CHAPTER - II

VALUE CONCEPTS, PERSONAL VALUES AND PERSONALITY: AN OVERVIEW

This chapter contains concepts, personal values and personality based I.T. Professionals. The lists of values and disvalues identified from the I.T. Professional has been given. Based on those values a personal value questionnaire has been designed to frame I.T. Professional values.

The quality of work in a Professional organization is greatly influenced by ethical and moral values prevalent in the organization. However, a number of Profession and industrial enterprises disregard the importance of such values. As a result there are definite signs of deterioration in the ethical and moral standards of the people practically in all walks of life. Cheating is considered as a necessary condition for winning. Result-orientation is often used as a justification for unethical and amoral practices.

A Value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-state of existence along a continuum of relative importance. The importance of personal values is discussed in the Introduction Chapter.

SOURCES OF INDIVIDUALS’ VALUES

Individuals’ values are derived initially from upbringing in specific groups such as community and family, and are then subject to the impact of formal education, professional training, and the experience of life and work generally. They are thus liable to continual reaffirmation and reordering, especially following episodes where moral conflicts have been encountered.
The most obvious influences are the family and society. Parental values are frequently mentioned as factors, and help to explain differences between individuals within a particular culture. As one item of evidence here, research by Lewis (1975) into the political values of 400 American students suggested that those from left-wing family backgrounds had absorbed not only their parents’ ideological beliefs, but also a preparedness to articulate these publicity and socio-economic factors.

VALUES AND THE RELATED CONCEPTS

Values is to be compared and distinguished from other concepts such as needs, attitudes, beliefs, culture patterns, and norms (Kluckhohn, 1951). A major source of conceptual confusion arises from the fact that there is considerable disagreement over how the concept of attitude should be distinguished from closely related concepts. Allport points out that “attitude has a wider range of application, from the momentary. Mental set…. To the most inclusive …. Dispositions, such as a philosophy of life. This broad usage can neither be denied nor remedied (1955,p.806). Rokeach suggests that this “broad usage” can and must be remedied. What follows is an attempt to differentiate among various concepts that arise in discussions of attitude, in the hope of giving each of them a more precise meaning.

VALUES AND ATTITUDES

An attitude differs from a value in that an attitude refers to an organization of several beliefs around a specific object or situations. A Value transcends objects and situations. A value is a standard but an attitude is not a standard. Values is a more dynamic concept than attitude, having a more immediate link to motivation. Attitudes are not basic directive factors in behaviour but that they are secondary to more personal characteristics. ‘Attitudes express values’ (Watson, 1976, p.215), ‘attitudes are functions of values’ (woodruff 1942,p.33). The substantive content of a value may directly concern adjustive, ego-defensive, knowledge or self-actualizing functions while the content of an attitude is related to such functions only inferentially. Value occupy a
more central positions than attitude within one’s personality makeup and cognitive system, therefore, values are determinates of attitudes as well as of behaviour.

VALUES AND NEEDS

Needs arise from deprivation action arises in an answer to a need. The basic assumption of different theories of motivation is that a list of needs is available. In some theories drives and impulses are substituted for needs. The way in which new needs are added to the existing list shows insufficiency of the theories to explain human behaviour, this makes the concept of need more fluid and not capable of offering plausible explanation of human behaviour.

The relationship between needs and values is complex. To be sure, the source of need and value is different: value is a component of personality, whereas, need arises from deficiency. Value may arise and at the same time create or modify needs. Physiological deprivation may be relevant to values; however, it does not constitute value phenomenon. At the higher level of conceptualization, values such as Moksa (liberation) incorporate several sets of needs; similarly need for affiliation may invoke values such as love, absence of hatred, and gratitude. Some needs are blocked by values. Needs are satisfied sometimes by orienting behaviour in terms of values.

VALUES AND BELIEFS

A Belief system represents the total universe of a person’s beliefs about the physical world, the social world, and the self. It is conceived as being organized along several dimensions (Rokeach, 1960). Beliefs are considered to be relatively permanent states of the central nervous system. In everyday terms, they are those stored memories whose contents specify for the organism what may be expected to happen… if certain behaviour is performed under certain stimulating circumstances. Since at any given moment the organism’s behaviour is a function of a relatively few of the totality of its
stored beliefs, we shall call those beliefs which are actually influencing behaviour at any given instant of time expectations … Beliefs may be converted into expectancies through the action of the activating stimulus state (1957, p. 14). In the research of Rokeach (1960) have stressed that belief system is primarily personality determinants, in others situational determinants. In turn personality due influence the values which an individual internalize.

VALUES AND SENTIMENTS

Sentiment, which has had a long history, has fallen into general disuse in the past. Most writers for example, Murry and Morgan (1945) agree that sentiment is more or less synonymous with attitude. Asch (1952), however, talks of sentiments as if they are closer to what theorist has called values. In so far as operational definition and measurement are concerned, sentiment and attitude seen indistinguishable.

VALUES AND BEHAVIOUR

A preferential response toward an attitude object occurs not in a vacuum. It must necessarily be elicited within the context of some social situation about which one will also have attitudes. How a person will behave with respect to an object-within-a-situation will therefore depend, on the other hand, on a particular beliefs or predispositions activated by the attitude object and, on the other hand, by the beliefs or predispositions activated by the situation. Therefore, a person’s social behaviour must always be mediated by at least two types of attitudes – one activated by the object, the other activated by the situation. If one focuses only on attitude-toward-object one is bound to observe some inconsistency between attitude and behaviour or, at least, a lack of dependence of behaviour on attitude (Rokeach, 1965). Most frequently mentioned as evidence in this connection are such studies as those by Lapiere (1934) and Kutner et al (1952), in which there were found to be marked discrepancies among restaurant-owners and innkeepers between their verbal expressions of discrimination toward
Chinese and Negro via letter or phone and their nondiscriminatory face-to-face behaviour. One may really agree with Krech, Crutchfield, and Ballachey when they say action is determined, not by a single attitude, but by a number of attitudes, wants and situational conditions. (1962,p.163. Their additional statement, however, does not necessarily follow from the preceding: ‘attitude test scores alone are usually not enough to predict behaviour’.

Some social psychologists are fond of saying that social behaviour is determined not only by ‘attitude’ but also by the ‘situations’, or by the interaction between ‘attitude’ and ‘situations’. This idea has contradiction. This formulation is conceptually unsatisfactory because ‘attitude’ a psychological variable, and ‘situation’ an objective (sociological) variable, are not from the same universe of discourse. It is meaningless to speak of two concepts that represent different universes of discourse as ‘interacting’ with in another(Rokeach,1965).

A somewhat satisfactory formulation is the proposition behaviour is a result of the interaction between ‘attitude’ and definition of the situation’(Thomas and Znaniecki,1918). The two concepts are, at least, both psychological in nature. Therefore, the relation between attitudes and behaviour can be formulated as follows: Behaviour is a function of the interaction between two attitudes, attitude-towards-object and attitude-toward-situation.

On the other hand the concept of values has at least three distinct meanings. To Thomas and Znanienceki, ‘value is a sociological concept, a natural object that has, in fact, acquired social meaning and, consequently, ‘is or may be an object of activity’(1918,p.21). To Campbell(1963), Jones and Gerard(1967), and to many others ‘a value seems to be synonymous with attitude because the attitude object has valence or cathexis. In this conception, a person has as many values as there are valenced or cathected attitude objects. To many others, ‘a value is seem to be a disposition of a person just like an attitude, often underlying it. But Rokeach(1965) consider a value to
be a type of belief, centrally located within one's vital belief system, about how one ought not to behave, or about some end-state of existence worth or not worth attaining. Values are thus abstract ideals, positive or negative, not tied to any specific attitude object or situation, representing a person's beliefs about ideal modes of conduct and ideal terminal goals – what Lovejoy (1950) calls generalized adjectival and terminal values. An adult probably has tens or hundreds of thousands of beliefs, thousands of attitudes, but only dozens of values. A value system is a hierarchical organization – a rank ordering – of ideas or values in terms of importance.

VALUES AND OPINION

An opinion is defined as a verbal expression of some belief, attitudes, or values. Sometimes, the expressions cannot necessarily be taken at face value because a person may be unable or unwilling to reveal to himself or to others his real beliefs, attitudes or values. He may need to conceal from himself (Rokeach 1965). Thurstone and Clave define opinion as 'a verbal expression of attitude ... An opinion symbolizes an attitude... Opinion shall be used as the means for measuring attitudes' (1929, p.7). An opinion typically represents a public belief, attitude or values, but may come across to private ones when verbally expressed under increasing conditions of privacy.

VALUES AND FAITH

Faith refers to one or more beliefs a person accepts as true, good, or desirable, regardless of social consensus or objective evidence, which are perceived as irrelevant. Based on a person's faith the values are internalized and added into his value system.

DRIVES AND VALUES

Values are a learned elements in behaviour; they can also be regarded as acquired drives. Most acquired drives are dependent upon group values which are internalized as a part of one's personality. If a person's behaviour is not towards values, he is neither
respected by others nor by himself. Rewards and punishment in learning values should be accepted and hence values can not be reduced to primitive drives.

VALUES AND CULTURAL PATTERNS

There are different way to conceptualize culture. One way of culture in its broad sense includes non-normative aspect of folklore literature, music, technology and other skills. Ideational view of culture defines culture as value orientation of a group. In this view, value is a component of culture.

The relationship of values to culture patterns need to be clarified. Culture patterns refer to structured aspects of cultural systems. A broad pattern of value orientation of a group is viewed as culture pattern.

VALUES: ORIENTATION AND CLASSIFICATION

Value-orientation refers to the path or the direction taken by values of a group or an individual. Several bases are adopted for classifications of values (Ghalib, 1991):

1) One the basis of content of values they are classified into theoretical, economic, aesthetic, social, political and religious values.

2) One the basis of operationality of values, they are classified into asserted and operative values.

3) One the basis of modality, they are grouped into positive and negative.

4) On the basis of generality, they are categorized into specific and thematic values.

5) One the basis of intensity, they are grouped into normative and preferential values.

6) One the basis of organization of value and influence on behaviour, they are classified into central and peripheral values.
7) On the dimensions of intent, they are grouped into instrumental and terminal values.

THE NATURE OF VALUES
A VALUE IS ENDURING

If values were completely stable, individual and social change would be impossible. If values were completely unstable, continuity of human personality and society would be impossible. Any conception of human values, if it is to be fruitful, must be able to account for the enduring character of values as well as for their changing character.

A VALUE IS A BELIEF

Three types of beliefs have been distinguished (Rokeach, 1968b): descriptive or existential beliefs, those capable of being true or false; evaluative beliefs, wherein the object of belief is judged to be good or bad; and prescriptive or proscriptive beliefs, wherein some means or end of third kind – a prescriptive or proscriptive belief. “A value is a belief upon which a man acts by preference” (Allport, 1961,p.454). Values, like all beliefs, have cognitive, affective, and behavioural components: 1) A Value is a cognition about the desirable, equivalent to what Charles Morris(1956) has called “conceived” value and to what Kluckhohn (1951) has called a “conception of the desirable”. 2) A value is affective in the sense that he can feel emotional about it, be affectively for or against it, approve of those who exhibit positive instances and disapprove of those who exhibit negative instances of it. 3) A value has a behavioural component in the sense that it is an intervening variable that leads to action when activated.
A VALUE IS A PREFERENCE AS WELL AS A CONCEPTION OF THE PREFERENCE

There is distinction between the “desirable” and the “merely desired”. A Value, as Kluckhohn defines it, is a “conception of the desirable”, and not something “merely desired”. Of course it very difficult to define “desirable”. But desirable which influences the selection from available modes, means, and ends of action”(Kluckhohn, 1951, p.395). So, the conception of desirable is a kind of preference. A value means a specific preference. A person prefers a particular mode or end-state not only he compares it with its opposite but also when he compares it with other values within his value system.

A VALUE IS A CONCEPTION OF SOMETHING THAT IS PERSONALLY OR SOCIALLY PREFERABLE

When a person tells about his values, it cannot be assumed that he necessarily intends them to apply equally to himself and to others. A person may apply his values differently to young and old, men and women, rich and poor, and so on. Values are employed with such extraordinary versatility in everyday life. They may be shared or not shared and thus employed as single or double or even triple standards. They may be interested to apply equally to oneself and to others, or may apply different values to oneself and to others. When people apply double or triple standards of values in their life, this situation may for example, that competitive conditions will encourage the employment of values as double standards, whereas cooperation will encourage their employment as single standards. When dual values are employed in life that may lead to conflict while taking decision.
A VALUE REFERS TO A MODE OF CONDUCT OR END-STATE OF EXISTENCE

A person may have in mind either his beliefs concerning desirable modes of conduct or desirable end-states of existence. These two kinds of values as instrumental and terminal values. This distinction between means-and ends-values has been recognized by some philosophers (Lovejoy, 1950; Hilgard, 1956), anthologists (Kluckhohn, 1951; Kluckhohn and Strodtbeck, 1961). But others have concentrated their attention more or less exclusively one or the other kind of value. Thus, Kohlberg (1969), Piaget (1965), and Scott (1956) have for the most part concerned themselves with certain values representing idealized modes of conduct; Allport, Vernon and Lindzey (1960), Maslow (1959), Morris (1956), Rosenberg (1960), Smith (1969), and Woodruff (1942) have concerned themselves for the most part with certain values representing end-states. The distinction between the two kinds of values – instrumental and terminal – is an important one that one cannot afford to ignore either in our theoretical thinking or to measure values (Rokeach, 1973).

Two Kinds of Terminal Values: Personal and Social; that the terminal values may be self-centered or society-centered, intra-personal or inter-personal in focus. Such end-state as salvation and peace of mind, for instance, are intra-personal while world peace and brotherhood are inter-personal.

Two kinds of Instrumental Values: Moral Values and Competence Values. The moral values are those that have an interpersonal focus which, when violated, arouse pangs of conscience or feelings of guilt for wrongdoing. Other instrumental values, those that may be called competence or self-actualization values, have a personal rather than interpersonal focus and do not seem to be especially concerned with morality. Thus, behaving honestly and responsibly leads one to feel that he is behaving morally, whereas behaving logically, intellectually or imaginatively leads one to feel that he is behaving competently.
VALUE STRUCTURE

One could characterize value structures as global hierarchies of terminal and instrumental values. For example, value structures may answer the questions of how highly and in what priority a person holds the Profession value of job security, environmental protection, personal advancement or social responsibility. Little research has been published on the nature of value structures. A notable exception includes the work Ravlin and Meglino (1998). In their research, these authors examined the stability of the relative importance of values. They examined the transitivity postulate, which states that if some value X1 is self-reported to hold more important than X2, and X2 is similarly more important than X3, then X1 must be more important than X3. Their findings generally support either total or stochastic transitivity. These authors set boundary conditions for their research that included the position that: ‘The absence of an external context could also difficulties in evaluating value-related behaviours …. In addition, work values are thought to exert weak influence at any one point in time.’ Therefore, contextual and dispositional factors as they relate to value-related outcomes remain areas for further investigation with regard to value structures.

VALUE SYSTEM

Robins Williams writes (1968, p.287) that if and when a person’s behaviour is guided over a considerable period of time by one and only one value … More often particular acts or sequences of acts are steered by multiple and changing clusters of values”. After a value is learned it becomes integrated somehow into an organized system of values wherein each value is ordered in priority with respect to other values. Such a relative conception of values enables one to define change as a recording of priorities and, at the same time, to see the total value system as relatively stable over time. It is stable enough to reflect the fact of sameness and continuity of a unique personality socialized within a given culture and society, yet unstable enough to permit rearrangements of value priorities as a result of changes in culture, society, and personal experience.
Variations in personal, societal, and cultural experiences will not only generate individual differences in value systems but also individual differences in their stability. Both kinds of individual differences can reasonably be expected as a result of differences in such variables as intellectual development, degree of internationalization of cultural and institutional values, identification with sex roles, political identification, and religious upbringing.

On the basis of internalising of values and giving priority to values from the total value system the values are classified as Terminal values and Instrumental values. ...... … define Gorsuch (1970) has correctly pointed out that the “terminal – instrumental value distinction may not go quite far enough” since “any value which is not the ultimate value could be considered an instrumental value” However, it is not possible to define all terminal values as referring only to idealized end-states of existence and to defining all instrumental values as referring only to idealized modes of behaviour. It may well be that one terminal value, so defined, is instrumental to another terminal value or that one instrumental value is instrumental to the another instrumental value. The conceptualization of these values have to be tested in the past.

The number of values human being possess is assumed to be relatively small and, it may be measured on intuitive, theoretical, and empirical grounds. It is estimated that the total number of terminal values that a grown person possesses is about a dozen and a half and that the total number of instrumental values is several times this number, perhaps five or six dozens. It seems to be evident that man possesses fewer terminal values than instrumental values(Rokeach,1968b)

Certain theorists give the approximation of the total number of values. The number of values one possess is roughly equal to or limited by man’s biological and social makeup and most particularly by his needs. Freud (1922) has proposed two, Maslow(1954) five, and Murray (1938) twenty-eight. These estimates suggest that the total number of terminal values as two, five and twenty-eight and that the total number of instrumental values may be several times this number.
VALUE FRAME

The difference between individually held value structures and value frames are necessary to understand before proceeding. A frame is a convenient heuristic for thinking about how knowledge is cognitively structured and accessed by the individual. A mental representation or ‘frame’ is encoded information created, stored and accessed by the individual. Personal impressions about ourselves and other entities are held in such representations to be activated as experience life. Value frames, as they are described below, are applied to particular circumstances, entities or outcomes because they are useful in making rapid sense of ambiguous or equivocal conduct or information within the organizational milieu. The impressions of individuals will vary from time to time. (Enron Corporation, Annual Report, 1999).

A value frame is a particular type of the merits of an individual activity or a firms activity. One of the central differences between the value dynamics perspective and the value congruency model is that the value frame is the nuclear evaluative cognitive structure for the individual, not a complete value profile. Profiles reflect a more complete inventory of a person’s evaluative preferences and are, therefore, expected to be too large and cumbersome to provide the cognitive convenience of a value frame. Watson et al.,(2001) examined the conditions under which structures and frames may be re-scaled, redefined or removed. They begin by revisiting the predominant theory about values in the contemporary workplace, and by examining the role and function of values relative to the cognitive dynamics of organizational events and conduct. They have offered an alternative model and developed its implications for research and practice.
CONDITIONS OF VALUE RESTRUCTURING AND REFRAMING

When the individual’s value frames and structures conflict with perceived events and/or issues, cognitive discrepancies emerge, and it is predicted that this will lead to value re-scaling, re-framing or redefinition. Several social-psychological theories provide insight for revealing this process, in particular value-related cognitive discrepancies may result from either self-confrontation, contradiction of the just-world belief or self-identity maintenance (Watson et al. 2001).

VALUE CONGRUENCE

The predominant approach to the person-organizational fit problems is the value congruency model. According to this perspective, values are the constitutive are relatively stable traits of individuals that define conceptions of the good and desirable. Organisational scientists, having a long-standing interest in values, generally assert that values underlie behaviours and structure attitudes in the workplace. Thus, few research has proceeded to investigate ways in which shared values influence organizational functional effectiveness (Posner, and Schmidt, 1993).

FUNCTIONS OF VALUES AND VALUE SYSTEM

Values serve the following functions: As standards that guide ongoing activities, and of value systems as general plans employed to resolve conflicts and to make decisions. Another is to think of values as giving expression to human needs.

VALUES AS STANDARDS

Values are multifaceted standards that guide conduct in a variety of ways. They are:

1. Lead us to take particular positions on social issues, and
2. predispose us to favour one particular political or religious ideology over another. They are standards employed
3. to guide presentations of the self to others (Goffman, 1959), and
4. to evaluate and judge, to heap praise and fix blame on ourselves and others,
5. Values are central to the study of comparison processes (Festinger, 1954; and Latane, 1966); employed as standards to ascertain whether we are moral and as competent as others
6. They are, moreover, standards employed to persuade and influence others, to tell us which beliefs, attitudes, values, and actions of others are worth challenging, protesting, and arguing about, or worth trying to influence or to change and finally,
7. values are standards that tell us how to rationalize in the psychoanalytic sense, beliefs, attitudes, and actions that would otherwise be personally and socially unacceptable so that we will end up with personal feelings of morality and competence, both indispensable ingredients for the maintenance and enhancement of self-esteem.

Defensive mechanisms would not be possible if man did not possess values to rationalize with. The employment of values as standards is a distinctively human invention that is not shared with other species and this is one of the ways by which human and nonhuman are distinguished.

VALUE SYSTEMS AS GENERAL PLANS FOR CONFLICT RESOLUTION AND DECISION MAKING

A value system is a learned organization of principles and rules to help one choose between alternatives, resolve conflicts, and make decisions in a given situation. A given situation may, for example, activate a conflict between behaving independently and obediently or between behaving politely and sincerely; another situation may activate a conflict between strivings for salvation and hedonic pleasure or between self-respect and respect from others. But it is the mental structure that is more comprehensive than that portion of it that a given situation may activate.
MOTIVATIONAL FUNCTIONS

Values and value systems are guiding human action in daily situations. Values have a strong motivational component as well as cognitive, affective, and behavioural components. Instrumental values are motivating because the idealized modes of behaviour they are concerned with are perceived to be instrumental to the attainment of desired end goals. If the instrumental values are employed that will lead to the attainment of end-states (terminal values). Terminal values are motivating because they represent the super goals beyond immediate, biologically urgent goals. Another reason why values said to be motivating. They are in the final analysis the conceptual tools and weapons that all employ in order to maintain and enhance self-esteem. They are in the service of what McDougall (1926) has called the master sentiment – the sentiment of self-regard.

Smith, Bruner, and White (1956) and by Katz (1960) – formulations that were primarily concerned with the functions of attitudes rather than values. According to these writers, attitudes serve value-expressions, adjustment, ego-defense, and knowledge functions.

Value-expression function is conceived here to be superordinate to the adjustment, ego-defense and knowledge functions because the content of values must concern itself with the relative desirability or importance of adjustment, ego defense, and knowledge.

THE ADJUSTMENT FUNCTION OF VALUES

The content of certain values directly concerns modes of behaviour and end-states that are adjustment- or utilitarian-oriented. For example, certain instrumental values concern the desirability of obedience, self-control, helpful; certain terminal values concern the desirability of material comfort, success, and moksa. Other values
that may stress the importance of achievement-oriented behaviour, and those emphasizing such terminal end-states as peace mind and security of self, family and nation. Every individual is differ in the importance place on these relating to other values. McLaughlin (1965) has suggested that adjustment-oriented values are really “pseudo-values” because they are “espoused by an individual as a way of adapting to group pressures”. But the desirability of compliance (Kelman, 1961) to group pressures may be a genuine value in its own right, no less internalized than other values.

THE EGO-DEFENSIVE FUNCTION OF VALUES

Psychoanalytic theory suggests that values no less than attitudes may serve ego-defensive needs. Needs, feelings, and actions that are personally and socially unacceptable may be readily recast by processes of rationalization and reaction formation into more acceptable terms; values represent ready-made concepts provided by our culture to ensure that such justifications can proceed smoothly and effortlessly. Both instrument and terminal values may be employed to serve ego-defensive functions, but certain values which especially lend themselves to such purposes. Research on the authoritarian personality suggests that an overemphasis on such modes of behaviour as cleanliness and politeness and on such end-states as family and national security may be especially helpful to ego defense. Research by many investigators (Allen Spilka, 1967; Allport, 1954; Allport and Ross, 1967; Glock and Stark, 1965, 1966; that religious values more often than not serve ego-defensive functions. Kirkpatrick, 1949; Lenski, 1961; Rokeach, 1969) also suggests the same.

THE KNOWLEDGE OR SELF-ACTUALIZATION FUNCTION OF VALUES

Katz defines the knowledge function as involving “the search for meaning, the need to understand, the trend towards better organization of perception and belief to provide clarity and consistency” (1960, p. 170). Certain instrumental and terminal values explicitly or implicitly indicate this knowledge and, somewhat more broadly, the self-
actualization function. Thus, people value such end-states as wisdom and a sense of accomplishment and such modes of behaviour as behaving independently, consistently, and completely. Every one will possess such values, as adjustment and ego-defensive values, but again people differ in the priority they place on them. One person may, for example, attach greater importance to adjustment-oriented than knowledge-oriented values between another may reserve these priorities.

It is difficult to label certain values as better or of a higher order than others. But Rokeach (1973) suggested that values serving adjustive, ego-defensive, knowledge, and self-actualization functions may well be ordered along a continuum ranging from lower to higher-order.

Values do not belong to one field of experience alone but to different fields. Hence we have several kinds of values. The most well-known of these are moral values known as virtues, such as truthfulness, kindness, equality, etc. apart from these there are social values, aesthetic values, cognitive values, and spiritual values. Each class of values pertains to a particular dimensions of personality. The pursuit of all-round development of personality. Not all values, however, are of equal importance. Some of the values are regarded as an end in themselves; these are called absolute values. Values which are regarded as an means for the attainment of some higher goal are called instrumental values. Which values are regarded as absolute and which as instrumental depends upon the culture to which the values belong.

**VALUE DYNAMICS**

When there is any shift in both presence of values and the priority placed on particular values change is said to have ‘Value dynamics’ in the value frame of individuals. This will be observed through the use of profile representations of predominant value preferences. Such questions include: a) under what conditions value hierarchies are re-ordered; b) under what conditions the meanings of specific values
change; and c) under what conditions values are added or removed from the evaluative frameworks. It is explained below through the dimensions of value dynamics.

**DIMENSIONS OF VALUE DYNAMICS**

**ELASTICITY**

It does not mean that the state of being that a value represents shifts arbitrarily – or in what Rohan(2000) described as a ‘Humpty Dumpty fashion’, whereas a value is meant to mean whatever the person invoking the value wants it to mean. Grube(1994) demonstrated that values are quite unlikely to be utterly manipulatable. However, values may exhibit a certain plasticity of meaning across time and contexts for the individual. That is, a value may be invoked in support of many courses of action. Tetlock et al.(1994) revealed how ambiguous or equivocal some values can be. At the social level of analysis this elasticity of meaning or interpretation permits the same values to be invoked when legitimating or justifying opposing courses of action. These authors documented, for example, that in the mid-nineteenth century, the values of liberty and equality were invoked both in support of slavery – by slave owners seeking to settle in the developing American frontier – and in opposition to slavery by abolitions. It could be the same phenomenon occurs at the individual level of analysis.

**RE-SCALING**

If individuals do prove to differ in their degree of values elasticity/rigidity, then it follows that individuals are also likely to vary in their responsiveness to social information and cues and that alter the weight one puts on a value. Watson et al (2001) suggested that under some circumstances, a shift in weights, or a re-scaling of values hierarchies, are possible within an individual. The individual may continue to regard the value highly when salient, but all values may not be salient at any given time. Additionally, a person’s interpretation of circumstantial variables may relate to the priority they assign values. This would be particularly important when values held by
an individual conflict, forcing a priority choice to be made. Some empirical evidence consistent with this value reordering assertion has emerged in the literature. For example, Seligman and Katz (1999) found that people recalculate the relevance and importance of their terminal and instrumental values according to the context at hand and in response to cognitive stress. While a value in its absolute sense may or may not remain part of the value frame of the individual, the relative importance of the value held by that individual may vary across time and context. If this is true, it implies several importance possibilities that researchers will need to address in future work. For instance, one could expect that individuals will differ in the degree of rigidity in hierarchial ordering within their value frames (Verplanken et al., 2002)

REJECTION AND INDUCTION

People will alter not only the meaning of values, but also the spectrum of values they apply to a given situation. A value profile may be quite extensive. Although there is no definite research to inform the probable amount of value-related information that a cognitive frame holds, theory suggests that a value frame used to cognitively make sense and interpret substantial amounts of perceptual data quickly is likely to substantially smaller and more efficient than a larger cognitive structure. The value frame is likely to hold several values salient to the contextual circumstances the individual encounters. However, there is definitive research to inform about the threshold of cognitive discomfort that is necessary to cause a rejection or induction of values within the value frame.

MEASUREMENT OF VALUES

A major methodological advance which is related to the measurement of value systems is represented by the attempt to subject meanings to quantitative measurement by Osgood and his associates (1957). Their rationale may be specified by the following statements:
1. Words represent things because they produce in human organisms some replica of the actual behaviour toward these things as a mediation process.

2. Meaning is defined as the representational mediation between things and words which stand for them.

3. The semantic differential measurement operation relates to the functioning of representational processes in language behaviour and hence may serve as an index of these processes (meaning).

4. Meaning, as measured by the semantic differential should be predictive of likely behaviour.

Most of the research done by Osgood and his associates has been directed toward the development of an adequate measurement system for meaning. They have succeeded in showing that meaning has several independent dimensions which can be measured by using sets of bipolar adjectives. Such as good-bad, strong-weak, active-passive, to determine the meaning of a concept for an individual. Their semantic differential method provides a quantitative expression of the meaning of any concept to an individual. However, no single satisfactory underlying dimension of value assessment can be suggested which will include most measurement approaches. A very gross dimension ranging from values being inferred on the basis of observed behaviour to direct assessment of values differentiates among some approaches but among others. McLaughin (1965) has done an excellent job of summarizing the major threads that run through contemporary theoretical approaches to values:

1) Values are not directly observable,

2) Values have cognitive, affective elements
3) Values do not independently of the biological organism or social field… values are also conceived of as referring to standards of the desirable rather than to the desired,

4) Values hierarchically organised in the personality system, and

5) Values relevant to actual behaviour as a function of personal commitment and situational factors.

**APPROACHES TO PERSONAL VALUES**

Before decided on the particular approach to the study of personal values, two others were considered. One concerns the drawing of inferences about a person’s values from his behaviour in structured situations. This approach was rejected because it has too many drawbacks: It is time-consuming and expensive; it cannot be employed with large numbers of people; it is difficult to interpret and to quantify; and it may be biased by the observer’s own values. A second approach is to ask a person to tell in his own words about his values – a simple phenomenological approach. This was also rejected because it has drawbacks: A person might not be willing or able to tell about them, or he might be highly selective in what he choose to tell others.

To get around such limitations, the present study designed for future research, and presented the respondent at the outset with previously constructed lists of values, wherein the only burden placed upon him is to rank them for importance. A list was designed to be reasonably comprehensive and were at the same time worded in a manner that would, it was hoped, yield phenomenological valid data. That is, the measuring instrument was designed to elicit information about values that it could neither be couched in negative terms nor in terms so positive as to give the impression of immodesty or boastfulness.
PERSONAL VALUE SYSTEM

A study conducted by England assessed the personal value system of Indian managers as a group by classifying each manager according to his primary value orientation. The four primary value orientations are pragmatic, moralistic, affective, and mixed. A manager is classified into one of these primary value orientations on the basis of his evaluations of the 66 concepts in the Personal Value Questionnaire (PVQ). For example, if a manager generally characterized the concepts which he rated high in importance as successful he would be considered as having a pragmatic value orientation. Similarly, the ‘high importance right’ combination would imply a moralistic value orientation and ‘high importance-pleasant’ combination an affect value orientation. If a manager clearly cannot placed in one of the above orientations, he will be included in the mixed value orientation category. In terms of behavioural implications, only the first three value orientations (pragmatic, moralistic, affect) are relevant.

Based on the primary value orientation of a manager, his value profile can be constructed. The value profile allows interpretation of an individual’s responses to the 66 concepts in the PVQ in value terms with behavioural implications. The value profile utilizes four categories of values, which are operative, adopted, intended, and weak values. Operative values are those concepts which are rates as “high importance” by a manager and fit his primary value orientation. For a pragmatic manager, this would imply those concepts which he jointly considers as “high importance” and successful. Similarly, “high importance-right” and “high importance-pleasant” combinations would suggest operative values for persons with moralistic and affect value-orientations respectively. In terms of implications for behaviour, operative values are likely to be the most influential.

Intended values are those concepts which an individual regards as being of high importance but which do not fit his organizational experience. These values are generally socio-culturally induced. For a pragmatic person, intended values would be
formed by all those concepts which are rated by him as “high-importance” and “right or pleasant”. In the same way, “high importance-successful/pleasant” ratings would yield intended values for moralistic persons and “high importance-successful/right” ratings would yield the same for affective persons. Intended values may imply a conflict between what one has learned to believe and what one sees rewarded in his organizational environment. For this reason, these values are viewed as less likely to influence one’s behaviour than would operative values.

Adopted values are those concepts which fit the primary value orientation of an individual but which he does regard as being highly important. Such values are situationally induced in that they are borne but by an individual’s organizational experience, but one which he finds difficult to internalize. For a pragmatically oriented person, adopted values would consist of all those concepts which are rated by him as “successful” and either of “average importance” or low importance. Similarly, for a moralistic or an affective person, these would be shown by “right-average/low importance” or “pleasant-average/low importance” ratings respectively. In terms of implications for behaviour, adopted values are expected to exercise less influence on one’s behaviour than intended values and operative values.

Weak values are the remaining set of concepts. They are regarded neither highly importance nor do they fit the primary value orientation of the individual. These would be comprised of concepts rated as “average/low importance” and “right/pleasant” for a pragmatic person, “average/low importance and “successful/pleasant” for a moralistic person, and “average/low importance and “successful/right” for an affective person. Weak values are not expected to influence an individual’s behaviour to any large extent.

Given the above definitions of the four categories of values, an individual’s value profile can be constructed by listing those concepts in the PVQ which to him are operative values, intended values, adopted values, and weak values. Such a value
profile can be constructed for all the managers in the sample excluding those having a
mixed value orientation. This exclusion is necessary because the probability scores
used in this procedure cannot be computed for a manager with a mixed value
orientation.

Rokeach(1968) has developed the notions of centrality-peripheralness to
interpret behaviourally one’s belief or value systems. He argues and presents some data
indicating that beliefs can be arranged in terms of their centralness or peripheralness to
a person. The more central a belief is to a person the more stable the belief, the more
resistant it is to change and the wider the domain is over which it exercises influence. It
is given as follows: 1) Operative Values, 2) Intended Values, 3) Adopted Values and
4) Weak Values.

The concepts making up an individual’s operative values are viewed as most
central to him and have greatest impact on his behaviour. Concepts making up an
individual’s intended values and adopted values are respectively has central to him and
would be expected to have decreasing general influence on his behaviour. Those
concepts forming a person’s weak values the least central (most peripheral) to him and
would not be expected to influence his behaviour to any great extent.

Some writers on Indian Management have taken a single value to analyse
managerial or organisational behaviour. On the one hand, modern Profession
characteristics, such as technology and efficiency, are being discredited because they
are said not to correspond with the old Indian Cultural Values. Indian cultural values
are being discredited because they are perceived as incongruous with modern
Profession life. Religion has generally been seen as obstructing progress in Profession
because some values are interpreted in narrow sense. The same has been said about
paternalism and other typical Indian cultural values. Such analysis misses the inherent
strength and adaptability of the cultural values, if properly understood and
implemented in the daily Profession life. It is even dangerous to make such analysis as
they are, firstly, often culturally biased, holding Western cultural values as the ultimate yardstick. Secondly, such analysis leads to a notion of cultural supremacymediocrity, yielding a low cultural self-confidence for the Indian Values. A low cultural self-confidence in turn reinforces the problems and supports values corruption, when people start to doubt their own values and uncritically assimilate negative foreign values. The limitations of the western thought is discussed as follows:

**STRENGTH OF INDIAN ETHICAL VALUES**

In the past India has developed many great scholars. This is because we have strong foundation for our management from Indian Philosophy. In administrative practice, especially in appointment, hereditary was considered important but merit was not ignored. With regard to gestural communication, the great law giver Kautilya had contributed through his book “Arthasastra”. Thiruvalluvar’s contribution to commerce and management is remarkable. One cannot ignore the contributions of Gita, Vedas, Upanishads, Manusmriti to management. But unfortunately we are not aware of these ideologies. Even today it is relevant and applicable and not out-dated. It goes without saying that Indian thought is superior than any other thinking. For example, in the Bhagavad-Gita we find the following questions raised:

1. What is it that he values most?
2. What steps should be taken and what course of action should be followed to achieve a certain end?
3. Is there a pattern in man’s action?
4. What are acquired and how can man condition himself to think and do right?
5. What are the obligations to the smaller groups to which he belongs and to the society in general?
6. What ends should be pursued and in what manner?
7. How to avoid conflict, and if forced into conflict, how to overcome it?
8. What are the qualities to acquire and cultivate, how to distinguish between right actions and wrong actions, how to organize group actions to certain ends?
Indian’s philosophies discuss each problem from all three points of view. The *modus operandi* of the Indian Philosopher consists of three stages: The first is known as *Purvapaksa* (Prior view), in which the philosopher presents his opponents position along with the latter’s arguments in defense of it. In the second, known as *Khandana* (reputation), the philosopher refutes his opponent’s position by systematic criticism and argumentation; and in the last, namely *uttarpraksa* (the subsequent view), he presents his own position along with proofs and arguments in defense of it. This stage is also called *Sidhanta* (conclusion). Indian philosophy is pragmatic because of its stronger practical bent.

Indian Philosophical system is classified as orthodox or unorthodox accordingly as it accepts or rejects the authority of Vadas, the oldest and most sacred scriptures of the Hindus. The following generally regarded as orthodox systems: Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa, and Vedanta. The unorthodox systems are Carvakism (materialism), Jainism, Budhism. One may, however consider Samkhya, Yoga, Nyaya, and Vaisesika to be neither orthodox nor unorthodox, since they originated independently of the Vedas – that is, without accepting or rejecting them. It may also be noted that in their original forms Samkhya and Yoga are atheistic, whereas Nyaya and Vaisesika are theistic; however, the former are theistic in their later developments. All these are generally classified as orthodox schools.

From another point of view, some scholars combine the orthodox schools in pairs: Yoga-Samkhya, Nyaya-Vaisesika, and Mimamsa-Vedanta. The basis for this coupling is that the first element of each of the three pairs pertains to practice, and the second to theory. Thus Yoga is essentially a practical discipline of physical and mental training for the realization of the truths taught by the theoretical system of Samkhya; similarly Nyaya is primarily methodology, whereas Vaisesika is the metaphysical system upheld by Nyaya. Similar considerations hold with respect to Mimamsa and Vedanta.
The following characteristics are common to all systems of Indian philosophy, with the single exception of materialism Ramakrishna Puligandla (1997):

1. All schools insist that no account of reality which fails to do justice to reason and experience can be accepted. By ‘reason’ is meant here the canons of formal reasoning as well as those of inductive inquiry. Similarly, ‘experience’ is to be understood in its broadest sense, which includes extraordinary commonsensical experience, scientific experience, and extraordinary states of consciousness.

2. All the systems maintain that every acceptable philosophy should aid man in realizing the purusarthas (the chief ends of human life). Briefly, all philosophies of India are philosophies of life. Any philosophy worthy of its title should not be a mere intellectual exercise but should have practical application in enabling man to live an enlightened life. A philosophy which makes no difference to the quality and style of our life is no philosophy, but an empty intellectual construction which may quench the thirst of the curious but is otherwise irrelevant. Indian philosophy has the power to transform man’s life from one of ignorance, darkness, and bondage to one of knowledge, wisdom, and freedom.

3. All the systems of philosophy acknowledge man’s essential spirituality, regard freedom as his highest and ultimate goal, and demand that philosophy show him the way to attain freedom.

4. All the schools teach that man’s state of ignorance and suffering is not due to original sin but due to original ignorance.

5. Accordingly freedom and liberation can only be won by conquering ignorance through knowledge.
6. All the systems hold that there is no limit to the perfectibility of man. The reason for this view is that man contains within himself the secret of all existence, for example, as the Upanisads teach, man’s inmost Self (Atman) is Brahman, and as Buddhism teaches, every man is Buddha, only he should know that to be the case.

7. All the schools argue that complete freedom (moksa, nirvana) is to be attained here and now in the bodily existence.

8. All the systems accept Yoga in some form or other as the spiritual discipline par excellence for the attainment of freedom.

9. All the philosophies acknowledge through the doctrine of karma and rebirth an impersonal universal moral order, with the explicit understanding that this doctrine pertains not to ultimate reality but only to the empirical world.

10. All the schools emphatically rejects as absurd any suggestion that man is nothing but a material entity.

11. All the systems hold that ultimate reality cannot be grasped through the senses and intellect, but can only be experienced in direct, non-perceptual, non-conceptual, intuitive, mystical insight.

12. All the schools are initially pessimistic, in that they begin their philosophizing by drawing attention to the fact of man’s present state as one of ignorance, suffering misery, and bondage.

13. Nevertheless, all the schools are ultimately optimistic, in that they unqualifiedly affirm that it is within the power of man to attain knowledge, wisdom, peace, and freedom. In short, Indian schools of philosophy
categorically reject nihilism as well as philosophies of the Absurd, Angst, and nothingness, and unequivocally proclaim the ultimate triumph of the human spirit.

Some thoughts on Ethico-Moral Values from Tagore, Vivekananda, Gandhi, and Aurobindo are highlighted here (cited in Chakraborty, 1995).

**RABINDRANATH TAGORE ON ETHICS**

1. And upon this wealth of goodness – where honesty is not valued for being the best policy, but because it can afford to go against all policies – man’s ethics are founded (Personality, 10)

2. The stage of pure utility is like the state of heat which is dark. When it surfaces itself, it becomes white heat and then it is expressive (ibid., 30).

3. What is valuable to a man when he is bad becomes worse than valueless when he is good (ibid., 48).

4. Perpetual giving up is the truth of life. The perfection of this is our life’s perfection (ibid., 63).

5. The moral side represents training of unselfishness, control of desire; the spiritual side represents sympathy and love. They should be taken together and never separated. (Ibid., 68)

6. This necessity of a fight with himself has introduced an element into man’s personality which is character. From the life of desire it guides man to the life of purpose. This life, is the life of the moral world. (Ibid., 80)
7. The evil which hurts the natural man is pain, but that which hurts his soul has been given a special name, it is sin. For it may not be at all realized as pain, yet it is evil, just as blindness or lameness is of no consequence to the embryo, yet it becomes a great evil if it continues after birth, for it hinders life’s ultimate purpose. Crime is against man, sin is against the divine in us. (Ibid., pp. 86-87.)

8. Through … repeated experience of disasters man has discovered, though he has not fully utilized the truth, that in all his creations the moral rhythm has to be maintained to save them from destruction… (Ibid., 170)

9. In sin we lust after pleasures, not because they are truly desirable, but because the red light of passion makes them appear desirable; we long for things not because they are great in themselves, but because our greed exaggerates them… These exaggerations … break the harmony of our life at every step, we lose the true standard of values … (Sashana, p. 32.)

VIVEKANANDA ON ETHICS (COLLECTED WORKS, VOL. II)

1. … all the secret of success is there: to pay us much attention to the means as to the end. (1)

2. With means alright, the ends must come… If we take care of the cause, the effect will take care of itself. The realization of the ideal is the effect. The means are the cause: attention to the means, therefore, is the great secret of life (1)

3. The great error of all ethical system is failure to teach the means to refrain from doing evil. (33)
4. It is grand and good to know the laws that govern the stars and planets; it is infinitely grander and better to know the laws that govern the passions, the feelings, the will of mankind --- all that is in religion.(65)

5. Ethical Codes from Utilitarianism are for the time only. EC’s from spirituality relate the individual to the Infinite and embrace society in between.(64)

6. Renunciation is the very basis upon which ethics stands – renunciation of the finite for the Infinite.(62)


8. …. One central idea, eternal self-abnegation. Perfect self-annihilation is the ideal of ethics… the scope, the goal, the idea of all ethics is the destruction and not the building up of the individual.(63)

9. Utilitarian standards cannot explain ethical relations of men. Without supernatural sanctions, as it is called, or the perception of the superconscious, as I prefer to term it, there can be no ethics.(63)

10. Ethics itself is not the end, but the means to the end. If the end is not there, why should we be ethical ?(63)

11. Centre of all ethical systems is doing good to others. Why ? feeling of sameness everywhere. ‘I am the Universe.’ (82)

12. What is the watchword of all ethical codes ? ‘Not I but thou’, and this ‘I’ is the outcome of the Infinite behind trying to manifest itself on the outside world.(173)
13. … we must work for lessening misery, for that is the only way to make ourselves happy. (99)

14. It is in ‘monism’ that lies the explanation of ethics, morality, spirituality: the whole Universe is but one. (252)

15. Vedanta idea that you are the Infinite is the principle of ethics. (300)

16. It is one of the most practical things in Vedantic morality, for it is the teaching of the Vedanta that you are all prophets… The book is not the proof of your conduct, but you are the proof of the book. (307)

**MAHATMA GANDHI ON ETHICS (SELECTED WORKS, ED. S. NARAYAN)**

1. That which merely answers the saying, ‘Honesty is the best policy implying that if it is not the best policy, we may depart from it (Vol. 6, 126).

2. For me, it is enough to know the means (Vol. 6, 149).

3. The means may be likened to a seed, the end to a tree… (Vol. 6, 141).

4. Impure means result in an impure end… (Vol. 6, 150).

5. Economics that hurts the moral well-being of an individual or a nation is immoral and, therefore, sinful… True economics never militates against the highest ethical standard, just as all true ethics to be worth its name must at the same time be also good economics. (Vol. 6, 321)

6. My theory of ‘trusteeship’ is no make-shift, certainly no camouflage … It has the sanction of philosophy and religion behind it. (Vol. 6, 370)
7. I have no hesitation in endorsing the proposition that generally rich men, and for that matter most men, are not particular as to the way they make money (Vol. 6, 370).

8. Our life should become daily simpler and not more complex. We should be progressively more self-restrained. (Vol. 5, 468).

9. Without mental purity external action cannot be performed in a selfless spirit (Vol. 5, 484).

10. In the path of morality there is no such thing as reward from moral behaviour (Vol. 4, 7).

11. A moral act must be our own act; it must spring from our own will (Vol. 4, 11).

12. Just as moral action should be free from fear or compulsion so should there be no self-interest behind it … That honesty cannot long endure which is practiced in the belief that it is the best policy. (Vol. 4, 13)

13. We see also that moral laws are immutable. Opinions change, but not morality. (Vol. 4, 17)

14. Bismarck’s dreadful deeds v. sermons to school children --- why? ‘So long as the seed of morality is not watered by religion, it cannot sprout...’ Thus it will be seen that true or ideal morality ought to include true religion… morality cannot be observed without religion. That is to say, morality should be observed as a religion. (Vol. 4, 22)

15. … altruism is the highest form of morality (Vol. 4, 28).
16. …we have neither practiced nor known ethical religion so long as we do not feel sympathy for every human being… higher morality must be comprehensive; it must embrace all men (Vol.4, 29).

**SRI AUROBINDO ON ETHICS (FROM THE HUMAN CYCLE, UNLESS OTHERWISE CITED)**

1. … the kernel of the true ethical being remains always the same – will, character, self-discipline, self-mastery – these are almost the first conditions for human self-perfection (89,92)

2. … in all our practical life we are content to be the slaves of an outward necessity, and think ourselves always excused when we admit as the law of our thought, will and action the yoke of immediate and temporary utilities (138).

3. Utilitarian Ethics .. its reduction of ethical action to an impressively scientific and quite impracticable jugglery of moral mathematics, attractive enough to the reasoning logical mind, (but) quite false alien to the whole instinct and intuition of the ethical being (139).

4. Good, not utility, must be the principle and standard of good… (139)

5. There is only one safe rule for the ethical man, to stick to his principle of good, his instinct of good, his vision of good, his intuition of good and to govern by that his conduct (140).

6. … virtue come to the natural man by a struggle with his pleasure-seeking nature… (140).

7. … For ethics only begins by the demand upon him of something other than his personal preferences. Vital pleasure or material self-interest… (141)
8. His relations with others and his relations with himself are both of them the occasions of his ethical growth; but that which determines his ethical being is his relations with God, the urge of the Divine upon him – whether concealed in his nature or conscious in his higher self or inner genius (141).

9. For the ethical being, like the rest, is a growth and seeking towards the absolute, the divine, which can only be attained securely in the suprarational (142).

10. In fact ethics is not its essence a calculation of good and evil in the action or a laboured effort to be blameless according to the standards of the world—these are only crude appearances – it is an attempt to grow into the divine nature (143).

11. Ethics deals only with the desire-soul and the active outward dynamical part of our being; its field, is confined to character and action. (The Synthesis of Yoga, 1988, 617)

Values could be converted into rules of behaviour that can then be described as ethics. Goodpaster (1995) speaks of the ‘DNA’ feature of values, representing the descriptive, normative, and analytical nature of ethical discussions. This can be described as the ‘is’, ‘ought to be’ and ‘why’ of values. Values can be also be classified as ‘primary and terminal values’ or ‘instrumental values’ as means to an end(Schwarz and Belinsky 1987).

Several recent writers have attempted a listing of values: Chakraborty (1991) has abstracted 13 Indian values rooted in the deep-structure of Indian Culture and society.

1) The Individual Must Be Respected
2) Cooperation and Trust
3) Jealousy Is Harmful For Mental Health
4) ‘Chitta-shuddhi’ or Purification of the Mind
5) Top-quality Product/Service
6) Work-is-Worship
7) Containment of Greed
8) Ethico-moral Soundness
9) Self-discipline and Self-restrain
10) Customer Satisfaction
11) Creativity
12) The Inspiration to Give
13) Renunciation and Detachment.

Hosmer (1995:396-99) traversing Western thought from Aristotle to the present day has provided 11 values. Hass(1994:506-9) has reduced to a bare six which are down to earth and pragmatic, and not derived from any core principle. Sekhar (1997), has identified roughly 29 values which are as follows:

I. Criteria for accepting values:

1. Test of Universality
2. Test of the greatest good for the greater number

II. Values which are required to be optimized:

1. Pursuit of pleasure
2. Efficiency and work ethics
3. Truth
4. Transparency and honesty
5. Compassion and charity
6. Piety
7. Sacrifice
8. Pursuit of pleasure
9. Righteousness in envy
10. Righteousness in envy
11. Camaraderie and fraternity
12. Trust and cooperation
13. Tolerance, pluralism and meliorism
14. Gratitude and respectfulness
8. Stoic dignity
9. Controlled greed
15. Harmony with self, society and nature
16. Evolutionary destiny

III. Values in the nature of rights of beneficiaries (where it would be necessary to minimize societal interference with these rights):

1. Right to privacy
2. Right of individual Choice
3. Right to a minimum standard of life.

IV. Norms and means for institutionalizing ethical implementation (and the processes for aggregating individual ethical needs and integrating them with social needs):

1. Distributive justice
2. Democratic dispassionate discourse
3. Market systems
4. Respect for processes of social adaptation.
5. Respect for law
6. Respect for professional codes
7. Ensuring organizations are used as vehicles for ethical synergy
8. Respect for rituals and symbols.

Values form coherent patterns which are determined by the strivings of personality. These value patterns or value orientations are a reflection of the culture patterns of a society; the perpetuation of cultural pattern determines and gets determined by the strivings of personality. Sado-masochistic striving among early settlers of Indian sub-continent was responsible for the growth of caste system in India; once the institution has taken roots, it thrives on and perpetuates sado-masochistic strivings among Indians.
The author is much impressed and benefited from the scriptures such as: Bhagavad Gita, Upanisads, Thirukkural, Naladiyar, Athichudi, Vidura-Niti, Arthasastra, and Manusmrti. The values listed below are identified from the Indian psychophiilosophy and felt relevant for framing Personal Value Profile of Indian I.T. Professional.

The list of values identified from Indian philosophy with meaning is listed as under:

<table>
<thead>
<tr>
<th>Values (Sattva)</th>
<th>Equivalent Meaning</th>
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<tbody>
<tr>
<td>1. Gratitude (Krutagnata)</td>
<td>Being thankful, appreciation of and inclination to return kindness.</td>
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<td>2. Self restraint (Samyama)</td>
<td>Controlling oneself.</td>
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<tr>
<td>3. Benevolence (Dana)</td>
<td>Renouncing one’s right to one’s wealth in favour of another person without any mental reservation.</td>
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<tr>
<td>4. Wisdom (Buddhi)</td>
<td>Experience and knowledge together with power of applying them critically or practically.</td>
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<td>5. Forgiveness (Kshama)</td>
<td>Act of forgiveness or pardon.</td>
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<tr>
<td>6. Sacrifice (Tyaga)</td>
<td>Giving up of valued things for the sake of another that is more worthy or more important or more urgent.</td>
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<td>7. Transparency (paradharshaka Guna)</td>
<td>Unsuspiciousness and without hiding material fact.</td>
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<td>8. Absence of Envy (Nirmatcharyam /Nirmadha)</td>
<td>Admiring contemplation of more fortunate person, of, at, his advantages.</td>
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<td>9. Contentment (Thrupti)</td>
<td>Satisfaction to one’s hearts to the full extent of one’s desire.</td>
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<td>10. Purity (Shuddhihi)</td>
<td>Pureness, cleanliness, freedom from physical or moral pollution.</td>
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<td>Number</td>
<td>Virtue</td>
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<td>11</td>
<td>Sweetness of speech (Suddha vaachana)</td>
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<td>12</td>
<td>Truthfulness (Satyam)</td>
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<td>13</td>
<td>Valour (Dhairya/Sahas)</td>
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<td>14</td>
<td>Worship (Pooja)</td>
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<td>15</td>
<td>Industry (Karya-gara or Karma-gara)</td>
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<td>16</td>
<td>Detachment (Nishkama)</td>
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<td>17</td>
<td>Equanimity (Nirdwandwa)</td>
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<td>18</td>
<td>Simplicity (Saadharan)</td>
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<td>19</td>
<td>Faith (Visvas)</td>
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<td>20</td>
<td>Integrity (Udaatya bhavana/ Udaatta Guna)</td>
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<td>21</td>
<td>Compassion (Daya/Karuna)</td>
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<td>22</td>
<td>Heroism (Veeram)</td>
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<td>23</td>
<td>Reverence (Sraddha)</td>
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<td>24</td>
<td>Righteousness (Nyaya)</td>
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<td>25</td>
<td>Self-identity (Nirvan Shatakam)</td>
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<td>No.</td>
<td>Terms</td>
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<td>26.</td>
<td>Wholesomeness (poornatwa)</td>
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<td>27.</td>
<td>Firmness (Dhridatwa)</td>
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<td>28.</td>
<td>Love (Prema / Preethi)</td>
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<td>29.</td>
<td>Bliss (Santosham)</td>
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<td>30.</td>
<td>Friendliness (maitri)</td>
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<td>31.</td>
<td>Joy (Santhosham)</td>
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<td>32.</td>
<td>Indifference to wicked (Upeksha)</td>
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<td>33.</td>
<td>Self-realisation (Moksha)</td>
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<td>34.</td>
<td>Absence of hatred (Nirdwesha)</td>
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<td>35.</td>
<td>Self-actualisation and</td>
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<td></td>
<td>(Atmayatharthya Karana)</td>
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<td>37.</td>
<td>Cosmic causation (Karma)</td>
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<td>38.</td>
<td>Code of life (Dharma)</td>
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<td>39.</td>
<td>Personal relationship</td>
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<tr>
<td>No.</td>
<td>Value</td>
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<tr>
<td>40</td>
<td>Loyalty (Bhakti)</td>
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<tr>
<td>41</td>
<td>Purity of mind (Manas-shuddhi)</td>
</tr>
<tr>
<td>42</td>
<td>Purity of motive</td>
</tr>
<tr>
<td>43</td>
<td>Non-violence (Ahimsa)</td>
</tr>
<tr>
<td>44</td>
<td>Smiling (Muditha)</td>
</tr>
</tbody>
</table>

**II. Values (Rajasa)**

<table>
<thead>
<tr>
<th>No.</th>
<th>Value</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>45</td>
<td>Greed (Lobha)</td>
<td>Insatiable longing especially for wealth or food. Thirst for possession; coveting other’s wealth etc.</td>
</tr>
<tr>
<td>46</td>
<td>Attachment (Mohayam)</td>
<td>Desire for materials things and very close relationship with people.</td>
</tr>
<tr>
<td>47</td>
<td>Hypocrisy (Dwantham)</td>
<td>Pretending or not being original.</td>
</tr>
<tr>
<td>48</td>
<td>Stinginess (Krupanata)</td>
<td>Meanly, parsimonious, niggardliness, miserliness.</td>
</tr>
<tr>
<td>49</td>
<td>Treachery (Droham)</td>
<td>Violating faith or betraying trust.</td>
</tr>
<tr>
<td>50</td>
<td>Impetuosity (Vypareeyta in Utsukata)</td>
<td>Over-enthusiasm as distinct from normal enthusiasm</td>
</tr>
<tr>
<td>51</td>
<td>Pride (Garva)</td>
<td>High opinion of one’s own qualities, merits.</td>
</tr>
<tr>
<td>52</td>
<td>Jealous (Matsayrya)</td>
<td>Feeling resentment or envy of person, his advantages etc. Some people could be erroneously jealous about normal attributes and attainment of others.</td>
</tr>
<tr>
<td>53</td>
<td>Vanity (Prathishta)</td>
<td>Unreality or emptiness. Empty pride</td>
</tr>
<tr>
<td>54</td>
<td>Expecting Reward</td>
<td>Intention of doing things for the purpose of getting reward. (opposite to Nishkamkarma).</td>
</tr>
</tbody>
</table>
55. Wealth/Income (Sampath/Dhana) Importance is given for monetary benefits.

56. Power (Adhikar) Capacity to dominate other persons.

III. Values (Tamasa)

57. Status (Sthiti) Rank or position in one’s social group.

58. Malevolence( Matsaram ) Decision of doing evil to others.

59. Anger(Krodha) Extreme displeasure – due to this one will lose temper.

60. Deceit( Mosam ) Misrepresentation in order to deceive others.

61. Obstinacy(Hatam ) Inflexible; firmly adhering to ones chosen course of action.

62. Arrogance( Ahankara/madam) Being cruel and merciless while dealing with people.

63. Lust(Kama ) Passionate enjoyment for sensuous appetite regarded as sinful.

64. Ignorance(Ajnana) Lack of knowledge.

65. Fear (Bhaya) Painful emotion caused by impending danger or evil.

66. Laziness(Jadam) Unwilling to work.

67. Procrastination(Kala-vilambam) Defer action – postponing the work.

68. Suspicion( Samshayam ) State of mind of one who suspects that all is not well.

69. Delusion(Maya) Creating false impression or symptom of madness.

70. Vindictiveness( Matsara ) Revengeful

71. Heedlessness(Ajaagrata ) Not taking care for or development(indifference to progress).
72. Inertness (Stabdha)  
   Sending of goods not ordered, in hope that recipients will not take action to refuse them and must later make payment.

73. Aggressiveness (Akramah)  
   Self-assertive as a sign of emotional reaction.

74. Lavishness (Vrithaa-vyayam as opposed to Mittra-vyayam)  
   Wasting of wealth for unproductive purpose.

75. Caste (Jati)  
   Structurisation of society on the basis of status ascribed by birth.

Based on the above values, a Personal Value Questionnaire has been framed to know the personal value profile of I.T. Professional. The questionnaire will guide the researcher to understand, what are the terminal values, instrumental values, operating values, and weak values of I.T. Professional.

**THE GUNA CONCEPT (PERSONALITY) IN INDIAN THOUGHT**

The literature relating to values system was reviewed in the Part – I and II of this chapter. Here an attempt has been made to explain the Indian psycho-philosophy in brief and then expounds the concept of the three gunas, viz., sattva, rajas and tamas as found in the Hindu scriptures, particularly the *Bhagavad Gita*. The profession organizational implications of the *guna* theory follow the exposition of the *guna* concept found in the scriptures. This outline is necessary because the present study relates to the classification of personality on the basis of the *gunas*, and its relationship to the perception of personal values and profession practices. The details of *Bhagavad Gita* is not elaborated here. However, the slogas related to the study of personality have been discussed.

The spiritual tradition of India is rich and profound well of insight and wisdom, one that articulates with precision the whole sweep of human history, potential and purpose. It is a tradition that has successfully survived the millennia unchanged in its
core structure and one that stands in stark contrast to the currently dominant mode of western rationalistic thought. If it is considered as a psychological system this difference comes into stark relief. The term psychology refers to the study of the nature of the psyche or the mind. In the modern western culture, dominated by the rationalistic empiricism of post-enlightenment thought, psychology has come to mean the statistical search for the universal laws that govern observable human behaviour and inferable cognition. As such, psychologists in the west attempt to capture psychological reality in the net of positivist analysis and in the spirit of scientific enquiry as adopting a methodology characterized by objectivism.

According to western attempts to understand the nature of psychological existence revolve around the use of experiments in which the researchers separate herself completely from the phenomenon under study. This means that until very recently, only observable phenomena experienced through the objective observation of others could be accepted as valid evidence. The immediate problem that this poses for a full understanding of human functioning is that the inner subjective experiences of consciousness are deemed to lie beyond the pale of real phenomena and are derogated to the realms of illusory and meaningless epi-phenomena. By holding fast to this method-driven conception, western psychology has, for the mass of its history, refused to entertain the very possibility of spirituality. In essence then, the Enlightenment agenda rendered a truly spiritual psychology impossible. To understand the realms of spirit and consciousness in the west one has to turn away from its formal study to seek answers in the etiolated annals of formal religion.

In Indian schema however such limitation has never obtained as the central importance of the spiritual life has never been denied. In India, the schism between rationality and spirituality has never emerged, thus psychology and the understanding of the Vedantic tradition in particular to develop a far more inclusive and holistic understanding of the nature of the psyche, one that integrates the findings of observable empirical reality with the subjective inner realization of conscious potential. In this
sense alone Indian spiritual psychology has much to contribute to our understanding of
the modern malaise, both with regard to its etiology and with regard to how we might
advance from it to a more balanced and truly integrative mode of conscious existence.
In the objectivist analysis of the western academy much a value-based schema is
impossible

The term Indian Psycho-philosophy as Joseph Campbell points out in his epic
work “The Masks of God”, basic human nature is largely the same in every collective
and culture. The fundamental motivations, emotions, instincts and aspirations of the
species replicate themselves in common form across humanity and as such it would be
mistaken to postulate a distinctively Indian condition of mind that is not shared by
humanity as a whole. The representation of psyche can and do differ significantly
across culture. Thus, the symbols, metaphors, logic and modes of articulating what
human existence means and what behaviour is and ought to be do vary in accordance
with the particular idioms of human culture. It is on this level, that of the particular
representative forms that seek to explicate our common psychological inheritance that
the notion of a uniquely Indian Spiritual psychology or psycho-philosophy attains
meaning.

The great tradition of Indian thought that gives solutions to the modern
economic malaise, but even here have further distinguish between variety of profound
and long-established spiritual systems. Within India we find a variety of highly
developed religious frameworks each with its own well-worked out systems of
psychological representations. Islam, Jainism, Bhuddism, Sikhism and Hinduism are
pre-eminent in this listing and although there is a considerable overlap in the central
philosophies of all of these advanced religious forms, but still the Vedantic system of
thought that is central to the Hindu tradition. Indian spiritual psychology has a great
deal to offer humanity by undoing the selfishness that lies at the heart of the modern
malaise. It is Indian psychology truly comes into its own in terms of providing
significant insight into the means for our continued advance. Western conceptions of
psychology currently languish in the dead end of an empiricist closed-mindedness, one that denies its potential to meaningfully contribute to ameliorating the modern malaise. In contrast, Indian psychology derives its whole purpose from formulating the means by which a separative and divisive individualism can be undergone in order that a more considerate and compassionate consciousness may emerge. In this time runaway individualism, it points humanity towards the only ultimately secure means of progressive advance.

Sri Aurobindo and others clearly point out, the collective mind is nothing more than the aggregation of its individual members. It is essential to recognize then that although Indian spiritual psychology specifically aims at the emancipation of the individual consciousness, its ultimate aim is the emancipation of humanity as a whole. It is in this context that the unique insights of Indian spiritual psychology and its practical methods for effecting the progressive movement towards the integrative ideals of human peace, harmony and justice.

In the great achievements of Indian psychology there are numberless luminaries each of which has developed particular means by which the ignorance and harmfulness of selfishness may be overcome. These are rishis and seers of Indian history, those who rose in their own consciousness to the point where the problems of human limitation were clearly realized and overcome. Such well-known names of Vivekenanda, Ramakrishna, Krishnamurti and Sri Aurobindo. In addition to the astonishing profundity and clarity of these modern luminaries, India has also produced a wealth of historical literature of global significance in the struggle to understand the nature of consciousness and the means to conscious realization. The many Vedas, Upanishads and Epics of Indian literature occupy the heights of human psychological accomplishment and could usefully call upon the insights of any of these sources to aid in addressing the problematic nature of modern-day selfishness.
SAMKHYA SCHOOL

Samkhya contributes to the study of personality is worth notable. There are two different accounts of the origin of the name of the school. According to the one, Samkhya derives its name from the word Samkhya, which means number, in that the school concerns itself with providing the right knowledge and understanding of reality by specifying the number and nature of the ultimate constituents of the universe. According to the other account, the term Samkhya means perfect knowledge, and since the philosophy is regarded by its followers as the system of perfect knowledge they gave it the name Samkhya.

Samkhya is dualistic realism. It is dualistic because of its doctrine of two ultimate realities: Prakrti, matter, and Purusa, self (spirit). Samkhya is realism in that it holds that both matter and spirit are equally real. With regard to the self, Samkhya is pluralistic because of its teaching that purusa is not one but many. The Samkhya distinction between purusa and prakrti is fundamentally that between the subject and the object. The subject can never be the object, and the object can never be the subject. The self (purusa) and the non-self (prakrti) are radically different from each other. The dualistic metaphysics of Samkhya is thus founded on the undeniably bipolar character of our everyday experience as made up of the experiencer and the experienced. Prakrti is the ultimate cause of all objects, ( Dale Riepe, 1964) including human body, senses, mind, and intellect. Every object is caused by other objects. Prakrti has a principle; it is the first and ultimate cause of all objects, gross, and subtle. It is both the material and the efficient cause of the physical world. Being the ultimate cause, prakrti itself is uncaused, eternal, and all-pervading; and being the subtlest and finest, prakrti cannot be perceived, but can only be inferred from its effects.

The Samkhya inference of the existence of prakrti is as follows: Every object of our experience is dependent upon and caused by other objects. Nothing arises out of nothing. In this manner, the whole physical world is a series of causes and effects can
only account for the whole physical world is a series of causes and effects. But, the Samkhya continues, the series of causes and effects can only account for the arising of one object from another and cannot explain the fact of there being any objects at all. The Samkhya infers prakrti as the primal cause of all physical existence. Prakrti is the non-self and is devoid of consciousness Chandradhar Sharma(1964), and hence can only manifest itself as the various objects of experience of the purusa, the self.

The Samkhya, therefore, propounded the theory of a single indiscrete omnipresent substance called prakrti, the original substance – the source of all modifications, with natural elemental properties (Gunas) inherent in it, called Sattva-Rajas-Tamas, capable of manifesting themselves in different states and forms, like the same H2O having the property of appearing as vapour, water, and ice etc.,under different conditions. According to the Samkhya, prakrti is constituted of three gunas, namely sattva, rajas, and tamas (Isvarakrsna, 1887) and the whole subtle internal and the gross external universe and its psycho-physical organisms evolve in association with the sentient Purushas for serving their purposes.

To account for experience and knowledge of beings, they also possed the non-material and non-corporeal Principle of Sentiency and Experience called Purushas. When the dynamic equilibrium of the three gunas is disturbed by the proximity and natural urge of the Purushas for experience, as a result of the permutation and combination of the different characteristics of the three Gunas, viz.: 1) Tamas (Inertia), 2) Rajas (Motion), and 3) Sattva (Stabilizing), with the capacity to manifest different qualities under different conditions and on different planes, respectively, such as: 1) Mass, Veiling, Darkness and Dullness; 2) Attraction and Repulsion, and Energy and Activity; and 3) Serenity, Lightness, Luminosity, and Revealing. These manifest in different ways under different conditions of permutation on the physical, psychical, and spiritual planes (cf. Gita, chs. XIV and XVII).
Tamas-Rajas-Sattva give rise to the framework of Space-Time-Causation when evolution starts in association with Consciousness Principle. The term guna ordinarily means quality or nature. But in the context of prakrti, guna is to be understood in the sense of constituent (component).

Sattva is the component whose essence is purity, fineness, subtlety, lightness, brightness, and pleasure. It is sattva which is most closely associated with ego, consciousness, mind, and intelligence. It should be emphasized however, that sattva is only a necessary but not a sufficient condition for consciousness, for consciousness is exclusively the purusa. Rajas represents the principle of activity and motion. In material objects rajas is responsible for motion and action of objects. In man rajas is the cause activity, restlessness, and pain. Tamas is the constituent which manifests itself in material objects as heaviness as well as opposition and resistance to motion and activity. In man it is the cause of ignorance, coarseness, stupidity, laziness, lack of sensitivity, and indifference.

The gunas constitute prakrti as a dynamic complex and not a static entity; prakrti is thus not mechanical aggregate of the three constituents, but an organic unity in which the three gunas are in a state of dynamic equilibrium. The gunas are ever changing. They cannot remain static even for a moment (Chandradhar Sharma, 1964). That is, the gunas not only oppose but are also dependent upon each other. The gunas are interdependent moments in every real or substantive existence (B.N.Seal, 1915). On account of the homogeneous, non mechanical, organic unity of prakrti, the gunas cannot be separated. This is another way of saying that prakrti cannot be decomposed into the individual gunas, for otherwise the gunas and not prakrti would be the ultimate cause of all physical existence.

The Samkhya maintains that since prakrti is the ultimate cause of all physical existence, the three gunas which constitute prakrti also constitute every object of the physical world. Every object therefore produces in us pleasure, pain or indifference.
Prior to its evolution and differentiation into the world of objects, \textit{prakrti} exists in a state of dynamic equilibrium due to the perfect balance between the three \textit{gunas}. It is worth emphasizing that even before evolution \textit{prakrti} is in a state of constant change and transformation – the \textit{gunas} constantly balancing each other. Thus \textit{prakrti} is never in a static state. Change and activity are its very essence (Hiriyanna, 1956). Consequently, every object in the world, being an effect of \textit{prakrti}, is also in a state of constant change.

Further the Samkhya teaches that the evolution of \textit{prakrti} is due to the imbalance and disequilibrium brought about by the dominance or predominance of one or the other of the three \textit{gunas}. The evolution of \textit{prakrti} results in twenty-three different kinds of objects (Vacaspati Misra, 1921). The first of these is intellect (mahat, buddhi, the great one), arising out of the preponderance of \textit{sattva} (Anirudhha’s Vrtti). \textit{Mahat} is the basis of all intellectual modes. It is thus the faculty by which one could discriminate, deliberate, judge, and make decisions. It is by mahat that one could distinguish between the subject and object, self and non-self, experiencer and experienced.

The second, namely, ego (\textit{ahamkara}), arises out of mahat. \textit{Ahamkara} is the source of the sense of ‘I’ and ‘mine’. It is what causes men to appropriate objects, set goals for ourselves, and initiate actions to realize them. From \textit{ahamkara} emanate two sets of objects, The first consists of the Five sense-organs, the five motor organs, and mind (\textit{manas}); the second is comprised of the five elements which, according to the Samkhya, may exist in two forms, subtle and gross (Isvarakrsna, 1887). It is the first group pertain to men’s conscious life and consequently arise out of the sattvic components of \textit{ahamkara}. On the other hand, the objects of the second group, of which the objective world is constituted, emanate from the tamas component of \textit{ahamkara}. The \textit{rajas} aspect of \textit{ahamkara} does not produce any objects of its own but supplies the energy for the other two gunas to produce their respective objects.
The Samkhya account of the purusa. Samkhya is dualistic in that it recognizes two ultimate realities: Prakrti, the physical world, and purusa, the self. The physical world is the manifestation of prakrti, which is subtle and devoid of any consciousness. On the other hand, purusa is the self within, Prakrti which is pure consciousness and sentience. The distinction between purusa and is absolute and indissoluble. Purusa is radically different from the body, the senses, the manas, the ego, and even the intellect, all of which are physical. The self is not to be thought of as an object whose attribute is consciousness. Quite the contrary, the self is pure consciousness itself. The self cannot be an object, because if it were it would in principle be possible to experience it as one among many objects. It is the subject and hence can never be the object (Dale Riepe, 1964).

The sattvikabhavas are the spontaneous organic manifestations of emotions, which spring from sattva only. Sattva is an innate virtue of the mind which manifests emotions abiding in the self. (1) Vikarah sattva-sambhutah sattvikah parikirtitah, they are different from the other organic expressions because they spring from sattva only. (2) Sattvamatroddbhavatvat te bhina apanyanabhavatah. Visvanatha gives this definition of sattvikabhavas, Singa Bhupala defines sattva as that quality of the mind, which includes the mind towards joys and grief of others, and evoke similar emotions in it, which are characterized by pleasure and pain. He defines sattvikabhavas as those states which arise from the sattva of the mind excited by emotions. Saradatanaya also holds this view.

Bharatamuni regards sattva as a virtue of the mind, which enables it to concentrate itself on an object, and which is manifested in horripilation, shedding tears, change of colour, etc. Sattvikabhavas are eight in number: 1) inactivity (stambha), 2) perspiration (sveda), 3) bristling of hairs of the body (romanca), 4) change of voice (svarabhed), 5) trembling (vepathu), 6) change of colour (vaivarnya), 7) shedding tears (assru), and 8) insensibility (pralaya).
GUNAS IN VARMA DHARMA

‘Varna’ means occupational classes and ‘Dharma’ means ‘a system’ here. The Bhagavad Gita (Verses 41 to 44 in Chapter 18) and the Manu Smriti (an ancient book on social ethics and jurisprudence) describe the occupational system of social classes as found in ancient India. The occupational division was not necessarily hereditary. The occupational caste system was not rigid and there was a freedom to move from one caste to another. The social classes (varna) were (i) the Brahmins; (ii) the Kshatriyas; (iii) the Vaisyas; (iv) the Sundras and their duties were as follows.

The Brahmin studied and taught, conducted sacrifices (yagnas) and acted as priests. The Gita (18.42) says “Serenity, self restraint, austerity, purity, forgiveness, and also uprightness, knowledge, realization, belief in a hereafter – these are the duties of the Brahmins, born of their nature”.

The Kshatriya protected the life and property of the people and ruled over them (e.g. the king, warriors and officers). The Gita (18.43) says ‘Heroism, vigour, firmness, resourcefulness, not flying from battle, geneerossity and lordliness are the duties of the Kshatriyas born of their own nature”.

Those who are engaged in agriculture, cattle-rearing, banking, trade and industry are Vaisyas. And those who serve others are the Sudras (e.g. clerks, assistants and other labourers).

Swami Chinmayananda (1983) feels that sattva will be dominant among the priestly and teaching class of Brahmins who may also have a little rajas with minimum tamas; the Kshatriyas will have mostly rajas, with some sattva and a slash of tamas; the Vaisyas will have more rajas, less sattva and some tamas; and the Sundras will have more tamas, less rajas and much less sattva. He even ventures to give average percentage of the guna mix in the different classes.
ASTROLOGY

Ancient Hindu astrologers too recognized these three personality elements. Their descriptions of the three gunas are similar to those of the Samkhya philosophy and the Bhagavad Gita, but their interpretation is that the dominance of a guna in the personality of an individual is the result of the influence of the sun, planets and the moon.

B.V. Raman (1983) claimed that though the three gunas coexist in the individual, one of them predominates the others. From the dominant characteristics of the planetary grouping in a person’s horoscope, one can predict his dominant guna. For example, the positions of the sun, moon and Jupiter would indicate the sattvic nature, venus and mercury indicate rajas, and Mars and Saturn rule tamas (cited in S. Elankumaran, 1994; p.145).

AYURVEDA

Ayurveda is the Indian system of medicine. This Sanskrit word means ‘the Science (Veda) of life (Ayur)’. It has three parts, the Caraka Samhita (which deals with therapeutics), the Sasruta Samhita (dealing with Surgery), and Vagbhata Samhita (dealing with general medicine).

Ayurveda distinguishes between the physical and mental sides of the patient’s personality. On the physical side, the classifications are vata, pitta and kapha. On the mental side, same line as what has already been described in the previous paragraphs. According to Caraka, sattva is pure, devoted to truth, self-controlled, virtuous, studious, sacrificing, righteous, clean, luxurious, music loving, free from desire, anger, hate, conceit and passion, and endowed with memory, intelligence, lordship, energy wealth pleasure and beauty. In rajas can be seen passion, violence, cruelty, intolerance, authoritarianism, despotism and eroticism. Tamas would be greedy, dull, disgusting, lazy, bestial, gluttonous and untruthful (cited in S. Elankumaran, 1994; p.145-46).
BHAGAVATAM

Shrimad Bhagavatam also describes the three gunas. Bhagavatam describes particularly of devotion to Lord Narayana and specially his incarnation as Sri Krishna. It offers a comparative picture of sattva, rajas, and tamas (ch.12.3) as follows:

When sattva which is pure and tranquil and which has the power to illumine overcomes the other two gunas, then a man becomes endowed with happiness, virtue and knowledge. When rajas, which leads man to action, which rouses attachment, and causes the vision of multiplicity, overcomes tamas and sattva, then a man becomes active, finds wealth and fame, and suffers misery. When tamas, which is characterized by inertia, and which casts a veil of ignorance over one’s mind and makes one lose the power of discrimination, overcomes rajas and sattva, then man becomes stricken with grief and delusion; he lives in a dream of hope; he becomes cruel; he falls asleep spiritually.

The emphasis in the above literature is that sattva is superior to rajas and rajas to tamas, and the aim of every man to develop more of the superior guna and have less of the inferior, and ultimately raise oneself above all the three gunas and realize God who is also guna-less (nirguna Brahman).

THE GUNA SCHEMATA OF THE GITA

The ancient Hindu science of medicine, Ayurveda (the science of life) speaks of humours that determine a person’s physiology and classifies it as sanguine, bilious, lymphatic and the nervous, according to the predominance of one or the other to the humours. Similarly the Gita classifies the psychological characteristics of an individual into three gunas – the sattva, the good; the rajas, the passionate; and the tamas, the dull.
Of the eighteen chapters in the *Gita*, chapters 14, 17 and 18 deal with the *Guna* Concept. Every individual will have a combination of these three *gunas* – *sattva*, *rajas*, and *tamas*. The predominance of one or the other of these determines the personality of the individual. Swami Chinmayananda (1983) compares this to different cups of coffee taken by different consumers, the coffee being a mixture of milk, decoction and sugar in different proportions (p.70).

Given below are the translations of the verses of the *Bhagavad Gita* that outlines the *guna* scheme. The translations are Radhakrishnan’s (1977) and the numbers denote the chapter and verse numbers in each case, respectively. This presentation is considered essential here because the personality inventory for this study is based on these verses.

14.5. The three modes (*gunas*), *sattva* (goodness), *rajas* (passion), and *tamas* (dullness) born of *prakrti* (nature) bind down in the body. O might-armed (Arjuna), the imperishable dweller in the body.

14.6. Of these, *sattva* being pure, causes illumination and health. It binds by attachment to happiness and attachment to knowledge.

14.7. *Rajas* is the nature of attraction, springing from craving and attachment to action. It binds fast the embodied one by attachment to action.

14.8. But *tamas* is born of ignorance and deludes all embodied beings. It binds by (developing the qualities of) negligence, indolence and sleep.

14.9. *Sattva* attaches one to happiness, *rajas* to action, but *tamas* attaches to negligence.

14.10. *Sattva* prevails, overpowering *rajas* and *tamas*. *Rajas* prevails, overpowering *sattva* and *tamas* even so *tamas* prevails overpowering *sattva* and *rajas*. 
14.11. When the light of knowledge streams forth all the gates of the body, then it may be known that sattva has increased.

14.12. Greed, activity, the understanding of actions, unrest and craving – these spring up, when rajas increases.

14.13. Unillumination, inactivity, negligence and mere delusion – these arise when tamas increases.

14.16. The fruit of good action is said to be of the nature of sattva the pure; while the fruit of rajas is paid, the fruit of tamas is ignorance.

14.17. From sattva arises knowledge and from rajas greed, and from tamas arise negligence and error and also ignorance.

14.18. Those who are established in sattva rise upwards; the rajas remain in the middle (regions); the tamas steeped in the lower tendencies sink downwards.

17.4. Sattva worship the Gods, the rajas worship the demigods and the demons, and the tamas worship the spirits and ghosts.

17.8. The foods which promote life, vitality, strength, health, joy and cheerfulness, which are sweet, soft, nourishing and agreeable are dear to the sattva.

17.9. The foods that are bitter, sour, saltish, very hot, pungent, harsh and burning, producing pain, grief and disease are liked by the rajas.

17.10. That which is spoiled, tasteless, putrid, stale, refuse and unclean is the food dear to the tamas.
17.11. That sacrifice which is offered, according to the scriptural law, by those who expect no reward and believe firmly that it is their duty to offer the sacrifice is *sattva*.

17.12. That which is offered in expectation of reward or for the sake of display, that sacrifice is *rajas*.

17.13. The sacrifice which is not in conformity with the law, in which no food is distributed, no hymns are chanted and no fees are paid, which is empty of faith is *tamas*ic.

17.14. The worship of the Gods, of teachers and of the wise, purity, uprightness, continence and non-violence – this is said to be the penance of the body.

17.15. The utterance (of words) which gives no offence, which is truthful, pleasant and beneficial and regular recitation of the *veda* – that is said to be the penance of speech.

17.16. Serenity of mind, gentleness, silence, self-control the purity of mind – this is called the penance of mind.

17.17. The above said three fold penance practiced with utmost faith by men of balanced mind without expectation of reward is said to be *sattva*.

17.18. That penance which is performed in order to gain respect, honour and reverence and for the sake of show is said to be *rajas*; it is unstable and not lasting.

17.19. That penance which is performed with a foolish obstinacy by means of self-torture or for causing injury to others is said to be *tamas*.
17.20. That gift, which is made to one from whom no return is expected, with the feeling that it is one’s duty to give and which is given in the proper place and time and to a worthy person, the gift is said to be sattvic.

17.21. The gift which is made with the hope of a return or with the expectations of future gain or when it hurts to give, is held to be rajastic.

17.22. That gift which is made at a wrong place or time or to an unworthy person, without proper ceremony or with contempt, is declared to be tamasic.

18.7. The renunciation of any duty that ought to be done is not right. The abandonment of it through ignorance is declared to be the nature of tamas.

18.8. He who gives up duty because it is painful or from fear of physical suffering, performs only the relinquishment of the rajastic kind and does not gain the reward of relinquishment.

18.9. He who performs a prescribed duty as a thing that ought to be done renouncing all attachment and also the fruit – his relinquishment is regarded as sattvic.

18.20. The knowledge by which the one imperishable being is seen in all existence, undivided in the divided – the knowledge is sattva.

18.21. The knowledge which sees a multiplicity of beings in the different creatures, by reason of their separateness – that knowledge is of rajasic nature.
18.22. But that which clings to one single effect as if it were the whole, without concern for the cause, without grasping the real, and narrow - that knowledge is declared to be of the nature of *tamas*.

18.23. An action which is obligatory, which is performed without attachment, love or hate by one undesirous of fruit – that is said to be *sattvic*.

18.24. The action which is done in great strain by one who seeks to gratify his desires or is impelled by self-sense, is said to be of *rajasic* nature.

18.25. The action which is undertaken through ignorance, without regard to consequences or to loss and injury and without regard to one’s human capacity – that is said to be *tamasic*.

18.26. The doer who is free from attachment, who has no egotism, who is full of resolution and zeal and who is unmoved by success or failure - he is said to be of the nature of *sattva*.

18.27. The doer who is swayed by passion, who eagerly seeks the fruit of his work, who is greedy, of violent nature, impure and moved by joy and sorrow – he is said to be *rajasic* nature.

18.28. The doer is unbalanced, vulgar, obstinate, deceitful, malicious, indolent, despondent and procrastinating, he is said to be of the nature of *tamas*.

18.30. The understanding which knows action and non-action, what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what binds and what frees the soul – that understanding is of the nature of *sattva*.
18.31. That by which one knows in a mistaken way the right and the wrong, what ought to be done and what ought not to be done – that understanding is of the nature of *rajas*.

18.32. That which, enveloped in darkness, conceives as right what is wrong and sees all things in a perverted way (contrary to truth) – that understanding is of the nature of *tamas*.

18.33. The unwavering steadiness by which, through concentration, one controls the activities of the mind, the life breaths and senses, is of the nature of *sattva*.

18.34. The Steadiness by which one holds fast to duty, pleasure and wealth desiring the fruit of each on its occasion – that is the nature of *rajas*.

18.35. That steadiness by which a fool does not give up sleep, fear, grief, depression and arrogance – that is of the nature of *tamas*.

18.37. That happiness which is like poison at first and like nectar at the end, which springs from a clear understanding of self is said to be of the nature of *sattva*.

18.38. That happiness which arises from the contact of the senses and their objects and which is like nectar at first but poison at the end – such happiness is *rajasic*.

18.39. That happiness which deludes the soul both at the beginning and at the end which arises from sleep, sloth and negligence – that is declared to be of the nature of *tamas*. 
Chakraborty (1988), compares the two theories Transactional Analysis and Guna Dynamics and sketches the similarities and differences between them. He finds that Guna theory is more comprehensive in its scope than Transactional Analysis, and is, therefore, able to explain better, both the industry’s impact on environment, and the aggravated negative tendencies in Indian society. He proposes a synthesis of the two theories for more effective handling of human relationships. Chakraborty is author of several books on the relevance of Indian psycho-philosophical theories to managers.

Vinod Garg and Bharat Vakharia (1999), explained through their work on Empowering Organisations Through the Geetha, the basic Themes of the Geetha namely, Modes of Nature (Gunas – Sattva, Rajas, and Tamas), Transcendentalism, Act For Krishna and Love, Devotion & Surrender to Krishna. Gunas had been compared with Human Motivation in the above work.

Correlations between Ethical Decision-Making and Different Personality Variables namely – Sattva Guna, Rajasa Guna, and Tamas Guna, Locus of Control and Machiavellianism have been carried out by using five vignettes in the works of Roy and Dhawan (1984). In addition to the above research work, Parvinder Kaur and Arvind Sinha (1992) have used Indian based Personality type in their work on Dimensions of Guna in Organisational Setting by analyzing data collected from 310 executives of 13 organisations, Kaur and Sinha identified four factors – Tamas Guna, Rajas Positive Guna, Sattva Guna, and Rajas Negative Guna and discussed the relationship of these variables with some organizationally relevant variables.

Elankumaran, S. (1994) had used vignettes in his research work to classify the personality, namely – Sattvic, Rajasic, and Tamasic based on Indian Psycho-philosophy and compared with Organizational Climate and Job Satisfaction. Therefore the present study is felt relevant to use vignettes to classify the personaliity type based on Indian Psycho-philosophy.
IMPORTANCE OF SATTVA GUNA

The real peace of mind does not come from outside. It is produced in the same mind when the mind is controlled and its thoughts are checked. One must put forth great efforts to check the passions and desires. Then alone will ones attitude for activity be subdued and one will be at rest and ones thoughts will be stilled. Therefore, one should develop *Satvva Guna* by *Japa, Vichara, Satsanga*, meditation, light *Satvic* food, *Tapas* and *Svadhyaya*. An ordinary worldly-minded man can hardly hear the inner voice of *Atman*. He cannot get pure thoughts or *Vichara* (enquiry into Self) also. Very *Satvic* (pure) thought emanates from *Satvic Buddhi* (pure intellect). In the case of worldlings, all thoughts proceed from the mind only. He who does *Nishkama Karma Yoga* (selfless service) and has purity of the mind, begins to entertain thoughts of God and meditation. Generally, the mind raises various sorts of curious, fantastic thoughts. It deludes all. It may pretend to do *Vihara* also. But, when it comes to actual practice, it will do nothing. If there is a serious determination in man to concentrate and, if he put is into actual practice for months steadily and, if the longing for *Darhsana* of God of Self-realisation becomes keen and acute, then alone think that all these kinds of thoughts proceed from ones *Satvic Buddhi* only.

All *Sadhanas* aim at the development of *Sattva Guna* and the attainment of pure, irresistible Will. This will bring about *Avidya Nivriti* (removal of ignorance) and *Paramanananda-Prapti* (*Sat-Chit-Ananda state*). Increase of *Sattva Guna* and pure, strong, determined Will have a long way in achieving God-realisation.

In the world also, there are persons with a few *Satvic* virtues such as patience, generosity, forgiveness, etc. But, a spiritual aspirant tries to develop the mind as a whole, to acquire all *Satvic* virtues.
GUNAS AND DEVOTION

The Bhagavata describes two principal kinds of devotion:

I. Devotion actuated by purity (sattva), energy (rajas), and inertia (tamas) of the mind (saguna-bhakti)

II. Devotion untainted by these fundamental psychical impulses (nirguna-bhakti). The former is of three kinds:

I. 1) Devotion impelled by tāmas (tamasa-bhakti),
   2) Devotion impelled by rājas (rajasa-bhakti), and
   3) Devotion impelled by sattva (sattvika-bhakti).

1) The devotion of an enterprising person, which is motivated by envy, malevolence and boastfulness (dambha), and which is tainted by the sense of difference, is called tāmas. The Bhagavad Gita describes boastfulness as a dominant quality which ought to be eschewed. 1(Bhag. Iii, 29, 7-8; Bg., xvi, 4.)

2) The devotion of a person who worships God’s image with a sense of difference, being motivated by the acquisition of wealth and other objects of pleasure, is called rājas.

3) The devotion of a person, who dedicates all his actions to God in order to attain to the state of actionlessness (naiskarmya), and who worships God with a sense of difference and without any motive or desire for fruits, is called sattvika. Devotion impelled by sattva, rajas and tamas is tainted with a sense of difference among God, the devotee, and the act of worship. These are the inferior kinds of devotion – sattvika devotion being superior to rajas devotion, and rajas devotion being superior to tamas devotion. (Bhagvad Gita, iii, 29, 9-10).
The devotion which is not prompted by the gunas mentioned above, which is unconditional and immediate love of God, the supreme Person, which is uninterrupted and spontaneous movement of the mind towards Him, like the movement of the water of the Ganga towards the sea, just on hearing of His excellent attributes, and which refuses to accept five kinds of liberation, even if they are offered by Him, and which desires nothing but service to Him. This is the supreme devotion (para bhakti) through which a devotee transcends the gunas and attains to community of nature with God, or pure devotion (kevala-bhakti), or single-minded devotion – (ekanta bhakti), or the highest devotion (atyantika bhakti).

II. Devotion untained by these fundamental psychical impulses (nirguna-bhakti).

GUNA THEORY

Chakraborty describes in his book on ‘Values and Ethics for Organisations’, Guna Theory - is a theory of psychological energies or forces that determine individual properties and dispositions. These forces are also the constituents of everything in creation, in Prakrti, in Nature. There are three such energies: Sattva, rajas, and tamas. Sattva energy is essentially enlightening and harmonizing, rajas is dynamic but blind and fragmentist, and tamas is indecisive and inert. Yet, as a flame requires a wick, wax, and a lighted matchstick, so also in a human being all these gunas are necessarily present, but in differing proportions. This is the key to differences in tendencies and proclivities, including ethical ones, amongst individuals.

The higher the proportion of sattva in an individual, the stronger are his/her ethical propensities. Transcendence, Oneness, understanding of the involved Self, all come naturally and easily when greater sattva prevails. A preponderance of rajas,
while imparting strong action-orientation, inevitably carries with it greed, anger, jealousy, vanity, cunning, vindictiveness. These constituent psychological forces of rajas are the prime-movers of unethicality. Tamas lacks action-orientation, yet includes many of the negative psychological forces (dis-values) of rajas, breeding a sort of passive, unproductive unethicality.

Individual self should raise from tamas to rajas and rajas to sattvic (higher Self). The mind stilling exercise is proved to be useful in attaining the higher Self (Chakraborty, 1993). It is illustrated in the Appendix.

**VALUE BASED PERSONAL AND PROFESSION LIFE AND PERSONALITY**

Values are universal in nature and formation of values are natural process and purposeful. Intellect and reason are in fact, directed by deeper values which essentially dwell in emotions and feelings. Human values are noble emotions, disvalues are ignoble. It is this set of emotions which is true master of oneself. If the directions comes more and more from human values, the quality of life will ethically uplifted. If the thirst springs mainly from disvalues ethicality will be deteriorated. Values are the basic principles, forces and guiding factors which formulates the personality structure. Personality is a diverse psychological concept and it is incorporates all the psychological process. It is possible that one may have a belief system or set of values deeply ingrained in his personality but when it comes to practical situations he may face dilemmas or conflicts of values. This conflict or dilemma is indeed, again a question of judging the true personality.

Personality would influence perception of the environment. Theoretically, a sattvic person is knowledgeable and has a more correct picture of the Profession environment. He will view Profession as his service to the society. So, he will take rationale decision which will benefit his customers. Rajasic person will be emotional and goal oriented and would like to be successful in his Profession and he may use any
strategy to earn profit. Where as the *Tamasic* person is dull and full of ignorance. He is unlikely to have a correct picture of the Profession. He either feel happy about others advancement or take initiatives to improve his Profession. He will never bother about the consequences of his Profession.

This study is proposed to examine whether there is any differences between I.T. Professional ’s personal values and values applied in their Profession practices. There is misconception that a person can have two different set of values, one for their personal life and the other for their Profession practices.

The association between personal values and personal variables and also analysis and discussion of results are highlighted in the next chapter.