PREFACE

For centuries, the female gender has been subjected to considerable amounts of prejudice. Men are considered to be the more powerful sex, as opposed to the weak, docile and subservient women. Gender stereotypes have been so deeply rooted in our society that all positions of authority have been attributed to men, in the workplace and also in the family setting. Although the Indian Constitution considers both sexes to be equal, in reality, the situation is rather dismal, due to the low sex ratio and literacy rates of women in the country. However, as society evolves, its attitude towards women evolves as well. Perceptions towards women depend upon a variety of factors namely, culture and education to name a few. Along with societal factors, it is also important to address some psychological factors that may influence one's attitude towards women. Thus, it is important to study attitude towards women in relation to narcissism, ethics and personality.

Chapter 1 highlights the attitude towards women along with the psychosocial correlates of narcissism, ethics and personality.

A literature survey of the selected variables of the study is highlighted in Chapter 2.

Chapter 3 delineates the methodological plan and procedural details adopted for the present research work.

Chapter 4 highlights the results section. It depicts age difference and gender difference with respect to attitude towards women, narcissism, ethics and personality. Profile of working and non-working women has also been incorporated. Correlational analysis for the entire sample is also provided.

Chapter 5 provides the necessary, relevant and logical explanation to the hypotheses of the present study along with supportive research evidences.

The conclusions of the study along with limitations, originality of the present work and areas of further research are described in Chapter 6.

The following section provides the bibliography of books, journals, e-journals, articles and dissertations in alphabetical order. Last, but not the least, at the end, a set of Appendices has been supplemented.

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(Kasturi Tahlani)   (Saniya Sidhu)   (Ujjaini Kushari)

CONTENTS

CHAPTER 1

INTRODUCTION

1.0 Various theories have been developed in order to explain how sex role typing, gender roles or gender stereotypes are formed. For example, according to Cognitive Development Theory **(Kohlberg, 1966)**, children first become aware that there are two categories of people – male and female – and they also become aware of the category into which they fit, this is known as gender identity and it occur between age 2 and 3 years. Next, they become aware of the characteristics that discriminate individuals in one category from the other, this is referred to as gender stability and occurs between the ages of 4 years to 5 years. Finally comes gender stability when recognizing that superficial changes in appearance or in activities will not change a person's gender, for example, a boy who wears a dress is still a boy; a girl who plays football is still a girl. According to the Gender-Schema Theory / Information-Processing Approach, children develop *schemas* or naive theories that help them organize gender differences and gender roles. They tell children what kinds of information to look for in the environment and how to interpret this information **(Martin & Halverson, 1981)**.

According to Social Learning Theory **(Mischel, 1966)**, children initially acquire sex-typed behaviours as a function of reinforcement and modelling; only later do they realise that they are boys or girls and that certain characteristics are differentially associated with each sex.

Gender labelling, gender identity, sex-typed toy preferences, and awareness of adult sex role differences were observed to be high on 26-month-old children, Verbal gender labelling was observed in a majority of 26-month-olds, while verbal and nonverbal gender identity were observed in a majority of 31-month-olds, Nonverbal gender labelling and awareness of adult sex role differences were observed in a majority of children by 36 months **(Weinraub, Clemens, Sockloff, Ethridge, Gracely and Myers, 1984)**.

From a social perspective, gender stereotypes can be explained in terms of a perceiver's observations of what people do in daily life. For example, if perceivers consistently observe women to be looking after children and devoting their times towards nurturing them, they are likely to believe that these characteristics are typical of women. Gender stereotypes stem from the tendency of perceivers to view women in a position lower to that of men. This is very well reflected in organizational settings where men tend to hold positions of higher authority than women do **(Brown, 1979; England, 1979; Kanter, 1977; Mennerick, 1975).** Apart from the workplace, in family settings also, men tend to hold a more powerful position over their wives **(Blood & Wolfe, 1960;**

Gillespie, 1971; Scanzoni, 1982). Such differences in the status of men's and women's roles may be the factors that influence people's beliefs towards gender. (**Eagly & Steffen, 1984**).

It is because of these gender stereotypes that perceivers generally assume that men possess agentic goals and women possess communal goals. (**Block, 1973; Broverman, Vogel, Broverman, Clarkson & Rosenkrantz, 1972; Spence & Helmreich, 1978**).

Irrespective of the provisions in the Indian constitution, giving men and women equal rights, status, educational and employment opportunities, the true picture of the status of women in India depicts a different story altogether with just 65.46% (Census, 2011) literacy rates of female, with a sex ratio of 940/1000 and still a bias in the society for male child and prevalence of crimes such as female infanticides and female foeticides. Thus, the real reasons for this gap between the expected and real status of women in the country needs to be deciphered if one really wants to experience a society which is close to egalitarianism. Since the reason does not lie entirely in the political spheres, the need is now to study the past societal conditions, the attitude of men/women towards the "fairer sex" and the determinants of such attitudes. In other words, to analyse psychologically the excuse for still existing biases.

1.1 DEPICTION OF CHANGING STATUS OF WOMEN THORUGH CHANGING SOCIAL CONSITIONS IN INDIAN HISTORY.

1.1.1. Women in Ancient Period (early Vedic age: ca. 500-1100 BCE; later Vedic age: 1100-500 BCE)

The women in Ancient India enjoyed more or less a high status marked by freedom which was in most cases at par with the males of the society, if not above them. They were treated with respect, given every opportunity to develop their intellectual capacities and spiritual standards, they even earned distinction in the sphere of philosophy and theological studies and were allowed to choose their male partners. The Rig Vedic age was free from evils such as sati, early marriage and polygamy which was prevalent only among the rich and elite class. Numerous women of this time were Rishis. Women had complete freedom in their family matters and were referred to as

'Ardhanginis'. The system of *education* was also far reaching and penetrated all sections and levels of the society, the time was marked by great many learned ladies and the role of women in Ancient Indian Literature was immense (**Basu, 2014**). There were mainly two types of scholarly women — the Brahmavadinis, or the women who never married and cultured the Vedas throughout their lives; and the Sadyodvahas who studied the Vedas till they married. Panini mentioned of female students' studying Vedas. Katyana called female teachers Upadhyaya or Upadhyayi. Ashoka got his daughter, Sanghamitra, inducted into preaching Buddhism. From the Jain texts, one learns about the Kousambi princess, Jayanti, who remained a spinster to study religion and philosophy. Often, Buddhist nuns composed hymns. Women did write Sanskrit plays and verses, excelled in music, painting and other fine arts.Both Ramayana and Mahabharata Epics had given a respectable place for women; they had been referred to as the root of Dharma, prosperity and enjoyment in both the epics (**Shuani, 2015**). The ancient texts depicted characters such as Sita, Damayanti, and Draupadi as women of great stature and valour, strong will power who were at par with the men in their stories. They were depicted as icons of mental and emotional strength and steered the plots with their strong personalities. Even three of the Panchakanyas: Ahilya, Tara and Mandodari are still seen as great reverence in Indian society (**Halli & Mullal, 2016**). In the *political* realm as well women were seen as powerful and dominating. Many women from time to time had ruled and successfully so over the commoners, examples include: Pandya women who as mentioned by Megasthenes were responsible for running the administration. The Satavahana queen, Nayanika, who ruled the kingdom on behalf of her minor son. So did Pravabati, daughter of Chandragupta II, on behalf of the minor Vakataka prince. A little after the Gupta period, queens used to rule in Kashmir, Orissa and Andhra. Princess Vijaybhattarika acted as the provincial ruler under the Chalukya King; Vikramaditya I. Women were provincial and village administrators in the Kannada region (**Shuani, 2015**). Vedic women had economic freedom. Some women were engaged in teaching work. Home was the place of production. Spinning and weaving of clothes were done at home. Women also helped their husbands in agricultural pursuits.

This positive light shed of the status of women of Rig Vedic age, slowly diminished in brightness and intensity during the Later Vedic period. The status of women gradually declined with the Smritis and other religious texts giving diktats which adversely affected women's freedom and rights. With the rise of Brahaminism and birth of caste

system and due to conflicting religious and social thoughts, the place of women remained subordinate and unsatisfactory. Buddhism and Jainism, however, continued to give a place of honour to women (**Halli & Mullal, 2016**). This period was marked by the birth of social evils such as the purdah, polygamy, widow burning, child marriage, devdasi system; and the consequence was discrimination in terms of educational opportunities and other rights and facilities which were previously available. The situation for women were made worse by the Arthashastra which imposed more stigmas and Kautilya dismissed women's liberation and were bound by the need for their husband's approval for the most trivial things in daily life. The Gupta period had worsen the state by Smritishastras abusing women, and Manu dictating that women would be dependent on her father in childhood, on her husband in youth and on her son in old age (**Basu, 2014**).

1.1.2. Women in Medieval Period (500 AD – 1500 AD)

The Medieval period (Period between 500 A. D to 1500 A.D) was extremely stagnating for women in India as their status further deteriorated during this period. This period was evidenced by multiple Muslim invasions in India which markedly changed the social, cultural economic scenario in India and deprived women of their previously glorified and honourable status. These changes in this period due to the influx of foreign invaders and the Brahmanical iron laws is often considered as the ebb in their status in Indian history. Caste laws dominated the entire social life, widow remarriage and levirate's were disallowed. Women could not inherit property. Girls were treated more as burdens or liabilities than as assets (**Shuani, 2015**). During this period, women became largely dependent on the men; the purdah symbolised a separation of the private world from the public life of women, and more often than never they were expected to give up on their freedoms and rights in exchange for safety. The social evils of late Vedic age only got worse during this period, knowledge of not only the scriptures but even letters was denied to her and the challenge of Islamic aggression also made Hindu Indians defensive and introverted causing a desperate return to orthodox Hindu beliefs and practices and further constraining the status of Indian women (**Halli & Mullal, 2016).**

The wisp of fresh air amidst this period of oppression came from the Bhakti Movement organised by Ramanujacahrya, during the 14th and 15th centuries, which successfully reintroduced the sense of liberty in the social and the religious life of women in India. The great saints like Chaitanya, Guru Nanak, SantKabirand others fought for the rights

of women to religious worship. These religious freedom formed ripples and positively affected social rights and freedom of women. The purdah system was soon abolished and women could go out of their families to attend pravachanas, Krirtans, Bhajans, etc. The system "Grihashram" of Bhakti Movement did not permit saints to take to sanyas without the consent of wife and thus helped in reinstating their importance in family life; the saints of the Bhakti Movement also encouraged women to read religious books and to educate themselves (**Shuani, 2015**).

Exemplar women of this period who rose despite the barriers of society and religion included Razia Begum become a ruler, Chand Bibi, Tara Bai and Ahaliya Bai Holker, left their great imprints for their ruling capabilities. In Bhopal also, Begums or princesses ruled. With the advent of Islam, once again, women like Jahanara, Begum Mumtaz and Noor Jahan enjoyed respectable positions in the country. These remarkable ladies though strict Muslims, publicly administered justice with their faces covered by veils or burkas (**Halli & Mullal, 2016**).

However, these changes could not penetrate into the economic spheres of life where women continued to be deprived and discriminated upon. The social evils mentioned previously could not be wiped off completely as with lapse of time they again established strong holds on the life of women restricting her education, movement and other basic freedoms.

1.1.3. Women in Pre-Independent Period (1858 AD – 1947 AD)

Under British rule, the Indian population was exposed to the western culture and education which imbibed the ideas of liberty, equality and fraternity which positively affected the outlook of certain eminent scholars and thus, lead to social reforms favouring the status of women. It was mainly during the 19th century that the reform movement was undertaken by enlightened thinkers and leaders of Indian society like Raja Rammohan Roy who understood the importance of women's participation, that the status of Indian women started changing for the better (**Halli & Mullal, 2016**).

It was seen that the women's movement or feminist movement in India was far slower and behind the Western and European countries. Despite of the oppressive atmosphere of their existence there were hardly any rebellion or revolt rather the eighteenth century depicted a scenario of subjugation, submission and compliance to the horrid state. It was in the Nineteenth century when India witnessed its three waves of women's

movement- the first wave can be seen during the national movement, when there was mass mobilization of women for participation in the nationalist movement. Thereafter, for over a decade, there was a lull in political activities by women. The late 1960s saw resurgence in women's political activity and can be called the second wave. In the late 1970s, the third wave of the women's movement emerged, which focused on women's empowerment (**Mondal, 2015**).

Many women belonging to the various castes joined the Bhakti Movement as they stood for an egalitarian society. These women participated in activities such as Kathas and Kirtans which were instrumental in freeing women from the shackles of domestic life. Some women such as Mira Bai, Akkamahadevi, and Janaki became leading poetesses. There are numerous stories of how women questioned and went against the establishment, personified in the deeds of Razia Sultana, Rani Lakshmibai of Jhansi, Ahilyabai Holkar, Muktabai, and so on. Women throughout history made efforts to break free from the bonds of oppression they had to face by virtue of their birth (**Mondal, 2015**).

Mrs. Annie Besant, Dr. Sarojini Naidu, Kamladevi Chattopadhyay, Mrs. Nellie Sengupta, Durgabai Deshmukh and many others contributed to these movements. Indian women took equal initiative and actively participated in the freedom movement to highlight the importance of the elevation of the status of the Indian women which also had different thrusts; their enthusiasm in contributing to the armed revolution helped Netaji Subash Chandra Bose to set up the Rani of Jhansi Regiment of the Indian National Army. Smt. Kasturba Gandhi, Madam Bhikaji Cama, Sarla Devi, Muthu Lakshmi Reddy, Aruna Asaf Ali, Sucheta Kriplani, Durga Bai Deshmukh, Priti Lata Waddedar, Captain Lakshmi and Janaki Davar of INA, Jahanara Shahnawaz, Randhabai Subbarayan are to name a few (**Halli & Mullal, 2016**).

On a milder note, Indian culture became accessible to women also: Saints also encouraged the worship of the feminine counterparts of male Gods (Narayan-Lakshmi, Krishna-Radha, Vishnu-Lakshmi), which indirectly helped to elevate the status of women (**Mondal, 2015**).

1.1.4. Women in Post Independent Era to Modern Day (1947 AD-2016 AD)

After the end of British rule the Constitution of India provided for means to be taken up by the government in order to uplift the status of women in society. It guarantees

certain fundamental rights and freedom such as protection of life and personal liberty. Indian women are the beneficiaries of these rights in the same manner as the Indian men. Article 14 ensures equality before law and Article 15 prohibits any discrimination. Article 16(a) forbids discrimination in any respect of employment of office under the state on the grounds only of religion, caste, sex, descent, and place of birth, residence or any of them, as a result Indian women enjoy high position in our society. Women today occupy high ranking posts like. I.A.S, I.F.S. Indian Women are also in the Defence Services. For example, Smita Sabharwal (I.A.S.), Marine Joseph (I.P.S.), C.B. Muthamma (first female I.F.S. officer to join in 1949), to name a few.

In the post-independent India we had series of laws passed with the same intention to uplift the status of women. The important Acts passed for the upliftment of women are:

1. The Hindu Marriage Act of 1955:

This Act provided equal rights to women to obtain divorce and also maintenance in certain cases.

2. The Hindu Adoption and Maintenance Act of 1956:

By virtue of this Act a woman can adopt a boy or a girl as her son or daughter.

3. The Hindu Minority and Guardianship Act of 1956:

This Act provides that a woman is entitled to act as the natural guardian of her minor children.

4. The Hindu Succession Act of 1956:

As a result of this Act, woman has got equal rights in the inheritance of family property. This Act is a landmark in the history of Hindu law.

5. The Hindu Women Right to Property Act of 1973:

This Act has given more facilities to women. According to this Act, the daughter, the widow, and the mother can inherit property of the deceased simultaneously. Now women will hold her property absolutely with full right to sell, mortgage, and dispose of as she desires. But according to the Hindu Succession Act, 1956, woman has only to enjoy her husband's share in coparcenary's property for her life time without any right to alienate property.

6. The Dowry Prohibition Act of 1961:

According to this Act, taking or demanding dowry is an offence punishable by imprisonment and or fines.

7. The Equal Remuneration Act of 1976:

This Act does not permit wage discrimination between male and female workers.

Other than legal provisions, enhancement in educational institutions, opportunity and availability has also been crucial in bringing about a change in the status of women. There has been a remarkable increase in the number of women getting out of the four walls of the household and becoming workers in both cities and villages, according to the 1991 census report. Job opportunities outside the family, economic hardship and social situation have encouraged women to take up employment outside the family. The attitudes of women's relatives towards women's employment, women's own preference for employment are now quite different from earlier beliefs. People are now in favour of women employment.**(Mondal, 2015).**Some example of women holding important position in current Indian politics include Sushma Swaraj, Mamta Banerjee, Jayalalithaa, to name a few.

However these changes were neither smooth, nor did these enactments immediately lead to an egalitarian nation. Inequalities still prevailed but not from the legal perspective.However, mere laws did not guarantee a change in the mindset, attitude or perspective of conservational individuals who still consider women as an object to be kept "safely" within certain social boundaries. The increased cases of rape, female infanticide and foeticide along with domestic abuse, marital rape all point towards sad state of affair. However, it would be wrong to say that there has been no positive change in the status of women and society's attitude towards women since one has come a long way from the evils of medieval period but when one compares it to the glorious status endowed upon the female gender during the Rig Vedic times, one still seems to be far behind.

Therefore, in context to present day India, a contrast in the status of women is reflected.On one hand one findsthe modern Indian women participating in various sports and games like football, hockey, cricket, table tennis, lawn tennis and also in athletics, serving as M.P., M.L.A, governors and ministers. Women like Mother Teresa, Indira Gandhi, Vijaylakshmi Pandit, M.S. Subhalakshmi, Lata Mangeskar and the ex-president of India Prativa Patil having achieved international fame and also achieving high fame in the areas of literature, music and acting, more and more women are joining the field of science and technology (**Roy, 2013**). And on the other hand, the daily newspaper is filled with articles on abuse (physical. Sexual and mental) on women and articles such a being burned alive for not being able to pay dowry; even the status of rural Indian women is quite a different story as they are still plagued with ignorance, illiteracy and superstitious practices and view.

Patriarchy is a system of society or government in which the father or eldest male is head of the family and descent is reckoned through the male line; it is a system of society or government in which men hold the power and women are largely excluded from it **(Oxford Dictionary)**. Although some would like to believe that this system has come to an end in India or the world at large, however, the evidence against it are manifold and gross examples resurface in the newspapers time after time. The fact that till this date the education opportunities provided to the two genders are biased against women is only a very rudimentary depiction of existence of this system. Education represents power to think independently, to live independently, and to earn a livelihood, therefore making one empowered. Thus, when the very root of such basic necessities to lead a decent life are cut off, because women are considered to be a liability, the whole idea of women empowerment crumbles. On the other hand, India also is a land of few tribes (residing mostly in the Meghalaya – like Khasi, Garo etc and also in Kerela such as the Nair, Ezhavas tribe, in Karnatak the Tulus) who traditionally have practiced matriarchy. Matriarchy is a form of social organization in which descent and relationship are reckoned through the female line. One might say that existence of such societies balance out the patriarchy. However, this idea is utterly incorrect. Firstly, the two systems of organisation of society are not opposites, where patriarchy is strictly a male dominated society, matriarchy is not a female dominated society, rather its characteristics reflects more of an egalitarian society. In patriarchies, there are always presence of three things that are missing from matriarchal societies, they are- (1) an elite, (2) wealth and destitute poverty (side by side), and (3) social class. Patriarchy is what most people see these days in dominant, mainstream societies -- being governed by men, having judiciaries dominated by men, children taking the man's last name. Matriarchy, on the other hand, was a term used to label any society that did not follow the European idea of hierarchical patriarchy, which meant that in any society where women were viewed as equal to men **(Bear, 2015)**.

Secondly, a few tribes following matriarchal structure cannot be deemed as enough to counter the effect of a whole nation following patriarchy. Therefore, the idea is to develop an egalitarian society where equal opportunity is given to men and women, where crimes related to sexism is absent, were the respect demanded by the sexes are equal, where distribution of wealth, property and opportunity are fair amongst all sexes. Until such a society is achieved one should not be satiated by the few success stories of women in the 21st century. When the time comes that women achieving certain goal

would be treated as nothing more or less than men achieving the same goal is when we can say that the "fairer" sex has been truly empowered.

1.2 FACTORS INFLUENCING ATTITUDE TOWARDS WOMEN

It is said that when you educate a girl, you educate the entire family and that a Nation's progress is incomplete without the progress of their women. Women constitute half of the world population. Therefore, it is important to pay attention to their role in the process of social development. Throughout history, apart from biological, natural and social conditions that have contributed to restrict women's freedom, the most significant factor which has impeded women`s progresses is associated with the viewpoints and attitudes towards them in the society. A straightforward relationship between attitude towards men and women and stereotypes about these groups follow from attitude theory, as it has evolved in the work of many psychologists (**Fishbein & Ajzen, 1975; Rosenberg & Hovland, 1960).** Attitude is defined as a tendency to evaluate an entity with some degree of favour or disfavour. These originate from culture, tradition and ideology. All women`s attempts and movements are in vain if the attitudes remain unchanged .They have penetrated the community in the form of some stereotyped clichés which create great impediments for the change in women`s status. The subordinate roles have been assigned to women; whereas, men have mostly been assumed to take on the super ordinate positions in the society .Children step into schools and colleges obsessed by the stereotyped beliefs and gender biases. The schooling system often strengthens the prejudices and leads to the creation of gender discrepancies regarding the social expectations in the contexts of job, family etc. Moreover, Violence is born in the process of socialization**.** Family and school are the most significant factors which reinforce the subordination of women; therefore, women feel inferior to men and internalize this feeling. Children's role taking is done through a gradual process of gender schemata which are induced to individual through culture. Assuming specific roles of femininity to women forces them to adapt themselves involuntarily to society situation. (**Moradi, Moradi and Moradi, 2012)**

Attitude theorists have generally assumed that evaluation of attitude is expressed in various types of responses, which, for convenience are grouped into three classes-

cognition (thoughts people have about an attitude object), affect (the feelings or emotions people have towards an attitude object), and behaviour (actions with respect to the attitude object).When an attitude object is a social group, this cognitive class of responses is synonymous with the stereotype about the group. A stereotype is defined as the attributes that an individual ascribes to a social group (**Ashmore & Del Roca, 1981**).In describing the extent to which gender relevant attitudes are related to gender stereotypes (**Deaux & Kite, 1987**), attitude theory suggests that stereotypes should relate positively to attitude towards women and stereotypes about men should relate positively to attitude towards men.

The relationship between two sexes in family and society is of great importance and has determined the women's role out of its right position. In a research, 344 women who were teaching officially in Hamadan, Iran were chosen in multistage clustering sampled method in which all the schools were divided into two groups. Their female staffs were asked to fill in the questionnaires and the effect of cliché beliefs on gender inequality was studied on the grounds of women's oppression and privilege in the society. Based on the results obtained, it was shown that the age range of women does not have any significant variation with the rate of gender inequality while the women feel less inequality holding higher degrees of education. It is undeniable that education can help the women to be aware of their job rights.

Based on a selected sample of respondents, initial findings from ICRW's International Men and Gender Equality Survey (IMAGES) in India reflect the complex and at times contradictory nature of many Indian men's attitudes about gender equality. For instance, researchers found that even though many Indian men support policies that promote equal opportunities for women, they also feel that they lose out if women are afforded more rights. And while they are aware of laws against violence against women, this knowledge does not always coincide with their values: 65 percent of Indian men surveyed said they believe there are times that women deserve to be beaten.

1.2.1 Patriarchal attitudes

For the three-year IMAGES study, Indian men and women ages 18 to 59 were interviewed about their intimate relationships, health practices, parenting, sexual behaviour and use of violence. The survey was carried out among 1,037 men and 313 women in New Delhi, and 497 men and 208 women in Vijayawada, in the south-eastern state of Andhra Pradesh. Researchers measured men's attitudes about societal messages that dictate expected behaviour for men and women. Among the findings, 80

percent of men surveyed agreed that changing diapers, bathing and feeding children are a mother's responsibility. And while nearly half of the men in all IMAGES countries said that they play an equal or greater part in one or more household duties, India was the exception: only 16 percent of Indian men said that they had a role in domestic matters such as washing clothes, preparing food or cleaning the house. Throughout India, social norms and practices are mostly governed by patriarchal ideologies that define the roles of men and women. Men are confined to it, and it's reflected in their attitudes and behaviours. And these views are playing out alongside increasingly reshaped roles for women in society.

1.2.2 Violence against women, prostitution

Attitude also plays a role in violence against women in three domains: the perpetration of violence against women, individual and institutional responses to violence against women and women's own response to victimization. Attitude towards violence against women are formed by a wide range of social processes at multiple levels of social order. Key influences on attitudes at multiple levels include gender roles and relations and other forms of social difference associated with ethnicity and class. Further factors documented to shape attitudes towards violence against women at the individual level include experiencing or witnessing violence and age development. At the organisational level, they include participation in violence supportive contexts, whereas at the community level they include participation in informal peer groups and networks. Finally at the social level, factors that shape attitude towards violence against women include pornography and other media and educational campaigns and other possible influences include criminal justice policies and social movements. Men's attitudes about violence against women showed similar contradictions. Indian men said they were increasingly aware of legislation against gender-based violence, including India's domestic violence law, which passed in 2005. However, as was the case in other IMAGES countries, Indian men's awareness of and attitudes about domestic violence laws did not coincide with a decrease in their use of intimate partner violence. Indian men who participated in IMAGES also stood out for their experiences with transactional physical relationship. Researchers asked men in all countries whether they had ever paid for physical relationship and, if so, whether they thought the escort was under 18 or trafficked. The question was included in the interview to learn more about social expectations globally about men's sexuality – expectations that generally encourage men to engage in physical relationship for sale. In India, nearly

one-quarter of men surveyed reported having physical relation with an escort. Out of this group, almost half believed that at least one escort they had had physical relation with was younger than 18 years old. Thirty-four percent of the same men believed that an escort with whom they had had physical relation was forced or sold into prostitution – results that dwarf those from other IMAGES study countries. Men's responses also reflected conflicting views on sex work. Between 65 and 91 percent of Indian men surveyed said they believed it was a woman's choice to be an escort. At the same time, upwards of 84 percent of respondents said they thought sex work was morally wrong.

A study examined the extent of change in attitude towards the role and status of women in samples representing three generations. The sample (n=200) was drawn taking family as a unit belonging to three generations of sons and daughters, fathers and mothers, and grandfathers and grandmothers. The women demonstrated greater gender role egalitarianism regarding employment and social roles while men were more against the system of dowry and harassment of women; respondents in the younger generations were more non-traditional than those in the older generations; among the younger generations women were more non-traditional than men but among the older generations they are less non-traditional than men. The areas such as practice of dowry, women's right to inheritance and violence against women were very resistant to attitudinal change. The findings implicate the need for corrective measures by way of practicing, advocating and teaching gender role egalitarianism to both men and women **(Shukla, 2015).**

Another study examined the possible relationships between personality and related social-psychological characteristics, on the one hand, and attitudes toward sex-roles and issues relevant to the status of women, on the other. The sample consisted of 420 male and female Dublin adults aged 18 to 65, who were randomly selected. Traditional attitudes and opposition to social change in the area of sex-role behaviour were found to be positively correlated with less trust in people, feelings of self-deprecation and powerlessness, and a need for order and predictability. Analysis of variance and path analysis were used to explore the possible mediating role played by demographic characteristics, such as age and socioeconomic status, in these relationships **(Fine-Davis, 1977).**

In the present study emphasis is laid on ethics, personality and narcissism as to study its effect on the attitude towards women. These variables have been selected because it is among the many variables that help to analyse and understand the root cause and

factors contributing to attitudes towards women. This concept is a pertinent one and therefore it becomes essential that adequate research is done to reduce gap in the society, to prevent misinformation and lack of knowledge and also to prevent, on a large scale, the biasness faced by women.

1.3 SELECTED VARIABLES OF STUDY

Thus in order to decipher the present scenario of attitude towards women, a few variables have been selected to understand their relation with attitude towards women.

1.3.1 Narcissism

Narcissism was first introduced into psychological literature in 1898, when Havelock Ellis used the term Narcissus-like to refer to "a tendency for the sexual emotions to be lost and almost entirely absorbed in self-admiration"(**Ellis, 1898**)

Narcissism is a spectrum disorder, which means it exists on a continuum ranging from a few narcissistic traits to the full-blown personality disorder **(APA, 2000)**. While Narcissistic Personality Disorder is quite rare, non-clinical narcissism is growing in the general population in the modern times. It is believed that almost all people have some of these traits. Thus, it is perfectly normal to have some of the traits at the low end of the spectrum, it is when one moves further along the spectrum is that more problems are encountered.

The narcissistic personality…

- Has a grandiose sense of self-importance (e.g., exaggerates achievements and talents, expects to be recognized as superior without commensurate achievements).

- Is preoccupied with fantasies of unlimited success, power, brilliance, beauty or ideal love.

- Believes that he or she is "special" and unique and can only be understood by, or should associate with, other special or high-status people (or institutions).

- Requires excessive admiration.

- Has a sense of entitlement, i.e., unreasonable expectations of especially favourable treatment or automatic compliance with his or her expectations.

- Is interpersonally exploitative, i.e. takes advantage of others to achieve his or her own ends.

- Lacks empathy: is unwilling to recognize or identify with the feelings and needs of others.

- Is often envious of others or believes that others are envious of him or her.

- Shows arrogance, haughty behaviours or attitudes. **(APA, 2000)**

Primary Narcissism: is the initial focus on the self with which all infants start and happens from around six month up to around six years. It is a defence mechanism that is used to protect the child from psychic damage during the formation of the individual self.

Secondary Narcissism: is the more 'normal' form, where older children and adults seek personal gratification over the achievement of social goals and conformance to social values. It becomes pathological only when the narcissist lacks normal empathy and uses others ruthlessly to their own ends.

An *inverted narcissist* projects their narcissism onto another narcissist, using projective identification to keep the narcissistic state both distant and close. They experience narcissism vicariously but are still narcissists.

Cerebral narcissists derive their self-adoration from their intellectual abilities and achievements.

Somatic narcissists focus on the body, seeking beauty, physique and sexual conquests. According to **Freud (1914),** narcissism is basically the investment of libidinal energy in the ego. He stated that secondary narcissism is regression to primary narcissism and is practiced because it provides gratification, as fantasy generally is nicer than reality.

NPI is a forty item measure that assesses narcissism as a normally distributed personality trait (**Raskin and Hall 1979**). The NPI distinguishes seven different aspects of narcissism namely (**Raskin and Terry, 1988**):

Authority- Dominance, assertiveness, leadership, criticality, and self-confidence appear to summarize the central characteristics that are associated with NPI Authority. 'Compared with women, men exhibit more assertiveness and desire for power,' (**Grijalva, Newman, Tay, Donnellan, Harms, Robins & Yan, 2015**) In fact, leader stereotypes are linked to both agency and masculinity, but there is a mismatch between leader stereotypes and stereotypes of women (**Koenig, Eagly, Mitchell & Ristikari, 2011; Powell & Butterfield, 1979; Schein, 1973**).

Exhibitionism- sensation seeking, extraversion, and a lack of impulse control tend to characterize the NPI Exhibitionism component.

Exploitativeness- appears to be associated with such characteristics as rebelliousness, nonconformity, hostility, and a lack of consideration and tolerance for others.

*Entitlement-*ambitiousness, need for power, dominance, hostility, toughness, and a lack of self-control and tolerance for others appear to be associated with NPI Entitlement.

"For females, such displays might carry a greater possibility of negative social sanctions because they would violate stereotypical gender role expectancies for women" **(Tschanz, Morf & Turner, 1998)**. Consistent with **Tschanz, Morf & Turner (1998)** and drawing on social role theory, it seems likely that women are particularly penalized for demonstrating the type of behaviours associated with the Entitlement/Exploitativeness facet. Supporting evidence comes from research by Major and colleagues **(Bylsma & Major, 1992; Major, 1994; Major, McFarlin, & Gagnon, 1984)**, which found that men's sense of personal entitlement with respect to pay is higher than is women's.

*Self-sufficiency-*appears to be related to assertiveness, independence, self-confidence, and need for achievement.

Superiority- is associated with such characteristics as capacity for status, social presence, self-confidence, and narcissistic ego inflation as measured by the ACL Ideal Self scale. Research highlight male-female differences in dominance or striving for superiority, while women are said to be concerned with developing personal relationships and helping others; men compete for powerful positions **(Gilligan, 1982)**.

Vanity- appears to be defined by both regarding oneself as physically attractive and being actually judged to be physically attractive. Objectification theory posits that girls and women are socialized to know that they will be evaluated on the basis of their physical appearance **(Fredrickson & Roberts, 1997; Fredrickson, Roberts, Noll, Quinn, & Twenge, 1998)**. Additionally, men tend to place greater weight on physical appearance when choosing a romantic partner than women do **(Feingold, 1990)**, and because of the gendered division of social roles, women have traditionally been dependent on men as breadwinners to obtain material resources. Thus, women are more likely to be preoccupied with their own physical appearance than are men **(Fredrickson, Roberts, Noll, Quinn & Twenge, 1998)**

It is said that female and male narcissists tend to differ in the way they exhibit narcissism, the factors in their personalities they try to alter and emphasise. Mostly they

try to stick to the stereotypical image of their own gender and may even try to exaggerate personality characteristics that are in line with the stereotypes and social norms. Thus, men are likely to emphasise intellect, power, aggression, money, or social status, whereas, women are likely to emphasise body, looks, charm, sexuality, feminine "traits", homemaking, children and childrearing **(Vaknin, 2007)**.

When an individual in any society reads about narcissism and characteristics of narcissistic individuals he/she tend to be appalled by the self-absorption, self-importance. However, studies often show that women tend to choose partners who are narcissists than who are not, especially when they are looking to get married **(Jacobs, 2015)**. Men too are attracted by the overly famine cloak put on by the narcissist female and are like to choose them as partners. The problem arises only when with time they realise that the object of love and attention for the narcissist is not their partner but they themselves, which might lead to physical and mental abuse in relationships, and infidelity as the narcissistic partner looks for other mates to satisfy the narcissistic supply **(Hammond, 2015)**. Moreover, in today's digital age the account of narcissistic behaviour has increased exponentially so to distinguish oneself from a crowd of narcissistic others is also not a very easy job.

1.3.2 Ethics

The English word "ethic" is derived from an Ancient Greek word *êthikos* which means "relating to one's character". The Ancient Greek adjective *êthikos* is itself derived from another Greek word, the noun *êthos* meaning "character, disposition". The Cambridge Dictionary of Philosophy states that the word ethics is "commonly used interchangeably with 'morality'… and sometimes it is used more narrowly to mean the moral principles of a particular tradition, group or individual." Rushworth Kidder states that "standard definitions of ethics have typically included such phrases as 'the science of the ideal human character' or 'the science of moral duty'" **(Kidder, 2003)**. Richard William Paul and Linda Elder define ethics as "a set of concepts and principles that guides one in determining what behaviour helps or harms sentient creatures" **(Paul, Elder; 2008,)**.

According to the Internet Encyclopaedia of Philosophy, there are three major areas of study recognized today. They are as follows:

1) *Meta-ethics*: This branch is more concerned with theoretical meaning of moral propositions and how their truth values (if any) can be obtained.

2) *Normative ethics*: This branch leans more towards the practical realm of determining the moral course of action.

3) *Applied ethics*: This is concerned with what a person is supposed to do or is obligated to do in certain situations.

Moral psychology is a field of study in both philosophy and psychology. The major topics that come under this branch of study are moral judgement, moral reasoning, moral sensitivity, moral responsibility, moral motivation, moral identity, moral action, moral development, moral diversity, moral character (especially as related to virtue ethics), altruism, psychological egoism, moral luck, moral forecasting, moral emotion, affective forecasting and moral disagreement. (**Teper, Inzlicht, Page-Gould, 2011**).

Truine Ethics Theory (TET) has been proposed by Darcia Narvaez (2008) which brings together the various findings that have come forth from multiple theories in the past. It is a more comprehensive theory that incorporates different theories into one single theory. It highlights the contributions to moral development of biological inheritance, environmental influences on neurobiology and the role of culture. TET proposes three ethics that form the basis for all ethics**: (Narvaez, 2009).**

1) *Security:* This ethic is based on the oldest part of the brain, involving the R-complex or the extra pyrimidal action nervous system (**MacLean, 1990).** This ethic is triggered by stressful situations which in turn activate the flight or fight response in the body. This particular ethic is related to safety, survival and thriving in an environment.

2) *Engagement:* This ethic is centred in the upper limbic system (**MacLean, 1990**). The limbic system is important for emotion, identity, memory for ongoing experience and an individual's sense of reality and truth. This ethic is related strongly to the hormone oxytocin, which plays a huge rule in building trust between mother and child.

3) *Imagination:* This ethic allows integrating internal information with external information, allowing an adult to acknowledge and reject more emotional responses from security or engagement ethics. (**Narváez, 2009).**

The term *"idealism"* is no longer limited to the realm of philosophy but can also be extended to various other areas. Optimists, who believe that, good things will happen to them in the long run are usually referred to as "idealists". Because of such an outlook towards life, they are often viewed as naïve and are not considered to be philosophically critical. They are judged with a hint of pity as well as envy. Thus, an idealist is someone who is not a realist, not a materialist, not a dogmatist, not an empiricist and so on. (**Guyer, Horstmann, 2015**)

On the other hand, *moral realism* is a concept that views moral judgements as moral facts whose certainty is almost similar to that of mathematical facts. Also known as moral objectivism, this meta-ethical view claims that moral values are objective and independent of one's perception of them. It has the advantage of logic being applied to a variety of moral situations. Thus, through moral realism, resolution of moral disagreements becomes easier because this concept believes that both the moral beliefs cannot be correct and only one of them is correct.

In a study conducted in 1996, it was found that the attitude that men hold towards women holding executive positions are generally negative. The study revealed that this negative attitude of men towards the opposite gender can actually be attributed to their pattern and level of cognitive moral development. **(Everett, Thorne & Danehower, 1996)**

The renowned utilitarian philosopher John Stuart Mill, concluded that women's morality is the product of social conditioning. According to him, since their birth, women are told to be submissive and the idea that they are subordinate to men is ingrained in their system. Also, their intellectual capabilities are not considered to be as strong as men. Countering this view of society about women, Mill said that there should only be one virtue, that is, the human virtue, and all men and women should follow it to ensure a harmonious and prosperous society. **(Mill, 1970)**

When the Second Wave of feminism was in full flow in the 1980s, it also crept its way into the field of ethics. Hence, the concept of feminist ethics came into play during this phase where women worked actively towards upholding their status. Thus, the entry of women into the realm of ethics paved the way for gender issues playing a significant role in the study of ethics **(Jaggar, 2013).**

1.3.3 Personality

Personality refers to individual differences in characteristic patterns of thinking, feeling and behaving **(Encyclopaedia of Psychology-Vol 8, APA)**. The study of personality focuses on two broad areas: One is understanding individual differences in particular personality characteristics, such as sociability or irritability. The other is understanding how the various parts of a person come together as a whole.

Many definitions of personality were coined, few of them are:

"Personality is the dynamic organization within the individual of those psychophysical systems that *determine his characteristic behavior and thought*" **(Allport, 1961)**

"That which permits a prediction of what a person will do in a given situation." (**Cattell, 1965**)

"An individual's unique pattern of traits" with traits defined as "any distinguishable, relatively enduring way in which one individual differs from others" (**Guildford, 1959**)

Many contemporary personality psychologists believe that there are five basic dimensions of personality, often referred to as the *"Big 5" personality traits*. The five broad personality traits described by the theory are extraversion, agreeableness, openness, conscientiousness and neuroticism. Trait theories of personality have long attempted to pin down exactly how many personality traits exist. Earlier theories have suggested a various number of possible traits, including Gordon Allport's list of 4,000 personality traits, Raymond Cattell's 16 personality factors, and Hans Eysenck's three-factor theory. However, many researchers felt that Cattell's theory was too complicated and Eysenck's was too limited in scope. As a result, the five-factor theory emerged to describe the essential traits that serve as the building blocks of personality. Evidence of this theory has been growing over the past 50 years, beginning with the research of **D. W. Fiske (1949)** and later expanded upon by other researchers including **Goldberg (1981), and McCrae & Costa (1987).** Thus "Big Five" or "Five Factor Model" (FFM) (of personality) is a hierarchical taxonomy in which specific traits are subsumed within five overarching dimensions which are as follows:

Extraversion- which represents the tendency to be sociable and to experience positive affect.

Agreeableness-represents the tendency to be interpersonally pleasant.

Persons high in *Conscientiousness* possess task-oriented characteristics such as being dependable, responsible, and orderly.

Emotional Stability represents the tendency to be emotionally even.

Openness to Experience reflects a broad range of characteristics such as unconventional values, aesthetic sensitivity, and need for variety.

These five personality dimensions describe the ways in which individuals differ in their enduring emotional, interpersonal, experiential, attitudinal, and motivational styles.

From the beginning, research on prejudice and intergroup conflict has been strongly focused on personality and individual differences – starting with the classical work of Allport and the introduction of the concept of generalized prejudice (**Allport, 1954**).More recent research has explored the relation between prejudice and basic

personality, or the Big Five personality factors (**Ekehammar & Akrami, 2003; see also Duriez & Soenens, 2004)**

More recent research has explored the relation between prejudice and basic personality, or the Big Five personality factors (**Ekehammar &Akrami, 2003; see also Duriez & Soenens, 2004).**

The results showed that Openness to Experience (denoted Openness in the following) and Agreeableness displayed rather strong correlations with generalized prejudice. **(Ekehammar, Akrami, Gylje & Zakrission, 2004)** replicated this general picture using causal modelling. Also, in an unpublished study, **McFarland (2001)** reported that these two Big Five factors displayed the largest correlations with his generalized prejudice measure. Finally, **Flynn (2005)** found significant correlations between Openness and various measures of racial prejudice. When using all Big Five factors for predicting generalized prejudice in a linear multiple regression analysis, **Ekehammar & Akrami (2003)** arrived at a high predictive power (R 5 .56). Agreeableness and Openness displayed, as expected, the largest regression weights. Also, **McFarland (2001)** found that only Openness and Agreeableness made significant contributions to the regression equation, and the predictive power.

A study was conducted to determine the relation between personality, related social-psychological characteristics and the attitudes toward gender-roles and issues relevant to the status of women. It consisted of 420 randomly selected male and female aged from 18 to 65. Traditional attitudes and resistance to social change in the area of gender-role behaviour were found to be positively correlated with less trust in people, feelings of self-deprecation and powerlessness, and a need for order and predictability**. (Fine-Davis, 1977).**

1.4 OBJECTIVES OF THE PRESENT STUDY

With these variables within the network of the present study, the objectives to be attained are as follows:

1.4.1   To determine the effect of variation of age on attitude towards women, narcissism, ethics and values (cognitive aspect), and personality.

1.4.2   To determine the effect of variation of gender (males and females) on attitude towards women, narcissism, ethics and values, and personality.

1.4.3 To assess the magnitude and direction of relationship of attitude towards women with narcissism, ethics and values, and personality.

With the basic frame of study being laid down, the progression of the work moves on to the detailed literature review in the next chapter.

CHAPTER 2

SURVEY OF

RELEVANT

LITERATURE

2.0 Literature survey is an important step of any research activity. It provides us with information regarding the previous research endeavours undertaken in the present area of interest. Thus, it serves as a guiding force to determine the nature and direction of the present research study.

2.1 STUDIES ON ATTITUDE TOWARDS WOMEN

There needs to be a considerable amount of improvement in the status of women in India. Although, small steps towards progress are being taken, we are still far away from witnessing a situation where both the genders enjoy equal rights and liberties in the society. In 2012, women occupied only 8 out of 74 ministerial positions in the Union Council of Ministers. In the judiciary, there were only 2 women judges out of the 26 total judges in the Supreme Court; and only 54 women judges out of 634 total judges in the various High Courts across the country. **(Shettar, 2015).** All these facts point towards the fact that there is still a long way to go for us to witness an egalitarian society and the major reason behind such a dismal situation of women in the country is primarily because of the regressive and negative attitudes that people hold towards women. To further reiterate the status of women in the world today, it was found that in agriculture and animal care, women constitute 90% of the workforce; constitute half of the world population, perform $2/3^{rd}$ of its work hours, receive $1/10^{th}$ of the world's income and own less than $1/100^{th}$ of the world property. In developing countries, women constitute less than $1/7^{th}$ of the administrators and managers. Only 10% seats in World Parliament and 6% in National Cabinet are held by women. **(Shettar, 2015).** However, it would be incorrect to say that progress is not being undertaken to empower women and bring about a change in the attitude of the people towards women in our society. The Indian Government has launched various schemes that aim towards safeguarding the interests of women. These programmes began as early as 1954 but the actual participation began only in 1974. At present, the Government of India has over 34 schemes for women operated by different departments and ministries. Some of these are: Integrated Child Development Services (ICDS) (1975), National Mission for Empowerment of Women, Rajiv Gandhi Scheme for Empowerment of Adolescence Girls (RGSEAG) (2010), Women's Development Corporation Scheme (WDCS), to name a few. **(Shettar, 2015).**

Also, women are no longer confined to the shackles of household work. They have started to venture out and occupy some eminent positions across various sectors. This is an indication of the fact that slowly but surely, attitudes towards women are transforming from negative to positive. In the field of politics, there is an increase in the participation of women in India. Maharashtra, Gujarat and West Bengal have been commended for their all women panchayats, where women members have taken up pertinent issues of health, education and administration to ensure a radical shift in the living conditions of the community. **(Menon-Sen & Kumar, 2001).**

Violence against women is a major problem that has plagued the country for years. Official statistics indicate that there has been a marked increase in the violence against women. According to the National Crime Records Bureau in 1998, the growth rate of crimes against women would be higher than the population growth rate of 2010. **(Menon-Sen & Kumar, 2001).**

According to a survey conducted in Bangalore, India, 250 women and men were interviewed. 81% of the respondents considered domestic violence to be a serious problem and considered it to be verbal and physical abuse, sexual harassment, and mental torture. Majority of the respondents in the survey felt that legal action was justified in cases of domestic violence. **(Menon-Sen & Kumar, 2001).**

After 2001 was declared the Year of Women's Empowerment, the Government of India announced that more stringent civil legislation will be implemented to combat violence against women. The Supreme Court has also begun to apply equality principles to address issues related to violence against women. **(Menon-Sen & Kumar, 2001).**

In the Western culture also, women have not always enjoyed equality in society. They have been subjected to prejudiced behaviour over the years and only recently some progressive changes in relation to attitude towards women are being witnessed.

It was in 1869 when Anthony established the Women's Suffrage Association and it was only in 1919 when women were granted the right to vote in the United States of America. Another prominent activist was Margaret Sanger who founded the American Birth Control League that fought for reproductive rights of women. She worked aggressively towards providing women with contraception and challenged the Comstock Law of 1873 that banned the spread of information regarding contraceptives in the United States. **(Dixon, 2011)**

In June of 1963, the Congress passed the Equal Pay Act which made it mandatory for employers to pay equal wages to both men and women for the same work. However,

today, women represent less than 20% of all federally elected senators and representatives; women are devalued as professional athletes, and are still unable to occupy positions of high professional importance including corporate CEOs, engineers, surgeons and architects. **(Dixon, 2011)**

Thus, an analysis of the status of women both in Eastern and Western cultures highlights that women have been subjected to regressive attitude from the rest of the society, however, recent developments emphasize that the status of women is changing slowly but surely for the better and envisioning an egalitarian society does not seem like a long shot anymore as there is a change in a positive direction with regard to attitude towards women.

2.2 NARCISSISM

On the widely used and well validated Narcissistic Personality Inventory (**NPI; Raskin and Terry 1988)** men scored significantly higher than women. (**Twenge, Konrath, Foster, Campbell and Bushman, 2008).** Traditional gender norms may contribute to higher levels of narcissism in men while discouraging same in women. Male narcissism was predicted to be associated with hostility toward heterosexual women more than toward other groups, indicating investment in patriarchal power more than in conservative gender ideology or nonspecific disdain toward all people; consequently it was found that men's narcissism is related most robustly to hostility toward women, rather than to equivalent derogation of all groups (**Keiller, 2010**).

Narcissists are misogynists. They team up with women as mere sources of SNS (secondary narcissistic supply). The woman's chores are to accumulate past Narcissistic Supply and release it in an orderly manner, so as to regulate the fluctuating flow of primary supply. In other words, the woman's chore is to bear witness to the narcissist's moments of glory and recount them to him when he is down, the somatic narcissist treats women as objects and physical intimacy as a means of obtaining narcissistic supply. Cerebral narcissists are not interested in women, they hold women in contempt and abhor the thought of being really intimate with them. Thus, usually, they choose submissive women, well below their level, to perform the aforementioned functions. This leads to a vicious cycle of neediness, self-contempt ("how come I am

dependent on this inferior woman") and aggression directed at the woman, which then leads to abuse (**Vaknin, 2007**).

Narcissism is often portrayed as an overly aggressive male disorder as the narcissistic population is comprised mostly of men, however, female narcissists do exist and in fact in the book entitled "The Narcissism Epidemic" the rise in narcissism is said to have been contributed by increase in female narcissists (**Twenge and Campbell, 2009**). While male narcissists combine their attractiveness with charm to accomplish a goal, females use it to gain superiority. Most females tend to be obsessed with their appearance sometimes resulting in numerous plastic surgeries. Narcissists cover their deep rooted insecurity with a belief that they are "special", while males tend to be self-confident, gaining their assurance from within. Females gain their poise from comparing their superiority over others. Female narcissists view their children (or chosen favourite child) as an extension of themselves, even when the child is an adult, they believe that everything the child accomplishes is a reflection of their superior parenting; if a narcissist fails to get the attention they believe they deserve - females act more like black widow spiders, idealizing their mate to attract and them emasculating them (**Hammond, 2015**).

Narcissists have low empathy, feelings of entitlement and perceptions of being deprived of 'deserved admiration and gratification make them prone to aggression and vengeance (**Brown 2004; Bushman and Baumeister 1998; Bushman, Baumeister, Thomaes, Ryu, Begeer and West, 2009).** Egocentrism and impaired empathy lead narcissist to externalize blame for relationship conflicts, resulting in heterosexual women, more than any other group as primary targets of men's narcissistic anger and resentment.

Authority is one of the dimensions of Narcissism and sociologist **Scott Schieman (2013)**, found key differences between men and women in both the levels and implications of greater job authority. Roughly 24 per cent of men report managerial authority compared to only 16 per cent of women.

Research highlight male-female differences in dominance or striving for superiority (which is yet another dimension of narcissism), women are said to be concerned with developing personal relationships and helping others; whereas, men compete for powerful positions (**Gilligan, 1982).**

By examining gender differences in narcissism, one may be able to explain gender disparities in these important outcomes (**Grijalva, Newman, Tay, Donnellen, Harms,**

Robbins and Yans, 2015). The researchers in University at Buffalo examined more than 355 journal articles, dissertations, manuscripts and technical manuals, and studied gender differences in the three aspects of narcissism: leadership/authority, grandiose/exhibitionism and entitlement. They found the widest gap in entitlement, suggesting that men are more likely than women to exploit others and feel entitled to certain privileges. The second largest difference was in leadership/authority, 'compared with women, men exhibit more assertiveness and desire for power,' (**Grijalva, Newman, Tay, Donnellen, Harms, Robbins and Yans, 2015**), but there was no difference in the exhibitionism aspect, meaning both genders are equally likely to display vanity or self-absorption.

2.3 ETHICS

A study by Everett, Thorne and Danehower highlights the fact that the attitudes of men towards women occupying executive positions are generally negative. According to this study, there is a significant correlation between an individual's level of cognitive moral development and his attitude towards working women. (**Everett, Thorne & Danehower; 1996**)

Throughout the history of western ethics, majority of the dominant figures have contended that women are subordinate to men; however there have been some isolated voices who have argued that women are equal to men. This led to the coining of the term "feminist ethics" during the second wave of feminism in the 1980s where upholding the status of women became an important ethical concern. Thus, the entry of feminist ethics into the realm of ethics and values signalled a perception that incorporating women and gender issues was important to adequately understand many issues in practical ethics. It also reflected that women's subordinate status had intense consequences for ethical theory. (**Jaggar, 2013**)

During the eighteenth and nineteenth centuries, thinkers like Mary Wollstonecraft, John Stuart Mill, Catherine Beecher, Charlotte Perkins Gilman and Elizabeth Cady Stanton addressed topics related to "women's morality". They raised various pertinent questions with relation to gender and ethics. Some of the questions raised by them were along these lines: Are the feminine traits possessed by women a product of biology or social conditioning? Do men and women have different moral virtues and different

gender traits? If not, should both genders follow the same morality? (**Tong & Williams, 2016**)

Asking herself questions similar to the ones raised above, Mary Wollstonecraft concluded that moral virtue is unitary. According to her, women should practice the same morality men practice. She denied that women are supposed to be less virtuous than men. (**Wollstonecraft, 1988**) According to Wollstonecraft, women's apparent weak moral character can be cured by intensive education. She believes that women are deprived of opportunities to develop their own rational powers and hence end up becoming overly emotional, hypersensitive, narcissistic, self-indulgent individuals. By providing them with education that aims to develop students' rational powers, this problem can be resolved. (**Tong & Williams, 2016**)

By the nineteenth century, women were regarded as more moral than men. According to utilitarian philosopher John Stuart Mill, society sets up an ethical double standard because of which women's morality is assessed differently as opposed to men's. He concluded that women's morality is the result of social conditioning. Women are taught to live for others and be selfless. They are taught to obey men because they are not as smart or as intellectually competent as men. Because of this, their morality is not an autonomous choice; rather it is a product of social programming. Ultimately, there is only one virtue- the human virtue- and all men and women should strive to adhere to it to ensure that society becomes as just and prosperous as possible. (**Mill, 1970**)

Jaggar (1992) faults traditional ethics for letting women down in five ways- traditional ethics support men's issues and interests more than those concerning women. Second, the moral issues in the "private world" in which women do their housework and take care of children are considered to be trivial, according to traditional ethics. Third, it also implies that women are not as morally deep as men. Fourth, traditional ethics underrate culturally feminine traits like "interdependence, community, connection, sharing, emotion, body, trust, absence of hierarchy, nature, immanence, process, joy, peace and life". Fifth, it favours "male" ways of moral reasoning characterized by rules, rights, universality over female ways of moral reasoning that emphasize relationships, responsibilities, particularity and partiality.

2.4 PERSONALITY

A study was conducted to provide some initial information on the personality attributes of men oriented toward liberal sex-role views. Fifty-one male college students were given the Attitudes towards Women Scale and divided into conservative, moderate, and liberal groups. Personality differences among the groups were assessed by comparing scores on nine scales from the Adjective Check List. Findings for liberal men were found to parallel results reported for liberal women on some personality dimensions and complement them on others. As with liberal women, liberal men were found to be more spontaneous, action oriented, risk taking, individualistic, and unconventional than the other male groups. There were also some indications of less self-control. Sex-role attitudes and heterosexuality were curvillinearly related. Also male liberals evidenced the least need for achievement and dominance. **(Greenberg & Zeldow, 1977)**.

Another study was conducted to provide some initial information on the personality attributes of men oriented toward liberal sex-role views. Fifty-one male college students were given the Attitudes towards Women Scale and divided into conservative, moderate, and liberal groups. Personality differences among the groups were assessed by comparing scores on nine scales from the Adjective Check List. Findings for liberal men were found to parallel results reported for liberal women on some personality dimensions and complement them on others. As with liberal women, liberal men were found to be more spontaneous, action oriented, risk taking, individualistic, and unconventional than the other male groups. There were also some indications of less self-control. Sex-role attitudes and heterosexuality were curvillinearly related. Also male liberals evidenced the least need for achievement and dominance. **(Greenberg, Zeldow, 1977)**

Results of studies that have investigated the relationship between RWA (Right wing Authoritarianism)/SDO (Social dominance Orientation) and these five personality factors (Neuroticism, Extraversion, Openness to Experience, Conscientiousness and Agreeableness) suggest that, RWA and SDO relate differently to these personality factors. Whereas SDO is characterized by low Agreeableness (**Ekehammar, Akrami, Gylje, & Zakrission, 2004; Heaven &Bucci, 2001; Lippa & Arad, 1999**) and low Openness to Experience (**Heaven &Bucci, 2001**), RWA is characterized by high Conscientiousness and low Openness to Experience (**Altemeyer, 1996; Ekehammar, Akrami, Gylje & Zakrission, 2004; Van Hiel & Mervielde, 2004**). In this respect, however, it should be noted that, although Conscientiousness is consistently positively

related to RWA, this relation does not always reach significance (**Butler, 2000; Heaven & Bucci, 2001; Peterson, Smirles, & Wentworth, 1997; Trapnell, 1994**)

In one study in line with **McFarland(2001), Ekehammar and Akrami(2003**) found the two personality factors, openness to experience and agreeableness to be powerful predictors of generalized prejudice (a composite measure of four types of prejudice).

Findings from **Maltby and Day (2003)** provide a basis for understanding the psychological processes that might underlie men's positive attitude towards men and negative attitude towards women. Men who have positive attitude towards their own male identity might do so enhance their own self-esteem and to view themselves as a part of a male in-group. Similarly all men in the study regardless of their attitude towards men tended to adopt derogatory attitude towards women as a strategy for dealing with attack on their self-esteem.

After completion of the relevant literature survey, in the next chapter the methodological details adopted for the present study will be discussed.

CHAPTER 3

METHODOLOGY

3.0 After delineating the objectives of the present study, along with the related literature survey, in the earlier chapters (I and II), it is necessary to study in depth the methodological details of the present study which aims to see the relationship of the different factors with attitude towards women.

Women have always held a certain paradoxical position in our developing country. On one hand, the country has seen an increased percentage of literacy among women, and women are allowed to enter into professional fields, while on the other hand the practices of female infanticide, poor health conditions and lack of education is still persisting. Even the patriarchal ideology of the home being women's real domain and marriage being her ultimate destiny hasn't changed much. It was only by the 1960s, that a few educated women began to see themselves increasingly change from a mere guardian of home to a legitimate participant in the discourse of life. There is no denying the fact that women in India have made a considerable progress in the last fifty years but yet they have to struggle against many handicaps and social evils in the male dominated society. There is still a large section of women who are uneducated, and married off before the age of 18. Families are required to supply a chaste daughter to the family of her future husband. Also very few women are actually employed in good-paying jobs, and hence parents don't see the point of spending money on girls' education. Statistics say that close to 245 million Indian women lack the basic capability to read and write, which is a large number. Only 13.9% women are employed in the urban sector, and 29% in the domestic and agriculture sector, where too a majority of women are exploited by the men. The sex ratio of India shows that the Indian society is still prejudiced against female, and a lot is yet to be achieved in this context. Thus, if on one hand women are climbing the ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members **(Banerjee, 2012)**.In1991, a study, (using data from the 1988 ISSP - International Social Survey Program) showed that both men and women in West Germany, Great Britain and the United States preferred a primary familial role for women when they have young children **(Alwin, Braun and Scott, 1992).** Thus, findings of this study and many such similar studies depict the need to objectively and quantifiably study the attitude of society towards women. Despite the positive changes in some aspects the shackled that bounded women have not been broken completely even in the 21st century, thus, the first step in eradicating such limitations, such negative attitude, is to identify the very reasons or the basis or such prejudiced notion against women in

today's India. Moreover, this study aims to find out if there really has been an appreciable change in society's attitude towards women in the last few decades, thus, providing a ground for predicting future changes in the status of women in India based on the data and results.

3.1 METHOD

3.1.1 Sample

For the purpose of the study, the sample consists of two groups: Young Adults (Undergraduates and Postgraduates) and Middle Adults.

1)   Young Adult group [N=63, which comprised of 30 male students and 33 female students in the age range of 18-24 years].

2)   Middle Adult group [N=60, which comprised of 30 males and 30 females (15 working and 15 home makers) in age group of 45-50 years].

The two groups are matched on the basis of age, sex, socio-economic status and medium of education. **Purposive sampling** is the method to be used for sample selection. The subjects are selected on the basis of the following criteria:

INCLUSION CRITERIA

1)   Age range: 18-24 years (for young adults); 45-50 years (for middle adults)

2)   Nationality: Indian

3)   Socio-economic status: Upper middle class (Family's monthly income ₹40,000 – ₹85,000, approximately).

4)   Education:

  ➢ Young Adult Group:

  ● Education – Pursuing Under graduation or Post graduation.

  ● Medium of education – English.

  ● Studying in Kolkata based institutions

  ● Regular students

  ➢ Middle Adult Group:

- Minimum Education Level – Completed graduation

- Medium of education – English.

- Working in Kolkata based institutions.

- Regular candidates.

EXCLUSION CRITERIA

1) Subjects not falling in the desired age range of 18-24 years and 45-50 years.

2) Subjects belonging to low, lower middle, middle-middle and upper socio-economic classes.

3) Subjects who have any kind of medical complication.

4) Subjects having any language other than English as medium of education.

5) Subjects studying or working in institutions based outside Kolkata.

6) Subjects having history of epilepsy or any other such organic involvement.

3.1.2 Research Hypotheses

The hypotheses of the study are:

- There will be a difference between young adults of age group 18-24 years and middle-aged adults of age group 45-50 years with respect to attitude towards women, narcissism, ethics and values (cognitive aspect), and personality.

- There will be a difference between males and females with respect to attitude towards women, narcissism, ethics and values (cognitive aspect), and personality.

- There will be both positive and negative relationship between attitude towards women and narcissism, ethics and values and personality.

3.1.3 Tools Used

A brief description of the materials used in this study is provided as follows:

3.1.3.1 INFORMATION SCHEDULE

An information schedule comprising of 8 questions was prepared specially for this work with a view to eliciting information like:

Name (which was optional to provide), age, gender, working/non-working, education level, medium of instruction, nationality, family's monthly income, along with three statements to be ranked for qualitative analysis –

- There had been an improvement in the position of women in your society, in the last 5 decades

- The value system of Generation Y is inferior to Generation X

- I can relate to the "selfie culture"

3.1.3.2 ATTITUDE TOWARDS WOMEN SCALE (Spence, Helmreich & Stapp, 1973)

The instrument which has been labelled the Attitude Towards Women Scale (AWS), consists of 55 items, each of which has four response alternatives, ranging from agree strongly to disagree strongly. Each of the items is given a score from 0 to 3, with 0 representing the most traditional and 3 the most contemporary, pro-feminist response. **(Spence, Helmlreich and Stapp, 1973).** In scoring the items, option A was given a score of 0, option B a score of 1, option C a score of 2 and option D a score of 3; except for certain items where the scale was reversed. A high score indicates a pro-feminist, egalitarian attitude while a low score indicates a traditional and conservative attitude. Correlation co-efficients between the original 55-item AWS and the 25-item AWS were found to be no lower than 0.956 for either of the samples. (**Gamst, Liang & Der-Karabetian, 2011).**

A 25-item shorter form of the same test was developed. For each of the original 55 AWS statements, an item analysis was performed on the data from 241 female and 286 male students in Introductory Psychology at the University of Texas, who were tested during 1971-72 academic year. The 25 items which, by inspection had distributions which maximally discriminated among quartile for both sexes, and which had the highest biserial correlations were selected for the short version**. (Spence, Helmlreich and Stapp, 1973)**

The scale was factor analyzed using the SPSS (**Nie, Bent and Hull, 1970**) principal axis routine. The scale proved to be essentially unifactorial, with the first unrotated factor accounting for 67.7% of the variance for females and 69.2% of the variance for males. (**Spence, Helmlreich and Stapp, 1973).**

This study investigated the reliability of the 55-item, 25-item, and 15-item, Attitudes Toward Women Scales. A sample of 43 female college students, their mothers, and their grandmothers was used in Study 1. Five hundred eleven male and female college

students were tested for Study 2. Cronbach alpha and Spearman-Brown split-half reliabilities were assessed for the 55, 25, and 15 scales in Study 1, and three-week test-retest, alpha and split-half reliabilities for the 15-item scales were determined in Study 2. In Study 1, the obtained alpha and split-half reliabilities for the 55-item scale were .92 and .93, respectively. For the 25-item scale, they were .89 and .86, respectively. For the 15-item scale, they were .85 and .86, respectively. In Study 2, the pretest alpha, pretest split-half, and test-retest reliabilities for the 15-item scale were .81, .83, and .86, respectively. **(Daugherty and Dambrot, 1986)**

3.1.3.3 NARCISSISTIC PERSONALITY INVENTORY: NPI-40 (Raskin and Hall, 1979)

This inventory has been developed by **Raskin and Hall (1979)** for the measurement of overall narcissistic behaviour pattern with its related dimensions (which are – authority, self-sufficiency, superiority, entitlement, exhibitionism, exploitativeness and vanity), as a normally distributed personality trait. This inventory consists of 40 pairs of statements, the respondent are asked to choose one of the statements in each pair that best describes their "self", and accordingly it is scored, depending on whether the subject chosen the statement which is considered "narcissistic" or the one considered "non-narcissistic"

Dimensions and item numbers of Narcissistic Personality Inventory

Dimensions	Item Numbers
Authority	**1, 8, 10, 11, 12, 32, 33, 36**
Self-Sufficiency	**17, 21, 22, 31, 34, 39**
Superiority	**4, 9, 26, 37, 40**
Entitlement	**5, 14, 18, 24, 25, 27**
Exhibitionism	**2, 3, 7, 20, 28, 30, 38**
Exploitativeness	**6, 13, 16, 23, 35**
Vanity	**15, 19, 29**

NPI is not an inventory that can diagnose a personality disorder, although it is based on the DSM-III clinical criteria for narcissistic personality disorder (NPD). The first version of NPI consisted of 223 items then it was shortened and further refinement of those versions containing 80 and 54 items, respectively, led to the development of Narcissistic Personality Inventory-40 (NPI-40) in 1988, which is widely used today. The strength of the NPI-40 relies on its validity- the NPI has been used widely and

shows satisfactory convergent and discriminant validity **(Bushman and Baumeister, 1998; Emmons, 1987; Morf and Rhodewalt, 1993; Rhodewalt, Madrian, Cheney, 1998; Rhodewalt and Morf, 1998)**. This inventory was subjected to three different studies which were to analyse the construct validity. Factor analysis of the NPI in Study 1 revealed four factors which were labelled: Exploitativeness/Entitlement, Leadership/Authority, Superiority/Arrogance, and Self-absorption/Self-admiration. In Study 2, scores on the NPI were correlated with basic dimensions of personality, and with relevant self-variables. Narcissism scores were positively related to dominance, exhibitionism, extraversion, self-esteem, and self-monitoring, among others; and negatively related to abasement, deference, and social anxiety, among others. Correlations between the NPI factors and personality variables are also examined. In Study 3, peer ratings of narcissism were obtained and it was found that these were strongly related to scores on the NPI. Taken together, the three studies provide considerable evidence for the construct validity of the NPI**(Emmons, 2010)**. NPI-40 is measured form seven different angles which strengthen its reliability. **Raskin& Terry (1988)**, calculated the alpha composite reliability scores of .83, .74, .80, and .90; Cronbach's alpha for internal consistency for NPI was 0.81. The main weakness of NPI-40 is that it is a self-administered questionnaire which leads to falsification of subject's answer. According to **Rosenthal, Montoya, Ridings, Reicks and Hooley (2011),** the items in the inventory are quite predictable, therefore the subjects may easily fake their answers to appear as non-narcissists.

3.1.3.4 ETHICS POSITION QUESTIONNAIRE (Forsyth, 1980)

The Ethics Position Questionnaire (EPQ) was developed by Donelson Forsyth to measure individual differences in moral thought. The development of this questionnaire was prompted because of the diverse reactions to **Milgram's (1963)** studies based on obedience to authority. In order to analyse the credibility of various criticisms to Milgram's studies, EPQ was developed. The questionnaire consists of items in which the respondents were asked to indicate their degree of agreement with 50 items drawn from various philosophical analyses of ethics. The items of the questionnaire sample the idealism and rule-universalism domains. After item analysis and a second revision, the EPQ included 20 items, 10 for each of the idealism and relativism scales.

In the questionnaire, the respondents indicate degree of agreement with each item using a scale that ranges from disagreement (1) to agreement (9). Idealism scores were

calculated by summing responses from items 1-10. Relativism scores were calculated by summing responses from item 11-20. The original response scale used was a 9-point scale, although people often trim it back to a true Likert 5-point scale. **(Forsyth, 1980)** The internal consistency co-efficients of the idealism and relativism scales, as assessed by Cronbach's alpha, range from 0.73 to 0.84 and test-retest reliabilities were 0.67 to 0.66, respectively. **(Forsyth, 1980; Forsyth, Nye and Kelley, 1988). Forsyth (1980)** also found that the two scales were orthogonal to one another, and were only slightly correlated with social desirability. Age trends were significant, however, as older individuals tended to be slightly less idealistic in their outlook but also less relativistic.

3.1.3.5 BIG FIVE INVENTORY (John, Donahue and Kentle, 1991)

To address the need for a short instrument measuring the prototypical components of the Big Five that are common across investigators, **John, Donahue, and Kentle (1991)** constructed the Big Five Inventory. The 44-item BFI was developed to represent the prototype 22 definitions developed through expert ratings and subsequent factor analytic verification in observer personality ratings. The goal was to create a brief inventory that would allow efficient and flexible assessment of the five dimensions when there is no need for more differentiated measurement of individual facets. There is much to be said in favor of brevity; as **Burisch (1984)** observed, "Short scales not only save testing time, but also avoid subject boredom and fatigue . . . there are subjects . . . from whom you won't get any response if the test looks too long."The BFI uses short phrases based on the trait adjectives known to be prototypical markers of the Big Five **(John, 1989, 1990).** One or two prototypical trait adjectives served as the item core to which elaborative, clarifying, or contextual information was added. The Big Five factors are Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness **(John and Srivastava, 1999).** All the 44 items are rated on a five point scale with a few of them being scored in the reverse direction. Although the BFI scales include only eight to ten items, they do not sacrifice either content coverage or good psychometric properties.In U.S. and Canadian samples, the alpha reliabilities of the BFI scales typically range from .75 to .90 and average above .80; three-month test-retest reliabilities range from .80 to .90, with a mean of .85. Validity evidence includes substantial convergent and divergent relations with other Big Five instruments as well as with peer ratings.

3.1.4 Procedure

To conduct the study, consents were firstly taken from Undergraduate and Postgraduate students (group 1) and members of group 2 (both males and females) based in Kolkata. On the specified dates the researcher introduced herself to the concerned individuals and put forward a clear and precise description of the research purpose. She assured complete confidentiality on her part regarding the data obtained from them. They were also explained about the nature of the psychological tests they will have to undergo. The psychological questionnaires were administered in a single session to individuals or small groups of about 20-25 subjects; the questionnaires were filled in the presence of only the assessor so that any clarification could be done immediately. Instructions were adequately provided and sufficient amount of rest was given in between each of the questionnaires, to prevent the creeping in of fatigue.

The sequence of administration of the questionnaires, followed a pre-determined sequence as:

1) Information Schedule

2) Attitudes Towards Women Scale – by **Spence, Helmrich & Stapp (1973),** which measures attitude towards roles of women in society.

3) Narcissistic Personality Inventory (NPI-40) – by **Raskin and Hall (1979)**, which measures seven factors of narcissism.

4) Ethics Position Questionnaire – by **Forsyth (1980),** which measures individual difference in moral thought (cognition).

5) Big Five Inventory by **John, Donahue and Kentle (1991)** which measures different dimensions of personality.

It is to be noted that for each of the subjects, the following instructions were provided at the very beginning:

"You will be provided with a few questionnaires one by one, which requires you to give certain important information. Remember all the answers will be kept in strict confidence. Please do not hesitate in answering freely and frankly. After you finish answering, kindly hand them over to me. If you have any difficulty, please let me know."

3.1.5 Precautions

1. All the respondents were asked to sit comfortably in their allotted seats. The set of five questionnaires were administered to all of them in the same sequence. The

respondents were assured that it was not a test, there was no right and wrong answers. The research purpose was clearly stated.

2. In order to get co-operation from the respondents, complete confidentiality was assured, and so they were requested to answer freely and frankly.

3. While the selected tools were administered, it was ensured that all the respondents were relaxed and willing to participate. However, they were not forced to give data.

4. There was no time limit for the questionnaires and they were instructed to finish answering the questions as fast as they could and honestly as well.

5. During the testing session, if the respondents faced any difficulties, it was clarified by the researcher without any extra cue.

3.1.6 Sampling – Purposive sampling

3.1.7 Analyses

3.1.7.1 SCORING, TABULATION AND STATISTICAL ANALYSES

Data for each of the questionnaires were scored following the scoring schedule for each of them accordingly. The scores were tabulated and statistical analyses were carried out that are presented in the chapter entitled "Results".

3.1.7.2 METHODS OF ANALYSES

Data analyses were done by the methods described below:

(i) Descriptive Statistics: Computation of mean, S.D., correlation

(ii) Inferential Statistic: Computation of "t" test

3.1.7.3 PLAN OF ANALYSES

Plan of Data Analyses

Level of variables	Purpose	Mode of analyses
Univariate	Descriptive Testing inter-group difference in the selected variables	Mean, standard deviation and correlation t-test

The "Results" of the study will be detailed in the following chapter.

CHAPTER 4

RESULTS

4.0 The data obtained from the respondents were systematically arranged and properly tabulated with respect to each of the variables considered in the present study. The presentation of the data has reflected the measures of the obtained selected project variables and their statistical distributions on the basis of which suitable statistical techniques were applied to analyse and find out the necessary information to serve the objectives of the study.

To understand the nature of differences between the young and middle adults, in the probe of psychosocial correlates of attitude towards women, descriptive and inferential statistics in the form of Mean, SD, and 't' test respectively were calculated. With the help of these statistics, attempts were taken to locate age differences and gender differences with respect to attitude towards women, ethics, narcissism and personality. Another descriptive statistics of correlation was used to determine the contribution of the different variables of ethics, narcissism and personality to attitude towards women. Age and Gender differences were highlighted with the help of 't' test. The findings are as follows:-

TABLE 4.1: MEANS, STANDARD DEVIATIONS AND t VALUES OBTAINED BY YOUNG (N=63) AND MIDDLE (N=60) ADULTS ON THE SELECTED VARIABLES

VARIABLES		YOUNG ADULT		MIDDLE ADULT		t-VALUE
		Mean	SD	Mean	SD	
Attitude towards Women		63.09	8.11	60.4	10.87	1.56
Narcissism	Authority	3.46	1.94	3.38	1.96	0.218
	Self-sufficiency	2.2	1.59	2.36	1.49	0.574
	Superiority	1.87	1.3	1.58	1.31	1.226
	Entitlement	2.71	1.22	1.88	1.55	3.305**
	Exhibitionism	2.06	1.62	1.48	1.42	2.104*
	Exploitativeness	1.5	1.31	1.46	1.37	0.17
	Vanity	1.33	0.93	0.8	0.84	3.326**
Ethics	Idealism	69.96	13.79	75.15	9.44	2.419*
	Realism	62.28	15.63	63	13.02	0.274
Personality	Extraversion	25.49	6.74	26.53	5.06	0.964
	Agreeableness	33.53	5.44	34.8	5.25	1.305
	Conscientiousness	30.39	6.1	33.38	6.14	2.704**
	Neuroticism	26.19	7.18	23.16	6.62	2.422*
	Openness to Experience	34.44	5.72	35.36	5.81	0.886

*p<0.05 and ** p<0.01

➢ Table 4.1 reveals significant difference between young and middle adults with respect to Entitlement, Exhibitionism, Vanity, Idealism, Conscientiousness and Neuroticism.

➢ Young adults score higher on the dimensions of Attitude towards Women, Authority, Superiority, Entitlement, Exhibitionism, Exploitativeness, Vanity and Neuroticism.

➢   Middle adults scored higher in the dimensions of Self-sufficiency, Idealism, Realism, Extraversion, Agreeableness, Conscientiousness and Openness to Experience

TABLE 4.2: MEANS, STANDARD DEVIATIONS AND t VALUES OBTAINED
BY MALES (N=60) AND FEMALES (N=63) ON THE SELECTED VARIABLES

VARIABLES		MALES		FEMALES		t-VALUE
		Mean	SD	Mean	SD	
Attitude towards Women		59.7	11.19	63.76	7.37	2.387*
Narcissism	Authority	3.93	1.99	2.94	1.78	2.926**
	Self-sufficiency	2.47	1.57	2.11	1.5	1.279
	Superiority	1.77	1.32	1.69	1.31	0.287
	Entitlement	2.15	1.45	2.46	1.43	1.189
	Exhibitionism	1.8	1.68	1.76	1.42	0.136
	Exploitativeness	1.47	1.32	1.5	1.36	0.17
	Vanity	0.88	0.9	1.25	0.91	2.259*
Ethics	Idealism	69.25	12.83	75.58	10.58	2.994**
	Realism	59.88	15.84	65.25	12.37	2.101*
Personality	Extraversion	26.73	5.84	25.3	6.08	1.33
	Agreeableness	33.95	5.02	34.34	5.71	0.411
	Conscientiousness	31.8	6.51	31.9	6.09	0.092
	Neuroticism	21.88	6.77	27.41	6.26	4.705**
	Openness to Experience	35.43	5.41	34.38	6.07	1.012

*p<0.05 and ** p<0.01

➢   Table 4.2 shows the significant difference between Males and Females with respect to Attitude towards Women, Authority, Vanity, Idealism, Realism and Neuroticism.

➢   Male Adults scored higher on Authority, Self-sufficiency, Superiority, Exhibitionism, Extraversion and Openness to Experience.

➤ Female Adults scored higher on scale of Attitude towards Women, dimensions of Entitlement, Exploitativeness, Vanity, Idealism, Realism, Agreeableness, Conscientiousness and Neuroticism.

TABLE 4.3: MEANS, STANDARD DEVIATIONS OBTAINED BY WORKING (N=15) AND NON-WORKING (N=15) WOMEN ON THE SELECTED VARIABLES

VARIABLES		WORKING FEMALES		NON-WORKING FEMALES	
		Mean	SD	Mean	SD
Attitude towards Women		63.33	5.57	58.6	9.39
Narcissism	Authority	3.27	1.83	2.13	1.6
	Self-sufficiency	2.27	1.33	2.2	1.74
	Superiority	2.13	1.12	1.6	1.45
	Entitlement	2.33	1.39	1.73	1.57
	Exhibitionism	1.47	1.68	1.8	1.14
	Exploitativeness	1.87	1.36	1.4	1.59
	Vanity	0.93	1.03	1.4	0.74
Ethics	Idealism	75.87	10.36	76.53	12.19
	Realism	63.47	14.21	67.53	10.45
Personality	Extraversion	28.2	6.22	23	2.95
	Agreeableness	34.47	6.53	34.27	4.96
	Conscientiousness	31.2	7.62	34.4	5.01
	Neuroticism	24.2	4.49	27.6	4.7
	Openness to Experience	36.06	6.36	33.33	4.6

➤ Table 4.3 shows the nature of differences between working and non-working women.

➢ Working women scored higher in the scale of Attitude towards Women, and dimensions of Authority, Self Sufficiency, Superiority, Entitlement, Exploitativeness, Extraversion, Agreeableness and Openness.

➢ Non-working women scored higher on Exhibitionism, Vanity, Idealism, Realism, Conscientiousness and Neuroticism.

TABLE 4.4: CORRELATION OF ATTITUDE TOWARDS WOMEN WITH ITS PSYCHOSOCIAL CORRELATES OF NARCISSISM, ETHICS AND PERSONALITY

VARIABLES		CORRELATION WITH ATTITIDE TOWARDS WOMEN
Narcissism	Authority	-0.152
	Self-sufficiency	-0.112
	Superiority	-0.092
	Entitlement	-0.098
	Exhibitionism	-0.025
	Exploitativeness	0.01
	Vanity	0.059
Ethics	Idealism	0.231*
	Realism	0.242**
Personality	Extraversion	0.044
	Agreeableness	-0.024
	Conscientiousness	0.019
	Neuroticism	0.097
	Openness to Experience	0.032

*$p < 0.05$ and ** $p < 0.01$

➢ Table 4.4 reveals positive significant correlation between attitude towards women and its psychological correlates of Ethics, which include Idealism and Realism.

➢ The other variables showed both positive and negative correlation with attitude towards women.

The obtained results need logical explanations to support the hypotheses of the study that is presented in the next section.

CHAPTER 5

DISCUSSION

The result presented in the earlier chapter have been discussed in the following fashion:

5.1 DIFFERENCES IN THE PSYCHOLOGICAL PROFILE OF YOUNG AND MIDDLE ADULTS

Table 4.1 shows the mean, standard deviation and t-values for the selected variables in young adults (N= 63) and middle aged adults (N= 60). Significant difference was obtained between the young adult and middle aged adult groups with respect to entitlement (t= 3.305), exhibitionism (t=2.104), vanity (t= 3.326), idealism (t=2.419), conscientiousness (t=2.704) and neuroticism (t=2.422). It also reveals the mean values of different variables of the study and highlights the differences with respect to young adult and middle aged adult groups. Young adults score higher on the dimensions of attitude towards women, in relation to their rights, freedoms and privileges in society (M= 63.09), authority (M= 3.46), superiority (M= 1.87), entitlement (M= 2.71), exhibitionism (M= 2.06), exploitativeness (M= 1.50), vanity (M= 1.33) and neuroticism (M= 26.19). Middle aged adults scored higher in the dimensions of self-sufficiency (M= 2.36), idealism (M= 75.15), realism (M= 63.00), extraversion (M= 26.53), agreeableness (M= 34.80), conscientiousness (M= 33.38) and openness (M= 35.36).

5.1.1 Profile of Young Adults

The young adult sample in the current research displays a more positive attitude towards women, pertaining to their rights, freedoms and liberties. One of the prime reasons for this positive attitude may be attributed to the fact that these young adults have just stepped into the outer bigger world. Hence, this factor contributes significantly to their impulsive behaviour. Thus, overall, they have a positive attitude towards women's rights, roles and privileges.

In a study conducted by **Twenge and Campbell (2009),** it was seen that 37,000 college students showed a similar growth in narcissistic personality traits as obesity from the 1980s to the present, with the shift especially pronounced for women. The rise in narcissism is accelerating, with scores rising faster in the 2000s than in previous decades. By 2006, 1 out of 4 college students agreed with the majority of the items on the standard measure of narcissistic traits. Nearly 1 out of 10 Americans in their

twenties, and 1 out of 16 of those of all ages, has experienced the symptoms of Narcissistic Personality Disorder (NPD). The primary reason behind the manifestation of narcissistic traits among young adults may be attributed to the fact that people in this age group have not experienced significant failure in their lives. It is because of this lack of failure that they still hold rather glorified opinions about themselves and hence, their narcissism is considerably higher during this stage of life.

Hence in this age group, the dimensions of narcissism such as the sense of authority (M= 3.46), superiority (M= 1.87), entitlement (M= 2.71), exhibitionism (M= 2.06), exploitativeness (M= 1.50) and vanity (M= 1.33) are high. The surge in these domains is witnessed because the sudden maturity and adult-like status gives the young adults a sense of authority (M= 3.46), superiority (M= 1.87) and they feel that they are entitled for everything that they do and say. The high levels of exploitativeness (M= 1.50) in this demographic point out that the young adults are leaning towards displaying non-conformist behaviours, in the sense that they do not wish to conform to the traditional and regressive ideas that the society, in general, holds about women.

A study was conducted by **Shukla** in 2015 which aimed to study the extent of change in attitude towards role and status of women in samples representing three generations: sons anddaughters, fathers and mothers, and grandfathers and grandmothers. It was seen that the younger generations were more non-traditional than those in older generations. Thus, it may be said that they show more rebellious tendencies and so, in order to break free from traditional ideas, they display a more positive attitude towards women's rights and roles in this day and age. All these factors, collectively, contribute to their high sense of vanity (M=1.33). In other words, they desire to exhibit themselves in a way that makes them more attractive. Sometimes, owing to their newly found adult-like status and sense of superiority and entitlement, young adults also exhibit a lot more than they are actually capable of. However, the core of their personality still remains primarily immature. This aspect, thus, may make them vulnerable to neuroticism or a general predisposition towards anxiety about many aspects of life. **Aldinger, Stopsack, Ulrich, Appel, Reinelt, Wolff, Grabe, Lang and Barnow (2014)** conducted a study where the model was a latent class growth analysis with two groups of neuroticism development. It was observed that in both groups, neuroticism (M= 26.19) significantly changed with a peak at the age of 20. These findings are consistent with the current study as young adult sample displays a higher neuroticism score(M= 26.19) as compared to the middle aged adult group (M=23.16).

5.1.2 Profile of Middle Adults

On the other hand, due to greater life experiences, the middle adults have a different profile of ethics, narcissism and personality. Greater exposure to different life experiences makes their attitude towards women's rights, freedoms, liberties and privileges less positive as compared to the young adult sample. This relatively less positive attitude may be caused because the middle-aged sample has more balanced personalities, hence developing a better understanding of ethics in terms of what is ideal and what is real. They understand what the ideal situation must be like for women in today's societies, but at the same time, they also are aware of their limitations and shortcomings that may limit them from achieving the ideal situation. Hence, this demographic displays a relatively less positive, but more balanced attitude towards women.

By analysing the narcissistic profile, it was seen that they are more self-sufficient, not only in terms of financial stability, but in all dimensions of life, including ethics, values and one's personality core. Greater openness (M= 35.36), agreeableness (M= 34.80) and conscientiousness (M= 33.38) make the middle adults more extraverted (M= 26.53) in the sense that they develop greater social acceptability for other's opinions and values. Thus, overall, they score less on measures of narcissism.

One might predict that narcissism is unlikely to change with age, especially after early adulthood. Although, there is some change in personality during adolescence, a large body of research finds that personality is very stable, based primarily on analyses of correlational consistency, after the age of 30 (**Costa &McCrae, 1988; Costa, McCrae &Arenberg, 1980; Costa, McCrae, Zonderman, Barbano, Lebowitz, Larson, 1986).** Some cross-sectional research, reveals significant mean-level personality change with age (**Srivastava, John, Gosling, Potter (in press)**. Personality fluctuates across the lifespan in theoretically meaningful ways (**Helson, Kwan, John & Jones, 2002).**

According to Foster, Campbell and Twenge, there are at least three reasons which suggest that the assertion- narcissism changes across the lifespan- is true. One is what clinicians call "disorder burnout". The second is the incorporation of objective failure into one's self concept and the third is cultural changes that may produce birth cohort effects. (**Foster, Campbell &Twenge, 2003)**. Clinicians have noted that certain personality disorders tend to "mellow" with age. This pattern fits Narcissistic

Personality Disorder (NPD) as well. Thus, it seems likely that narcissism will decrease with age. **(Foster, Campbell & Twenge, 2003)**

The more failure people experience, the less narcissistic they are likely to be. Young people have not had the opportunity to face much failure. Older people have and thus they should be less narcissistic. **(Foster, Campbell & Twenge, 2003)**

Older people, raised in more collectivistic eras (e.g., the 1950s), might be less likely to harbor narcissistic traits. This again suggests that narcissism should decrease with age, though this model predicts that the difference would lie in birth cohort rather than in development. **(Foster, Campbell & Twenge, 2003)**

These balanced aspects of their personalities also in turn contribute to their sense of ethics and values, making their opinions more appropriate to their age, thereby leading to a more realistic attitude towards women. Most studies that have analysed the age demographic have found that older people are more ethical than younger people or that older people are more respectful of the law than younger people. **(McGee, 2011) Ruegger and King (1992)** have also found that people become more ethical with age. These findings are consistent with the present study as the sample in this age group displays a higher score in idealism (M= 75.15) as well as realism (M= 63.00), thus, contributing to a more stable and balanced ethical standard. As the personality core stabilises, the overall narcissistic orientation is also more settled and balanced. The study conducted by **Shukla (2015)** supports the findings of the current research. The older generation, in Shukla's study also held more traditional views about women. The areas such as practice of dowry, women's right to inheritance and violence against women were very resistant to attitudinal change. Shukla's findings implicate the need for corrective measures by way of practicing, advocating and teaching gender role egalitarianism to both men and women.

5.2 DIFFERENCES IN THE PSYCHOLOGICAL PROFILE OF MALES AND FEMALES

Table 4.2shows the nature of significant difference between Males (N=60) and Females (N=63). Significant difference was obtained between the two groups with respect to Attitude towards Women (t=2.387), Authority (t=2.926), Vanity (t=2.259), Idealism (t=2.994), Realism (t=2.101) and Neuroticism (t=4.705).

It also reveals the mean values of different variables of the study and highlights differences with respect to Males and Females. Males scored higher on Authority (M=3.93), Self-sufficiency (M=2.47), Superiority (M=1.77), Exhibitionism (M=1.80), Extraversion (M=26.73) and Openness to Experience (M=35.43). Females scored higher on Attitude towards Women (M=63.76), Entitlement (M=2.46), Exploitativeness (M=1.50), Vanity (M=1.25), Idealism (M=75.58), Realism (M=65.25), Agreeableness (M=34.34), Conscientiousness (M=31.90) and Neuroticism (M=27.41).

5.2.1 Profile of Males

The male group of the study has expressed a less favourable attitude towards the "rights, roles and privileges women ought to be permitted" (M=59.70), compared to adult female group. This attitude might be a result of gender stereotyping, which deems women as the weaker sex, whereas, men are depicted as strong, both physically and mentally. Women are expected to be nice and nurturing, whereas men are expected to be competent and assertive **(Eagly & Mladinic, 1989; Fiske, 1998)**. These stereotypes are not only descriptive, but are also prescriptive **(Heilman & Parks-Stamm, 2007)**, with punishments or "penalties"; **(Heilman & Okimoto, 2007)** for women showing low communality. Moreover, this gender stereotyping has prompted men to have a higher score on dimensions of authority (M=3.93), self-sufficiency (M=2.47) and exhibitionism (M=1.80). The feeling of superiority (M=1.77) and greater self-sufficiency might stem from the belief of higher financial security and position in society, these characteristics in turn causes them to exhibit greater authority over women, who are still considered to be dependent and weak. Some of these stereotypes have even had negative effects on women's behaviours and perceptions of females as employees, managers, and leaders in the workplace **(Merchant, 2012).** The heightened sense of authority and exhibition are often the cause behind their deviance from ethics or morality as practiced in real life and in the ideals that they hold, thus, resulting in a much lower score on Idealism (M= 69.25) and Realism (M=59.88) under the dimension of Ethics. According to **Remme (2002)**, in the modern, contemporary culture morality fails to include empathy in the form of concern for the "Other" in moral perception, due to a more basic concern for the "Self" in the form of narcissism. A study revealed that this negative attitude of men towards the opposite gender can actually be attributed to their pattern and level of cognitive moral development. **(Everett, Thorne & Danehower, 1996)** which is reflected from their low score on morality/ ethics**.** When

it comes to the five dimensions of personality, their sense of superiority reflects in high scores on Extraversion (M=26.73) and Openness to Experience (M=35.43), with corresponding lower scores on Agreeableness (M=33.95), Conscientiousness (M=31.80) and Neuroticism (M=21.88). Thus, the increased score on Openness to Experience and a corresponding low score on attitude towards rights, roles of women is in line with **Flynn's (2005)** findings that there exists a significant correlations between Openness and various measures of racial prejudice. This Extraversion is generally expressed as being more social (men scored higher in some facets of Extraversion such as Excitement Seeking, while women scored higher in other Extraversion facets such as Warmth)as highlighted by **Costa, Terracciano & McCrae, (2001**), be it interacting in work place, with friends or even with the opposite sex. Openness to Experience is high probably due to more exposure to the working environment which makes them receptive and exposed to more diverse situations. However, from the present data, being ethical and agreeable does not seem to be a high priority in their lives. Additionally, they do not consider it necessary to be conscious and more responsible for their behavioural expressions, where conscientiousness and agreeableness may be related to higher cognitive functions of inhibition and executive control **(Fleming, Heintzelman & Bartholow, 2016)**. All the above mentioned personality traits along with societal stereotyping and reduced societal pressure on men, results in less neuroticism score which is in line with the biopsychological processes which states that, both low neuroticism and high extraversion are related to happiness **(De Neve & Cooper, 1998)**. Thus, depicting that they are less anxious or worrisome about their position in this still patriarchal society.

5.2.2 Profile of Females

One of the factors that could have promoted such a unanimous expression of positive attitude towards the rights, roles and privileges of women (M=63.76) is the inferior status that is presently endowed upon them. It could be because of this inferior sense in a patriarchal society that females as a class has expressed solidarity and represent a cohesive group. This positive attitude thus indicates a will to fight back and establish a more dominant and significant status in society. This constant struggle to establish themselves at par with the opposite sex, increases the feeling of entitlement (M=2.46) and exploitativeness (M=1.50) – which is echoed in the rise of rebellion and non-conforming (to conventional social norms) attitude in present females. Consistent with **Tschanz, Morf and Turner's (1998)** findings and drawing on social role theory, it

seems likely that women are particularly penalized for demonstrating the type of behaviours associated with the Entitlement/Exploitativeness facet. The working woman and younger females are ready to exploit all possible resources in order to be established and are also prone to greater expressions of vanity in order to boost their self-confidence through narcissism. Moreover, objectification theory posits that girls and women are socialized to know that they will be evaluated on the basis of their physical appearance **(Fredrickson & Roberts, 1997; Fredrickson, Roberts, Noll, Quinn, & Twenge, 1998).** Additionally, men tend to place greater weight on physical appearance when choosing a romantic partner than women do **(Feingold, 1990** Thus, women are more likely to be preoccupied with their own physical appearance therefore justifying the higher score attained on the dimension of Vanity **(Fredrickson, Roberts, Noll, Quinn and Twenge, 1998**). On the contrary, because of a woman's latent feelings of inferiority, she tries to stay on the path of self ideals and ethical realism, in accordance with John Stuart Mill's finding, who concluded that women's morality is the product of social conditioning **(Mill, 1970)**. Thus, aspire to be "ideal woman" but are also more aware and accepting of the reality for herself, therefore, attaining a higher score on the dimension of ethics- Idealism (M=75.58) and Realism (M=65.25). It is evident that the above mentioned conflicting situations would lead to some amount of anxiety and angst which is clearly indicated in the high score obtained in the personality dimension of Neuroticism (M=27.41), which is in accordance to **Chapman, Duberstein, Sörensen, and Lyness'** finding in **2007** that women scored higher on Agreeableness and Neuroticism scale. Thus, in order to get acceptance, recognition and a higher status in society, they not only remain anxious but also tend to be more agreeable (M=34.34) and conscientious (31.90), indicated by their scores on the respective personality dimensions. Costa, Terracciano and McCrae concluded that gender differences on Neuroticism and Agreeableness has stemmed from stable evolutionary and biological bases, but Social Role Theory **(Eagley, 1987**), articulates socialization processes leading to different roles and behaviours for men and women, holds potential usefulness for understanding gender differences in Neuroticism and Agreeableness **(Costa, Terracciano and McCrae 2001; McCrae and Terracciano, 2005**). Thus, overall, these personality scores are in line with their scores on another dimension such as greater sense of morality.

5.3 DIFFERENCES IN THE PSYCHOLOGICAL PROFILE OF WORKING AND NON-WORKING WOMEN

Table 4.3 shows the nature of differences between working **(N=15)** and non-working women **(N=15).** It reveals the mean values of different variables of the study and highlights differences with respect to working and non-working women groups. Working women scored higher in having a positive Attitude towards Women pertaining to their rights, freedom and privileges in the society (M=63.33), Authority (M=3.27), Self Sufficiency (M=2.27), Superiority (M=2.13), Entitlement (M=2.33), Exploitativeness (M=1.87), Extraversion (M=28.20), Agreeableness (M=34.47) and Openness (M=36.06) than the Non-working women group. On the other hand, the Non-working women group scored higher on Exhibitionism (M=1.80), Vanity (M=1.40), Idealism (M=76.53), Realism (M=67.53), Conscientiousness (M=34.40) and Neuroticism (M=27.60).

5.3.1 Profile of Working Women

In case of Working women, there is greater exposure to reality in terms of work, status, recognition and prestige. Thus, they tend to, over the years, understand the value of upliftment of women and thereby try to reinforce this stand by holding a more positive attitude towards women gender in general, pertaining to their rights, freedom and privileges in the society. (M=63.33).

Being working inculcates in women, a high sense of Authority (M=3.27), feeling of Self-Sufficiency (M=2.27), Superiority (M=2.13) and Entitlement (M=2.33) for what they do along with a greater possibility for being a Non-Conformist as revealed through higher score on exploitativeness **(M=1.87).** Working women have been found to show better Positive Self Evaluation and Autonomy than non-working women **(Vaghela, 2014**). Working women also show higher self-efficacy compared with non-working women.*(***Sahu & Rath**, **2003)**Professionally employed women have more autonomy, higher worthiness, less discrimination at workplace, lesser role conflicts, more positive attitude of family and husband towards her job **(Chaudhry, 1995).**

One of the main reasons for higher self-esteem among professionally employed women is that women who hold multiple roles may be better at coping or less susceptible to psychological distress than women who have fewer roles, who may be more

psychologically vulnerable and drop or lose roles. Holding more roles is associated with higher self-esteem and job satisfaction (**Pietromonaco, Manis & Lane, 1986**). Higher self-esteem among professional working women as compared to unemployed could be due to the fact that these women would have something positive (such as higher status and economic independence) in an opportunity to work outside the home. A feeling of contributing to the welfare of their families as well as society might enhance their self-esteem. When a woman goes out to work, she shakes off the feeling of subordination (**Stein, 1978**). Work provides a woman with more self-esteem and to some extent satisfies her need for recognition freedom, power, independence, and the need for social contacts.

Working women also have lower levels of neuroticism (M=24.2) than non-working women. Jobs might operate as a safety valve through which frustrations which could be expressed in the family are avoided or diverted (**Krause, 1984**). Females those who are working and married, are low on anxiety with higher life satisfaction in comparison to the non-working married females. They perceived their life as challenging and secure. They feel comfortable with their life situations. (**Irfan, Kaur, Panwar & Thind, 2012**). Occupying multiple roles is thought to increase women's chances to learn, to build social network and open access to informational, instrumental and emotional support and to buffer life's stresses and strains. Playing multiple roles also provides cognitive cushioning and alternative sources of self-esteem and gratification when things go poorly in one life domain. (**Messias, Regev, Im, Spiers, Van & Meleis, 1997**).

However, their need to exhibit themselves (M=1.47) and express vanity (0.93) is less than non-working women **(**M=1.8 & M=1.4, respectively) because the gap between the real self (M=63.47) and the ideal self (M=75.87) is less wide for working women than in the non-working women (M=67.53 & M=76.53 respectively). People will feel more satisfied when they perceive that their standards of fulfilment have been met and less satisfied when they have not been met (**Diener, Suh, Lucas & Smith, 1999**). There is sample evidence to support any of the premises that women who are employed are more satisfied than women who are homemakers (**Ferree, 1976**). Multiple Classification Analyses on responses from 946 women explained, that full-time homemakers are more dissatisfied with their lives than women employed outside the home. Homemakers who had wanted a career were more personally dissatisfied than

homemakers who had never wanted a career. The career-oriented homemakers were the ones who expressed greater personal dissatisfaction than employed women **(Townsend & Patricia, 2002).** Hence these findings explain the reason behind the differential gap between ideal and real self in working and non-working women. Working women have shown better Perception of Reality than non-working women **(Vaghela, 2014).**

Moreover, working women are more extrovert (M=28.2) and open to experiences (M=36.06) which maybe because of the greater exposure to the real competitive world, standing on the same platform with men and also because of the subtle struggle to maintain it. This also prompts them to be more agreeable (M=34.47) and also less rigid in their ethics and value system, contrary to the ideas prescribed by the societal stereotyping. In a way, working outside the home provides a set of social ties for women **(Baruch, Biener & Barnett, 1987).** Besides, women are quite communicative and want to discuss their problems with others. This opportunity would be there more in case of working rather than nonworking women leading to their better self-esteem. **(Gupta, 1998).**

5.3.2 Profile of Non-Working Women

The status 'Non- Working', reveals in itself an inherent feeling of inferiority within the non-working women, which results in the development of a superficial vanity (M=1.40), used as a defence to hide their feelings of inferiority as well as higher levels of Exhibitionism (M=1.80).Compared to employed individuals and those in low paid jobs, the unemployed are more likely to suffer: anxiety; depression; hostility; paranoia; loss of confidence; reduction in self-esteem; poorer cognitive performance; loss of motivation; learned helplessness; lower happiness; suicidal ideation; lower levels of coping; psychosomatic problems; and behavioural problems **(Theodossiou, 1998)**

Being non-working leaves women with constant preoccupation with their own selves and ways to establish themselves. Hence, greater Conscientiousness (M=34.4) and neuroticism (M=27.60) is portrayed by them. The non-working married females are less satisfied with their lives and their anxiety level is also higher than the anxiety level of working females. **(Irfan, Kaur, Panwar, &Thind, 2012).**

Lennon (1994) found similar results that full-time housework involves more autonomy, more interruptions, greater physical efforts, more routine, fewer time pressures and less responsibility for matters outside one's control than paid work. Since, large number of non-professional women works not by choice as compared to

the professionally employed women, **(Chaudhry, 1995) t**his reflects their lower motivation and confidence which in terms in turn is an indicator of low life satisfaction and higher level of anxiety. Evidences are also available in support of the engagement of non-working women in less number of roles, which may also be a contributory factor towards high anxiety in them, as they have to rely mainly on their roles as housewives. This might also drive them to be perfect in whatever little they do and correct in whatever little they express. Thereby, resulting in higher ethics and values which may appear rigid or too idealistic (M=76.53) at times. Thus, morality tends to guide both, their real and ideal selves as it nurtures their inner state. This in turn, boosts their sense of being good, worthwhile and perfect. All the above suggests that the orientation of non-working women prompts them to have less favourable attitude towards women in general. (M=58.6). The homemakers held more conservative values and a more traditional view of women's roles, reported experiencing a more supportive family life and expressed lower self-esteem. **(Joseph & Sandvik, 1982).**

5.4 CORRELATION OF ATTITUDE TOWARDS WOMEN WITH NARCISSISM, ETHICS AND PERSONALITY

Table 4.4 indicated the correlation of Attitude towards Women with the selected variables for the entire sample (N=123). There was a positive correlation between Attitude towards Women and Exploitativeness (r=0.010), Vanity (r=0.059), Idealism (r=0.231), Realism (0.242), Extraversion (r=0.044), Conscientiousness (r=0.019), Neuroticism (r=0.097) and Openness to Experience (r=0.032). There was a negative correlation between Attitude towards Women and Authority (r= -0.152), Self-sufficiency (r= -0.112), Superiority (r= -0.092), Entitlement (r= -0.098), Exhibitionism (r= -0.025) and Agreeableness (r= -0.024). In the above data, the correlation between Attitude towards Women and Idealism and correlation between Attitude towards Women and Realism were statistically significant.

It can be said that higher the narcissistic tendencies or preoccupation with one's own self, lesser is the concern for other's well-being. In other words, people exhibiting more characteristics of narcissism are less bothered or concerned about others around them. Thus, is explained by **Remme (2002)**, by stating that in the modern culture, morality fails to include empathy and emphasises more on basic concern for the "Self" in the

form of narcissism Consequently, people with high sense of authority, self-sufficiency, superiority, and exhibitionism, are less inclined towards having a positive attitude towards women. On the other hand, if exploitation of resources is executed through rebellion, nonconforming towards traditional beliefs, and by stretching old-school limits, along with expression of vanity to assert self-confidence then it is surely expected to be positively related to attitude towards women. This has been witnessed time and again, every time women have stood up for themselves and forwarded their status in society, be it by putting foot out of the house to work, or by setting examples for future generations to look up to.

A study was conducted by **Grubbs, Exline and Twenge in 2014** which aimed to analyse the relationship between entitlement and sexism. They focused on two forms of sexism- hostile sexism and benevolent sexism, and how feelings of entitlement might predict those roles differently for men and women. It was found that in general, entitled men were more prone to exhibiting hostile sexism, indicating that they viewed women as manipulative and demanding. In contrast, entitled women exhibited benevolent sexism, indicating that they think women deserve special care and treatment. **(Grubbs, Exline & Twenge, 2014)** These findings reiterate the results in the present study- more entitlement results in a relatively negative attitude towards women and their rights, privileges and freedoms. Thus, entitlement is negatively correlated with attitude towards women. Similarly, exhibitionism is also negatively correlated with attitude towards women. The more someone exhibits themselves in a certain way, to be socially desirable, the less likely they are to hold positive attitude towards others, which maybe women in certain instances.

In order to be socially accepted, openness to differing opinions may cause greater interdependence with respect to attitude towards women. Recent researches have focused upon establishing a correlation between prejudice and basic personality factors or the Big Five Personality factors. **(Ekehammar & Akrami, 2003; Duriez & Soenens, 2004)**. The results displayed that openness and agreeableness have rather strong correlations with generalized prejudice. In the present study, it has been observed that agreeableness is negatively correlated with one's attitude towards women; whereas openness is positively correlated with one's attitude towards women. In other words, the more one is open to new experiences and varying opinions of the others, the more they are likely to have a favourable attitude towards women. This may be because they do not restrict themselves to purely one strongly held opinion and by

analyzing a variety of perspectives, work towards developing a less prejudiced attitude towards women. It may also be said that in order to be socially accepted, one tries to be open towards new opinions, for example, being supportive of women, may lead to greater interdependence with regard to positive attitude towards women along with greater neuroticism.

On the contrary, for both genders and age groups, morality and values hold a stronger social and personal significance. Hence, the more one desires to be ethically correct, the greater will be the tendency to show the right behaviour and attitude towards women. Thus, it can be said that morality and ethics are positively correlated with one's attitude towards women and the rights and privileges that they should enjoy in today's society.

The domain of neuroticism is positively correlated with attitude towards women. (r= 0.097) A neurotic person is typically someone who is impatient, anxious, insecure and inhibited. Thus, the burden of people socially acceptable is higher among people who possess such characteristics. They are constantly pursuing to be more attractive in society as this will help them in reducing their anxiety levels. Thus, they are more likely to display positive attitudes towards women, primarily because it makes them look better in the eyes of others. Hence, more neurotic a person, better will be the attitude held towards women. Also, extraverted and conscientious people also are likely to positive attitude towards women as their nature of correlation with the primary variable is positive (r= 0.044 and r= 0.019 respectively). Thus, someone who possesses traits like sociable, talkative, person-oriented, reliable, practical and serious is more likely to display a positive attitude towards women. A combination of an extravert's increasing social experiences and a conscientious person's practicality together contribute towards lessening the regressive and prejudiced attitude towards women.

After the elaborate discussion of the obtained results, the brief overview and specific conclusions of the study are given in the next section.

CHAPTER 6

CONCLUSION

6.0 The discussion of the findings of the present study has led to summarize the work and to draw the following conclusions.

The objectives of the present study was to draw a comparative profile of young and middle adults, males and females, and working and non-working women, in terms of the psychosocial correlates of narcissism, ethics and personality with respect to attitude towards women.

For the purpose of the present study, 6 groups were selected - a group of young adults consisting of 63 individuals in the age group of 18-24 years and a group of middle adults consisting of 60 individuals belonging to the age group of 45-50 years. A group of males consisting of 60 individuals in the age group of 18-24 & 45-50 years and a group of females consisting of 63 individuals belonging to the age group of 18-24 & 45-50 years. Lastly, a group of 15 working females in the age group of 45-50 years and a group of 15 non-working females belonging to the age group of 45-50 years.

A number of scales were used to assess the above mentioned selected variables. For collecting information regarding different sociodemographic variables about the respondents, an Information Schedule appropriate for the present research purpose was used. Other than this, Attitudes Towards Women Scale – by **Spence, Helmrich & Stapp (1978),** Narcissistic Personality Inventory (NPI-40) – by **Raskin and Hall (1979)**, Ethics Position Questionnaire – by **Forsyth (1980),** Big Five Inventory by **John, Donahue and Kentle (1991)**, were also used for the present research study.

The data collected was scored using the appropriate scoring keys provided with each scale. After scoring, the raw scores were statistically analyzed using different measures of descriptive and inferential statistics. The samples in the present study were collected from college students, working professionals and housewives. The method of selecting the sample was purposive random sampling. The statistical analyses done after scoring the data comprised of Mean, Standard Deviation, t test and Correlation. Mean, Standard deviation and Correlation are Descriptive Statistics and t test is Inferential Statistics. t test was computed to determine significant difference between male and female samples and also between young and middle adult samples. Correlation was computed for the entire sample consisting of 123 individuals to determine the magnitude and direction of relationship of attitude towards women with various dimensions of Narcissism, Ethics and Personality.

Thus the **conclusions** drawn from the present study may be summarized as follows :-

t test revealed significant difference between young and middle adults with respect to Entitlement, Exhibitionism, Vanity, Idealism, Conscientiousness and Neuroticism. Young adults scored higher on the dimensions of Attitude towards Women, Authority, Superiority, Entitlement, Exhibitionism, Exploitativeness, Vanity and Neuroticism. Middle adults scored higher in the dimensions of Self-sufficiency, Idealism, Realism, Extraversion, Agreeableness, Conscientiousness and Openness to Experience.

t test revealed significant difference between Males and Females with respect to Attitude towards Women, Authority, Vanity, Idealism, Realism and Neuroticism. Male Adults scored higher on Authority, Self-sufficiency, Superiority, Exhibitionism, Extraversion and Openness to Experience. Female Adults scored higher on scale of Attitude towards Women, dimensions of Entitlement, Exploitativeness, Vanity, Idealism, Realism, Agreeableness, Conscientiousness and Neuroticism.

Working women scored higher in the scale of Attitude towards Women, and dimensions of Authority, Self Sufficiency, Superiority, Entitlement, Exploitativeness, Extraversion, Agreeableness and Openness. Non-working women scored higher on Exhibitionism, Vanity, Idealism, Realism, Conscientiousness and Neuroticism.

Correlation revealed positive significant correlation between attitude towards women and its psychological correlates of Ethics, which include Idealism and Realism. The other variables showed both positive and negative correlation with attitude towards women.

6.1 LIMITATIONS OF THE STUDY

Research in any field of study cannot be a complete contribution without limitations and scope for further research. Hence the present study also has its shortcomings which may be improved in future researches. Some of these limitations maybe described as follows:-

1.   The sample size was not very large.

2.   The study was limited to only two age groups, ie young adults and middle adults. The attitudes of people in other age ranges could not be assessed.

3.   The sample size consisted primarily of urban population. It included people only from an upper socio-economic background. Hence, the results reflect only their attitudes towards women and these results cannot be generalized to the rural population.

The present study being a time bound project could not overcome the above mentioned limitations. However, it leaves open the scope for future research in this field of study.

6.2   ORIGINALITY OF THE PRESENT RESEARCH WORK

The newness of the present research may be summarized as follows:-

1.   The study was conducted in the Indian context. Majority of the studies pertaining to women have been carried out in the Western context. However, due to a stark difference in culture, the same cannot be applied to the Indian population. Hence, this study tries to analyse the attitude of people towards women in the Indian paradigm.

2.   The present study took into account the relationship of ethics and values with attitude towards women. This provides a new perspective towards the issue of women's position in society.

3.   Usually, in studies related to women and their position in society, the sample size is limited to women only. However, this study has also taken into account the attitudes that men hold towards women. Thus, the inclusion of both genders provides a more comprehensive view towards the topic. The addition of men in the study tells us whether we are moving towards a more egalitarian society or are still going to be battling the power struggle between the two genders.

Thus, the originality of this comparative study is nothing but an addition to the continuous research investigations that are being conducted with the study of "attitude towards women".

6.3   AREAS OF FURTHER RESEARCH

The researcher is of the viewpoint that the present study has opened different arenas that are yet to be explored. The different studies which can be conducted in this area may be summarized as follows:-

1. A new age group of older population can be studied as a comparison.

2. The attitude of people from rural and lower socio-economic status can be studied.

3. The variables of the study can be linked to understand other issues related to women and their position in society, like domestic violence, sexual abuse, to name a few.

Thus, it reveals the importance of the study of present attitude towards women as compared to the previously held mental sets. It clearly depicts the gap between the attitude held by the two sexes and the two age groups (considered in the study) and also tries to infer upon the possible psychological reasons behind the differences. This study has not only helped us to know how far we have come, as a society as a whole, with regard to empowering women and imparting equal status to them, but also provides the groundwork to think of realistic solutions so that we keep moving towards an egalitarian society, where both genders enjoy equal status and liberties.

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CHAPTER 8

APPENDICES

APPENDIX A

INSTRUCTIONS: Please express your feelings about each statement by indicating whether you **(A) agree strongly, (B) agree mildly, (C) disagree mildly,** or **(D) disagree strongly.**

1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.

   ☐ A   ☐ B   ☐ C   ☐ D

2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.

   ☐ A   ☐ B   ☐ C   ☐ D

3. Both husband and wife should be allowed the same grounds for divorce.

   ☐ A   ☐ B   ☐ C   ☐ D

4. Telling dirty jokes should be mostly a masculine prerogative.

   ☐ A   ☐ B   ☐ C   ☐ D

5. Intoxication among women is worse than intoxication among men.

   ☐ A   ☐ B   ☐ C   ☐ D

6. Under modern economic conditions with women being active outside the home, men should share household tasks such as washing dishes and doing the laundry.

   ☐ A   ☐ B   ☐ C   ☐ D

7. It is insulting to women to have the "obey" clause remain in the marriage service.

   ☐ A   ☐ B   ☐ C   ☐ D

8. There should be strict merit system in job appointment and promotion without regard to gender.

   ☐ A   ☐ B   ☐ C   ☐ D

9. A woman should be as free as a man to propose marriage.

   ☐ A   ☐ B   ☐ C   ☐ D

10. Women should worry less about their rights and more about becoming good wives and mothers.

    ☐ A   ☐ B   ☐ C   ☐ D

3

11. Women earning as much as their spouse should bear equally the expense when they go out together.

☐ A   ☐ B   ☐ C   ☐ D

12. Women should assume their rightful place in business and all the professions along with men.

☐ A   ☐ B   ☐ C   ☐ D

13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

☐ A   ☐ B   ☐ C   ☐ D

14. Sons in a family should be given more encouragement to go to college than daughters.

☐ A   ☐ B   ☐ C   ☐ D

15. It is ridiculous for a woman to run a locomotive and for a man darn socks.

☐ A   ☐ B   ☐ C   ☐ D

16. In general, the father should have greater authority than the mother in the bringing up of children.

☐ A   ☐ B   ☐ C   ☐ D

17. Women should be encouraged not to go for close relationship with anyone before marriage, even their fiancés.

☐ A   ☐ B   ☐ C   ☐ D

18. The husband should not be favoured by law over the wife in disposal of family property or income.

☐ A   ☐ B   ☐ C   ☐ D

19. Women should be concerned with their duties of childbearing and house tending rather that with desires for professional or business careers.

☐ A   ☐ B   ☐ C   ☐ D

20. The intellectual leadership of a community should be largely in the hands of men.

☐ A   ☐ B   ☐ C   ☐ D

4

21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

☐ A ☐ B ☐ C ☐ D

22. On the average, women should be regarded as less capable of contributing to economic production than are men.

☐ A ☐ B ☐ C ☐ D

23. There are many jobs in which men should be given preference over women in being hired or promoted.

☐ A ☐ B ☐ C ☐ D

24. Women should be given equal opportunity with men for apprenticeship in the various trades.

☐ A ☐ B ☐ C ☐ D

25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

☐ A ☐ B ☐ C ☐ D

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APPENDIX B

Questionnaire 2

INSTRUCTIONS: Read the two statements in each case carefully, and tick the box according to what is true for you.

1. A: I have a natural talent for influencing people.
    B: I am not good at influencing people.

    ☐ A   ☐ B

2. A: Modesty doesn't become me.
    B: I am essentially a modest person.

    ☐ A   ☐ B

3. A: I would do almost anything on a dare.
    B: I tend to be a fairly cautious person.

    ☐ A   ☐ B

4. A: When people compliment me I sometimes get embarrassed.
    B: I know that I am good because everybody keeps telling me so.

    ☐ A   ☐ B

5. A: The thought of ruling the world frightens the hell out of me.
    B: If I ruled the world it would be better place.

    ☐ A   ☐ B

6. A: I can usually talk my way out of anything.
    B: I try to accept the consequences of my behaviour.

    ☐ A   ☐ B

7. A: I prefer to blend in with the crowd.
    B: I like to be the center of attention.

    ☐ A   ☐ B

8. A: I will be a success.
    B: I am not too concerned about success.

    ☐ A   ☐ B

9. A: I am no better or worse than most people.
    B: I think I am a special person.

    ☐ A   ☐ B

10. A: I am not sure if I would make a good leader.
    B: I see myself as a good leader.

    ☐ A   ☐ B

11. A: I am assertive.
    B: I wish I were more assertive.

    ☐ A   ☐ B

12. A: I like to have authority over other people.
    B: I don't mind following orders.

    ☐ A   ☐ B

13. A: I find it easy to manipulate people.
    B: I don't like it when I find myself manipulating people.

    ☐ A   ☐ B

14. A: I insist upon getting the respect that is due me.
    B: I usually get the respect that I deserve.

    ☐ A   ☐ B

15. A: I don't particularly like to show off my body.
    B: I like to show off my body.

    ☐ A   ☐ B

16. A: I can read people like a book.
    B: People are sometimes hard to understand.

    ☐ A   ☐ B

17. A: If I feel competent I am willing to take responsibility for making decisions.
    B: I like to take responsibility for making decisions.

    ☐ A   ☐ B

18. A: I just want to be reasonably happy.
    B: I want to amount to something in the eyes of the world.

    ☐ A   ☐ B

19. A: My body is nothing special.
    B: I like to look at my body.

    ☐ A   ☐ B

20. A: I try not to be a show off.
     B: I will usually show off if I get the chance.

     ☐ A   ☐ B

21. A: I always know what I am doing.
     B: Sometimes I am not sure of what I am doing.

     ☐ A   ☐ B

22. A: I sometimes depend on people to get things done.
     B: I rarely depend on anyone else to get things done.

     ☐ A   ☐ B

23. A: Sometimes I tell good stories.
     B: Everybody likes to hear my stories.

     ☐ A   ☐ B

24. A: I expect a great deal from other people.
     B: I like to do things for other people.

     ☐ A   ☐ B

25. A: I will never be satisfied until I get all that I deserve.
     B: I take my satisfactions as they come.

     ☐ A   ☐ B

26. A: Compliments embarrass me.
     B: I like to be complimented.

     ☐ A   ☐ B

27. A: I have a strong will to power.
     B: Power for its own sake doesn't interest me.

     ☐ A   ☐ B

28. A: I don't care about new fads and fashions.
     B: I like to start new fads and fashions.

     ☐ A   ☐ B

29. A: I like to look at myself in the mirror.
     B: I am not particularly interested in looking myself in the mirror.

     ☐ A   ☐ B

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30. A: I really like to be the center of attention.
    B: It makes me uncomfortable to be the center of attention.

    ☐ A   ☐ B

31. A: I can live my life in any way I want to.
    B: People can't always live their lives in terms of what they want.

    ☐ A   ☐ B

32. A: Being an authority doesn't mean much to me.
    B: People always seem to recognize my authority.

    ☐ A   ☐ B

33. A: I would prefer to be a leader.
    B: It makes little difference to me whether I am a leader or not.

    ☐ A   ☐ B

34. A: I am going to be a great person.
    B: I hope I am going to be successful.

    ☐ A   ☐ B

35. A: People sometimes believe what I tell them.
    B: I can make anybody believe anything I want them to.

    ☐ A   ☐ B

36. A: I am a born leader.
    B: Leadership is a quality that takes a long time to develop.

    ☐ A   ☐ B

37. A: I wish somebody would someday write my biography.
    B: I don't like people to pry into my life for any reason.

    ☐ A   ☐ B

38. A: I get upset when people don't notice how I look when I go out in public.
    B: I don't mind blending into the crowd when I go out in public.

    ☐ A   ☐ B

39. A: I am more capable than other people.
    B: There is a lot that I can learn from other people.

    ☐ A   ☐ B

40. A: I am much like everybody else.
    B: I am an extraordinary person.

    ☐ A   ☐ B

APPENDIX C

Questionnaire 3

INSTRUCTIONS: Please indicate if you agree or disagree with the following items. Each represents a commonly held opinion and there are no right or wrong answers. We are interested in your reaction to such matters and opinions. Rate your reaction to each statement by ticking the box assigned to the number pertaining to your view.

(1) Completely disagree
(2) Largely disagree
(3) Moderately disagree
(4) Slightly disagree
(5) Neither agree nor disagree
(6) Slightly agree
(7) Moderately agree
(8) Largely agree
(9) Completely agree

1. People should make certain that their actions never intentionally harm another even to a small degree.

    ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

2. Risks to another should never be tolerated, irrespective of how small the risks might be.

    ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

3. The existence of potential harm to others is always wrong, irrespective of the benefits to be gained.

    ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

4. One should never psychologically or physically harm another person.

    ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

5. One should not perform an action which might in any way threaten the dignity and welfare of another individual.

    ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

6. If an action could harm an innocent other, then it should not be done.

    ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

7. Deciding whether or not to perform an act by balancing the positive consequence of the act against the negative consequences of the act is immoral.

    ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

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8. The dignity and welfare of the people should be the most important concern of any society.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

9. It is never necessary to sacrifice the welfare of others.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

10. Moral behaviours are actions that closely match ideals of the most "perfect" action.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

11. There are no ethical principles that are so important that they should be a part of any code of ethics.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

12. What is ethical varies from one situation and society to another.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

13. Moral standards should be seen as being individualistic; what one person considers to be moral may be judged to be immoral by another person.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

14. Different types of morality cannot be compared as to "rightness".

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

15. Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

16. Moral standards are simply personal rules that indicate how a person should behave, and are not be applied in making judgements of others.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

17. Ethical considerations in interpersonal relations are so complex that individuals should be allowed to formulate their own individual codes.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

18. Rigidly codifying an ethical position that prevents certain of actions could stand in the way of better human relations and adjustments.

☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9

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19. No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation.

☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

20. Whether a lie is judged to be moral or immoral depends upon the circumstances surrounding the action.

☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5   ☐ 6   ☐ 7   ☐ 8   ☐ 9

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APPENDIX D

Questionnaire 4

INSTRUCTIONS: Here are a number of characteristics that may or may not apply to you, for example, do you agree that you are someone who *likes to spend time with others*? Please write a number next to each statement **to indicate the extent to which you agree or disagree with that statement**.

(1)	(2)	(3)	(4)	(5)
Disagree Strongly	**Disagree a little**	**Neither Agree nor Disagree**	**Agree a little**	**Agree Strongly**

I am someone who…

1. _____ Is talkative

2. _____ Tends to find fault in others

3. _____ Does a thorough job

4. _____ Is depressed, blue

5. _____ Is original, comes up with new ideas

6. _____ Is reserved

7. _____ Is helpful and unselfish to others

8. _____ Can be somewhat careless

9. _____ Is relaxed, handles stress well

10. _____ Is curious about many different things

11. _____ Is full of energy

12. _____ Starts quarrels with others

13. _____ Is a reliable worker

14. _____ Can be tensed

15. _____ Is ingenious, a deep thinker

16. _____ Generates a lot of enthusiasm

17. _____ Has a forgiving nature

18. _____ Tends to be disorganized

19. _____ Worries a lot

20. _____ Has an active imagination

21. _____ Tends to be quiet

22. _____ Is generally trusting

23. _____ Tends to be lazy

24. _____ Is emotionally stable, not easily upset

25. _____ Is inventive

26. _____ Has an assertive personality

27. _____ Can be cold and aloof

28. _____ Perseveres until the task is finished

29. _____ Can be moody

30. _____ Values artistic, aesthetic experiences

31. _____ Is sometimes shy, inhibited

32. _____ Is considerate and kind to almost everyone

33. _____ Does things efficiently

34. _____ Remains calm in tense situations

35. _____ Prefers work that is routine

36. _____ Is outgoing, sociable

37. _____ Is sometimes rude to others

38. _____ Makes plans and follows through with them

39. _____ Get nervous easily

40. _____ Likes to reflect play with ideas

41. _____ Has few artistic interests

42. _____ Likes to cooperate with others

43. _____ Is easily distracted

44. _____ Is sophisticated in art, music, or literature

Thank you for your time and effort.

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