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Study of Relationship Between Values and Personality

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ABSTRACT

The present study aims at finding relationship between Values and Personality. For this study a sample of 50 girls between the age range of 18 to 22 years was taken from M.N.S Government College, Bhiwani (Haryana). The Eysenck Personality Inventory (EPI) was administered which measures two pervasive - Independent dimensions of personality, Extraversion and interversion, and Neuroticism -stability. Each contains 52 “yes-no” items with no repetition of items. On the basis of the study correlation score of value 0.94 among personality 0.518 was calculated which is a positive correlation and not significant on the basis of the data collected.

Keywords: Values, Personality, Eysenck Personality Inventory.

I. INTRODUCTION

Personality encompasses a person’s relatively stable feelings, thoughts, and behavioral patterns. Each of us has a unique personality that differentiates us from other people, and understanding someone’s personality gives us clues about how that person is likely to act and feel in a variety of situations. To manage effectively, it is helpful to understand the personalities of different employees. Having this knowledge is also useful for placing people into jobs and organizations. If personality is stable, does this mean that it does not change? You probably remember how you have changed and evolved as a result of your own life experiences, parenting style and attention you have received in early childhood, successes and failures you experienced over the course of your life, and other life events. In fact, personality does change over long periods of time. For example, we tend to become more socially dominant, more conscientious (organized and dependable), and more emotionally stable between the ages of 20 and 40, whereas openness to new experiences tends to decline as we age (Roberts, 2006). In other words, even though we treat personality as relatively stable, change occurs. Moreover, even in childhood, our personality matters, and it has lasting consequences for us. For example, studies show that part of our career success and job satisfaction later in life can be explained by our childhood personality (Judge & Higgins, 1999; Staw, et. al., 1986).

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Is our behavior in organizations dependent on our personality? To some extent, yes, and to some extent, no. While we will discuss the effects of personality for employee behavior, you must remember that the relationships we describe are modest correlations. For example, having a sociable and outgoing personality may encourage people to seek friends and prefer social situations. This does not mean that their personality will immediately affect their work behavior. At work, we have a job to do and a role to perform. Therefore, our behavior may be more strongly affected by what is expected of us, as opposed to how we want to behave. Especially in jobs that involve a lot of autonomy, or freedom, personality tends to exert a strong influence on work behavior (Barrick & Mount, 1993), something to consider when engaging in Organizing activities such as job design or enrichment.

Big Five Personality Traits -How many personality traits are there? How do we even know? In every language, there are many words describing a person's personality. In fact, in the English language, more than 15,000 words describing personality have been identified. When researchers analyzed the traits describing personality characteristics, they realized that many different words were actually pointing to a single dimension of personality. When these words were grouped, five dimensions seemed to emerge, and these explain much of the variation in our personalities (Goldberg, 1990). These five are not necessarily the only traits out there. There are other, specific traits that represent other dimensions not captured by the Big Five. Still, understanding them gives us a good start for describing personality.

Big Five dimensions are **openness, conscientiousness, extraversion, agreeableness, and Neuroticism**—if you put the initials together, you get the acronym OCEAN. Everyone has some degree of each of these traits; it is the unique configuration of how high a person rates on some traits and how low on others that produces the individual quality we call personality

1. Openness is the degree to which a person is curious, original, intellectual, creative, and open to new ideas. People high in openness seem to thrive in situations that require flexibility and learning new things. They are highly motivated to learn new skills, and they do well in training settings (Barrick & Mount, 1991; Lievens, et. al., 2003). They also have an advantage when they enter into a new organization. Their open-mindedness leads them to seek a lot of information and feedback about how they are doing and to build relationships, which leads to quicker adjustment to the new job (Wanberg & Kammeyer-Mueller, 2000). When given support, they tend to be creative (Baer & Oldham, 2006). Open people are highly adaptable to change, and teams that experience unforeseen changes in their tasks do well if they are populated with people high in openness (LePine, 2003). Compared with people low in openness, they are also more likely to start their own business (Zhao & Seibert, 2006). The potential

downside is that they may also be prone to becoming more easily bored or impatient with routine.

2. Conscientiousness refers to the degree to which a person is organized, systematic, punctual, achievement-oriented, and dependable. Conscientiousness is the one personality trait that uniformly predicts how high a person's performance will be across a variety of occupations and jobs (Barrick & Mount, 1991). In fact, conscientiousness is the trait most desired by recruiters, and highly conscientious applicants tend to succeed in interviews (Dunn, et. al., 1995; Tay, et. al., 2006). Once they are hired, conscientious people not only tend to perform well, but they also have higher levels of motivation to perform, lower levels of turnover, lower levels of absenteeism, and higher levels of safety performance at work (Judge & Ilies, 2002; Judge, et. al., 1997; Wallace & Chen 2006; Zimmerman, 2008). One's conscientiousness is related to career success and career satisfaction over time (Judge & Higgins, 1999). Finally, it seems that conscientiousness is a valuable trait for entrepreneurs. Highly conscientious people are more likely to start their own business compared with those who are not conscientious, and their firms have longer survival rates (Certo & Certo, 2005; Zhao & Seibert, 2006). A potential downside is that highly conscientious individuals can be detail-oriented rather than seeing the big picture.

3. Extraversion is the degree to which a person is outgoing, talkative, sociable, and enjoys socializing. One of the established findings is that they tend to be effective in jobs involving sales (Barrick & Mount, 1991; Vinchur, et. al., 1998). Moreover, they tend to be effective as managers and they demonstrate inspirational leadership behaviors (Bauer, et. al., 2006; Bono & Judge, 2004). Extraverts do well in social situations, and, as a result, they tend to be effective in job interviews. Part of this success comes from preparation, as they are likely to use their social network to prepare for the interview (Caldwell & Burger, 1998; Tay & Van Dyne, 2006). Extraverts have an easier time than introverts do when adjusting to a new job. They actively seek information and feedback and build effective relationships, which helps them adjust (Wanberg & Kammeyer-Mueller, 2000). Interestingly, extraverts are also found to be happier at work, which may be because of the relationships they build with the people around them and their easier adjustment to a new job (Judge & Mount, 2002). However, they do not necessarily perform well in all jobs; jobs depriving them of social interaction may be a poor fit. Moreover, they are not necessarily model employees. For example, they tend to have higher levels of absenteeism at work, potentially because they may miss work to hang out with or attend to the needs of their friends (Judge, et. al., 1997)

4. Agreeableness is the degree to which a person is affable, tolerant, sensitive, trusting, kind, and warm. In other words, people who are high in agreeableness are likeable people who get

along with others. Not surprisingly, agreeable people help others at work consistently; this helping behavior does not depend on their good mood (Ilies, et. al., 2006). They are also less likely to retaliate when other people treat them unfairly (Skarlicki, et. al., 1999). This may reflect their ability to show empathy and to give people the benefit of the doubt. Agreeable people may be a valuable addition to their teams and may be effective leaders because they create a fair environment when they are in leadership positions (Mayer, et. al., 2007). At the other end of the spectrum, people low in agreeableness are less likely to show these positive behaviors. Moreover, people who are disagreeable are shown to quit their jobs unexpectedly, perhaps in response to a conflict with a boss or a peer (Zimmerman, 2008). If agreeable people are so nice, does this mean that we should only look for agreeable people when hiring? You might expect some jobs to require a low level of agreeableness. Think about it: When hiring a lawyer, would you prefer a kind and gentle person or someone who can stand up to an opponent? People high in agreeableness are also less likely to engage in constructive and change-oriented communication (LePine & Van Dyne, 2001). Disagreeing with the status quo may create conflict, and agreeable people may avoid creating such conflict, missing an opportunity for constructive change.

5. Neuroticism refers to the degree to which a person is anxious, irritable, temperamental, and moody. It is perhaps the only Big Five dimension where scoring high is undesirable. Neurotic people have a tendency to have emotional adjustment problems and habitually experience stress and depression. People very high in Neuroticism experience a number of problems at work. For example, they have trouble forming and maintaining relationships and are less likely to be someone people go to for advice and friendship (Klein, et. al., 2004). They tend to be habitually unhappy in their jobs and report high intentions to leave, but they do not necessarily actually leave their jobs (Judge, et. al., 2002; Zimmerman, 2008)) Being high in Neuroticism seems to be harmful to one's career, as these employees have lower levels of career success (measured with income and occupational status achieved in one's career). Finally, if they achieve managerial jobs, they tend to create an unfair climate at work (Mayer, et. al., 2007). In contrast, people who are low on Neuroticism—those who have a positive affective disposition—tend to experience positive moods more often than negative moods. They tend to be more satisfied with their jobs and more committed to their companies (Connolly & Viswesvaran, 2000; Throresen, et. al., 2003). This is not surprising, as people who habitually see the glass as half full will notice the good things in their work environment while those with the opposite character will find more things to complain about. Whether these people are more successful in finding jobs and companies that will make them happy, build better relationships

at work that increase their satisfaction and commitment, or simply see their environment as more positive, it seems that low Neuroticism is a strong advantage in the workplace.

II. VALUES

Youth - Youth is best understood as a period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as members of a community. Youth is a more fluid category than a fixed age-group. However, age is the easiest way to define this group, particularly in relation to education and employment. Therefore "youth" is often indicated as a person between the age where he/she may leave compulsory education, and the age at which he/she finds his/her first employment. This latter age limit has been increasing, as higher levels of unemployment and the cost of setting up an independent household puts many young people into a prolonged period of dependency. Youth are defined as those aged 15 to 29 in the national youth policy (2014). This age-group constitutes 27.5% of India's population. The 2011 Census counted 563 million young people from 10 to 35, according to the 12th Five-Year Plan Vol. II(2013). The new National Youth Policy (2014) aims to: create to a productive workforce –contributing to India's economic development – and a strong and healthy generation; promote social values and community services; facilitate participation and civic engagement; support youth at risk and create equitable opportunity for all disadvantaged & marginalized youth. Priority areas of intervention are education, employment and skill development, entrepreneurship, health, sports, participation in politics, inclusion and social justice. The new policy also aims to provide a framework and guidelines for stakeholders. Another guiding document in the field of youth is the Report of the Working Group on Adolescents and Youth for the formulation of the 12th Five Year Plan(2012-2017) The Ministry of Youth and Sports is the governmental authority responsible for youth at federal level in India. It is supported in its responsibilities by the respective departments in the Indian states. The Central Ministry oversees programmes geared towards young people in the field of education, volunteering, housing and development, and it organizes an annual National Youth Festival. The Ministry funds the Rajiv Gandhi National Institute of Youth Development, a think-tank and training institution for youth related policies and implementation strategies. According to the national youth policy (2014), youth organizations in India are "fragmented, and there is little coordination between the various stakeholders working on youth." Various national platforms and party youth wings exist, yet, "there are no systematic channels for engagement between the government and young citizens and no mechanisms for youth to provide inputs to government," the national youth policy (2014) highlights. India is a member of the Commonwealth Youth Council. For a variety of reasons, timeliness on young adulthood cannot be exactly defined—

producing different results according to the different mix of overlapping indices (legal, maturational, occupational, sexual, emotional and the like) employed, or on whether 'a developmental perspective... [or] the socialization perspective is taken. 'Sub-phases in this timetable of psychosocial growth patterns... are not rigid, and both social change and individual variations must be taken into account'—not to mention regional and cultural differences. Arguably indeed, with people living longer and also reaching puberty earlier, 'age norms for major life events have become highly elastic' by the twenty-first century. In modern societies, young adults in their late teens and early 20's encounter a number of issues as they finish school and begin to hold full-time jobs and take on other responsibilities of adulthood; and 'the young adult is usually preoccupied with self-growth in the context of society and relationships with others.' The danger is that in 'the second era, Early Adulthood... we must make crucially important choices regarding marriage, family, work, and lifestyle before we have the maturity or life experience to choose wisely. 'While 'young adulthood is filled with avid quests for intimate relationships and other major commitments involving career and life goals', there is also "a parallel pursuit for the formulation of a set of moral values". Erikson has argued that it is only now that what he calls the 'ideological mind' of adolescence gives way to 'that ethical sense which is the mark of the adult. 'Reaching adulthood in modern society is not always a linear or clean transition. As generations continue to adapt, new markers of adulthood are created that add different social expectations of what it means to be an adult.

III. YOUTH IN INDIA AND THEIR VALUES

India has specifically been known for its great and high standard values, folk-ways and culture, may it be nationally or internationally India has won many of the hearts on the basis of its vast and wonderful culture. By the term 'culture' we can simply understand that; a culture is a complex whole of vivid values, ideas, folk-ways, mores, customs, morals, laws, arts and other capabilities and skills obtained by man as a member of the society. In a broader sense culture is the way of the social life of the people or precisely it is an organized system of behaviour of the human society. Now, values are a significant part of the Indian culture, we have various values which superbly distinguish the Indians from the rest of the people of the other countries. Almost every aspect of our lives are guarded and directed by moral, social and cultural values which teach us the right way to behave with others. Like; we have moral values of honesty, kindness, humility, generosity, transparency, truth, patience, satisfaction, self-esteem that we are supposed to follow while leading our lives then on the other hand we have social and cultural values which direct our social behaviours such as value of greeting, obeying, giving respect,

modesty, group harmony, social welfare, cooperation, brotherhood, patriotism, and respect for all religions etc.

Indian values undoubtedly have undergone many modifications and shifting, people have been applying the values according to their suitability and convenience. However, in the old Indian society people were more eager to follow and give importance to their values but now in the modern times values are somewhere losing their vitality. In the modern times when firm waves of modernization, westernization, industrialization and urbanization have impacted the lives of the people, the effect of the Indian values seem to have been lost in that. The great Indian values seem to have been replaced by selfish-motives, individualistic thoughts and egoistic drives of the human beings. The young generation of the country seems to have no faith in the old established moral and cultural values their mind-sets are structured in such a way that praises only the western values. Even the old generation of our Indian society feels helpless in reforming the so called westernized mind-sets, thus some of them have accepted this fact and some are still struggling with their young ones to convince them about the importance of the Indian values.

Values:

Etymologically, value means quality and makes a thing, concept or individual important, useful and worth going in for. Philosophically, value signifies neither a thing nor an individual, but is a concept, a thought, an underlying idea, which may vary or even differ, from place to place, time to time, which may find fruitful in favourable conditions and environment. A value is a behavioural concept related to an individual or a group. It is a concept of the desirable which influences the choice of available means and ends. In the determination of human behaviour the most important factor is a person's specific value awareness. One's choice of a course of action is dependent on value alternatives. That exactly is the reason as to why values are not taught, lectured about or professed, they are only demonstrated.

Two categories of people who make maximum impact on the personality of individual in the formative years of life which remains all through the life are the parents and the teachers. Incidentally, it is this class of people who become role models-good or bad, without their consent or knowledge For the improvement of the quality of life it is required to modify or completely change some of the values and to identify the ways in which this can be developed. It is also required to have an awareness of the soundness of the values to which the individuals subscribe and on which the individuals build their capacity to make right decisions. This can be achieved through value orientation. A threefold method to judge the soundness of our values

can be followed: firstly, by identifying the developments which give rise to the realization of the currently-dominating values we subscribe to; secondly, by isolating factors which tend to preserve or undermine such values; and, thirdly, by providing strategies and techniques for determining the degree of soundness of such values.

In this context what is more important is to identify a person's or a society's values; how to satisfy them; how to identify their structure; how the values are oriented; and then to observe if any changes are evident in such orientation. The psychology of a person or a group is developed by the uniqueness of cultures, ethnocentricity, theological bias, social inhibitions and traditions.

IV. THE THEORY OF VALUES

The Theory of Basic Human values, developed by Shalom H. Schwartz(1994), is a theory in the field of intercultural research. The author considers the theory as an essential extension of previous approaches to comparative intercultural research theories, such as the Hofstede's cultural dimensions theory, and has been extensively applied in cross-cultural studies of individual values. The Theory of Basic Human Values tries to measure Universal Values that are recognized throughout all major cultures. Schwartz's theory identifies ten such motivationally distinct values and further describes the dynamic relations amongst them. To better graphically portray these relationships, the theory arranges the ten values in a circular structure.

(A) Motivational Types of Values:

The Theory of Basic Human Values recognizes ten universal values, which can be organized in four higher-order groups. Each of the ten universal values has a central goal that is the underlying motivator.

- a. **Openness to change**-Self-Direction Independent thought and action—choosing, creating, exploring. Stimulation Excitement, novelty, and challenge in life.
- b. **Self-enhancement**-Hedonism Pleasure or sensuous gratification for oneself. Achievement Personal success through demonstrating competence according to social standards. Power Social status and prestige, control or dominance over people and resources.
- c. **Conservation**- Security Safety, harmony, and stability of society, of relationships, and of self conformity restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.

Tradition Respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides.

(B) Values and Personality:

Recent advances in the areas of values and personality help in facilitating improved understanding of their relationships and differences. These include the emergence of comprehensive, theory-based models of the content and structure of values and traits, the development and extensive validation of corresponding measures, and improved understanding of the foundations and antecedents of both traits and values. While clearly related, personality traits and personal values are conceptually distinct in important ways. Detailed understanding and description of those relationships and distinctions will be an important step toward integrating the wealth of theory and findings associated with each construct. With respect to the relationship between human values and personality, there have been several contributions that showed that there are characteristic and significant links between openness to experience, agreeableness, conscientiousness, and in part extraversion, with various domains of human values. More specifically, openness to experience has been found to be related to self-transcendence and to openness-to-change values (universalism, benevolence, self-direction, and stimulation) and negatively related to conservation and self-enhancement values (conformity, security, tradition, and power). The trait agreeableness, on the other hand, was associated with conformity, security, and tradition but negatively with power. The trait conscientiousness related to conservation values (conformity, security, and tradition) and to self-enhancement (achievement) but negatively to power. Rokeach (1973) viewed personality traits as antecedent to values, which, while stable, can be reprioritized on the basis of experience and social expectations. The three core components of the person are basic tendencies, characteristic adaptations, and self concept (a subcomponent of characteristic adaptations). Biological bases, external influences, and objective biography are conceptualized as adjoining systems that interact with personality via dynamic processes. In this framework, personal values are prototypical characteristic adaptations, acquired skills, habits, attitudes and relationships that result from the interaction of individual and environment; they are the concrete manifestations of basic tendencies. Thus, in this emerging understanding, values lie at the interface of the environment or external influences (nurture) and endogenous basic tendencies (nature) manifested in personality traits. The concept of personality needs a clear discussion in this regard.

V. EYSENCK PERSONALITY INVENTORY

The Eysenck Personality Inventory (EPI) measures two pervasive, independent dimensions of personality, Extraversion-Introversion and Neuroticism-Stability, which account for most of the variance in the personality domain. Each form contains 57 “Yes-No” items with no repetition of items. The inclusion of a falsification scale provides for the detection of response distortion. The traits measured are Extraversion-Introversion and Neuroticism. When you fill out Eysenck’s Personality Inventory (EPI) you get three scores.

- The ‘lie score’ is out of 9. It measures how socially desirable you are trying to be in your answers. Those who score 5 or more on this scale are probably trying to make themselves look good and are not being totally honest in their responses.
- The ‘E score’ is out of 24 and measures how much of an extrovert you are.
- The ‘N score’ is out of 24 and measures how neurotic you are.

(A) Procedure

50 girls between the age ranges of 18 to 22 years were taken. To ensure full cooperation, it was emphasized that anonymity would be ensured. Thereafter, study of value and Eysenck Personality Inventory were administered individually to the participants. The questionnaire was scored as per the test manual and the data was tabulated and analyzed.

(B) Result and Discussion

On the basis of study, correlation score value 0.94 among personality 0.518 was calculated which is positive correlation and not significant on the basis of data explained but value and personality positive correlation but not significant.

		Value	Personality
Value	Pearson Correlation	1	0.094
	Sig(2-tailed)		0.518
	N	50	50
Personality	Pearson Correlation	0.94	1
	Sig (2-tailed)		
	N	0.518 50	50

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