CHAPTER - 1

QUALITY OF LIFE : AN OVERVIEW OF
CONCEPTUAL ISSUES

1.1 QUALITY OF LIFE - ITS MEANING AND DEFINITIONS

What constitutes a good or satisfying life has been the subject of debate ever since humanity developed cultures, and within their framework, began functioning according to a scale of values. It is generally understood in the scientific community as it is used in daily discourse. However, it is difficult to frame a universally acceptable definition of Quality of Life or to formulate comprehensive indicators to measure or evaluate it. In fact the concept has an abstract meaning that is difficult to put into words. Because besides representing objective conditions it also implies many subjective feelings.

Nevertheless, as a starting point, the definition used in the UNESCO Report, 1977 would suffice. It says: "Quality of Life is an inclusive concept which covers all aspects of living including material satisfaction of vital needs as well as transcendental aspects of life such as personal development, self realisation" (UNESCO Report, 1977).

According to C.A. Malmann (1978), "Quality of Life is a concept which refers to individual, but determined, by the dynamic interaction between a given individual, his/her society, and his/her habitat. Since it is determined by the satisfaction of aspiration, it ought to be analysed at least by the same number of dimensions... determined by the minimum number of independent needs with which the particular set of aspirations of an individual may be explained". In brief, 'satisfaction of aspirations' may be considered as the core of "Quality of Life" concept and, here, the main emphasis may be given on the existential aspects of man.
Thus, broadly speaking, Quality of Life (QOL) is one's lot in life, an inner sense of contentment, fulfillment with one's experience in the world (Taylor and Bogdan, 1990), general well-being, life satisfaction, happiness, contentment or success (Stark and Goldsbury, 1990), empowerment, autonomy, independence, personal satisfaction (Keith, 1990) and opportunities to pursue and achieve meaningful goals (Goode, 1990).

The term Quality of Life becomes ambiguous basically because of two apparently contradictory ways of looking at it. On the one hand, the quality of an individual's life is a reflection of how well his life is going, seen from the subjective point of view. While on the other hand, there is also a broader perspective, i.e., the objective point of view, which captures roughly the quality of living conditions around the individual where these can be examined independent of the individual's subjective perception. Thus one way of looking at it would be to rely entirely on the subject's own perception and psychological state of satisfaction and/or deprivation as the sole indicator of life. This would lead us to believe he/she is the sole judge of whether the kind of life he/she leads is of a high or low degree of self-satisfaction.

The above viewpoint has some obvious limitations. It fails to provide any precise means of arriving at empirical judgements on Quality of Life. The other way of understanding Quality of Life would be from the objective 'hard facts'. For instance, it is generally understood that having an efficient health-care service leads to a better Quality of Life than not having one. Therefore, an individual in the former situation can be said to be in a better-off position than one in the later situation, regardless of their subjective opinions on the matter.

These two views of Quality of Life do have commonalities and intersecting points. It may well be that the individual's entire perception is a function of his/her environment or external situations, (much to the delight of Stimulus-Response theorists). But the two ideas which are termed subjective and objective Quality of Life, are certainly distinct. While the subjective notion has been vouched for by psychologists and sociologists, and,
while the objective notion has been propounded by the economists. We feel both of them are part-reflections of the truth and neither can be said to be a superior concept than the other. If at all a researcher makes a choice, such choice is based not on the proven infallibility of one of these over the other but rather on whether one of them will suit the immediate purpose of the researcher better than the other.

*Quality of Life* is an overall reflection of a person's life which indicates how his /her life is going on. The term captures a sum total of life experience of the individual, the net outcome in his /her struggle to find happiness.

For our purpose it would be sufficient to say that *Quality of Life* is the overall satisfaction /dissatisfaction of an individual with his/ her life experience, keeping in view the present surrounding. This definition is more from the psychological perspective.

The point that needs to be explained here is that the subjective experience of individuals is comparable across individuals only when all compared individuals belong to a common context, a common fabric of society and cultural ethos. For example, the subjective opinion of a person in Calcutta regarding his satisfaction /dissatisfaction can not be compared with the opinion of a tribal in a village because their personal yardsticks of satisfaction are entirely different and so are the values. By restricting the sample to one city, this study will try to bring about that commonness among individuals which will make their opinions comparable.

1.2 QUALITY OF LIFE : A HISTORICAL PERSPECTIVE

*Quality of Life* has been discussed, under different guises, throughout the history of human thought. As said earlier the issue of *Quality of Life* has been defined in many ways and debated through the centuries and still continues to engage the attention of behavioural scientists.
In the conventional sense, a good life seems to have three elements: (i) joy (ii) honour and (iii) wealth. Aristotle, however, rejected them and built his own conception of a good life. Aristotle spoke of Quality of Life in functional terms and provided a non-empirical conception of the term. He considered first, the aspects of what a good life should be. Aristotle was of the opinion that, if a thing has a function, then the state in which it can best perform that function, is the best state for it. For instance, an automobile is designed to carry passengers at a given speed with a given level of comfort. Therefore, the best 'quality' of that automobile is a state in which it is under good working condition so that it can perform its designed function satisfactorily. In continuing this logic, he spoke of man's function.

Aristotle's general theory on natural kinds was that there is a connection between the essence of a thing and the thing's function. The connection between the essence and the function is that the essence explains the things characteristic behaviour and explains it as the thing's purpose, what a thing is meant to do. This explanation is teleological. Thus a clear account of the good life for a man will vest ultimately on man's essence. Aristotle suggested that the definition of man is that of a 'rational animal'. Given his definition the good life of man would be a fully rational life. However, pure thought, is not the only activity of man. Man is defined by the capacity of reasoning. Man is rational while amoeba are not. Thus (intentional) human action is distinguished as being for reasons. An amoeba does not act for reasons. Thus the good life of man need not be one of pure contemplation, but can include virtuous behaviour which is practically rational.

1.2.1 Economic Man

Another important conception of man, known as the "Economic man", was developed in the aftermath of the industrial revolution. The concept of the economic man kept getting refined by economists till the 1930s.
The model of the economic man holds that man is a rational decision maker. This rationality is complete and taken for granted. This is basically a vestige of the Aristotellean man who was also defined as a 'Rational Animal'. The second assumption of the economic model of man was that he has perfect knowledge (of the market) and adequate intellectual mechanisms to handle all the information available to him. The third assumption was that he was constantly seeking to maximise his economic gains. This maximising motive was the basic drive in all his economic decisions.

The economic model of man was a considerable success with economists whose main concerns revolved around supply-demand positions, mechanisms of price determination, market behaviour, cost-benefit analysis and who did not want to bother themselves with the intricacies and uncertainties of life. The nameless, expressionless economic man was a convenient assumption for a discipline that concerned itself with the more material aspects.

According to the economic model, each person had perfect information about availability of goods, their prices, their quality. He also had the faculty of processing this information in a most rational manner aimed at maximising his gains (marginal utility). He could perfectly measure his gains from every unit of expenditure/investment. Till the time the marginal returns were greater than the marginal expense/investment, he would continue in the concerned activity. The moment this relationship changed (i.e. expense>income) he would stop additional expenditure in the venture. Thus if the same goods were offered in the market at two different prices, he would definitely choose the one with the lesser price. Similarly, the economic man would buy the best possible, with the least possible resources and would also save some portion of his income for investment (the savings being directly related to interest rates). Thus the economic man is a neat little bundle of very predictable, manageable motives and behaviour.

What all this implies is that the economic man's Quality of Life is measurable in terms of how rationally he behaves in his given economic environment. If he failed to be
anything less than rational, his performance on the economic front would be hampered 
and would lead to a deterioration in his Quality of Life. This is in a sense, a reiteration of 
the Aristotlean premise that a person is deprived of a good life if he fails to perform 
satisfactorily, the function (rationality) for which he was 'designed'. He fails to fulfil the 
potential of his 'essence'.

The real departure that the economic man makes from the Aristotlean concept is 
that Man has a motive of maximising his economic gains. Thus the amount of wealth 
accumulated by an individual would be a direct, accurate and complete measure of his 
Quality of Life. From the economic man's standpoint it can be argued that the greater the 
material wealth a person has, greater will be his satisfaction in life.

One can easily see the inherent dangers of accepting such a premise. The danger 
lies not in that the relationship between personal wealth and satisfaction is not simplistic; 
the danger is not even in that the economic man is too mechanical to be true; the danger 
is that since at any point of time all wealth is a finite sum, one man's wealth is another 
man's poverty. To accept the economic man as a working hypothesis is to implicitly 
assume that everyone cannot have a high Quality of Life at the same time. To accept the 
economic man amounts to surrendering man's basic right to be happy and free at the 
dictat of the marketplace.

Though the debate between whether material possessions lead to higher level of 
life satisfaction or not still remain unresolved, the concept of economic man was rejected 
as a working model for other considerations. The concept of economic man could not be 
established by adequate empirical evidences and in the theory itself some logical 
contradictions were noticed.

First of all, the greatest lacuna of the economic model of man was that it 
represented only a part of the whole personality of the individual. It represented, what we 
may call a domain of life (work life), and not the personality as a whole. After all,
economic activity is not the only activity of man; he has a family; several avenues of entertainment; a cultural background; other engagements which together go into describing his life in its entirety. A man participates in an economic activity, usually not as an aim in itself but as a means to several goals like achieving status, bringing up a family, achieving power etc. All these motives are psychological and they form the basic reasons for his economic activities. Economists also appreciated the fact that market information is not freely available. There is a time lag between an economic event and it's information spreading across society. And where information is power, it is not always shared equally. At any time, an individual has imperfect information on which to act. Many economic phenomena can be explained by this imperfect-information hypothesis which the economic model of man can not explain. Any model of man which takes his economic activity alone, as the basic motive, is bound to suffer from inconsistencies and incompleteness. Thus the image of economic man was replaced by other models.

In other words, the economic model of man fails to explain the differences in personalities, motives, behaviour. It does not grasp the fact that every individual human being has his own unique set of experiences which form his learning process and because of this everyone cannot be expected to behave in an identical manner.

Secondly, man is not entirely rational. Rationality may be man's potential but it is certainly not his essence. The economic man was certainly in agreement with the Pavlovian and Skinnerian theories but could not survive the psychoanalysts. Sigmund Freud and host of other Psycho-analysts who claimed that man's basic character is that of pleasure seeking and this is tempered by the ego and super ego resulting in a complex personality which is too unpredictable to be defined as rational. It is not surprising, therefore, that ever since early in this century, when psychoanalysis came into vogue, the economic model of man failed to retain its position from research literature of Quality of Life.
Despite all its fallacies, the economic model did serve as a bridge between the ancient Greece of Aristotle and the modern world. The economic model stimulated reactions from psychologists and philosophers alike and some of the prevalent theories like the Existentialist theories and the Field theories are developments of those reactions. In a sense they owe their existence to the economic man.

1.2.2 Psychological Man

The psychological theories offered many views about Quality of Life. As a matter of fact there are numerous models of man as there are theories. We shall, for the sake of brevity, consider only the prominent ones here.

The model of "Pavlovian man" derived its principles from the Stimulus Response theories which followed the tradition of J.B. Watson since late in the 19th century. The experimental evidence on this was first provided by Ivan P. Pavlov in his famous experiment which involved ringing a bell just prior to feeding a dog. By conditioning the dog to salivate at the sound of bell, he concluded that learning was largely an associative process. B.F. Skinner, in his work on operant conditioning, emphasised the role of association, especially reinforcement, as a primary determinant of behaviour.

The theories of both Pavlov and Skinner highlighted the input-output or cause-effect basis of behaviour, stressing the critical nature of stimulus response mechanisms. They saw human beings in terms of forces, drives, conditioned reflexes and so on. For instance, as per these models buying behaviour shall be a mechanistic process of learned responses to invoked stimuli. That is, consumer behaviour is a bundle of conditioned responses in an associative context.

Such a Pavlovian view which stresses the stimulus response configuration, rests upon four central and fundamental concepts.

- Drive
- Response
- Cue
- Reinforcement
Drive

A drive is a strong internal stimulus that impels action. A drive may be a severe physical pain or a strong emotional inclination or wish. Drives are the internal manifestations of man's energy system and relate closely to his tension mechanisms.

Cue

Cues are weaker stimuli in the environment and/or in the individual that determine when, where, and how the subject responds and which response he makes. Cues enable us to differentiate our pattern of responses.

Response

A response is an organism's reaction to a configuration of cues. By response, psychologists mean any pattern or act of behaviour of an organism to its environment. Thus, responses may be actions, emotions, or thoughts, as well as such kinetic things as muscular and glandular changes.

Reinforcement

If the experience is rewarding or satisfying, a particular response is reinforced, that is, strengthened, and there is a tendency for it to be repeated when the same configuration of cues appears again.

For example, if a person suffers from muscle pain; this pain can be considered to be the drive. Having been previously exposed to advertisements that project the curative powers of a balm, and knowing that it is easily available at the neighbouring shop. His response consists of fetching the same medicine and applying it on the affected part of the body. If the pain is relieved, then the behavioural model predicts that next time he has a muscular pain, he will blindly follow the same process. Thus in classical conditioning, learning occurs when a new stimulus elicits behaviour similar to that originally produced by an old stimulus or, in the case of instrumental learning, when the person learns to respond in the same way again as a result of the previous experience.
1.2.3 Learning Models

The Learning models are based on the "Reductive-Functional Psychology". They assume that all acts of behaviour are traceable to psychological conditions within the organism; these are directly observable and the environmental conditions prevailing before the organism are the major causal variables.

The learning theories of man were criticised because of following reasons:

- its failure to understand the phenomenon of subjective experience which is extremely important to an individual;
- its excessive use of animal experimentation which may not be as applicable to man as the behaviourists might like to believe;
- it is based entirely on some simple stimulus-response experiments; and its failure to experiment with more complicated, sophisticated human reactions;
- its inability to accept the problems of values and social order;
- its utilisation of conditioning behaviour to manipulate human behaviour.

1.2.4 Freudian Man

The theories on the Freudian man rest upon the work of Austrian physician Sigmund Freud whose basic view concerning man was somewhat unique. He was of the opinion that an energy system obeys the same physical laws that regulate the soap bubble and the movement of the planets. His insights regarding nervous disorders led him to develop what he called a "dynamic psychology" which is a study of the transformation and exchange of energy within the personality. Freud divided personality into three functional dimensions and called them as the id, the ego, and the superego.
The id

The main function of the id is to release quantities of energy. The id fulfills the primordial or basic principle of life that Freud called the **pleasure principle**. The goal of the pleasure principle is to rid the person of tension or, at least, to reduce the amount of tension to a reasonably low level and keep it as low as possible. The id is not controlled by the laws of reason or logic, and it does not possess values, ethics, or morality. The id is compulsively driven by one basic goal and that is to obtain satisfaction for instinctive needs in accordance with the pleasure principle.

The ego

The organism, in order to cope with reality, needs a mechanism other than the id to harmonize his behavior and personality. This psychological subsystem Freud called the ego. In an well-adjusted personality the ego acts very much like a thermostat or any other servomechanism. It enables the personality to maintain some sort of equilibrium between its external environment and the impulsiveness of the id. The ego performs the executive functions of personality, especially those functions relating to goal determination, review, and evaluation of alternatives and decision making.

Whereas the id impulsively pursues the pleasure principle, the ego is governed by the **reality principle**. The goal or objective of the reality principle is to delay the discharge of energy until the actual or true object that will satisfy the need has been discovered and produced.

The superego

The third dimension of personality, according to Freud, is the superego, and its role is that of serving as the moral and judicial branch of personality. The superego represents the ideal rather than the real, and the goal of the superego is to **strive for perfection** rather than pleasure or reality. The superego becomes the person's moral code, which develops out of the ego as a result of the child's assimilation of his parents' standards regarding what is good and virtuous and what is bad and sinful.
The basic components of the superego are the ego-ideal and the conscience. The ego-ideal is analogous to the child's conception of what his parents consider to be morally good. Conscience, on the other hand, is analogous to the child's conception of what his parents feel is morally bad, and these notions are established through experiences with punishments.

1.2.5 Freudian Pansexualism

Freud claimed that the basic energizing forces affecting man's behavior were largely unconscious. He was obsessed with the idea of psychology as a deterministic science. That is, he believed that all events are the inevitable result of antecedent conditions and that the human being, in apparent acts of choice, is the mechanical expression of his heredity and his past environment.

Freud saw man's nature from a peculiar perspective. He proposed that a man's life centered around his basic desire for sexual gratification. He reasoned that society's taboos on free and unlimited sexual gratification, as they affected the superego, and the superego's punishment of the ego for curbing these desires resulted in most of man's frustrations and anxieties and hence much of his behaviour.

Freud argued that the direct expression of sexually aggressive instincts is transferred into apparently nonsexual and non-aggressive forms of behaviour. He believed that a person, in seeking objects, is always looking for his first love in the substitute object. Failing to find a completely satisfactory substitute, he either continues the search or reconciles himself to something that is second best. When a person accepts a substitute, he is said to be compensating for the original goal object.

Thus, the Freudian views sex as the single, foremost, and dominant derivative of the human behaviour equation. Many researchers have adopted Freudian ideas and assumptions and incorporated them into programmes and strategies for consumers. The
essential underlying assumption of such programmes or strategies is that customer
behaviour is triggered by subconscious motivations stemming from heavily laden sexual
overtones. As a result, it has been conjectured from one time or another that :"A woman
is very serious when she kneads dough because unconsciously she is going through the
symbolic act of giving birth". But what of the predictive powers of such generalizations?
Does this mean that these attitudes characterize all consumers in regard to same product?
The answer is an emphatic No! Even Freud did not believe his psychology to be a
predictive science. It could only be what he considered a predictive science in the sense
that it can look back and unearth the causes that produced a given result.

Freud commented on this problem by stating that “if one proceeded the reverse
way, i.e, if he started from the premises inferred from the analysis and trend to follow
these up to the final result, then he no longer got the impression of an inevitable
sequence of events which could otherwise not be determined. We notice at once that
there might had been another result, and that we might have been just as well able to
understand and explained the latter”. The synthesis was thus not so satisfactory as the
analysis; in other words, from a knowledge of the premise we could not have foretold the
nature of the result. Additionally, many of the basic premises of Freudian psychology are
open to serious question.

1.2.6 From Essence to Existence

Throughout history, mankind has been assumed to be perfectly rational or totally
irrational; largely kind or innately cruel; mean and aggressive or basically loving,
cooperative, and benign; a mechanistic robot or a sensory-data gathering and
information-processingsuperman. What is intriguing about these contrasting images of
man is that each was put forth by profound and reasonable people as sufficient
explanation of man's complex nature or essence. It is important to recognize that one's
pre-suppositions always limit and constrict what one sees in a problem, experiment, or
phenomenon. Hence, the reductive-functional school of psychology is largely based
upon an essence philosophy; that is, the central concept is that there is some basic mainspring or fundamental cause (essence) of human behaviour. In effect, what this means is that the reductive functionalist takes his presuppositions about man's essence and then generalizes about man's behaviour or existence, and this generalization, in light of current holistic thinking, is wrong and leads to what may be very specious results. The philosophy of existentialism represents much of this new thinking of holistic psychology. Probably the foremost argument of existentialism is that a man's essence comes before his essence. A man can be nothing but what he is. His behaviour is not the result of his inner essence - his drives, his instincts, and his reflexes - or what he is; rather he is what he is as a result of how he behaves or exists. Stated another way, man makes his own nature or essence out of his existence.

There are several pivotal concepts in existential philosophy and psychology. Let us discuss these briefly and then examine how these concepts might affect and shape our knowledge about *Quality of Life*.

One of the key concepts of existentialism is ontological. Man is. Therefore this is the singular and foremost fact regarding man.

**being and becoming**  
Man is, but he is also becoming. Becoming is a process of growth and development. Man is in the process of becoming someone.

**dasein**  
In German "Dasein" means "being there" or "existence". Man exists in an interdependent state with his environment. Thus, his behaviour is holistic and must be analyzed as a molar unit of activity. To understand man's behaviour you must understand his world or dasein. A Gestaltist would call dasein the life space, and the marketing concept that appears closely analogous to dasein is that of life style.
either / or In his efforts to become, man makes decisions. Man is his decisions and decisions his decisions constitute the critical turning points in his life.

free choice Man can choose. He can choose what is to be his own reaction to it. He exercises choice as a result of his own cognitive processes and not because of unseen, unconscious, deterministic forces.

non being Non being is a situation in which one ceases to become. It results when man refuses to exercise his will.

anxiety and guilt The fact that man has freedom of choice and could conceivably, as a result of wrong decisions, impair his possibility of becoming makes him anxious. Some individuals have denied their possibility of becoming or the fulfillment of their potentialities, and therefore their anxiety has been replaced by guilt.

The ideas of existentialism are today having a profound effect on man's thinking and pre-suppositions about man. Thus, from holistic and existential thinking is emerging a body of thought, a discipline, concerned with the causes and ramifications of human behaviour.

1.2.7 Existential Concepts of Motivation and Behaviour

Reductive-functional psychologists such as Freud reduced all motives to basic drives, whereas the holists, especially the existentialists, believe in the interactive and interdependent nature of drive states. Freud believed that most behaviour was sexually motivated and resulted in regressive manifestations. The principal energizing force of human behaviour from the point of view of existentialism is a single unifying force; a striving for movement or a striving from a perceived negative condition toward a positive condition; from a feeling of inferiority to superiority, perfection, totality. In
relationship to the ceaseless striving onward, or becoming, another important aspect of existential psychology is that the individual receives his specific direction from an unique goal or self-idea, which, though influenced by biological and environmental factors, is ultimately the creation of the individual. This concept is closely related to the idea of self-image. Thus, our self-image is affected by our goals and our goal attainment is, to a degree, affected by our self-image.

The goal striving behaviour of a subject becomes the key to understanding that individual. For the investigator, such behaviour is a working hypothesis. Consequently, all the psychological processes of the individual form a self-consistent organization toward goal achievement much like a play, constructed from the beginning with the finale in view. This self-consistent personality structure is what Adler called the style of life. This is the consistent movement of the individual toward his goal. In effect, what all this means is that we must know more about man's existence. If we know the characteristics of his life style - that is, the way he exists, his yearnings and striving, his goals, and the accomplishments or conquests he wishes to achieve- then we may begin to learn something about the nature of man's motivation and behaviour.

Stemming from the existential point of view, a different set of axioms regarding behaviour emerge. It says man does not avoid tensions, or necessarily wish to reduce them, as long as they remain balanced and consistent with his life style. Man is a tension manager who seeks out tensions and excitements via his process of becoming. He looks for means, in his search for fictional goals and problem solving, of enhancing his experiences and of adding to his life's glamour and excitement. He wishes to strive and become, and the impediments that get between him and his goals cause him anxiety. Motivation, therefore, can be viewed in the light of growth motives that call for the maintenance of tension or excitement in the interest of distant and often unattainable goals.
1.2.8 Implications of Behavioural Models to Know Quality of Life

The Freudian model suggests a perpetual conflict within the individual and between the individual and society. It proposed that man is dominated by strong instinctual biological drives and by unconscious desires and motives. Although there is the constructive libidinal side to his nature there are also darker forces leading towards death and destruction. Between the rational trends of the ego and these drives of the id, the best that man can hope for is an uneasy compromise from which he will realise as much instinctual gratification as possible while minimising punishment and guilt. Also, the Freudian model suggests that although man is driven by his basic inner desires, his behaviour is largely conditioned by his early experiences. Thus the Freudian model gives a negativistic and deterministic view of man which can not accommodate 'Free will' and self direction.

On the other hand, Quality of Life, is a positive term and has to do with maximising satisfaction as a whole. The Freudian model seems to suggest that the best Quality of Life is possible when a person lives a well adjusted life in society and is able to gratify his/her drives with as little conflict as possible. Apart from the fact that this model does not lend itself to great deal of empirical research, it fails to provide a yardstick of comparison between the Quality of Life of different individuals. It succeeds in finding remedies (through psychoanalysis and other mechanisms) for abnormal behaviour but has nothing to say about improving the normal or on setting standards of satisfaction for the individual. Also, the term Quality of Life, although applicable at the individuals level, implicitly assumes some kind of harmony in society where individuals may find their avenues of happiness. Such a harmony in society goes against the grain of Freudian psychology which predicts that the human race is doomed by man's destructive instincts. To summarise, therefore, the Freudian model cannot be utilised in studying Quality of Life.
The Pavlovian or Skinner's models while explain learning theories through the association process, have their limitations. Firstly, while it explains simple, mechanistic stimuli and then equally simple responses, they do not provide any understanding of what is the state of the organism. They do not suggest in which state an organism (including man) is better-off than another state. The *Quality of Life* presupposes such a conception of better-off and worse-off. Secondly, even while explaining the stimulus-response mechanisms, it fails to explain the complex responses like courage, love, envy etc. which human beings perceive in a normal day and which are important aspects of a person's satisfaction with life as a whole. Thirdly, the Freudian model does not take into account the subjective experience of the individual. But *Quality of Life* is largely a subjective phenomenon. (it does have an objective implication also which has been discussed earlier in this narration). For these reasons, these behavioural models too falls short of providing a useful framework for studying *Quality of Life*.

*Quality of Life* can be most suitably studied using the existentialist model. The model does give due recognition to biological drives and environmental factors but places above all else, the individual's unique goal or self-idea which is his own creation and which alone is responsible for his behaviour. The existentialist model has a place for subjective experiences of the individual and so it is essential for such a study.

This goal seeking behaviour of a subject is the key to understanding him. This in turn becomes a working hypothesis for empirical studies. Consequently, all the psychological processes of the individual form a self consistent organisation towards goal attainment. This self consistent personality structure is what Adler calls 'style of life'. This is the consistent movement of the individual towards his/her goal.

Since *Quality of Life* deals ultimately with the individual's level of satisfaction with his entire life experience, it must be related to this 'style of life'. The self concept or self idea is the goal of the individual whether he is conscious of it or not, and this idea is his ultimate driving force, his motivation which propels him onwards into the process of
'becoming'. It would be therefore logical to accept that the Quality of Life of the individual, from his subjective point of view, would be related to the gap between his perception of himself (where he is) and his self idea (where he wants to be). It would also be obvious that since both of these are entirely his subjective experiences, he would be the best judge of his own Quality of Life. In keeping with this rationale, it was found that the most appropriate method of judging one's Quality of Life would be to ask him directly through a semi-structured questionnaire and then analyse the responses to seek a more general understanding of the subject.

Further, the existentialist model accepts that an individual's life style derives largely from a goal-seeking behaviour which implies a problem solving behaviour. The objects a person acquires are firstly, problem solving tools he/she finds necessary for his/her goal attainment. The problem could be survival which he/she solves by eating nourishing food or it could be a problem of mobility which he/she solves by acquiring an automobile. Much of our purchase behaviour involves this kind of problem solving. But these 'functional' problems are not the only ones that an individual solves in his/her life. He/she also solves the problems of achieving his/her status and ego related goals by the acquisition of objects. For instance, although buying an ordinary car can solve his/her mobility problem quite adequately, he/she may decide to buy an expensive imported car. Thus the car he/she acquires does not stop at meeting his/her day to day mobility problem, but goes further to cater to his/her self image of a well to do, dignified person. The car ceases to be merely a tool, it becomes a status symbol. This is true for most things a person acquires in life. Through each he/she solves multiple problems in his/her effort to optimise his/her style of life within his/her available means.

The above, by no means suggests, that a person's needs are met only by the objects he/she purchases. He/she solves his/her goal seeking problems by his/her behaviour, his/her speech, his/her appearance, his/her interpersonal relations, even by reorganising his/her own attitudes. But in today's world of high paced life and equally high paced social mobility, it is symbols and other objects of need satisfaction are
available at a price and this almost always necessitates their purchase with money. Thus there is indeed a relation between an individual's level of satisfaction in life and his/her material possessions. What a person acquires through money or otherwise, is in a sense, an extension of his/her own self. He/she identifies with the objects which are dear to him and as long as he/she so identifies with them, he/she derives satisfaction or pleasure from possessing them. These objects are, for him/her, reflections of his/she style of life, images of what he/she wants to become; they are symbols of his/her fondness for himself/herself.

1.3 QUALITY OF LIFE AND WELL-BEING

The concept of Quality of Life is subjective as its norms vary from one group to another. Liu (1976) said, "there are as many Quality of Life definitions as there are people". He also opined that Quality of Life is a new name for the earlier terms such as "General Welfare", "Social well-being". Liu remarked that two different but often inter-dependent input categories, viz. the physical inputs and the psychological inputs are associated with the concept of well-being. The former, i.e, the physical input though objectively measurable and transferable, the latter, the psychological input is only subjectively differentiable and usually not inter-personally comparable.

Wish (1986) made a survey of literature on the conceptual definitions of Quality of Life. Wish (1986) observed that people in larger urban areas tend to express their dissatisfaction with the Quality of Life, even when it seems to be better by objective standard. However, certain norms are pre-supposed for the foundation of character and social values which determines the Quality of Life.

For instance, health is not only the state of the body free from all physical illness, but it is a state pervading all physical, mental and social well-being of an individual. The future of mankind depends on the health of human beings. Different indices of life include the ability of breathe, to have a heartbeat, to have operating sense organs etc. But
these alone cannot constitute "living", as living is not merely possessing psycho-motor skills or wealth, fame and status. Living is an art that is not innate and possibly not even taught. It is acquired at some point of life (Janaro and Alt-Shular, 1989). That's why, psychological studies of subjective well-being have come into prominence in recent years. Behavioural Health and Health Psychology are the concepts gradually gaining ground. As stated by Randal (1986), "Health is a social aggregate of individual's tolerance and intolerance for comfort and distress that is bound with values and psychological state".

Well-being has been defined as a dynamic state of mind characterized by a reasonable amount of harmony between an individual's abilities, needs and expectations, and environmental demands and opportunities (Levi, 1987). It is viewed as a harmonious satisfaction of one's desires and goals. (Chekola, 1975).

In current terminology, the work on subjective well-being is being carried out under the broad area of Quality of Life. According to Campbell et al. (1970), "Quality of Life is a composite measure of physical, mental and social well-being, happiness and satisfaction involving many life situations, such as health, marriage, family, work, financial situation, educational opportunities, self-esteem, creativity, belongingness and trust in others". The terms like subjective well-being, happiness, life satisfaction and Quality of Life etc. are often used interchangeably. The individual is considered to be the best judge of his/her situation and state of well-being, and his/her subjective assessment is considered to be the only valid measurement of well-being. Three salient features of subjective well-being have been envisaged: i) it is subjective; ii) it includes positive measures, and iii) it includes a global assessment of all aspects of a person's life.

Wish (1986) said "although definitions of Quality of Life differ, they invariably suggest that Quality of Life consists of two basic dimensions. One is an operational or environmental one, and the other is a psychological one. They all include a situation or condition that is perceived and interpreted by the concerned persons into varying degrees
of a sense of well-being". Thus both the psychological and the environmental aspects need to be considered simultaneously in operationalizing the concept of Quality of Life.

Milbrath (1976) stated that, "Empirical studies on Quality of Life typically have shown that most people derive their greatest sense of quality from their home and family life and from the close supportive relationships they have with friends and colleagues". Campbell (1976) also observed that the social setting including inter-personal relations are salient features influencing an individual's level of satisfaction with community. Cutter (1986) stated that, Quality of Life is broadly defined as an individual's happiness or satisfaction with life and environment including needs and desires, aspirations, life style preferences, and other tangible and intangible factors which determine overall well-being. When an individual's Quality of Life is aggregated to the community level, the concept is linked to existing social and environmental conditions, such as economic activity, climate or the quality of cultural institutions. It includes both tangible and intangible measures reflecting consensus on the community's values and goals. Similarly, Kratcosky (1981) observed that Quality of Life though related in some measure to economic factors, is not totally dependent on them. Active concern for the rights and individuality of others, rather than formal or informal imposition of a set of external standards of them, may be basic to this concept". Rauch (1990) maintained that, "a proactive environment, integrating our families, religious institutions, centres of education and culture with our community will maintain excellence in our Quality of Life and value systems and allow us to be the very best we can".

Maslow's need hierarchy suggests that after lower-order physiological and safety needs have been satisfied, human beings turn to satisfying other higher-order needs like affection, prestige and self-actualisation. Zinam (1989), presented the components of Quality of Life in their relationship to some crucial aspects of overall development. Six basic areas of development have been identified by him and these are i) ecological aspects (dealing with safety of our natural environment), ii) the military protection (concerned with peace and security), iii) the economic welfare (stressing on material
aspirations), iv) the social needs (based on social harmony and justice), v) the political freedom (dealing with human rights and dignity), and vi) cultural development (based on the preservation and fostering of the development of cultural values) factors. Zinam advocated that in the ultimate analysis all improvements in the Quality of Life should lead to the moral perfection of individual human being.

A conventional view is that there is a direct positive relationship between Quality of Life and quality of the person. A higher Quality of Life improves the quality of the human being in a mutually self-reinforcing manner. Deterioration of the Quality of Life inevitably leads to deterioration of the Quality of the person. To quote Murphy (1979), "Poverty (in the sense of absolute want) kills the social sentiments in man. He who is abandoned by all can no longer have any feeling for those who have left him to his fate". However, there is ample evidence that an inverse relationship may also exist. For example, growing affluence and improvement in conventionally accepted dimensions of Quality of Life, (that is, mostly economic well being) can actually lead to a decline in the moral values of the society. Some signs of moral decadence are already plaguing in some highly developed industrialised countries. On the other hand, a low level of Quality of Life and the process of its decline might under specific circumstances, make the person stronger and improve his/her moral qualities. If a person ascends to an ideal state of humanity ("homo Humanis" - a truly human being, who is humane), then optimal Quality of Life is one which will lead to the attainment of this purpose (Rauch, 1990).

1.4. NEEDS OF MAN IN MODERN SOCIETY AND HAPPINESS IN LIFE

While formulating a model of human needs, we must keep in mind the special nature of the human being. Humanity has evolved from lower forms of life. Contemporary human life has many carry-overs from its evolutionary heritage. Nutrition, sex and procreation, nurture and upbringing of progeny, shelter and other forms of physical protection, which are all basic needs are all ends that we find even in case of animals. But what sets us apart from other animals is the inventory of some special, more complex needs which
goes into the shaping of the life of the homo sapiens. For example, the need to fulfil the aesthetic component of human life has been there since ancient days — consider the remarkable cave paintings at Ajanta, Ellora in India or Altamara in Spain and several monuments and archeological invention of past years. Human beings are also the most educable of all animals, capable of thinking, creating and innovating — and hence seeking opportunities to satisfy his need for creativity. Of all animals, human beings alone pray which makes it distinct from an ordinary animal existence. Human needs and wants can be graded hierarchically with the satisfaction of basic needs at the very base.

In sum, the need structure would include:

1. **Survival Needs**, with provision for nutrition, shelter, clothing, gainful employment, preventive and curative medicine for protection of life, and also they look for safety and security of their life and property.

2. **Societal Needs**, involving creation of viable communities, promotion of community spirit and social cohesion. Also they aspire to evolve as well as enforcing some norms of social discipline.

3. **Cultural & Psychic Needs**, consist of provisions for personal freedom and privacy, leisure and it's creative utilisation, and equal opportunity for advancement and overall development.

4. **Welfare Needs**, generally human society possesses a sense of offering a fair deal to the weak, the disabled, the handicapped and the vulnerable sections as much as possible.

5. **Adaptive Needs**, requiring mechanisms for scanning the social, cultural, psychological and physical environments as well as for identifying and affecting modifications necessitated in them.

6. **Progress Needs**, involving sharpening of problem anticipation and problem solving capabilities, growth of scientific and technological research, and development of human engineering skills. That is, human society is always trying to make best use of their intellectual power for various inventions and increase their knowledge base.
Towards a More Complete Definition of Quality of Life

We are now in a position to refine our basic definition of *Quality of Life* vis-a-vis human needs. In the final analysis, *Quality of Life* is defined as the balance of satisfaction of the biological, derived and integrative needs of people in their social sphere. Some of the more important requirements of a preferred *Quality of Life* are indicated below:

**HUMAN NEEDS AND QUALITY OF LIFE REQUIREMENTS**

<table>
<thead>
<tr>
<th>1. <strong>Survival Needs</strong></th>
<th>2. <strong>Societal Needs</strong></th>
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<tbody>
<tr>
<td>* Adequate nutrition</td>
<td>* Socialising mechanisms</td>
</tr>
<tr>
<td>* Adequate housing</td>
<td>* Sense of participation</td>
</tr>
<tr>
<td>* Adequate clothing</td>
<td>* Harmonising individual and social needs</td>
</tr>
<tr>
<td>* Adequate preventive and curative medicine.</td>
<td>* Promotion of egalitarian ethos</td>
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<tr>
<td>* Security of life &amp; property</td>
<td></td>
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<tr>
<td>* Management of environment</td>
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<tr>
<td>* Education and Employment</td>
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<tr>
<th>3. <strong>Cultural and Psychic Needs</strong></th>
<th>4. <strong>Welfare Needs</strong></th>
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<tr>
<td>* Personal freedom consistent with social needs</td>
<td>* Ability to overcome manmade deprivations and discriminations.</td>
</tr>
<tr>
<td>* Leisure and opportunities for productive use of it</td>
<td>* Ability to lead useful lives despite handicaps.</td>
</tr>
<tr>
<td>* Access to enjoyment of the products/achievements of culture</td>
<td>* Affirmative action on the above.</td>
</tr>
<tr>
<td>* Opportunities for individual contribution</td>
<td></td>
</tr>
<tr>
<td>* Sense of personal worth and advancement</td>
<td></td>
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<tr>
<td>* Decreasing anxiety levels</td>
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<tr>
<td>* Sense of history</td>
<td>* Exploration of new frontiers of knowledge in science, technology, humanities and social sciences.</td>
</tr>
<tr>
<td>* Constructive social criticism</td>
<td></td>
</tr>
<tr>
<td>* Predisposition to adjust quickly and smoothly to changes in the environment</td>
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</table>
1.5 HUMAN VALUES AND QUALITY OF LIFE

Quality of Life is intrinsically related with quality human beings, since in the ultimate analysis, quality of individuals is responsible for determining how society uses its organizational and power structures to utilize its human and natural resources as well as science and technology and the purpose of this utilization.

Technology can be used for both peace and war. A part of the "Erice Statement\(^1\), signed by more than 10,000 Scientists all over the world, states that "It is unprecedented in human history that mankind has accumulated such a military power to destroy, at once, all centres of civilization in the world and to affect some vital properties of the planet. The choice between peace and war is not a scientific choice. It is a cultural one: the culture of love produces peaceful technology. The culture of hatred produces instruments of war...."

Human beings are vulnerable creatures who can harm and be harmed (Hart, 1961). Yet, they are capable of executing the entire gamut of actions that could be cruel, kind, selfish, noble, cowardly or sensitive, to name a few. Thus Murphy (1972) maintained that the moral language of human beings presupposes that we all share certain psychological characteristics like, sympathy, a sense of justice, a capacity to experience guilt, shame, remorse or regret etc. From the point of view of the situationalist, any moral choice depends on the circumstances, the motivations and the consequences involved, as well as the number of fellow beings who may be harmed or benefitted by the decision of the action. Thus any explanation of human behaviour must be holistic enough to consider all forms of behaviour and not just one particular kind.

\(^{1}\) "Erice Statement (1982) prepared by Dirac, Kapitza and Zichichi in "Ettore Majorana" Centre for Scientific Culture at Erice in Sicily, Italy."
Eric Fromm (1974), in his book "Anatomy of Human Destructiveness" has identified two types of aggression. One is biologically adaptive and life saving, common to both animals and humans. The other type is malignant aggression such as destructiveness and cruelty that are biologically non-adaptive and malignant. The first type is predominantly present in the lower species in whose case aggression is the weapon used in self defence, in an attempt to preserve "Life" (instinct of self preservation). According to Montague (1976), the second type of aggression is perhaps common only among human beings which arises out of the conditions of existence.

Violence or aggression in one form or another has always been found to surround the human society. Assault by human beings on their fellow beings is being witnessed throughout the ages; war, crimes against person and property, arson, looting, agitations are some of the manifestations of violence and aggression.

Man has been placed on the highest pedestal among all other living beings and he is considered to be the best of creation. It is because of his/ her higher power of judgement and because of certain values that distinguish him/ her from the rest of the species. He/ she also possesses the special ability of "discrimination" (by reason) by which he/ she enjoys a unique status and superior position to that of animals as he/ she can distinguish between good and bad, right or wrong (Varandani, 1983). Man can not only understand what is right and what is wrong, but he/ she can also determine his/her goal, can formulate his/her plan of actions and can evaluate his/ her deeds from a moral perspective.

The future of mankind depends on the humanities of the human beings. As observed by Sperry (1983), "for the first time in human history, global conditions have reached a stage that demand value perspectives which transcend not only the innate biological drives but even traditional humanitarian guidelines that have been respected for centuries. Even for the immediate good of this, our own generation, it now becomes important that new long term more goals like guidelines of a kind that insure long
survival and further progress in the *Quality of Life* be instituted*. This would among other things, endeavour to induce better qualities in the average man who in turn, constantly would thrive for improvement as a human being, as an individual person or a member of his/ her society in order to ensure that the world becomes a better living place. This would involve control of greed, anger, hostility, hatred, cruelty, jealousy, distrust, as far as practicable and inculcation of better understanding, forgiveness, generosity, love and kindness along with the development of a sense of responsibility towards self, other and society at large. Wishing and doing good to other with concern and love (perhaps without any expectation in return) and something positive to the life energy leading to enhancement of life enjoyment of an individual. Certain emotions like hatred, jealousy, fear, aggression or cruelty to others or from others bring-in ill health and disharmony in the body chemistry. When a man is in fear, when he/ she is worried, jealous or angry, he/ she actually "consumes" thousands of brain cells. This affects the entire body and may even kill one. Man becomes a victim of his/ her own worries and perishes unless he/ she learns to relax through satisfying activities.

Elsewhere Gordon Allport (1957) also observed, "in the ultimate analysis, there is no solution to the problem of inter-group tension, excepting in the inner growth of serene and benevolent persons who seek their own security and integrity not at the expense of their fellow men, but in concert with them". Serenity and benevolence in a person, may be to some extent, culture bound. Each culture emphasizes certain traits as cardinal rules. One can attain greatest inner peace and harmony only on developing these positive traits. However, the constituents of goodness, harmony and benevolence transcend all barriers of time, place and culture. Inspite of possible different behavioural manifestations, the internal processes underlying these traits are likely to be the same.

Bandura (1974) pointed out that individualistic theories of moral action assuming internationalization of behavioural standards would create a permanent control mechanism within the person, do not always receive support. He opined that "much human maltreatment and suffering are, in fact, inflicted by otherwise descent moral
people." Similarly, some of the most striking changes in moral conduct, as observed in political and military violence, are achieved without altering personality structures or moral standards. Over the years much cruelty has been perpetrated in the name of religious principles, righteous ideologies, and regulatory sanctions. Several people fight for their principles, but few live for them.

Bandura (1974) also remarked that people will perform behaviour they normally repudiate, if a legitimate authority sanctions it and acknowledges responsibility for its consequences, thus helping to dissociate themselves between their actions and the effects they cause. Bandura observed that a society, therefore, cannot rely on control by conscience only to ensure moral and ethical conduct. If protection against exploitation depends solely upon individual safeguards, people would be continually subjected to coercive pressures.

Personal control may ordinarily serve as a self-directive force; but it can be nullified by social sanctions conducive to destructiveness. Accordingly, institutional sanctions are created which set limits on the control of human behaviour. The integrity of individuals is largely assured by societal safeguards putting constraints on improper means and foster reciprocity through balancing of interests.

To quote Bandura (1974). "Cultivation of humaneness requires, in addition to benevolent personal-codes, safeguards built into the social systems that counteract detrimental sanctioning practices and upheld "compassionate behaviour".

Behavioural theorists recognize that ideal of "Self actualization" is not necessarily confined only to human virtues. People have numerous potentialities that can be actualized for good or evil. Over the years, man has suffered considerably at the hand of self-actualised tyrants. Contemporary events at national and international level amply illustrate how thoughts and actions of human beings influence nations, and even the world and involve the future of millions of people. History is a practical lesson for the
well-being of mankind. Contemporary events the world over reassert the need to reinforce certain eroding values. Behind every national and international event there are a few key persons whose personality make-up, outlooks, attitudes, ideologies, behaviour and personal idiosyncrasy are responsible for setting a trend, reshaping the course of events. A self-centered ethic of Self-realization needs to be tempered by concern for the social consequences of one's conduct. The future of mankind is the responsibility of each and every individual.

Today the very existence of mankind is under threat. In order to enjoy life to its fullest extent, individuals need to be equipped with value-oriented education to build Self-esteem to face the challenges of ecological crisis, petty parochialism, social conflict and a gamut of other evils. Social evils can be combated by inculcating basic values in human beings. To live a quality life one ought to have faith, love and courage. He ought to have faith in himself/herself and in mankind.

Man has always sought perfection - in his own life, in his/ her family, his/her society and nation. However, the creation of the ideal society is a myth, as it cannot be complimented with ideal members. However, the formation of societies is necessitated by the wide range of individual requirements of each member that could never be fulfilled by individuals alone. A society comprising enlightened individuals, rich with human qualities, can be the only ideal society. Apart from the material aspects of life, concerns such as love, sympathy, affection, admiration, joy, contentment, and peace are fundamentally vital. But today man has drifted from the essence of life. The art of living needs to be inculcated in him/her.

Development of mankind and creation of a just society call for a concerted effort to be initiated at the National level to orient parents, teachers, educationists, administrators, politicians and other functionaries at all levels to make value-oriented education an integral part of the ongoing educational process.
Human needs are diverse and so are the ways by which needs are fulfilled. Different societies have different societal and cultural needs. These are expressed in different forms of family structure (nuclear family, joint family, etc.), leisure activities and social institutions. Even while meeting basic survival needs, we notice different culinary styles to cater to a plethora of tastes, a bewildering spectrum of social taboos and norms in dealing with sex and procreation, and so on. This has a direct effect in determining a "Preferred Quality of Life". Also, different societies attach varied importance to each of the three important criteria determining Quality of Life - culturally determined particularistic criteria, scientifically determined universalistic criteria and environment criteria. Thus, what may be culturally right (like shunning beef amongst the Hindus) may not be scientifically right- but each culture will resolve it's ranking of criteria in it's own peculiar way, thus arriving at its own notion of Quality of Life. Diversity, therefore, is implicitly implied while defining the Quality of Life.