A complex relationship exists between the self and resource utilization, perceived equity and time management. A high personal need might underemphasise the social need and thus would influence resource utilization, perceived equity and time management differently. Similarly, a high social need will influence resource utilization, perceptions of equity and time management of students differently. This chapter includes a review of some of the social-psychological researches done on social and personal identities, resource utilization, perceived equity and time management.

**SOCIAL AND PERSONAL IDENTITY**

a. **SOCIAL IDENTITY**


Social identity (ingroup as well as outgroup) was found salient in a comparative context (Buss and Portnoy, 1967; Bruner and Perlmutter, 1957 and Turner, 1975). Bruner (1957) and Tajfel (1974, 1980) addressed the relative importance of the "accessibility" of the category within the perceivers' repertoire, and the 'fit' between the input and the stored category specification. Bruner talked of two major determinants of relative accessibility, namely the current goals and circumstances, which were related to social identity argued that the social rather than purely cognitive social categories had distinctive characteristics and functions, which in (Tajfer, 1972, 1981) turn had with implications for the factors likely to determine their relative accessibility. Bruner and Perlmutter (1957) looked at national identity in three different countries and confirmed the hypothesis that the social categorization would become more salient in a "comparative context" i.e. where two or more categories appear and simultaneously, either actually or symbolically, than under conditions which do not allow or encourage an intergroup comparison. The sharper the contrast afforded by
an intergroup comparison, the more salient was ingroup identification.

Bloom (1960), administered a projective questionnaire to ninety-four university students and determined the relationship between self-concept and social status of whites and non-whites. The study included the following questions: (1) If you could change yourself in anyway, in what way would you change?; (2) What sort of person do you most despise?; (3) What sort of person do you most admire? (4) What is your highest secret ambition?; (5) give a rough sketch of the sort of person you expect to be ten years from now? The responses of the whites consistently differed from those of the non-whites in that the non-whites were concerned with the problems of political and social freedom and with the effects of ethnic discrimination, while the whites lacked such concerns. The future picture of the non-whites emerged to be pessimistic and despairing and of the whites, complacent and conventional. Thus in spite of being a low prestige group, non-white displayed strong ingroup identity because of their common goal and common suffering for the causes of their own group. A similar observation was made by Srinivas (1962) in the context of caste based mobility in context of India.

Interracial or inter category contacts played a significant mediating roles in the development of own/other group identifications. Gregor and Macpherson (1968) investigated
the racial preferences and ego-identity of 169 white and Bantu children in the republic of South Africa. The results showed that: (1) the white children by the age of five years, manifested racial preferences that were consistently white oriented; (2) the white children, identifying with the white ego-ideal characterised by physical traits of high visibility, evidenced an incipient rejection of outgroup members; (3) Bantu children, as members of a prestige-deprived minority, were outgroup oriented, evincing preference for, and attempting an identification with the valued white ideal; and (4) rural Bantu children insulated from white contact gave less evidence of identity confusion than urban Bantu children because of the protracted interracial contact during early stages in ego development involves the child in a more emphatic conflict of identities than occurs in an non-interracial-contact situations.

Boyanowsky (1973) observed that the relative centrality or importance of a particular group membership to an individual's self-definition will be a major determinant of it's relative accessibility for that individual. Tajfel and Wilkes (1964) and Tajfel (1972) while summarising their studies minimal group paradigm addressed a closely related point, that the current emotional or value significance of a given ingroup/outgroup categorization was likely to influence its accessibility. This effect might be evident through culture, or through some individual group members. Thus, the black/white categorization was chronically accessible to
South Africans. In other countries it may be more accessible to groups involved in the politics of race relations (members of anti-apartheid groups or fascist political parties) than to other not so involved and more accessible to racially prejudiced individuals, both blacks and whites, than to the non-prejudiced (Tajfel, 1980). Buss and Portnoy (1967) found that a comparison between Russia and America made American subject's national identity more salient than did a comparison with Canada. They concluded that the greater the difference between reference group and comparison group, the greater was the individual's feeling of being a member of the reference group; i.e., the more salient was group identity and outgroup discriminations.

The role of contextual variations in the self-categorization was also emphasised by Sole, Marton and Hornstein (1975), Hensley and Duval (1976), Kramer and Brewer (1984), and an impressive series of studies by Wilder and Wildner and Thompson, 1980. Studies by Brown and Turner (1979), within a minimal group design, showed that depending on the contexts, the subjects identified themselves differently with various social groups.

Sherif and his colleague's in their studies on intergroup conflict (Sherif, 1967) revealed how it was possible to see a shared identity and intragroup organisation evolved from social interdependence between members. These also provided excellent illustrations of the hypothetical transi-
tion from the goal relations between people towards their formation into a cohesive group and at a more abstract level, to sharing of a collective identity. The amount of group cohesion, measured through the degree of social interaction, co-operation and influence among members led to the formation of stronger group identity and subsequently determined the interpersonal intergroup behaviour of the members. Cartwright (1968) and Zander (1979) observed that the mutual satisfaction of the otherwise unattainable needs preceded the psychological process of maintaining peoples' membership in a group. More so in the case of a socio-culturally disadvantaged or numerical minority group, where the mutual interdependence helped them to optimally use the otherwise limited resources.

Doise and Sinclair (1973) found that social identity was based on shared social beliefs among the group members. The members shared a mutual "psychological field" by virtue of being from one race, ethnicity, religion or sex etc. Hewstone, Jaspars and Lalljee's (1982) study revealed that social identity was not only based on shared social values but also on social representations. There were as many sub-identities as social representations.

Bochner and Ohsake (1977), Doise Deschamp and Meyer (1978) and Wilder and Shapiro (1984) also reported the similar findings. Rosh (1978) noted that the relative "separateness and clarity" of a categorization i.e., the
extent to which individuals might be perceived as different between and similar within categories was positively related to the salience of that group contingent identity.

Boyanowsky and Allen (1973) placed emphasis on the cognitive aspect of social identity salience. In two of the experiments, they demonstrated the effects of context on the salience of racial identity. They found that conformity was reduced when the judgments made did not touch the norms which, for prejudiced subjects, defined the distinction between Black and White. However, when the judgments concerned opinions integral to identification with the ingroup" (p.413) the highly prejudiced subjects conformed to the unpopular white majority rather than agree with the black supporter, i.e., they acted on the basis of race rather than interpersonal similarity.

The interplay between various role demands such as ethnic group membership, gender and status group membership, institution membership (School, college or any particular professions) exerted a significant impact on the development of ingroup identity and interpersonal-intergroup behaviour among college students. Klitzke's (1969) study considered the demands on Tanzanian college students which resulted from paradoxes created by transition from domination to freedom, via education. Three interrelated concepts concerning the students' self emerged: (1) self-identification (the student sees himself hung-up between the three-worlds of his
family, clan or tribe; his school and his nation); (2) self and society (students awareness of his relationship and responsibility to others) and (3) individual development (an interplay between social order and being, social change and becoming). Hart's (1971) study on "migration and tribal identity among the Francas of Ghana" discussed the commitment of the Francas of Ghana to traditional institutions and values, and focussed on the persistence of a tribal identity in spite of the groups' urban migration. The low prestige accorded to the Francas in modern Ghanian society made them unwilling to jeopardise their traditional tribal status by seeking an identity outside the tribe.

The factors which accentuated the perceived separate- ness of the social groups determined the salience of individuals' ingroup identity. Tajfel (1981) in a simple experiment distinguished between the "minority group" in a numerical sense and "minority group" in a socio-cultural sense, thereby addressing the interpretational fallacy of the previous researches. It was observed that a single black amongst the whites stood out and attracted attention because of the social significance attached to race and hence the perceived separateness and clarity of the racial categoriza- tion rather than because of the perceptual significance of novelty.

Gender identity was also found to be a significant compo- nent of one's social identity (McGuire and McGuire, 1981).
Duveen and Lloyd (1986) contended that the division of people into two gender groups established an exhaustive binary social categorization in most societies and as such provided simplest possible form of category differentiation. Golberg and Lewis (1969) and Smith (1982) found that the play behaviour of infants reflected deep-rooted gender system which regulated the social categorization. Archer and Lloyd's (1985) study corroborated the results. Macoby and Jaclin (1974), Maltz and Borker (1983), Hartup (1983) and Lockheed and Klein (1985) found that the distinctive culture of boys and girls, the kinds of games they played, values they emphasised consolidated social gender identity among boys and girls. The social categorization on the lines of gender was visible in all cultures, which might be an outcome of the differential sex typing (Turner, 1985). Bem (1974, 1981, 1985) asserted that the sex-typed individuals can be described as gender schematic, consistently organising informations about themselves and other persons, objects or events on the basis of gender linked associations in addition to or instead of other potentially available categorical information. In their interpersonal-intergroup behaviour they displayed strong own gender preferences and biases. Some of the studies done on the peer group formation and peer group influence on the academic behaviour of students revealed a paramount effect of own gender group's values and expectations on students' personal self-esteem, behaviour shaping, level of aspirations and perceived equi-
Personal Identity

Self-categorization was based on differentiations between oneself as a unique individual and the other ingroup members. In other words, personal identity was the outcome of interpersonal comparisons between oneself and others (Turner, 1987). Tajfel (1978, 1981), Tajfel and Turner (1978) and Hogg and Turner (1985) conceptualized personal identity as a part of overall cognitive structure or self-concept which allowed the person to experience the self at a more personal or idiosyncratic level. Personal self-need was found to be in inverse relationship with social self-need when the former was made salient and the vice versa (Turner, 1987). Self-perceptions tended to vary along a continuum, from the perceptions of self as a unique person to the perceptions of the self as an ingroup category. At the mid-point of this continuum the individual tended to define oneself as moderately different from ingroup members, who in turn was also perceived as moderately different from outgroup members. Personal self and ingroup-outgroup categorizations, were thus not mutually exclusive (Turner, and
social identity as a component of self concept, little work had been done on personal identity, because most of the social identity theorists focused on ingroup (or social) identity salience and its relation to other social behaviour. Neither identity theory nor the newer self-categorization theory (Turner, 1988; Turner and Oakes, 1986) acknowledged the primacy of the intragroup or interpersonal behaviour. Both theories suggested that the ingroup identity and ingroup favouritism reflected the intergroup orientation and salience of social identity, and interpersonal orientation was related to the salience of personal identity. Failure to explain some of the intergroup phenomena with the help of social identity theories raised question about the interpretational limitations of social identity theory even in an intergroup context. For example, men and women should have acted as members of their gender group and should have regarded opposite-sex groups as relevant comparison groups (e.g. Tajfel and Turner, 1979). Yet this was not always the case. The men and women could behave as individuals, rather than a group member. In this case social identity theory predicted that ingroup bias did not occur because one the interpersonal-intergroup continuum. The behaviour was closer to the interpersonal pole (i.e. person pole) and was away from the group pole. However, being a theory concerned with social identification, the social identity theory (SIT) did not make specific predictions about interpersonal behaviour. The danger of single minded
emphasis was noted also by Stephenson (1981).

Personal identity needs played a far more important role in intergroup relations and they had hitherto been recognised. A similar, but more extreme, conclusion was drawn by Syroit (1984) in a study which showed that "persons tended to confirm the relative status of their group in so far as this confirmation contributed to the attainment or maintenance of a positive self-identity (p.167) which was more a personal need than social. Thus the emphasis was again on personal identity. Moreover, in cultures like that of New Zealand, people placed more value on individualism than on collectivism, thus placing more emphases on personal self.

Studies on collectivism versus individualism (Hofstede, 1980; Triandis, 1972, 1984, 1987; Triandis, Bontempo, Marcello, Asai and Lucca, 1988), co-operation versus individualism (Mead, 1967) or on personality dimensions such as allocentrism and idiocentrism (Triandis et. al., 1988) revealed that people from more advanced individualistic societies emphasised personal identity needs (such as achievement need, perceived competence etc.), whereas people from less advanced, traditional collectivistic societies showed higher social identity needs (i.e., group affiliation, co-operation, etc.).
because of exposure to other advanced culture, there could be a shift towards individualism (Triandis et al. 1988). Thus in any society, the people vary in their social and personal identity needs as the all section of the society do not change uniformly (i.e. more advanced urban residents of India would emphasise their personal identity needs more than their rural and disadvantaged counterparts).

Ng (1986) found that the subjects belonging to incongruous status group under-rewarded the superior performance when incongruous status was made salient, this led to an instance of negativity bias. However, the bias was directed equally at ingroup and outgroup members and was therefore person-oriented rather than group-based. Compared to the interpersonal bias, the ingroup favouring bias was less marked. Ng pointed out that the occurrence of the interpersonal bias could be linked with social identity through the notion of self-concept (Ng, 1986, p.251). However, the individual's reactions to an inadequate social identity allowed for the acceptance of personal identity and associated processes. These processes were largely pushed aside by the current emphasis of social-identity research on intergroup processes.

Another line of research adopted by a group of self theorists indicated that a phenomenon similar to ingroup bias, namely self-enhancement was found at the interpersonal level. Several studies had shown that individuals irrespec-
tive of their caste, race, gender, religion tried to create and maintain a sense of positive distinctiveness by overrating themselves and underrating other people (Brown, 1986; Marks, 1984) on personal characteristics. These researches indicated that the personal identity needs might be playing an important role in explaining self-related cognitions and the group phenomena (Fitch, 1970; Goffman, 1959; Tesser, 1986, 1988). Self-serving biases were found principally a sort of refuge by those with low self-esteem. This position as self-enhancement theory (Shrauger, 1975) was based on the notion that all individuals were motivated to maintain a positive self-concept, and that the need for self-enhancement increased, as the desire to think favourably of the self remained unfulfilled. In their efforts to do away with negative self-image, those with low self-esteem distorted and biased personal information in a self-enhancing direction (Dittes, 1959; Jones, 1973; Kaplan, 1975), i.e., by comparing with worse off others, selectively devaluing the dimensions on which the individual performs poorly (Tesser and Smith, 1984).

Luhtanen and Crocker (1989) had proposed that personal self-esteem (a term used for personal self by Tajfel, 1978) might operate in individual context in a manner analogous to the collective self-esteem (used for social identity) in group contexts. Whereas personal self-esteem might have moderated the extent to which one responded to a personal
failure experience, collective self-esteem moderated the extent to which one responded to a group failure experience. High collective self-esteem people engaged in ingroup enhancing biases or distortions when faced with a threat to their collective identity, whereas high personal self-esteem people showed self-enhancing bases when faced with a threat to their personal self-esteem.

The various researches indicated in order to avoid the negative personal self, subjects selectively processed the informations about the self, emphasising those aspects of personal self on which they excelled, and either undervalued or self-enhanced those aspects on which they performed poorly (Baumgardner and Arkin, 1987, 1988; Tesser, Campbell and Smith, 1984; Tesser and Paulhaus, 1983; Wyer and Frey, 1983). Since groups coming from different socio-cultural milieu had significantly different input systems (social and personal abilities) had different levels of self-esteem, the people placed differential emphasis on different aspect of personal self.

Several studies revealed that students from impoverished socio-cultural background differed significantly in their cognitive functionings (Sinha, 1982). Das, Jachuck and Panda (1970) observed that on intelligence test, poor Harijan children obtained the lowest whereas the rich Brahman children the highest. Das (1973) reported that in India, high caste and economic prosperity independently
enhanced cognitive competence. Sinha and Shukla (1974) found deficient acquisition skill among deprived children. However, the Commission on SC and STs (1986-87) revealed that the tribals were out performing others in sports and other extracurricular activities.

Some studies found that individuals, who were chronically low in self-esteem, depressed or lacking in self-confidence were less likely to enhance their self or abilities (Baumgardner, Heppner and Arkin, 1986; Fitch, 1970; Gilmore and Minton, 1974; Ickes and Layden, 1978; Kuiper, 1978). Very low personal self-esteem persons appraised their attributes more accurately (Sackeim, 1983) because they did not possess the desire to raise their esteem. It could be that some individuals self-enhanced more than others and this inclination coincided with confidence in self or self-esteem (Ickes and Layden, 1978).

Social and Personal Identities and Resource Utilisation

The literature emphasised the social structuring of various resources such as emotional, material, cognitive, social etc. (Triandis, Vassiliou 1972; Triandis, 1972, 1984, 1987; Waterman, 1981; Reisman, 1966; Poster, 1965; Hofstede, 1980), and a contingent resource dependency of the various social groups and its members. Triandis, Bontempo, Villareal, Asai and Lucca (1988) argued that resource availability was a function of cultural complexity. In societies that
were simple, the resources were found to be limited whereas in more complex societies more resources were available. Furer-Haimendorf (1994) found the tribal societies of India having limited resources. They did not have sufficient food and clothes. Lack of exposure, illiteracy, ineffective linguistic abilities, extreme poverty continued to decrease the resource base of almost all tribals, whereas the non-tribal children through their direct exposure to materially advanced cultures, higher parental education, sound financial background were in possession of rich highly differentiated resources (Srinivas, 1962). There was also abundance of information available to non-tribals. The resource gap was directly observed in schools and colleges (Sahu, 1982). The non-tribal students received study help from families and excelled in classroom performances, whereas the tribal students depended largely on classroom teaching (Slavin, 1988) because the parents were uneducated and did not help the children in home task (Tripathy, 1970; Chopra, 1970; Pandey, 1970; Singh, 1976). The unavailability of adequate resources and motivation increased the rate of drop-outs among tribal students (Rath and Dash, 1972; Rath, 1976).

Foa and Foa (1974) had observed that the resources exchanged in modern cultures tended to be universalistic, such as money, informations, goods etc., while in traditional cultures, a higher rate of exchange of particularistic resources was found. They also found that as the cultures
became complex and individualistic, people shifted from the
time-consuming particularistic to universalistic exchanges.
As a result the resource dependency of the people of these two
kinds of societies were different. For example, the children
of the advanced groups received monetary help more
frequently and love and individual attention less frequently
whereas the children from disadvantaged simple societies
received love and individual care more frequently and money
and scholastic help less frequently (Gottleib, 1983; Foa and
Foá, 1974; Waterman, 1981; Triandis, 1984; Resiman, 1966;
and Foster, 1965). However Indian studies showed that the
rich parents even though gave less time to their children,
they helped them enormously in their studies, in choosing a
career, in coping with increasing demands of study and peer
groups, in resolving conflicting goals and ideas etc.
(Sircar, 1990).

The flow of vital informations regarding study, peer
group, proper emotional and cognitive functioning in complex
and advanced culture were in abundance (Triandis et. al.,
1988), whereas in simple societies, even though parents were
spending more time on children, they could not provide them
with required information because of their low education,
little or no exposure to television, newspapers etc., lack
of knowledge regarding modern professions/careers, unfamil-
liarity with modern school and college systems (Barrass,
1984).
The children from disadvantaged groups needed compensatory assistance from teachers, private tutors peer group, school or college etc. (Slavin, 1988) for competing with the children from advanced groups. The children from more advanced communities were well equipped with abilities and informations from home (Rath and Dash, 1972; Tripathy, 1970), they also did not face monetary problems (Tripathy, 1970). But they lacked in love and care needs as a result they at times depended on peer group (own or other) to fulfil these needs (Foa and Foa, 1974). If their own peer groups valued individualistic traits more, then they associated to some extent with other groups of less advanced children in order to experience love, personal care mental and physical togetherness etc. Thus there were constant exchanges between the more advanced and less advanced groups even though the amount and nature of dependencies and relevance of outgroup resources determined the nature of exchanges.

Studies on power distance also revealed evidence of resource gap among various social categories (Ng, 1980; Tajfel, 1981; Blau, 1964), and the attempts to decrease the resource gaps through intergroup-interpersonal resource exchanges (Tajfel, 1974; Blau, 1964, 1972; Turner, 1988). Analysis of power also extended corroborative evidence of this relationship (Thibaut and Kelley's, 1959). Ng (1980) observed that the information dependency was maximum among low status, disadvantaged and subordinate groups.
Social exchange (Homans, 1961; Blau, 1964; Emerson, 1972, 1964; Wilder, 1981) and motivation theories also provided the evidence of resource dependency determining resource utilization behaviour of various groups. Need for a sense of group inclusion, need for symbolic and material gratification, needs for trust, ontological security, facticity and self-presentation etc. controlled interpersonal-intergroup exchanges of various emotional and cognitive resources and the dependency of the disadvantaged minority groups on (Mead, 1934; Durkheim, 1893; Collins, 1975; Goffman, 1959; Parson, 1978; Simel, 1978; Emerson, 1972a) ingroup resources.

The theories did not explain which resource of a social category will be used by the disadvantaged group in a particular context. Thus an immense heuristic value was given to Tajfel's social identity theory in explaining resource utilization behaviour of the people in general and college students in particular. People identifying (or associating) more with ingroups (permanent or transitory) would use the resources of these groups more and other group resources less, because of their socio-psychological distances from outgroups (Tajfel, 1978, 1981, 1984; Tajfel and Turner, 1985; Turner, 1987). Those coming from advanced families emphasising personal abilities would use individual resources more. The students showing strong ingroup outgroup distinction would use more of teacher and college resources.
than other group resources. Further, the resource dependency of the students might intervene in the resource utilization behaviour of students. As Lipset and Schneider (1978), Smith and Sheatsley (1984) observed that "most Americans view race as a categorical disability deserving of special aid.... Black should be helped because they have been down so long." (p.41) This finding seemed true in India as the non-tribal groups helped the tribals to some extent in order to compensate their multiple disabilities. Tribals also at time, approached the non-tribal groups for various resources or help even though they identified least with the non-tribals, whereas the non-tribals used other group resources least.

PERCEIVED EQUITY IN EDUCATION

Stouffer and his colleagues (1949) for the first time used the term "relative deprivation" as an ad hoc explanation for the surprising finding, that some better off soldiers with a high school education and better opportunity for advancement in the army, were not as satisfied with their status and jobs as the less educated men. This apparent paradox was explained by saying that the better educated man had higher level of aspirations, partly based on what would be realistic status expectation in civilian life, and they were relatively deprived of a status and were less satisfied with their achieved status.
Thibaut (1950) observed that the relatively more advantaged students at the centre-state suffered greater relative deprivation, because their expectations were relatively high and strong, as compared to the students at the periphery. Thus their felt injustice or inequity was based upon relatively strong expectations.

To do away with some of the empirical difficulties associated with the previous concepts of distributive justice and relative deprivation, Adams coined the concept "inequity" (Adams, 1965). According to Adams (1965) relative deprivation and distributive justice, as theoretical concepts, specified some of the conditions that aroused perceptions of injustice and complementarily, the conditions that led men to feel that their relations with others were inequitable. The primary concern of term inequity was with the causes and the consequences of the absence of equity in human exchange relationship (Adams and Rosenbaum, 1962; Adams, 1963, 1965; Adams, Jacobson and Patricia, 1964).

Studies by Homans (1974) and Walster, Berscheid and Walster (1976) revealed that a social relation was equitable when the profit/input ratios were the same for the persons or units concerned. Applications of the theory to reward allocations yielded conformity results in Hook's study (1982).

Furby's (1979) study on Israeli as well as American students suggested that both Israeli Kibbutz and Israeli
City children at the older age level mentioned a norm of equality more frequently as a negative evaluation of unequal distribution than Americans. This was interesting as they both mentioned a norm of equity more often than Americans when asked about why unequal distribution existed in the world. All upper middle class Americans were more positive about inequality. This was consistent with Rawls' (1971) suggestion that those in a "Veil of ignorance" were more likely to see equality as the most desirable state of affairs than were those who knew they stand to gain from inequality.

Kashima, Siegal, Tanaka and Isaka (1988), in a cross-cultural examination of perceived inequity among Japanese and Australian students examined the resource allocation rules of equity and equality. In both cultures, subjects judged the equity rules to be unalterable by legislation or consensus. Japanese college students, in both the studies perceived equity to be less fair and equality to be less unfair than their Australian counterparts. However, in their second study, they found judgement of fairness influenced by consideration of need. Thus, the cross-cultural perspective also placed more importance on perceived inequities among college students than on inequality. Age emerged to be an important covariate of perceptions of equity. The concept of equity developed with growth and reactivity. The older people such as college students favoured proportionate
distribution of their outcomes to their investments than the younger school children (Wells and Marwell, 1976).

A distinctly different world view was offered by Crocker and Schwartz (1985) about the stigmatised minority or disadvantaged groups. They observed that the members of these groups many a times (a) attributed negative feed-back to prejudice against their group, (b) compared their outcomes with those of the ingroup, rather than with the relatively advantaged outgroup, and (c) selectively devalued those dimensions on which their group fair poorly and valued those dimensions on which their group excelled. Thus the favourable intergroup comparison process helped these subjects in the experience of equity and positive self.

Wells and Marwell (1976) found that reflected appraisal, self-attributions, and social comparisons influenced the level of equity. Equity correlated significantly with gender, ethnic group status, disadvantages and age etc. Boldero and Rosenthal (1984) asked students to make justice judgements using different comparison standards - interpersonal and intrapersonal. It was found that the evaluation of fairness depended on the criteria used in making the assessment. Those who engaged in interpersonal comparisons judged their group members favourably on equity judgements while those engaged in intra-personal comparison processes, made resource allocations performance based. They also found a positive correlation among variables of equity, compromise,
compétition and type of allocation pool.

The term management of equity (or fairness) perception was a recent concept used by Greenberg (1987) to explain different methods (mostly cognitive in nature) used by the subjects in the organisation to assess or experience equity. Adams (1963) recognised seven modes of reducing inequity, namely, (a) altering one's inputs (Adams and Rosenbaum, 1962; Adams, 1963; Adam and Jacobson and Patricia, 1964), (b) altering one's outcomes, (c) distorting one's inputs and outcomes cognitively (Leventhal, 1980; Weick, 1964), (d) leaving the field (Thibaut, 1950; Patchen, 1961), (e) personal acting on other, i.e., cognitively distorting other's inputs and outcomes (Bramel, 1962; Brehm and Cohen, 1962), (f) changing the object of one's comparison, (g) changing the levels of comparisons, i.e., from upward and parallel comparisons to downward comparisons. However, choice of the mode of inequity reduction was a function of its availability to the subjects.

The role of direction of comparison, in reducing inequity and enhancing positive self (upward/downward comparisons) was empirically verified by Latane (1966), Gruder (1971), Friend and Gilbert (1973). Since perception of inequity was psychologically threatening, the comparison was motivated by self-enhancement, the preferred target of comparison was one who was worse off (Crocker, Thompson, McGraw and Ingerman, 1987; Smith and Insko, 1987; Wood,
Taylor and Lichtman, 1985). Thus even though the outcome input ratios of self were not in balance with outcome input ratios of others, yet individuals experience equity because they compare their performance with less fortunate others (Taylor and Dakof, Taylor, Falke, Shoptaw and Lichtman, 1986).

Over the years, additional motives relevant to comparison processes such as the needs for self-enhancement (Gruder, 1971), compensatory self enhancement, maintenance of a positive self-evaluation (Tesser, 1982, 1986; Tesser, Campbell and Smith, 1984), closure and the avoidance of closure (Kruglanski and Campbell, 1987) have emerged. Gruder (1971) showed that under conditions in which self-evaluation and self-improvement predominated, individuals preferred to compare their outcome (or state) with that of slightly better off and thus experienced temporary inequity. However, Friend and Gilbert (1973) study revealed that if a comparison was motivated by self-enhancement, self-esteem was threatened, and the preferred target of comparison was one who performed even poorer. As a result in spite of performing low, the subjects experienced equity and positive self. The results were replicated by Wills (1981), Wood, Taylor and Lichtman (1985), McGraw and Ingerman (1987) and Smith and Insko (1987). Since the self-enhancement or self-maintenance was a personal need to evaluate one's own abilities or informations in favour of oneself through self-enhancing downward comparisons (Tesser, 1986; Wood, 1989), the personal self would be playing significant mediating role.
in perceptions of equity.

Crocker et al. (1987) and Crocker and Schwartz (1985) indicated that the kind and effect of comparing might be depending on personality characteristics. Individuals, high in self-esteem were more likely to make self-enhancing downward comparisons than those with relatively low self-esteem. They argued that high self-esteemed individuals had positive self-concepts, because they engaged in self-enhancing strategies.

Fiesk and Taylor (1984) revealed that subjects' perceived control had powerful effects on other aspects of cognition. Testa and Major (1988) found that people in control of their situation (or performance) felt that they had means to attain a higher level of functioning or avoid a downfall, and thus neither downward nor upward comparisons posed a threat to them. In fact, upward comparisons were found inspiring to these individuals. Even though input outcome ratios of self and significant others were not matching, the tribal students could engage in cognitive manipulations and reduce the inequity effect. Thus personal self (or identity) needs mediated the perceptions of equity and it could happen to students.

Tajfel (1984) and Turner (1975) argued that the low status stigmatised group members engaged more in intragroup comparisons than in intergroup comparisons. Further, the
stigmatised groups, by selectively undervaluing the dimensions on which ingroup members performed poorly provided a positive social identity to its members (Festinger, 1954; Heider, 1958; Latane, 1981; Goethals and Darley, 1977; Suls and Miller, 1977). Thus, the factors from the social identity theoretical approach that could be useful in mediating perceptions of equity were: (a) within group comparisons, (b) levels of (upward, literal or downward) comparisons, (c) cognitive manipulation of outcome input ratios of self and others etc.

Along with the direction of comparison, the recognition, the relevance and the salience of the dimensions (e.g., personal abilities, opinions, values or other social dimensions) moderated the perceptions of inequity (Adams, 1961; Homans, 1961). It was observed by social identity theorists that the low status stigmatised group set low level or standards for its members' performance so that the gaps between two proportions were marginalised in their favour. As a result, inequities were reduced, cognitive dissonance and the manifested dissatisfactions were also lowered. Thus it could be expected that the tribal students identifying strongly with the own tribe might engage in within group downward comparisons and thus would experience equity (even though the comparison of two ratios was not favourable).
TIME MANAGEMENT

Students focusing on the personal abilities would distribute their time differently on different life and study activities than the students who placed more emphasis on their social self. However the latter also could gainfully use the time. Cronbach (1951) found that through group activities such students supplemented their relatively low personal investment in studies.

Much of research on time in psychology had been concerned with time estimation and perceptions (e.g., Fraisse, 1963; Ornstein, 1969) with the phenomenology of time (e.g., Ellenberger, 1958), with the social psychology of time (e.g., McGrath and Kelley, 1986) with time perspective and future orientation (e.g., De Volder and Lens, 1982; Gorman and Wessman, 1977; Lens, 1986; Nuttin, 1985; Van Calster, Lens and Nuttin, 1987), with subjective time experience and personality characteristics (Orme, 1969; Wallace and Robin, 1960).

Wessman (1973) suggested that the characteristic ways of experiencing and utilizing time varied greatly among individuals in a way that these differences were meaningfully related to personality characteristics. He found correlations between the factors of temporal experience (immediate time pressure, long term personal direction, time utilization and personal inconsistency) and a variety of personality correlates (e.g., variables from I6PF, MMP1, etc.). Long-term personal direction factor correlated positively
with happiness and elevated mood levels and with self-esteem and identity. Time utilization correlated positively with precision and orderliness and with confidence and initiative. Hepworth (1980) found that the unemployed individuals' mental health was best predicted by their time management behaviour. Ineffective time management led to depression and low self-esteem. Feather and Bond (1983) found a set of factors such as engagement, direction, structure and routine. In some respects these factors resembled the long-term personal direction and time utilisation factors described by Wessman (1973), because they were defined by items concerned with purpose and organisation. Feather and Bond discovered appreciable correlation coefficients between time structure scores and personality variables. Scores on time structure questionnaire correlated negatively with depression and positively with self-esteem. The results also showed that employment importance acted as a moderator variable. Warr, Banks and Ullah (1985) found that the ability to fill the time of the past month of Black and White urban residents (17 year old) of England was correlated negatively with psychological distress, depression and anxiety.

King, Winett and Lovett (1986) found that working wives who participated in time management training received both immediate and long-term benefits. Female subjects showed significantly greater increase in their knowledge of time
and stress management factors, spent more time in a self-determined, stress-reducing, enjoyable activity and reported a greater amount of self-efficacy for time and stress management-related behaviours.

Hanel (1981) tested the effectiveness of a self-instruction time management manual with managerial staff. He found that the subjects reported more time management behaviours after instruction, even though daily time slogs revealed little change in behaviour. Hall and Hursh (1982) found an increase in self-reported time spent on high-priority tasks after participants read a time management manual.

Strang (1981) attempted to find out the sex differences in perceptions of self-pacing and perceptual and motor skills. He found that women's pacing speed was positively related to items that indicated the ability to manage time, i.e., not putting things off until the last minute, whereas men's pacing speed was positively related to items that emphasised maintaining the control of time. Other factors, such as type of work, also could account for the differences between men and women.

Pleck, Staines, and Lang (1980) in their study on "Conflict between Family and Work Life" found that despite the higher frequency of women reporting engaging in conventional time management behaviours, such as making lists, planning and scheduling, women felt no more in control of
time, thus experiencing role conflicts very often.

Bond and Feather (1988) in a latter study showed positive relations between perceived use of time and a sense of purpose in life, self-esteem, reported health, optimism about the future and more efficient study habits. Consistent with these findings there were negative relations between perceived use of time and depression, psychological distress, anxiety, neuroticism, physical symptoms, hopelessness and anomie.

Poor time management behaviour such as not allocating time properly or last minute cramming for exams, were found related to poor academic performance (Gall, 1988; Lonqman and Atkinson, 1988; Walter and Siebert, 1981). In trying to meet paper deadlines, read the books, participate in extracurricular activities, socialising with friends and relatives, doing personal work college students were bound to become overwhelmed with feelings that there was not enough time to complete all their work adequately and thus experienced stress (Macan, Sahani, Dipboy and Phillips, 1990). Mackenzie (1972) recognised various reasons for poor or ineffective time management.

Macan, Shahani, Dipboye and Phillip (1990) made a very systematic attempt to measure the traditional time management behaviour. In contrast with the previous attempts, these researchers designed an instrument to assess the
behaviours critical to the construct of time management as defined in the popular literature. The dual objectives of this study were first to examine the dimensionality of conventional time management behaviour and then to examine the correlates of time management behaviour. One hundred and sixty-five students were asked to complete a questionnaire assessing their time management behaviours and attitudes, stress and self-perceptions of performance and grade point average. Two major findings were noted. The time management behaviour scale consisted of four relatively independent factors: the most predictive was the perceived control of time. Students who perceived control over their time reported significantly greater evaluation of their performance, greater work and life satisfaction, less role ambiguity, less role overload, and fewer job-induced and somatic tensions. Findings were consistent with theory and advice on time management.

Macan, et. al. (1990) revealed that the dynamics of time management were more complex than previously thought. Women in their sample, scored significantly higher on the overall TMB than men. Macan et. al. also examined the relationship of the Type A-B personality dimension to time management. Type A-B behaviour pattern was significantly correlated with only one time management factor, i.e., setting goals and priorities. Those indicating that they set goals and priorities tended to show the Type A behaviour pattern. This Type has been characterised as showing time
The studies revealed the importance of time as a resource, an effective management of which was manifested in various activities and life satisfaction. Centrality of effective time utilisation in experiencing higher self-esteem, life satisfaction, reducing role ambiguity, perceived stress was found by the previous researches thus making the concept worth studying.

Bost (1984) did not find any statistical differences in grade point averages (GPA) among the four time management treatment groups. However, not much useful work had been done until recently on students' time management behaviour. Educational psychologists also have grossly neglected this area except few studies on study habits which indirectly focused on time management behaviour of students (Barrass, 1984).

The finding that "the patterns of time management and time distribution were differentiative of rural versus urban, public versus private sector revealed that inefficient time utilization was an inbuilt structural constraint apart from it being a personal factor (Singhal, 1994). For example, the differential emphasis placed by the parents in communities of urban and rural areas, public and private school teachers, high achievers and low achievers on effective time management were different (Mackenzie, 1972). It
was also observed by the researchers that characteristics like personal orientation of the managers made some difference in the relationship of the time management with the clarity of role perceptions, etc. (Singhal, 1994).

CONCLUSIONS:

The review indicated a good number of studies on social and personal identities, resource utilization, perceived equity and time management. While the studies were methodologically sound some of the gaps had been fulfilled that justify the design of the present study.

1. There were no studies which looked into the differences between the tribal and non-tribal (or disadvantage and advantaged) students' social and personal identities, resource utilization behaviour, perceived equity in education, and time management behaviour.

2. Researches have not tested if males and females differ in the emphasis they place on social identity and personal identity. Gender differences in resource utilization, perceived equity in education and time management amongst tribal and non-tribal students were not researched.

3. Mediating role of social self (needs) and personal self (needs) in the use of own group, other group, individual and family, teacher and college resources had not been researched, but was found important.
4. Centrality of one's emphasis on social and personal self in perceptions of equity in education by the advantaged and disadvantaged college students needs to be researched as this was important for education policy making and planning.

5. The study of relationship of socio-personal variables with social and personal identities, resource utilization, perceived equity and time management of tribal and non-tribal, male and female students was needed but non-existent.

6. The predictive power of social and personal identities and socio-personal variables in use of resources, perceived equity in education and time management behaviour of tribal and non-tribal college students of Orissa were not tested.

Thus in an effort to fill some of gaps, the present study was designed to assess relationship of tribals and non-tribals' social and personal identities and their resource utilization behaviour, perceived equity in education and time management.