

PERSONAL VALUE ORIENTATION (PVO) OF THE PANCHAYAT MUKHIAS OF RANCHI DISTRICT

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Gram panchayat elections took place in Jharkhand in 2010, after a lapse of 32 years. *Mukhias* were elected to lead each and every gram panchayat, and there was a ray of hope that these *Mukhias* would lead their villages on the path of development. This study of *Mukhias*' "personal value orientation" (PVO) may provide a picture of their work style and personality characteristics, which are important factors if the deprived villages of the state are to be transformed into prosperous villages. The *Mukhias* of four of Ranchi districts were interviewed and observed to gather qualitative data. Gender differences and impact of education on PVO are also assessed using Sherry and Verma's (1998) "personal values questionnaire". Data obtained from a purposive sample (n=32), using a 2x2 factorial design, reveal that Power, Hedonistic and Economic values are the first three most preferred values among the total sample group, whereas Social, Religious, Aesthetic and Health values are least preferred. Male and female *Mukhias* differ significantly on Social, Democratic and Family Prestige values, whereas a significant difference was observed between highly and lowly educated *Mukhias* on Social, Democratic, Power, Family Prestige and Health values.

Introduction

Leadership behaviour and leaders' value orientation have been widely studied in political psychology as well as personality psychology. According to Spranger (1928, as cited in Bruno & Lay, 2008, p. 678), values are defined as "the constellation of likes, dislikes, viewpoints, shoulds, inner inclinations, rational and irrational judgements, prejudice and association patterns that determine a person's view of the world". Personal value orientation is a value system that once internalised, becomes consciously or subconsciously a standard or criterion for guiding one's action.

The personal value orientation of leaders is tremendously important yet widely overlooked, both in India in general and in Jharkhand in particular. Following Jharkhand's creation in 2000, the *gram panchayats* of Jharkhand selected their *Mukhias* during the 2010 election. A lot of hope was vested in these *Mukhias*, that they would lead their villages on the path of development and play an important role in transforming deprived villages into prosperous

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villages. In this context, the study of their personal value orientation (PVO) may provide a picture of their work style and effective leadership.

Literature Review

Numerous studies have been conducted on the value orientation of leaders in different fields. Reave (2005) reviewed more than 150 studies and concluded that values considered as spiritual ideals, such as integrity, honesty and humility, have been demonstrated to have an effect on leadership success and are related to leadership effectiveness. Schwartz (1992; 1994) classified values into ten value types, which are separate but overlapping constructs. These values are neighbours but also opposites. These ten values associate into four higher-order-value types: openness to change, self transcendence, self enhancement and conservatism. These four value types are again expressed as two bi-polar dimensional opposites; self transcendence vs. self enhancement, and openness to change vs. conservatism. Schwartz (1994) has presented a theoretical model of relations among motivational types of values, higher order value types, and bipolar value dimensions. Guth and Tagiuri (1965), have described five types of value orientation namely Economic man, Theoretical man, Political man, Aesthetic man and Social man. A recent study by Sahgal and Pathak (2007) on the thirteen leaders who demonstrated outstanding contribution for organizational growth in corporate and non-government sectors reveals that the transformational leaders were able to articulate their core values, which guided their behaviours. The study suggests a wide range of values and convictions that played a significant role in shaping them as effective leaders.

Several other studies state the importance of values in leadership effectiveness. Covey (1990) developed an influential theory of leadership, which is based upon four dimensions: personal, interpersonal, managerial and organizational. The personal dimension is the core one for the value profile of the individual. Bruno and Lay (2008) examined the relationship between personal value balance and leadership effectiveness of a group of Brazilian executives. A high positive relationship between personal value balance and leadership effectiveness was found. It also showed that the leadership effectiveness of the involved executives was of moderate level and there was lack of flexibility regarding the leadership style. The work on human values of Schwartz (1992; 1994) shows that values operate as antecedents to behaviours. Bass and Riggio (2006) and Bass and Steidlmeier

(1999) concluded that transformational leadership is the most important form of leadership, and that values influence leadership behaviours.

The link between values and leadership has been focused upon in other studies too. Aitken and Parry (2003) studied leadership culture components, showing an impact of the alignment between leaders' personal values and leadership team behaviour on leadership team culture. It was found that leadership behaviour is contingent upon the existing organisational culture. Sosik (2005) examined the role of personal values in the charismatic leadership of corporate managers. On the basis of self report provided by 218 managers about their followers' extra effort, it was concluded that traditional collectivistic work, self transcendent and self enhancement values were positively related to charismatic leadership. Krishnan (2001) attempted to draw a value profile of transformational leaders. Using a sample of 95 pairs of leaders and subordinates in the USA, Krishnan concludes that transformational leaders have some identifiable patterns in their value system. It was also found that they gave greater importance to values pertaining to others than to values concerning only themselves. In another study Krishnan (2002) looked at the relationship between transformational leadership and different types of value congruence for terminal and instrumental values. Krishnan (2003) examined the effects of leader member exchange, transformational leadership and perceived value system congruence between leader and followers. The authors found that transformational leadership was the best predictor of friendliness and neither leader member exchange nor congruence explained significant additional variance in friendliness.

Studies also indicate a relationship between personal values and attitude towards development. Bruno and Lay (2008) state that values affect not only the perceptions of appropriate ends but also the perceptions of the appropriate means to those ends. Therefore, there is a linkage between the personal value orientation of leaders and the way in which leaders steer development. Several theoretical and empirical attempts have been made to examine the relationship between personal values and sustainable development. On the basis of the secondary data of several studies, Stern (2000) concluded that values are positively or negatively associated with pro-environmental behaviour, which is a prerequisite for sustainable development. Udo and Jansson (2009) argued that those nations striving for their daily needs were lesser concerned with sustainability than the advanced (or stable) nations.

Aims and Hypotheses

This study has the following aims: 1) to identify the dominant Personal Value Orientations of panchayat *Mukhias*; 2) to examine the inter-correlation among different personal values; 3) to see the difference in personal value orientation of male and female *Mukhias*; and 4) to see the difference in Personal Value Orientation of highly and lowly educated *Mukhias*.

With reference to the above aims, this study seeks to test two main null hypotheses: 1) there will be no difference in the personal value orientation of male/female *Mukhias*; and 2) there will be no difference in the personal value orientation of highly/lowly educated *Mukhias*.

Sample Design

Data was collected from the gram panchayats of Ranchi's four blocks, namely Itki, Nagri, Kanke and Bero. These blocks are 20 to 45 kilometres from Ranchi town. The fieldwork was the pilot survey research for the Ph.D research of the first author, and a purposive sample of 32 *Mukhias* was selected from the study area. Half (16) were male and half (16) female. They were further stratified on the basis of education: lowly educated (below metric) and highly educated (intermediate pass and above). The *Mukhias* who were easily available while visiting the villages were selected for the study. Sample design is presented in Table 1.

Table -1. Sample Design

<i>MUKHIAS</i>			
	HIGHLY EDUCATED	LOWLY EDUCATED	TOTAL
MALE	8	8	16
FEMALE	8	8	16
TOTAL	16	16	32

Methods Employed and Analysis

Four methods were employed in the field, namely a Personal Value Questionnaire (PVQ), a personal data questionnaire, interview, and observation. The Personal Value Questionnaire (PVQ), designed by Sherry and Verma (1998), measures ten values: Religious, Social, Democratic, Aesthetic, Economic, Knowledge, Hedonistic, Power, Family Prestige and Health. The scale consists of 120 items: Religious

Value (12), Social Value (12), Democratic Value (12), Aesthetic Value (12), Economic Value (12), Knowledge Value (12), Hedonistic Value (12), Power Value (12), Family Prestige Value (13), and Health Value (11). There are 40 items with three alternative answers related to three different values. The respondent has to choose the most appropriate alternative, which will indicate his/her Value Orientation. The PVQ responses are to be scored as follows: 2 for a check mark (Ö) showing the most preferred value under the stem, 0 for a cross mark (') showing the least preferred value under the stem, and 1 for a blank () or unmarked item showing the intermediate preferences for the value. PVQ is a reliable and valid tool to measure complex variables such as values.

The personal data questionnaire was designed to obtain personal information like name, husbands/wife's name, gender, age, education, occupation and assistance in functioning by the spouse. Information was also collected from the villagers and *Mukhias* through interview. An interview schedule was developed to obtain data about the progress of different development programmes in the gram panchayats. Certain observations were made to examine the development indicators of the panchayats. A checklist was prepared to observe the different parameters of development in the panchayats, such as facilities for schooling, health centres, road and transportation, drinking water and sanitation, status of employment and agriculture.

The data have been analysed with reference to the study's aims and objectives using appropriate statistical techniques with the help of two softwares: Microsoft Excel and PAST.

Main Findings

Preferred Personal Values of the *Mukhias*

Identified personal values and their magnitude in the total sample are presented in Table 2. The Power value (70.5) is the most preferred value among the *Mukhias*. It denotes the desirability of ruling over others and leading others. The characteristics of a person of high power value are that he/she prefers to rule in a small place rather than serve in a big place and this is deeply status conscious (Sherry & Verma, 1998). The second most preferred value is the Hedonistic value (57.8) indicating desirability of loving pleasure and avoiding pain. Economic value has emerged as the third dominant personal value of the *Mukhias*, as the score (54.6) falls in the 'high' category. The value stands for desire for money and considers this helpful for

the progress of the country. The scores obtained on Democratic value (46.2), Knowledge value (46.2) and Family Prestige value (46.1) fall under the 'average' category, which denotes average dominance of these values among the *Mukhias*. Religious value (45.1), Aesthetic value (44.6) and Health value (44.8) are preferred the least by *Mukhias*. Religious value stands for faith in God and an attempt to understand Him, whereas Aesthetic value and Health values indicate love and appreciation of art, beauty, literature, decoration and system in the arrangement of things, and consideration of good physical health for the development and use of abilities. The score on the Social value (39.5) is the lowest among all the ten values, which denotes charity, kindness, love and sympathy.

Table - 2. Identified personal values and their magnitude in the sample group (n=32)

VALUES	OBTAINED T-SCORES	INTERPETATION
POWER VALUE (PV)	70.5	VERY HIGH
HEDONESTIC VALUE (HV)	57.8	HIGH
ECONOMIC VALUE (EV)	54.6	HIGH
DEMOCRATIC VALUE (DV)	49.6	AVERAGE
KNOWLEDGE VALUE (KV)	46.2	AVERAGE
FAMILY PRESTIGE VALUE (FPV)	46.1	AVERAGE
RELIGIOUS VALUE (RV)	45.1	LOW
HEALTH VALUE (HEV)	44.8	LOW
AESTHETIC VALUE (AV)	44.6	LOW
SOCIAL VALUE (SV)	39.5	LOW

Correlation Among the Values of *Mukhias*

The spectrum of human values in this world is very wide and they differ from society to society. Some of the values go together while some do not. The study aim was to examine the correlation between the values that go together and those that are negatively correlated. Data presented in Table 3 reveal that only few correlations are significant at .01 or .05 levels, such as Democratic value which is positively correlated with Knowledge value and Health value, whereas it is negatively correlated with Hedonistic value and Family Prestige value. Economic value is positively correlated with Hedonistic value, but negatively with Power value and Family Prestige value. Power value is positively correlated with Hedonistic value but it has a negative correlation with Health value (Table 3). The correlations among values provide a guideline to assess the combination and organisation of values in human personality.

Table - 3. Correlation among the different Personal Values of Mukhias

VALUES	RV	SV	DV	AV	EV	KV	HV	PV	FPV	HEV
RV		-0.31	0.05	-0.46	-0.16	0.012	-0.27	0.06	-0.04	0.09
SV			0.26	0.03	0.026	0.21	-0.23	-0.11	-0.24	0.38*
DV				-0.18	-0.33	0.58**	-0.44**	-0.03	-0.47**	0.45**
AV					0.26	-0.36*	0.21	-0.36	-0.13	-0.15
EV						-0.17	0.50**	-0.35*	-0.40**	-0.28
KV							-0.50**	-0.21	-0.24	0.002
HV								0.36*	-0.26	-0.34*
PV									-0.06	-0.16
FPV										-0.17
HEV										

*Significant at .05 level **Significant at .01 level

Difference Between the Male and Female *Mukhias* in their Personal Value Orientation

Gender plays an important role in the development of values. In the present study, attempts have been made to see the difference in personal value orientation of male and female *Mukhias*. It may be seen that female *Mukhias* scored higher than the male *Mukhias* on Social value and Family Prestige value; the difference between the mean score is significant at .05 and .01 level respectively. This denotes that female *Mukhias* have more Social and Family Prestige value than their male counterparts. On the other hand, male *Mukhias* score higher on Democratic value than the female *Mukhias* and the difference between the two mean scores are again significant at .05 level, indicating that male *Mukhias* possess more Democratic value than the female *Mukhias*. As far as the other value orientations like Religious, Aesthetic, Economic, Knowledge, Hedonistic, Power and Health value are concerned, no significant difference between the male and female *Mukhias* are observed (Table 4).

Table - 4. Scores showing the difference between male and female *Mukhias* in their Personal Value Orientation.

VALUE	RV	SV	DV	AV	EV	KV	HV	PV	FPV	HEV
MALE	54.62	36.37	51.25	45.37	56.00	46.50	59.62	72.00	42.12	42.87
FEMALE	44.62	42.62	48.00	43.87	53.25	45.87	56.70	69.00	50.00	46.75
<i>t-ratio</i>	0.316	2.13*	2.05*	0.47	0.93	0.20	1.22	1.03	2.78**	1.70

*Significant at .05 level **Significant at .01 level

Personal Value Orientation and Education

Education and Knowledge are two important variables that shape our values. Significant differences are observed on five value orientations of the highly and lowly educated *Mukhias*, namely Social, Democratic, Power, Family Prestige and Health values. Highly educated *Mukhias* have high Power value and Family Prestige value, whereas lowly educated *Mukhias* possess high Social, Democratic and Health value (Table 5). Variables other than education might have played some significant role in the development of values. Further exploration is needed to verify the relationship among the two. As the sample size is very small, no certain predictions can be made.

Table - 5. Scores showing the difference between highly and lowly educated *Mukhias* in their Personal Value Orientation

Values	RV	SV	DV	AV	EV	KV	HV	PV	FPV	HEV
HIGH EDUCATED	46.75	36.75	47.37	44.25	54.87	44.37	56.75	72.37	48.12	43.50
LOW EDUCATED	43.54	2.25	51.875	45.00	54.37	48.00	58.87	68.62	44.00	46.125
t-ratio	1.04	2.04*	2.76**	0.24	0.17	2.04	0.70	2.04*	2.04*	2.05*

*Significant at .05 level **Significant at .01 level

Data obtained from observation and interview revealed that all the *panchayats* were lagging behind on almost all the parameters of development. The villagers reported that no significant change in the development of the villages has occurred after the selection of *Mukhias* (*gram panchayat* heads). The *Mukhias* reported that they want to do some development works in their *gram panchayats*, but the government has not provided rights or funds for the same.

Discussion

Values shape not only our personal life but play an important role in deciding our social and professional responses. The present study demonstrates the magnitude of the ten different values among the *Mukhias*. It is evident that individuals also possess a single integrated value system, comprising of those values that people like and strive for. The studies in this regard have conceptualised a value system consisting of two largely independent value orientations. Graf, Quaquebeke and Dick (2011) measured largely independent value orientation: an orientation of ideal values and an orientation of

counter ideal values. Both the value orientations were effective in determining the followers' respect and identification with their leaders. On the basis of the findings of the present study, the integrated value system may be explored in future research, based on the different theories regarding human nature. This will provide an inclusive approach to the study of human values. The correlation between the different values may provide a guideline in this regard.

As far as the difference in personal value orientation of male and female *Mukhias* is concerned, they differ significantly in some of the values, whereas on others there is no significant difference. The development of values largely depends on the cultural setting, which determines gender role and gender identification. Therefore, some values are included in males and females by the society. Bocsi (2012) found that value preference, values connected to conformity, adaptation and sociability were positioned higher among females, where as rational and materialistic items were closer to male students. Thus, the findings of the present study are supported by the other studies. The results of a study by Kaushal and Janjhua (2011) show that males have revealed higher preference than their female counterparts for the personal values of achievement, advancement, challenge, cooperation, creativity, honesty, altruism and leadership; whereas females have shown higher inclination for the personal values of autonomy, power and recognition.

The highly and lowly educated *Mukhias* also differ on some of their values. As education plays a vital role in shaping human values, people of different educational level differ in their values. A study by Peterfi (2013) reveals that educational factors influence the development of students', parents' as well as teachers' values.

Conclusion

The present study is a preliminary attempt to assess the personal value orientation (PVO) of the *Mukhias* of panchayats. It was conducted on a very small sample as a pilot research and the findings cannot be generalised. However, the study throws light on a part of the value orientation system of the *Mukhias*. With reference to the aims and objectives of the study, the following conclusions may be drawn on the basis of the data analysis:

- Power, Hedonistic and Economic values (in rank order according to their magnitude) are the first three most preferred values among the *Mukhias* of *gram panchayats*.
- Other values have an average or low magnitude among the selected *Mukhias*.

- Observed values display positive as well as negative correlations with each other, indicating that causative factors should be explored.
- Male and female *Mukhias* differ significantly on some parts of the value system, thus the null hypothesis has been rejected.
- In the same way, highly and lowly educated *Mukhias* differ significantly on some parts of the value system and so the second null hypothesis has also been rejected.

Achievement and Limitations of the Study

The present study endeavours to explore the values of the *gram panchayat* heads in the era of severe value degradation in Indian polity, with an intention to suggest to the society the need for value inculcation among the future generations. Its limitations include small sample size, and lack of sophisticated statistical analysis like ANOVA or PCA. It is recommended that further attempts be made to investigate the relationship between personal value orientation and the development of villages. This will likely throw some light on the ethics of *Mukhias* and their development strategies.

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