinked thus becoming integrated into a harmonious whole.

"A need functions as a force that establishes, maintains, reshapes, or alters the structure of the relationship between the ego-world or organism - milieu" (Nuttin 1962). Nuttin's stress on the need for contact between organism and environment prompted him to formulate a relational theory of needs developing into several irreducible levels. He distinguished three levels of activity in the human mind - the psycho-physiological, the psycho-social and the psycho-spiritual. First, we are aware of the physiological processes of our organisms such as hunger, thirst etc. Second, we become cognizant of social relationship on their absence in the world which we understand and give meaning to.
Third, we transcend over immediate facts and material processes and start questioning about human existence and value of knowledge. At this level, an individual needs and wants to exercise the spiritual freedom that enables him to plan and direct life according to personal and social ideals.

In the present investigation, needs of teachers are classified according to Maslow's categories.

2.4.  Ego State Theory

The term "ego-state" was first coined by Paul Federn (1952), a colleague of Freud, and the term has since been used in several therapeutic approaches though with differing meanings. The concept of ego state implies an organised system of behaviour and experience whose elements are bound together by some common principle but are separated from one another by boundaries which are more or less permeable. Each ego state constitutes a blend of sub-self which has more or less individual autonomy in relation to other states and to the entire personality. When these three ego states are integrated or less dissociated from one another, they operate cooperatively even though there is occurrence of inner conflict in the individual; in other words for every individual a particular ego state
continues to remain dominant sublimating the remaining ego states.

2.4.1 Bern's Theory of Personality - Structural Analysis Ego States

Berne found, 'From time to time people show noticiable changes in postures, viewpoints, voices, vocabulary and other aspects of behaviour. These behavioural changes are often accompanied by shifts in feelings. In an individual a certain set of behaviour patterns corresponds to one state of mind while another set is related to a different psychic, attitude often inconsistent with the first.' These changes and differences give rise to the idea of Ego states to him.

Meaning of Ego States

Berne rejected Freud's emphasis on the intrapsychic and the unconcious, and developed instead a model of personality on phenomenological and operational characteristics. He stated that ego states operate consciously and dynamically rather than merely reflecting the underlying dynamic unconscious. And he said that these ego states act as behavioural, social and experiential realities. He described these ego and related patterns of behaviour
"phenomenologically as a coherent system of feelings related to a given subject, and operationally as a set of coherent behaviour patterns." He thus distinguished three ego states as follows:

<table>
<thead>
<tr>
<th>Operational Terms</th>
<th>Technical Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parent Ego</td>
<td>Extrapsychic</td>
</tr>
<tr>
<td>Adult Ego</td>
<td>Neopsychic</td>
</tr>
<tr>
<td>and Child Ego</td>
<td>Archaeopsychic</td>
</tr>
</tbody>
</table>

Berne views the ego states as products of personality systems. The child ego grows out of the *Archeopsych*. which consists of poorly differentiated or distorted perceptions based on prelogical and impulsive thinking. The Adult grows out of the *neopsyche*, which analyses internal and external stimuli objectively and process these stimuli in the light of previous experiences and stores as pieces of information; The parent stems from the extrapsych, which borrows and imitates attitudes, standards and expectations from the person's socializers.

At any given moment each individual in a social aggregation will exhibit a Parent, Adult or child Ego state and will shift with varying degrees of readiness from one ego state to another.
The diagrammatic representation of the three ego states are given below:

A Structural Diagram

Parent Ego

Adult Ego

Child Ego

**Parent Ego State**

Parent Ego State is defined by Berne as 'a set of feelings, attitudes and behaviour which resemble those of Parental figures'. Parents act in ways that a child perceives as giving permissions, nurturing, showing consideration, affection and so on; Parents can also express harshness, and discipline. Berne thus differentiated the nurturing from the controlling, Prejudiced (or critical) Parent. Parent Ego state thus provides guidance in several matters and facilitates automatic responses for solving problems.
**Adult Ego State**

When people are able to think objectively and rationally, and deal with the environment factually, they are said to be in Adult Ego State. Berne has indicated that an integrated Adult Ego displays certain child like and Parental qualities exemplified by childlike charm, openness, personal attractiveness, accompanied by responsible feelings and responsiveness to other humanbeings—which Berne calls 'ethos'. An integrated Adult Ego also possesses moral qualities such as courage, sincerity, loyalty, reliability and responsibility which Berne calls 'Pathos'.

**Child Ego**

Berne indicates that an infant born with a child Ego state is dependent on a Parent to provide Adult based care for survival and safety as well as Parent behaviour for nurturance. This is called Natural child or Sleepy child. The infant begins to sort out the conditions for survival and expected responses to get along which Berne calls - 'Little Professor' or 'Spunky child'. As the child grows, he or she receives and incorporates attributes and instructions about how to survive from the child Ego states of the Parents, also named as 'Electrode' or 'spooky'. 
The Ego states go through a process of development and respond differentially even within themselves. Tracing this evolution through structural analysis, Berne has distinguished between feelings and behaviour patterns of even the same individual. Thus the structural analysis of Ego states of Berne classifies behaviour and feeling patterns into second order analysis attending to developmental aspects. His analysis is presented below diagramatically.

```
Mother
   P2  P2
   \   
    A  A
   /   
  C   C

Ethos
   A2

Pathos

Spooky
   Electrode P

Spunky
   Little Professor A

Sleepy
   Natural C1
   Child C2

Father
   P1

A1
C1
C2
```
The above figure illustrates how each ego state possesses parental, Adult and Childlike dimensions. Influences from all the three ego states of each of the parents are incorporated into the Parent. The Adult integrates responsible positions into an ethos and childlike qualities.

While describing the individual's orientation, the contemporaneity of motivation in ego states which generates behaviourally observable and ulterior transactions are emphasised. Actions are viewed as goal oriented and changes from one ego state to another manifest a 'flow of psychic energy or 'Cathesis' so named by Berne. For Berne, the "ego state in which free 'Cathesis' predominates is perceived as the self". He considers certain behaviour as compatible with one ego state and incompatible with another. When a person is in one ego state, compatible actions are experienced as parts of the "real self" and incompatible ones as aspects of the 'not real self".

Berne explains how individuals perceive the flow of their personality energies and their opportunities for gaining gratification and autonomy and how they cognitively decide on planning and living out life plan or a Script for their lives. The child designs this script in response to their early influences and as a result, he makes decisions by assuming specific positions towards the self and others; he realizes that every one will not
accommodate to his needs and demands and, therefore, settles on certain compromises to gain maximum satisfaction.

On the basis of Berne's theory of Ego States James has developed Ego State Inventory to analyse the communication - Interaction patterns of human beings. This inventory has been widely used in several studies where analysis of organizational climate, leadership behaviour etc. were made.

It is obvious from the discussion on the various theories of Value, Need and Ego States, that they are integrally tied to each other. Values exist as demands as well as goals to be achieved. One has to choose between the divergent values and this process of choice and action results in the self's constant process of self-analysis and appraisal. One's values determine the manner in which he organises his life, internalizes the values held by the society in which he lives.

However in the present investigation, the interest of investigator was on the overall understanding of the personality structure of the teachers as to find out the ego state development of the teachers included in the study. It was assumed that a dominant ego state of an individual would influence his values and need gratification.
Having discussed the various theories relating to the values, needs and ego-states in this chapter, the following chapter will present different studies reported on the values, needs and ego states of teachers as well as other personal.