

RABINDRIK VALUE ORIENTATIONS OF WAR RETURNED SENIOR RANK POLICE OFFICERS

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Abstract:

Policing is a value driven noble profession. Functions of police are to protect people and property of the nation. They assist in maintaining law and order in the community. There is limited empirical evidence focusing on value orientation of police. Therefore there is a gap to understand how far police values are in conformity with values of common people. Value is an enduring belief that has specific mode of conduct and end state of existence. Dutta Roy and Bandopadhyay (2010) by analysis of the script of Reverend Rabindranath Tagore's songs identified 14 path and 14 goal oriented work values. The path-oriented values are instrumental to goal oriented values. This study has two objectives (a) to determine value hierarchy of police officers and (b) to determine extent of profile similarity between value orientation of police and the common people. Data were collected from 18 war returned senior rank police officers through Rabindrik value scale. The scale measures orientation to path and goal values. Results revealed value hierarchy of police officers. Police officers preferred self-understanding, cleanliness, active, self-awakening, and no work-family conflict values. With respect to goal oriented values, they preferred more family security, self-respect, positive feeling, inner harmony and peace. When compared with comparison group, results show high similarity in path orientation values than goal oriented values suggesting unique development of human values in the police officers. Finally, some suggestions like positive feeling, feedback and public-police interface were given to design value based training for the police officers.

Keywords: Path and Goal Oriented Value Orientations, Profile Similarity, Script Analysis

INTRODUCTION

Values are conceived of as guiding principles in life. It is the most striking fact about human life and as the core concept of human existence. Values are expressions of worth, likes or dislikes concerning things, persons, principles etc. It is hierarchical in nature. Therefore, one's behaviour is directed by relative preference of values. Rokeach defined the concept of value as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable...". Based on this definition, the concept of value reflects three essential characteristics: (1) it is a cognition about what is desirable; (2) it is affective, with associated emotions; and (3) it has a behavioural component that leads to action when activated (Rokeach, 1973, pp. 5-7). Rokeach argued that the total number of values of primary interest to people was relatively limited. As a consequence, human values can be arranged into a value orientation hierarchical system which is "an enduring organisation of beliefs concerning preferable modes of conduct or end states of existence along a continuum of relative importance" (Rokeach, 1973). Rokeach suggested 36 values of which 18 are instrumental and 18 are terminal. Instrumental values are mode of conduct and terminal values are end-states of existence. In the Rokeach value survey (RVS), instrumental values are cheerfulness, ambition, love, cleanliness, self-control, capability, courage, politeness, honesty, imagination,

independence, intellect, broadmindedness, logic, obedience, helpfulness, responsibility, and forgiveness. Terminal values refer to desirable end states of existence. These are the goals that a person would like to achieve during his or her lifetime. Terminal values are true friendship, mature love, self-respect, happiness, inner harmony, equality, freedom, pleasure, social recognition, wisdom, salvation, family security, national security, a sense of accomplishment, a world of beauty, a world at peace, and a comfortable life and exciting life. Thomas has noted that Rokeach values are correlated with success in organisations (Thomas, 1997), and social activist behaviour (Thomas, 1986). Since late 1980s, the work of another social psychologist, Shalom Schwartz (1994) has continued the Rokeach tradition by being extremely heuristic in promoting the study of human values. Values are desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity. Implicit is that (1) they serve the interests of some social entity, (2) they can motivate action-giving it direction and emotional intensity, (3) they function as standards for judging and justifying action, and (4) they are acquired both through socialisation to dominant group values and through the unique learning experiences of individuals. Schwartz (1992) identified ten different values as universalisation, benevolence, tradition, conformity, security, power, achievement, hedonism, stimulation, and self-direction. Values are the most abstract of social cognitions and hence

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they guide attitudes and behaviour. Within a given situation, the influence flows from abstract values to midrange attitudes to specific behaviours. This sequence is called value attitude behaviour hierarchy (Homer & Kahle, 1988). Bardi and Schwartz (2003) observed that values motivate behaviour, but the relation between values and behaviour is partly obscured by norms set by the society. Moreover, in specific situations, only a subset of values is made active, those that are seen as relevant to the salient alternative actions. For example, valuing equality might favour donating to charity and oppose purchasing a luxury item, whereas valuing a comfortable life might have the reverse influence. Not all activated values have equally strong impacts on behaviour. The strength of impact depends on importance of the value in the person's hierarchy. The hierarchical structure of values is called value system. As values are enduring beliefs, they are very difficult to change. Oliver (1999) found that the overall personal value structure of the American managers did not change in three decades. Zytowski (1970) reasoned that work values mediate an individual's preferences and work goals (e.g., when a promotion is offered, the degree of preference varies according to personal values). He argued two types of work values: intrinsic and extrinsic. Intrinsic work values associate with psychological fulfillment or satisfaction from working (e.g., challenging tasks) and extrinsic work values associate with material rewards (e.g. benefits). Intrinsic work values have been found to influence organisational commitment more significantly when compared to extrinsic work values (Mottaz, 1988; Putti, Aryee & Liang, 1989).

Values are influenced by individual's knowledge, skills and work experiences and cultural environments (Hofstede, 1980). Researchers tended to explore work values from the philosophy of local culture. To find out Chinese work values, King and Bond (1985) found that Confucianism encourages the pursuit of long term benefits (perseverance) as a trade-off for suffering short term loss (thriftiness). Qualitative research on 18 British military nurses reveals that nurses consciously detached themselves from any legal processes and treated each casualty as a vulnerable patient, resulting in care, compassion and dignity being provided for all patients, irrespective of their background, beliefs and affiliations (Finnegan, Finnegan, McKenna, McCourt, Warren & Thomas, 2015).

Chakraborty (1995) stated that values of Indians anchored in transcendental aspect of human existence. Values are salient to Indian socio-cultural ethos. These values are a) respect for individuals; b) cooperation and trust; c) purification of the mind; d) top-quality products and services; e) work as worship f) values developed by role modelling and open examination of values practised as espoused.

RABINDRIK VALUES

Dutta Roy and Bandopadhyay (2010) extracted 14 path and 14 goal oriented work values from RabindraSangeet. Path oriented values are Self-Awakening (perception of self as stable and positive), Emotional control (controlling unwanted emotion), Systematic (following planned step), Non self-insulting (not offending to self), Fearless (feeling of overcoming fear), Cleanliness (neat and tidy), No work-family conflict (maintaining balance between family and work demand), Niskam principle (working without expectation of reward), Challenging (competing against one), Self-understanding (feedback to self about own success and failure), Doubtless (confidence and certainty in belief), Free from fear of failure (freedom from anticipated fear), Resolute (determined in purpose and action), Active (avoidance of laziness). Goal values are Peace (free from conflicts with others), Universalisation (thinking for everyone), Enlightenment (having true understanding), Positive Feeling (feeling of happiness), Family security (taking care of loved ones), A sense of Accomplishment (a lasting contribution), Pleasure (an enjoyable life), Inner Harmony (freedom from inner conflict), Self-Respect (pride in oneself), Salvation (saving self from bad effect), Security (protection from attack), Significance In Life (finding meaning in Life), Altruism (considering good of others before own). Some values were noted in the value profile of Rokeach and of Schwartz. The values are discussed below:

Path Oriented Values

Self-awakening: Self-awakening is the driving force that leads one to imagine positive power by removing negatives.

Emotion control: It refers to modulating one's own emotional experiences and expressions. This value controls anger, the undesirable emotion. Persons having high values on emotion control think that people should not express their emotions openly. Values on emotion control differ by culture (Mauss, Butler, Roberts, & Chu, 2010). Mauss *et al.* found that emotion control values mediate relation between cultural background and anger experience. Emotion control beliefs are related to lower mean daily negative affect and higher mean daily positive affect (Russella, Bergemana, Deboeck, Bairda, Montpetita, & Ongb, 2010).

Systematic: It refers to ordered, planned step. Person with high systematic values preferred to work on the pre-planned road map. He likes regular monitoring and evaluating own performance. Systematic values help in achieving goals with minimum time, and minimum effort. Systematic people exhibit a tendency to show self-discipline, act dutifully, and display planned rather than spontaneous behaviour.

Non-insulting to self: This value enhances level of self-esteem. It prevents self from self-humiliation, curse, ridicule, and dishonour. This value is antidote of depression. It develops through positive imagination.

Fearless: This value makes one bold. Fearless person can take more risks. Fear destroys values, creates conflict with meaning of life. Fearless value leads one to follow proactive rather retroactive role. Fearless people inhibit self from expectation.

Cleanliness: It is the core principle of consciousness. When individual thinks of positive energy, negative thoughts are passing out. Positive force makes our consciousness free from dirt, contamination with negative emotions like fear of failure. Another connotation of cleanliness is hygienic. Cleanliness value acts as disease prevention.

Work-family compatibility: This value controls work-home interference or inter-role conflict in which the role pressures from the work and family domains are mutually compatible so that participation in one role (home) is made less difficult by participation in another role (work).

Niskam principle: *Nishkam Karma*, or self-less or desire less action guides to be calm as there is no expectation from the performance. It is stepping beyond personal goals and agendas while pursuing any action. *Niskam* is different from *Sakam* or selfish action. *Niskam* develops intrinsic but *sakam* develops extrinsic motivation.

Challenging: This value motivates one towards difficult task. They like competition and are not afraid of hazardous or endangered environment. They prefer adventure and challenging tasks in order to test their courage.

Self-understanding: Each individual's self-system consists of needs, motives, desires, potentialities etc. Self-understanding value leads to explore them by observing and analyzing results of their own performance.

Doubtless: This value makes individual more self-confident. Individual feels no uncertainty in belief or opinion that interferes with decision making. This value motivates to live happily. People with high value on doubtless can make up their minds easily. Psychologists have found that people who doubt themselves too much end up engaging in excessive information processing which leads to procrastination and self-handicapping (Balkis, 2014).

Free from fear of failure: This value prevents individual from anticipated failure or danger. People who are free from fear of failure are not timid, trembling or hesitant.

Resolute: This value makes people more powerful, admirably purposeful, determined, single-minded, firm, unswerving, unwavering, and undaunted. In describing ways of life, Braithwaite and Shaver (1991) noted that

Morris in 1956 considered resolute as way of life. Morris says "....improvements must always be made if man is to progress, we can't just follow the past or dream of what the future might be. We have to work resolutely and continually if control is to be gained over the forces which threaten us (Braithwaite & Scott, 1991).

Active: constantly engaged in action; energetic; diligent; busy; — opposed to dull, sluggish, indolent, or inert.

Goal Oriented Values

Schwartz (1992) identifiedten different valuesas universalisation, benevolence, tradition, conformity, security, power, achievement, hedonism, stimulation and self-direction.

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Peace: It values on state of tranquility, quiet, harmony, free from external as well as internal disturbances. It is the state free from oppressive or negative thoughts. Negative emotions like anger, hatred and disgust creates disturbances which are contrary to one's peace of mind. Rokeach included power of peace in his terminal value system.

Universalisation: This value gives importance to make anything consistent or common across all cases. It is placing value on making something general from specific allowing access for all. Universalisation value is one of the values of Schwartz (1992).

Enlightenment: It values on finding out reasons of any question. Western philosopher Immanuel Kant (1784) described it simply as freedom to use one's own intelligence. It is the increase in empiricism, scientific rigor, and reductionism, along with increased questioning of religious orthodoxy.

Positive Feeling: It is placing value on states of happiness and serenity, believing in oneself and hoping for positive outcomes in spite of situational obstacles. It also values admiring anything better and being enthusiastic and confident in the worst of situations.

Family Security: It values on providing a safe and secured environment to loved ones. It places value not only on providing financial security but also emotional security and a better life to people one cares about.

Sense of Accomplishment: It is placing value on the state of a satisfaction derived from achieving a long desired goal. This value emphasizes not only in achieving something desired but also on the feeling of satisfaction and contentment resulting from fulfilling one's wishes and desires.

Pleasure: It is placing value on having an enjoyable life, free from obstacles and adversities. This does not refer to a state of happiness only but also giving into mundane pleasures of life.

Inner Harmony: It is placing value on a state of lack of inner conflict. In a state of inner harmony one finds himself in a tranquil happy state of mind, being confident and not in any sort of incongruence with oneself.

Self-Respect: It is valuing one's dignity and integrity and one's conduct that is, respecting oneself. It also involves concern for one's reputation.

Salvation: It is placing value on saving oneself from any sort of harm or destruction. Here harm or destruction involves any form of negativity and its consequences.

Self-Employment: This value places emphasis on generating employment for oneself. It is more of taking charge of oneself and keeping oneself involved so as to enabling oneself to perform on one's own.

Security: It is placing value on the state of being free from any sort of danger or threat. It refers to a state of attaining certainty in life, free from anticipations.

Significance in Life: It is placing value on finding meaning in life. This means attaining a state where one is absolutely confident about his/her purpose in life, free from any sort of inner conflict and without any remorse or regret about life.

Altruism: It is placing value on a state of unselfish regard for others that is, prioritizing the good of others above oneself. It is considering the welfare of others even at the cost of one's own risk or harm.

Dutta Roy and Basu (2013) administered Rabindrik value questionnaire to the managers of one large organisation engaged in testing and assessment of chemicals. They noted that managers preferred more cleanliness, no-work family conflict, self-understanding, resolute, systematic, and self-awakening in path oriented value assessment. In case of goal oriented value preference, they gave more emphasis on family security, pleasure, positive living, self-respect, and enlightenment more than others. Dutta Roy and Bhaduri (2014) noted Rabindrik value convergence and divergence between the genders. They noted high preference among females to cleanliness and resolute.

Females prefer pleasure values in goal orientation. Shah and Roy (2015) administered both path and goal oriented value questionnaire to 519 students of management trainees of one reputed management institute of India. They observed four principal components of path oriented values (70.23% of total variance) and two components in case of goal oriented values (79.80% of total variance). Following the high loadings of first principal component, the first five preferred values were resolute, active, self-awakening, doubtless and self-understanding in case of path oriented values. And in case of goal orientation, the values were positive feeling, self-respect, significance in life, enlightenment, and salvation.

Values of Police Officers

Police officers enforce laws and protect citizens in local, regional, state and federal jurisdictions. Job duties include conducting administrative work, apprehending criminal suspects, making arrests, and assisting victims. Though educational requirements vary regionally, all police forces require some amount of training. Because police officers are public servants, they face strict physical, mental, behavioural and educational requirements. Crowder and Turvey (2013) observed different perspectives of policing activities. Police administration refers to the control and operation of law enforcement agencies, and the subsequent discharge of policies that keep the peace, increase public safety, and prevent crime. From a command perspective, police administration involves setting agency policy and making operational decisions that best achieve the aforementioned goals without violating the law or the public trust. From a human resources perspective, police administration involves making ethical and lawful decisions related to the hiring, management, retention, discipline, and termination of law enforcement personnel.

Rokeach and his associates found that police officers possessed relatively distinctive pattern of value orientations in comparison with ordinary citizens. They gave importance on equality value more than American public (Rokeach, 1971). Sherrid (1979) also observed the same among police officers. Griffith and Cafferty (1977) found that police officers gave importance on self-respect and family-security. Rokeach (1973) also observed that years of service had no appreciable effect on value change. Zhao, He and Lovrich (2006) observed that police officers preferred family security and self-respect values more than others.

OBJECTIVES

This study has two objectives (a) to determine value hierarchy of police officers and (b) to determine extent of profile similarity between value orientation of police and the common people.

METHOD

Participants

Data were collected from 18 war returned police officers in the rank of Superintendent,

Commandant, Deputy Commandant, and Additional Superintendent. They were all middle aged (mean=40.23, SD= 6.94). Their minimum educational qualification is graduation and maximum educational qualification is M.Phil. All of them were male and married. They have more than 10 years of professional experience (mean=13.67 years, SD= 7.17). They were engaged in dealing with terrorism, left wing extremism, and cyber-crimes. They participated into the Kargil and Sri Lankan war on behalf of Indian force. The number of family members were 4.07 in average with SD= 1.22. In this study, police officers' data were compared with another sample of middle aged (mean= 40.03, SD=6.05) married males. So, both groups were close to each other in age.

Instruments

Value orientation of police officers and the comparison group were assessed with Rabindrik Value Questionnaire (DuttaRoy & Bhaduri, 2014). The questionnaire includes 2 sets; each containing 14 items. Set 1 measures orientation to path directed values and set 2 measures orientation to goal directed values. Participants were requested to rate the statements. Rating categories ranged from least important (rating 1) to most important in my life (rating 5). Both sets of values are reliable. DuttaRoy and Basu (2013) noted that cronbach's alpha for path oriented values was 0.79 and for goal oriented values was 0.71.

RESULTS & DISCUSSION

Job of police officers is value driven profession. Major challenges of police officers ranged from dealing with terrorism, left wing extremism, gender sensitive policing to cyber-crimes. Their main function is to protect the people and property of nation. This study examined path and goal orientation values of war returned senior level police officers. Their value orientation was compared with one comparison group having similar age and gender.

Value Hierarchy

Values are the internalised phenomena. It is inculcated with experiences. Individual at a time does not demand all values. Therefore value preference follows relative choice. Relative importance of values is understood through value hierarchy.

Hierarchical structure of values is indicated by the rank. Table 1 shows both path and goal orientation of values by the ranks. Ranks are arranged in ascending order. So, 1st rank indicates most preferred value and 14th rank indicates least preferred value.

In considering first five ranks of path orientation values, police officers preferred self-understanding (Rank=1), cleanliness (Rank=2), active (Rank=3), self-awakening (Rank=4), and no work-family conflict (Rank=5) values. The comparison group was of similar age and they preferred more cleanliness (Rank=1), systematic (Rank=2), no work-family conflict (Rank=3.5), resolute (Rank=3.5), and active (Rank=5.5). This suggests preference to cleanliness and active values in both groups. Police officers are trained to clean the society by separating the criminals. This is their regular job. Possibly for that reason police officers give more priority to cleanliness. Their preference for the active value may be due to their regular involvement in physical exercise.

The findings should be interpreted with unique characteristics of police officers. Here, the officers had combat experience in war. They won in the war and obtained ranks denoted by their insignia. Insignia on their soldiers prove their levels of experience. Insignia is the indicator of mastery over experience. Possibly, due to this reason, officers gave 1st and 4th ranks to self-understanding and self-awakening values. Another reason for preference to self-understanding values was role ambiguity where in same role carries different meanings. Sometimes they noted that they serve the criminals for high positions in administration though police value is to protect people and property from the criminals. Sometimes they are forced to kill common people in order to maintain law and order.

Police profession is very stressful especially related to coping with family obligation. Stevens (1999) noted domestic violence as a major stress of the US police officers. It contributed to alcohol abuse. Indian police officers are committed to the police duties as well as to the family members. Managing two different roles is stressful to them in maintaining harmonious relation with family members. Possibly, due to this reason, police officers preferred no work-family conflict and family security values more.

In considering the first five rank goal oriented values, police officers preferred family security (Rank=1), self-respect (Rank=2), positive feeling (Rank=4), inner harmony (Rank=4), and peace (Rank=4) values. Likewise, comparable group preferred family security (Rank=1), self-respect (Rank=2), salvation (Rank=3), enlightenment (Rank=4) and positive feeling (Rank=5). Police officers reported more preference to self-respect. Self-respect protects police officers from deterioration of self-concept as police perform some duties which are in conflict with their values. Self-respect also helps police to maintain respecting to the seniors

Table 1: Value Preferences of Police Officers and of Comparison Group

	Police			Comparable Group				
Path-Oriented values	M	SD	Rank	M	SD	Rank	D	D2
Self- awakening	4.43	0.46	4	4.06	0.79	7	-3	9
Emotional control	3.77	0.8	12	3.7	1.07	12	0	0
Systematic	4.21	0.63	7	4.24	0.87	2	5	25
Not insulting to self	3.88	0.99	10	3.7	0.85	12	-2	4
Fearless	4.19	0.81	8	3.76	0.83	8.5	-0.5	0.25
Cleanliness	4.5	0.5	2	4.27	0.57	1	1	1
No work-family conflict	4.41	0.87	5	4.21	0.78	3.5	1.5	2.25
Niskam principle	4.12	0.99	9	3.15	1.33	14	-5	25
Challenging	3.71	1.05	13.5	3.7	0.98	12	1.5	2.25
Self- understanding	4.53	0.51	1	4.15	0.8	5.5	-4.5	20.25
Doubtless	3.71	1.21	13.5	3.73	0.84	10	3.5	12.25
Free from fear of failure	3.82	1.07	11	3.76	0.66	8.5	2.5	6.25
Resolute	4.35	0.61	6	4.21	0.82	3.5	2.5	6.25
Active	4.47	0.51	3	4.15	0.83	5.5	-2.5	6.25
Goal oriented values	M	SD	Rank	M	SD	Rank	D	D2
Peace	4.47	0.87	4	3.88	0.78	9.5	-5.5	30.25
Universalisation	4.29	0.92	6.5	3.85	0.87	11.5	-5	25
Enlightenment	4.29	0.85	6.5	4.15	0.67	4	2.5	6.25
Positive- feeling	4.47	0.87	4	4.12	0.7	5	-1	1
Family security	4.59	0.62	1	4.36	0.65	1	0	0
A sense of accomplishment	4.18	0.53	10.5	3.94	0.86	8	2.5	6.25
Pleasure	4.06	0.43	13	4.09	0.72	6	7	49
Inner harmony	4.47	0.62	4	3.55	0.79	14	-10	100
Self- respect	4.56	0.5	2	4.21	0.93	2	0	0
Salvation	4.18	0.39	10.5	4.18	0.68	3	7.5	56.25
Self- empowerment	4.12	0.78	12	3.97	0.73	7	5	25
Security	3.88	0.93	14	3.85	0.8	11.5	2.5	6.25
Significance in life	4.19	0.63	8.5	3.88	0.93	9.5	-1	1
Altruism	4.19	0.53	8.5	3.73	1.07	13	-4.5	20.25

also. Possibly due to this reason, police officers assigned 2nd rank to self-respect. By the enforcement of law, police provides positive feeling, harmonious relations and peace to the society at large. This is also evident in the result. These three values are more important to the police as evident from the results section.

Value Differences

With respect to rank differences between the groups, niskam principle (D2=25), systematic (D2=25), self-understanding (D2=20.25), and doubtless (D2=12.25), differed maximum, whereas rank difference was least between the groups in emotional control (D2=0), and in cleanliness (D2=1). Niskam principle and self-understanding values are more

preferred to police officers than the comparable group. The two groups differed more in preference to salvation

(D2=56.25), pleasure (D2=49), peace (D2=30.25), and altruism (D2=20.25). Comparable group assigned third rank to salvation whereas police officers assigned 10th rank to salvation. Police officers assigned 13th rank to pleasure, but comparable group assigned 6th rank. Peace and positive feeling received 4th rank in case of police officers but 9th and 5th rank respectively in case of comparable group.

Profile Similarity

Spearman rank order correlation coefficient was computed to examine profile similarity of police officers and the comparable group. Both groups were very close to each

other in preferences to path oriented values($r(14) = 0.73$, $p < 0.003$) rather than goal oriented values($r(14) = 0.27$, $p = 0.34$) suggesting some unique value development in police officers for their reality testing and professional experiences.

LIMITATIONS

The findings must be interpreted from war returned senior rank police officers as data were collected from them. Future research may be conducted on how demographic and work related variables are operated in Rabindrik value orientations of police officers in general.

SUGGESTIONS

Results identified some training needs as giving feedback, positive thinking and public-police interface to enhance self-understanding and positive feeling.

Giving feedback: Feedback is important for development of self-understanding. Feedback is a crucial tool through which connectivity can be built between two ends. Periodic surveys and interviews must be conducted as collected information will help police to analyse its performance and also to set the further higher standards for delivering services to the citizens.

Positive feeling: Generally police has a poor public image. It is viewed as an oppressive force in society. Malfunctioning and corruption in policing have portrayed negative image of police amongst citizens. In order to overcome this daunting situation, it is imperative that police should devise some plans through which its image can be improved.

Public-police interface: Public-police interface reduces conflict of police and the community. It enhances public awareness. Building public awareness involves educating the public on the role of the police force and its limitations and constraints and publishing proactive guidelines to facilitate increased understanding of rights and responsibilities of citizens vis-à-vis the police force.

To conclude, the study has shown hierarchical structure of path and goal oriented values. The values are extracted from songs of Rabindranath Tagore. Results revealed some unique values of the police officers. Value preferences are discussed with reference to job responsibilities of police officers. Finally, attempt has been made to focus on specific value based training.

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