Chapter 1
INTRODUCTION

India is becoming younger and younger according to population census of 2011 and reports shows that as India’s population by 2020 would be dominated by youth under 30 years of age. According to a report published by IRIS Knowledge Foundation in collaboration with UN-HABITAT as reported by (the Hindu, 17 April, 2013) a daily newspaper, every third person in Indian city today is a youth; the population in the age-group of 15-34 increased from 353 million in 2001 to 430 million in 2011. Current predictions suggest a steady increase in the youth population to 464 million by 2021 and finally a decline to 458 million by 2026. This makes India very potential in terms of economic, educational, technological and other reasons. Corresponding to the population of youth in India, the population of students, which is enormous with 315 million according to the population census 2011 that makes India a country to be wary of many issues as the students, are most resourceful in terms of their importance in all aspects of a country. Therefore, understanding the personality and attitudes of the students who study various courses like medical, and non-medical, is important in understanding psychological aspects of the young people.

Personality is an enduring dispositional characteristics patterns of behaviour of an individual across variety of situations, which is relatively consistent. Whereas attitude is a psychological pre-positioning of an individual for the evaluation of an object, person, place, thing or an issue or anything for that matter, which could be changed. Individual forms certain likes, dislikes, pleasant, unpleasant, favourable, unfavourable evaluations towards everything, which guides the person the way he or she sees certain person, object, issue, and so on. Usually attitudes have three components, namely, cognitive, affective and behavioral. Attitudes could be modified, changed with efforts and persuasion and other methods. Personality factors is known to influence the broad range of attitudes of individuals (Gerber et al. 2010; Carney et al. 2008; Jost, Nosek, and Gosling 2008; Hibbing, Ritchie, and Anderson, 2011; Opp and Brandstätter, 2010; Gerber et al., 2011; Mattila et. al.2011).

Understanding attitudes of students with reference to their personality factors particularly towards sexuality and spirituality would be a very enlightening as these two
concept are related, yet appear parallel and distant. Understanding the attitudes toward spirituality and sexuality in relation to personality is important as it can reveal the prominence students place for sexuality and spirituality and how personality influences the attitudes of students towards sexuality and spirituality as India is becoming younger and younger generation is expected to contribute effectively to the nation.

The history of India has revealed that Indians have contributed to the spirituality and sexuality greatly. One can find most number of spiritual gurus in India, where people from all over the world come to India in search of Spirituality. However, at the other extreme of this, one can also find in the history of India that India contributed greatly to the Sexuality. The first treatise on Sexuality, *Kama Sutra* was written by Vatsayana. Traditionally, India has given importance for both spirituality and sexuality and treated them with open mind. Ironically, today we could see in the media that India is becoming infamous for rapes and sexual violations and even that the popularity for spirituality growing. Thus importance of spirituality and sexuality has grown in India with different directions as a result of exposure through media.

Exposure to sexuality has increased due to the widespread use of Internet in modern era, and at the same time people are influenced by religious and spiritual aspects more today than before with the availability of more and more TV channels and media. Every day in television in India, whether it is regional or national, there is a talk of religious activities or spiritual activities. Even stressful life has given rise to the increased spiritual activities in India. Increased communications have disseminated the information on spiritual leaders in India and their various programmes related to spirituality. Ironically many spiritual Gurus have been caught in sexual controversies, too. The growing importance for spirituality and increased exposure to sexuality could be seen in India among students and youths and it more so in urban areas.

The sexuality and spirituality appear to be at two extremes, with people giving importance to sexuality might go after materialistic search and people with spiritual inclination could take life with a lot of responsibility for the others in this world. One would show selfish pursuit for oneself and other might be with the humanistic values in the mind. Both these could be related to personality. However, today there is a need to balance both spirituality and sexuality. Too much of anything should create problems for the health of society, even though the culture of India inculcates spirituality in the
psyche of individuals through religious practices, and humanistic values irrespective of religious orientations, even as the sexual perversions could be seen more today than at any time as the exposure to free material in the media and internet is on the rise day by day.

Therefore, in the present investigation, the relationship between personality, sexuality and spirituality has been studied on student population, particularly medical and non-medical students. It would be interesting to know the relationship of personality to sexuality and spirituality among medical and non-medical students as the educational training of mind and the direction of their curriculum is in different aspects. Medical students might have a scientific outlook blending the spirituality, as spirituality is very important for their profession, where as non-medical students might have a lot of free time with them and might look for variety of different aspects to fill their time.

The present chapter portrays a general introduction of the topic under investigation with the elaborative treatment of various concepts that are used in the present study and its relationship with each other namely, personality, sexuality and spirituality.

**Personality**

Each individual is unique in their own way, yet psychologists have devised a way to categorize people based on their personality dimensions. According to Allport (1937) Personality is dynamic organization within the individual of those psychophysical systems that determine his unique adjustment to his environment. Personality is referred as enduring emotional, interpersonal, experiential, attitudinal, and motivational styles that explain behavior in different situations (Costa, 1989). Carver and Scheier (2000) refers personality as a dynamic organization, inside the person, of psychophysical systems that create a person’s characteristic patterns of behavior, thoughts, and feelings. Thus, personality is the combination of several characteristics an individual possesses and which is relatively stable throughout the life span. Hence, even though each individual is unique but consistent and people could be categorized into a few dimensions of personality and could be used for various other purposes.
Time immemorial people are interested in categorizing whatever they come across, and this could be seen even in categorizing people in the form of personality. Indian Ayurveda traditionally categorized people into three gunas namely, Sattva guna, Rajas guna and Tamas guna and three Doshas namely Vatha, Pitta, Kapha in order to understand the personality. Hippocrates (Ca, 460 B.C) an ancient Greek physician suggested that a certain temperament is associated with each of the four body fluids or humors namely, blood, phlegm, black bile and yellow bile. Depending on the amount of concentration each humour an individual has results in four different types of personalities namely, sanguine, phlegmatic, melancholic or choleric. Similarly, Kretschmer (1921) categorized people based on four main physical types, namely, pyknic type, asthenic type, athletic type and dysplastic type. Differences in people was accounted to qualitative variation of three basic components of physical traits of people, namely, endomorphy, mesomorphy and ectomorphy (Sheldon, 1940).

The focus of categorizing people was shifted from physical to psychological with Allport (1961) delineating into three different dispositions or traits, namely, Cardinal traits, Central traits, and Secondary traits. As a result of insightful research Cattell (1973) proposed his most popular personality theory, a two tiered personality structure with sixteen “primary factors” (16PF) and five “secondary factors”. Eysenck (1981) believed that three traits are more than sufficient to describe the personality of a person, namely, extraversion, neuroticism and psychoticism. McCrae and John (1992), using the modern techniques of factor analysis believe that five factors and not three, best define the organization of human personality.

The five factor, which is also called as big five dominates the landscape of current psychological research in personality (Ewen, 1998). The five factors are namely, extraversion-introversion, neuroticism, agreeableness, conscientiousness and openness (Ewen, 1998). The NEO-FFI, NEO-PI-R (Costa and McCrae, 1985) scales are perhaps the most widely used tools for research in personality assessment. Even as some psychologists report some short comings with these scales, many psychologists use these measures as they provide insight into the significant factors of personality.

Personality has been found to significantly relate to almost all psychological characteristics of individuals, therefore, the empirical studies on personality have studied scientifically to understand its relationship with many other variables as
personality shapes an individual and personality is shaped by the cultural context one lives. Therefore, society exerts significant influence in understanding an individual personality. Sexuality and spirituality are two integral aspects of human society that shapes morals, ethics in the society, which exert its influence on personality and in turn one’s personality influences many aspects in one’s society. Hence, personality is perfectly positioned to throw light on the aspects of spirituality and sexuality of individuals. Spirituality or its beliefs and practices and sexuality are not only distinctive components of a person, but they are the core of the personality.

The present study was an attempt to understand the relationship between big five factors of personality, dimensions of spirituality and attitudes of sexuality. On one hand, personality traits are considered as characters that are stable and describe what people are like and how they will react. On the other hand, sexuality and spirituality are attitudes, which could be positioned on the attitudinal level. Even though attitudes and traits share some central characteristics with each other, both are different in the sense that the traits are better predictors of behaviour.

**Sexuality**

Sexuality is a concept that can be understood and misunderstood, and misunderstanding could be more than its understanding. Sexuality can have many meanings; the capacity for erotic experiences, erotic responses, sexual attraction. Sexuality can also be equated with desires, material values of people. Human sexuality is how people express their erotic desires, a strong feeling, intimacy, love and affection and a pleasure-seeking reinforcing factor. Sexuality can also be expressed in terms of trust, hope, faith, attraction, appreciation, a sense of responsibility towards each other. Briefly describing sexuality includes the personality traits, emotionality aspects of life, which is very much required to carry on our progeny to the next generations.

The term ‘sex’ is derived from the Latin word ‘Sexus’ means gonads. Phenotypic or genotypic includes the external genitals with respect to male or female sex organ. Sex of a person is determined at birth. The term gender is related to sex; it is related to one being male or female or third gender. Above all, gender is usually defined as the societal rules, norms and morality, having cultural and psychological background. The gender roles include specific regulation of work for both men and
women. Our understanding of ourselves has tied to our identity to sex, as natural, unchanging essential core of self (Stanton, 1992). Without the concept of gender and sex, discussing about sexuality will not be possible (Beach, 1978).

It is very difficult to define the term “Sexuality” because of its complexity in nature and understanding with regard to some important concepts like religious, cultural, spiritual and psychological aspects. Sexuality is often termed as an awareness of themselves as being males and females, involving sexual desires, fantasies, preferences and expectations of each other. According to Jacques Miermont (1995), opined that human sexuality is a system of behavior and is a complex resultant of instinctive ritual, phantamastic and symbolic behavior. McKinney and Sprecher (1991) referred to sexuality as sexual behavior, arousal, and responses, as well as to sexual attitudes, desires, and communications.

Sexuality is a basic human need and is an attitude towards activities related to sex and the general outlook at life itself. Human sexuality includes activities which are usually associated with the culture and societal aspects. The sexuality includes sexual fantasies, desires expectations towards each other. In general, sexuality is an attitude includes all the ways of behavior and its complexity related to all aspects of sex and sexuality. Issues of complexity are found related to or associated with adolescent sexual activity (Alan Guttmacher Institute, 1994).

Sexuality as a concept derives different focal attention in the minds of westerns and Indians. The way westerns look at this concept as it is a free choice and activity which is purely individualistic. Whereas for Indians the concept of sexuality is a conservative topic with a lot of restrictions as it is not considered as individual alone, but societal approval is required for the sexuality. In this way, western attitudes towards sexuality and attitudes of Indian towards of sexuality are distinct.

Attitudes towards sexuality are changing in India slowly as a result of modern education and influence of peers, media, internet and other sources. The traditional systems of attitudes towards sexuality are replaced by new set of attitudes. Arranged marriages were dominant in our society with conservative outlook on virginity, homosexuality, lesbianism and other issues related to sexuality. Open discussion on the topics related to sex was considered to be taboo, and discussion with parents on sexual
issues was also a distant dream. If found guilty of sexual activities, parents used to severely punish children, even to the extent of exiling from home. Due to lack of formal education in the sex education several sexual phenomenon like menstruation, masturbation, nocturnal emission, premarital sex and pregnancy are often misunderstood (Sathe and Sathe, 2005). Students with exposure to sexually explicit material early in their life without proper sex education are forming attitudes that are different from traditional approaches that are permissive in nature towards sexuality.

Premarital sex is not accepted in the Indian tradition and culture. Mainly sexual activity related to the societal rituals, customs aspects has been valid and approval for marriage. Vaginal sex is what accepted in Indian marriages but with a widespread knowledge about other sexual behavior such as oral sex, anal sex is also currently prevailing among youth.

Virginity is a virtue which is highly regarded in Indian society. Bride if not found virgin is sometimes abandoned with blaming the whole family of bride. In Indian society there is a growing awareness about oral and anal sex other than vaginal intercourse. This has created large controversies between husband and wife.

Urban and sub urban of older adolescents have a permissive attitude towards live-in, living–to-gather relationship called ‘cohabitation’. The reason being major one may be generation-gap, decrease in human values, broken families, parental divorce and strained interpersonal relationship. The ultimate result of such values and attitudes usually would result in a feeling of loneliness, grief, sense of sadness and impaired personality traits of an individual. Indian society appears to be comfortable with heterosexuality, and concept of sex with the approval of elders. When the sexuality beyond heterosexual and without the knowledge and concern of elders, family and society becomes repulsive and this might be reflected in the attitudes of people in general, however, attitudes of younger generation is interesting to know and study as younger generation might have favourable attitudes towards other than heterosexuality.

Attitudes towards sexual dimensions like homosexuality, pornography, lesbianism, polygamy and others among students are important to understand. The development of sexual attitudes among adolescents gain through mass-media, peer – interactions, advertisements, magazines and books. Research in India has found
exaggerated numbers of youth involving in premarital sex and other sexual activities (Abraham and Kumar, 1999; Alexander et al., 2006; Awasthi, Nichter and Pande, 2000; Brahme et al., 2005; Collumbien, Das and Bohidar, 2001; Jaya, Hindin and Ahmed, 2008; IIPS and Macro International, 2007; Jejeeb hoy and Sebastian, 2004; National Institute of Medical Statistics and National AIDS Control Organisation, 2008; Potdar and Koenig, 2005; Pradhan and Ram, 2007; Ram, Bhat and Dwivedi, 2007; Santhya, Jejeebhoy and Ghosh, 2008; Sujay, 2009), however, most of these studies differ widely as the methods used differ substantively in their methodologies. The samples drawn for most of these studies were not representative, some focused on small sample with community based, and some focused men with sexually transmitted diseases.

Indian film ‘Fire’ released in 1996 generated a lot of discussion on topics of Homosexuality, and lesbianism. Some people did not believe anything like this could be there, and there after many movies were released. However, still there are not many scientific studies to reveal the statistics of homosexuality in India, or even the attitudes of Indian people for these dimensions of sexuality has not been properly and objectively known.

The ideas of Indians towards polygamy is not recorded, even though polygamous marriages were accepted in India as far as men are concerned. Anthropologists typically define polygamy as “a marital relationship involving multiple wives” (Low, 1988). Polygamy in women is not accepted in Indian society. However, there is a famous character Draupady in Mahabharat, who had five husbands. Polygamy was prevailed in ancient India, however, it is prohibited by Hindu Marriage Act, which is applicable to majority of Indians, but it remains legal for Muslims. Muslim countries, 2%-12% of all married men live in polygamous families (Chamie, 1986). Polygamy can lead to co-wife jealousy, competition, and unequal distribution of household and emotional resources (Adams & Mburugu, 1994; Kilbride & Kilbride, 1990; Wittrup, 1990) and can generate acrimony between co-wives and between the children of the different wives (Al-Krenawi, 1998; Ware, 1979). Attitudes of Indians towards polygamy has not been documented scientifically. There are lack of studies on almost all issues of sexuality, whether it is heterogeneous or other kinds of sexuality.
Lack of adequate information and opportunities on sexual behavior among young men prior to marriage, found to turn to pornography, experimentation with prostitutes, friends and relatives of opposite or same sex (Karkar and Chowdhary, 1970). The Family Foundation of India (1990), in a survey found that among the teenagers (between 24-17 years) 1/4th expressed acceptance of premarital contact. According to Mane and Maitra (1992) inferred that “Youngsters are preoccupied with the obsessive sex in media.”

Sexual activity is not just physical or physiological for human beings, a lot of psychological factors involve in the process. Person might become aroused but does not involve sexually based on ethical, spiritual, moral and cultural factors. Even though the exposure of sexuality is more today, the expression of sexuality is influenced by ethical, spiritual, cultural and moral concerns (SIECUS, 2005). Even though in India a lot of changes have taken place with the modern technology, media and other aspects it is important we understand the attitudes of sexuality be studied scientifically.

**Spirituality**

Spirituality, the word most of the times confused with religion, and people who claim themselves as spiritual and are in the path of spirituality would never agree that spirituality has anything to do with religion. Spirituality also has been distinguished from religion; religion according to many is a quest of communities as groups, whereas spirituality is individual. Therefore, for many spirituality and religion are different from each other, and for some both these concepts are overlapping and related. Spirituality is a subtype of religiosity that centers on an internalized subjective experience of belief in a divine or superordinate being that is distinct from beliefs held by specific religions (Hyman & Handal, 2006; Marler & Hadaway, 2002). Allport distinguished between internal and external religiousness, the extrinsically motivated individual uses his religion, whereas the intrinsically motivated lives his own (Allport & Ross, 1967).

Earlier, the construct spirituality was believed to be synonymous with religion. The history of psychology shows a lot of studies on religiosity. A distinction between religion and spirituality began to surface only later in western world. Since then a growing interest could be seen in the research of spirituality (Saroglou, & Munoz-Garcia, 2008). The question of whether religion and spirituality related to each other or
different from each other attracted many researchers (Canda & Furman, 2010; Derezotes, 2006; Geppert, Bogenschutz, & Miller, 2007; Behere et al., 2013; Taylor, Chatters, & Jackson, 2007). Many investigators believe that religion and spirituality to be different (Zinnbauer and Pargament, 2005) and spirituality as an independent construct (Brinkerhoff & Jacobs, 1987). However, spirituality is a concept, and research subject, partially distinct from religiousness (e.g., Hill and Pargament 2003) and spirituality emerges today as a distinct construct from religiousness (e.g., Zinnbauer and Pargament, 2005).

Spirituality is a concept that is very difficult to define. Spirituality refers to the experiences and feelings linked with the search for meaning and purpose in life (Brinkerhoff & Jacob, 1987). It is defined variably as quest for meaning, sacred, search for something beyond material life, quest for higher being, humanity and so on. Spirituality is multidimensional based on subjective experiences (Elliot, 1998; Hamilton & Jackson, 1998) like the experiences that are considered spiritual, sacred, religious, mystical, transcendent and numinous (Mac Donald, 2000), and is believed to be experienced through the practice of spiritual disciplines such as prayer and meditation (Poloma, 1993) regardless of one’s religion (Fisher, 2000).

The term ‘spirituality’ is derived from the Latin word ‘spiritus’, which means “breathe of life”. According to the Oxford English Dictionary spirituality is the quality or condition of being spiritual, attachment to or regard for the thing of the spirit as opposed to material or worldly interest.

According to Elkins, et al (1988), spirituality is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life and whatever one considers to be the ultimate. Spirituality is inspired and sustained by transpersonal experiences that originate in the deepest recesses of the human being and they are but natural modifications of that domain of the human psyche and that contains greater depth of life (Vrinte, 1996).

The discussion around spirituality is increasing day by day for various reasons not only in general public but also among professions. Among general public it is becoming increasing as a resort and way for escaping from stress and tensions of every
day modern life. Even though modern science has given everything except peace, people are drawn towards spirituality.

Spirituality as a topic of research has attracted many researchers, some of the researchers thought that spirituality could be identified as the sixth personality factor along with the big five factors. However, it is not yet resolved whether spirituality should be treated as sixth personality factor or not. In the history of psychology one can find that popular figures like William James (1958), Carl Jung (1933, 1964), Maslow (1962, 1970, 1971), Gordon Allport (1950), Erich Fromm (1950) and Victor Frankl (1963) gave much importance to the concept of spirituality. Some researchers found that spirituality to exert influence on one’s health and wellbeing and other aspects of life (Lauver, 2000; Kelley & Miller, 2007; Zullig, Ward, & Horn, 2006).

Spirituality has found to be beneficial for individual for the enhancement of meaning and purpose in one's life. Religious and spiritual beliefs in relation to one’s connection to a greater significance can aid in the creation of life meaning and purpose. Spiritual beliefs help individuals make sense of suffering (Gall et al., 2011). According to Ishida (2011), every person has the ‘will’ to seek meaning in life or to achieve purpose in life. Nicholson et al. (2010), state in an international comparative study that there are extensive data linking religious involvement with better health.

Spirituality is considered as multidimensional, and according to Glock and Stark (1965) spirituality has four dimensions, namely, the experiential, the ritualistic, the intellectual and the consequential. Capps et al (1976) offered six spiritual dimensions, namely, the mythological, ritual, experiential, dispositional, social and directional. Elkins et al (1988) proposed nine dimensions, namely, transcendent, meaning and purpose in life, mission in life, sacredness of life, material values, altruism, idealism, and awareness of the tragic and the fruits of spirituality.

Hussain, et al. (2011) while developing a scale for Indian context, proposed two dimensions, namely, maintenance of discipline and sense of purpose. The maintenance of discipline refers as a guiding force which acts in a positive manner in our life (Hussain, et al. 2011), disciplining of body, mind and heart that is necessary to realize individuals power on connectedness to the universe. Sense of purpose, which is the ultimate goal of life and spirituality. Once an individual is aware of his own strengths
and weaknesses it is implied that he has sense of purpose. Sense of purpose is integrated into everyday life.

Karasu (1999) proposed the following dimensions, namely, belief in the sacred, belief in unity and belief in transformation. Miller and Thorensen (2000) proposed three domains, namely, spiritual practices, beliefs and experiences. The most of the above mentioned dimensions have been identified in the context of religion, and belief. However, individuals belonging to Muslim and Hindu religions have been believed to have a dimensions (Pervez, 2002). Muslims were believed to have the following dimensions of spirituality, namely, belief in the sacredness, personal philosophy, transcendence, spiritual well-being and consequences of death. Whereas Hindus believed to have the dimensions, namely, belief in the sacredness, personal philosophy, transcendence, and spiritual well-being.

**Sexuality and Personality**

The attitudes related to sexuality are found to relate to the personality factors of people (Peterson and Zurbriggen, 2011; Kebriaand Ekhtiari, 2011). Barnes, Malmuth and Check (1984) found that extraverts were characterized by a hedonistic outlook on sex and by more active participation in a variety of sexual activities. High Psychoticism scorers were characterized by more favorable attitudes to and enjoyment of force and unconventional sexual activities. Correlations with the Neuroticism scale were, in general, not statistically significant. High Lie scores were associated with more negative attitudes toward sex, and lower reporting for virtually all types of sexual activity.

Heaven et al. (2003) showed that sexual attitudes and behaviours were related to a wide range of personality traits; however, the more advanced analyses revealed that these attitudes and behaviours can best be understood in terms of components of E as well as a small number of other facets.

The relationship between personality and sexual attitudes has been presented by Eysenck (1967) and claimed that variations in sexual attitudes could be related to the personality characteristics of the person. Eysenck (1967), predicted that extroverts to have a favourable attitudes towards sexuality compared to others. Similar results were also found by Barnes, Malamuth, and Check (1984) supporting the theoretical issues.
raised by Eysenck. Personality factors have been found to be related to sexuality in some studies (Farkas, Sine, and Evans, 1979; Bentler and Peeler, 1979; Hill, 2008; Schmitt, 2004; Cheek, Clark, & Akert, 2004).

The study of sexual attitudes in India would be an interesting topic as there are no permissive attitude towards the topics of sexuality in the society. In this context, sexual behavior, expression of sexuality is restricted in Indian society; the society where such things are considered as taboo and society does not recognize the sexual orientations outside marriage, though now in India "live-in" is recognized legally but homosexuality is considered criminal. However, in the present study we are interested in investigating the attitudes towards sexuality rather than the actual sexual behavior, although some studies have found pre-marital sexual behavior among boys and girls in India (Sachdev, 1998; Abraham and Kumar, 1999). Young males were observed to engage in risky sexual behaviors (NACO, 2001; Abraham, and Kumar, 1999). Sexual experiences are comparatively less for girls due to the social and family implications and also due to the fear of losing virginity (FPAI, 1990). Some of the Indian studies have shown evidences for the extra-marital and pre-marital relationships in urban environments. However, there is a need to conduct studies to understand the relationship between sexuality and personality from Indian samples.

**Spirituality and Personality**

Some of the earlier studies conducted to find the relationship between religiosity and personality (Allport & Ross, 1967; Eysenck & Eysenck, 1975). In 1902 William James wrote on the relationship between religious behavior and temperament of a person. Studies have found significant relationship between religiosity and personality (Allport and Ross, 1967; Eysenck & Eysenck, 1975; Francis, 1992; Piedmont, 1999, Saroglou, 2002).

A few studies made attempts to investigate into the relationship between spirituality and dimensions of personality and found that spirituality and personality related significantly to each other (Kosek, 1999; Saroglou, 2002; Henningsgaard and Arnau, 2008). Saroglou (2002), found that the spirituality was positively correlated with Extraversion, Agreeableness, Conscientiousness, and Openness and negatively correlated with Neuroticism.
Studies have found that the big five personality factors – Extraversion, Agreeableness, Conscientiousness, Openness to Experience and Neuroticism correlated with spirituality (Halama, 2005; Henningsgaard and Arnau, 2008; Unterrainer, et. al., 2010). Some researchers found correlation between other tests of personality and spirituality. People with the "intuitive feeling" personality in Myers-Briggs personality model tend to be mystical (Keirsey, 1998). People with this type of personality tend to aspire to transcend material world, ego and even time (Keirsey, 1998). Self-transcendence has been proposed as dimension of spirituality and also a personality trait (Johnstone, et al 2012). Halama (2003) found correlations between personal meaning index and Spielberger’s State-Trait inventory.

Piedmont (1999) proposed an extension of the Big Five dimensions of personality by considering a sixth factor named “Spiritual Transcendence”. The comprehensiveness of five-factor model (FFM), indicated that it could be a useful foundation from which to scientifically study spirituality (Piedmont, 1999b) and spirituality is already embedded in personality due to individual spiritual histories (Piedmont and Leach, 2002).

The present study attempted to examine the relationship between spirituality and dimensions of personality. In Indian context, where people give importance for religion and are also spiritual, it would be quite interesting to investigate the relationship between spirituality and dimensions of personality. There are not many studies conducted in Indian context to investigate into these aspects, the present study made an attempt in this line of research. It was expected that the constructs of spirituality and personality are related to each other. Further it was also hypothesized that the big five dimensions of personality namely, Extraversion, Agreeableness, Conscientiousness, and Openness to Experience would be positively correlated to spirituality, whereas neuroticism would be negatively related to spirituality.

**Sexuality and Spirituality**

Sexuality and spirituality are closely connected to each other in many respects. Our attitudes about life, future, connectedness with others in our society are connected by sexuality and spirituality. The essential ingredient of connectedness is at the core of each of these two dimensions (Anderson and Morgan, 1994). Absence of any one of the
two namely sexuality or spirituality, an individual might not feel complete in his or her life. Both are sacred in the sense that we have come to this world as a result of act of sex, and therefore, the very fact that such act bring a new life is nothing less than sacred. Spirituality which makes the person connected humanely with everything, everyone around a person is sacred. Some people might choose path of celibacy to be on the path of spirituality, but for the person who could balance between these two paths, which appear to be at two extremes indeed not parallels but go hand in hand together. According to Carr (2003), there is some kind of crucially important connection between the journeys toward God and the journey toward coming to terms with our own sexual embodiment. Both sexuality and spirituality require space in one’s life to grow (Carr, 2003).

Traditionally, Indian culture has tried to balance between sexuality and spirituality by imposing strict system of life style, which can be reflected by the ‘Ashram system’ in which the life cycle was divided into four stages or periods, namely, brahmacharya (student life), grihastha (household life), vanaprastha (retired life) and sannyasa (renounced life). However, the Hindu ashrama system had integral shortcomings and society failed to take all the people together in unified fold. In Tantric system of India, extreme form of spirituality is suggested in order to awake psychic energies of Chakras in the body is the believed that it is cosmic organism generated by the union of Shakthi and Shiva. In the Tantric systems people seeking ‘right hand’ path takes extreme form of spiritual practices, whereas people seeking ‘left hand’ path achieve eternal elevation by actual sexual practice.

In China, one can find literature in the Taoist tradition about sexual practices intended to bring the feminine and the masculine, which are called as Yin and Yang together into harmony. Such traditions and beliefs could be seen in many parts and religions of the world, where attempts are made to balance both sexuality and spirituality to bring harmonious society and peaceful life.

Today, many people fail to balance between sexuality and spirituality that might create imbalance in the person. When there is no balance in sexuality and spirituality society at large experiences its negative impact as both are required for a person to identify himself or herself as human being. Neither sexuality not spirituality work if one is seeking a constant ‘high.’ Just as it is a mistake to expect everyone to feel a
constant mystical connection to God, so also many people harm themselves and others through seeking consistently superlative sexual ecstasy (Carr, 2003).

Recent research in sexuality focused on the influence of spirituality on the attitudes and behaviors in sexuality (Gross & Yip, 2010). In a study by Ahrold, Farmer, Trapnell and Meston (2011), differences between religious groups in conservative sexual attitudes were statistically significant but small; as predicted, spirituality mediated these effects. In contrast to the weak effects of religious group, spirituality, intrinsic religiosity, and fundamentalism were strong predictors of women’s conservative sexual attitudes; for men, intrinsic religiosity predicted sexual attitude conservatism but spirituality predicted attitudinal liberalism.

Sexuality and Spirituality among Students

Indian population would be dominated by younger people and population of students might cross 315 million and majority of the students in India come from urban areas. In urban areas the exposure to spirituality as well as sexually explicit material is more compared to rural areas. Students also pursue different streams of studies particularly after reaching graduation. Some streams are purely technical and professional like engineering, medical, computer science, management courses and non-professional courses like Bachelor of Arts, Science, and Commerce. The present study compared between medical and non-medical students. The stream of study would be different in many respects, like syllabus, class hours, introduction of practical or experimentation, the number of credits, assignments and design of the course itself, which might prepare the minds of the students differentially.

The stream of education might contribute towards sexuality and spirituality variably, as students are trained in different aspects of reality. For example, medical education might give rise to objective and empirical knowledge with no room for faith, and dogma. On the other hand, non-medical courses might give rise to different types of belief systems and understanding of reality. Even though sex education is not part of curriculum in India medical students might have scientific knowledge of the subject compared to non-medical students. Spirituality could help shape individual standards of living for students. Research has shown that the practice of medicine becomes more holistic, ethical and compassionate by incorporating religion and spirituality into health
and medicine (Chattopadhyay, 2007). Referring to medical students Kattimani (2012) opined that there is a need to assess whether our students already possess the required spiritual inclination, using appropriate tools, so that there is no need to impose a curriculum in that area. Also, for improving the performance of medical students and health professionals, they need to possess increased spiritual inclination (Kattimani, 2012).

It is generally believed by many people in India that students’ interest in religion and spirituality has grown considerably during last few years (Times of India, March 6, 2011). Spiritual attitudes is an important concept among adolescents and youths, as it is significant to the development and growth of goal achievement, particularly educational achievement, mental health (Lauver, 2000) and wellbeing (Kelley & Miller, 2007), life satisfaction and happiness (Kelley & Miller, 2007; Zullig, Ward, & Horn, 2006), conflict resolution and social skills, pro social behavior, and for a successful transition into adulthood and for health and wellbeing (Bensley, 1991; Ellison & Smith, 1991; Witmer and Sweeney, 1992).

Need for the Study

The understanding of youth in their attitudes toward sexuality and spirituality will help us to plan for the betterment of this society. Today society is plagued by a lot of shameful activities. We have seen brutal rapes in this country, a country which has a rich cultural heritage, in such a country violation of human rights and women rights has been on the rise. A study like this should help to understand the youth in urban areas, particularly in their sexuality and spirituality.

India is a traditional country with taboo on the discussion of sex and sexuality. The rapid changing scenarios in the society particularly in the urban areas have given rise to different set of attitudes in today’s generation boys and girls. As a result of globalization and rapid acculturation youth today discusses these issues freely without much hesitation. Today, in cities like Bangalore “living-in” or “living together concept” is quite common, which was never heard of few years ago. The impact of such changes can bring a culture shock among adolescents and adults students. There are not many studies on the variables of sexuality, and personality factors interlinked with the spirituality. Variability in sexuality can be partly accounted by differences in
personality factors (Barnes, et. al, 1984) and to some extent by spirituality. There are studies which have focused on abnormal aspects of sexuality and also on the actual behaviour of sexuality (Karkar and Choudary, 1970; Family Planning Foundation of India, 1990; Mane and Maitra, 1992). However, in this study the focus is on the normal aspects of sexuality with the assessment of attitudes toward sexuality. The need for the study is also for understanding human sexuality and spirituality is to examine the personality influences for its implications. Studies have found the spirituality being influential aspect in the sex education and morality in the society (Hughes, 2008). Although issues about sexuality are seemingly personal, private, and intimate, they have a significant public and policy dimension because they are related to our status and rights as citizens, thus inextricably linked to other aspects of social life (Plummer, 2003; Richardson, 2000). Therefore the study like this has been undertaken.

Hardt et al., (2012), opines that the increased secularity today is resulting in society moving away from religiousness towards spirituality. In spite of an ancient tradition connecting science, medicine and religiousness, there is not much doubt that modern western medicine has not concentrated much on the religious and spiritual needs of patients but has widely left this field to alternative medicine (Koenig, et al., 2001). Even in the field of psychology many researchers are involved in the research related to spirituality not only in Indian context but also in the world wide. On the whole there is an increased awareness of spirituality today.

The present world is full of materialistic pursuits with a lot of competition among youth to outsmart the other. Many studies have shown that the extroversion relates to sexuality, however, there are not many studies investigating the relationship between personality and sexual attitudes, and spirituality. The present study intended to investigate the relationship between personality, sexuality and spirituality between medical and non-medical students.