CHAPTER-I

Introduction

According to dictionary definition child rearing is the act of bringing up or caring for a child to maturity (Procter, 1978). Families, by nature, have been vested with the task of bringing up and caring for children whenever they (families) are blessed with them. Ezwu (1983) identified child rearing as the next most important function of the family after child bearing. Dressler and Carns (1973) equally recognized care, protection and early socialization of children as the second and general function of families. These functions as identified by Dressler and Carns are also aspects of child rearing.

The process of child rearing, in spite of its proverbial importance as determinant of adult character, has been sporadically investigated by scientific procedures. In the history of Western science, the study of man came late. Educators and social philosophers had long speculated on the kinds and amount of influence that childhood experience might have on social and intellectual functioning of the person as he/she grows up into adulthood. Scientific Research on Child rearing and related issues started much before the 20th century (Levin 1957).

Childhood has become such a distinct period that it is hard to imagine it was not always thought of in that way. However, in medieval times, laws generally did not distinguish between childhood offenses and adult offenses. After analyzing sample of art, along with available publications, historian Philippe Aries (1962) concluded that European societies did not accord any special status to children prior to 1600 and in all the paintings that he studied, children were often dressed in a mini version of adult cloning.

In medieval times, many children often worked, and their emotional bonding with their parents was rather limited as they stayed away from home, working and earning. However, in medieval times, childhood was recognized as a distinct phase of life more than what Aries believed (Santrock 2001).

Throughout History, philosophers have speculated about how to rear children so that they develop the desired societies. Three such philosophical views are based on the notion of ‘original sin’, ‘tabula rasa’ and ‘innate goodness’. In the “original sins” view, especially advocated during the middle ages, children were perceived as being basically bad, born into the world as evil beings. Hence they had to be treated harshly and made
to obey. The goal of child rearing was salvation, which was believed to remove sins from child’s life. Towards, the end of seventeenth century, the ‘tabula rasa’ view was proposed by English philosopher John Locke (1975). He argued that children are not innately bad. Instead they are like a “blanket tablet”. They acquire their characteristics through experience. Locke believed that childhood experiences are important in determining the adult characteristics. He advised parents to spend time with their children and help them become contributing members to the society. In the eighteenth century, the ‘innate goodness’ view was presented by Swiss born French philosopher Jean-Jacques Rousseau. He stressed that children are inherently good. Rousseau said that because children are basically good, they should be permitted to grow naturally with little parental monitoring or constraint (Santrock 2001).

During the past century and a half, interest in the nature of children and ways to improve their well being have continued to be important concerns of our society. We now conceive of childhood as a highly eventful and unique period of life that lays an important foundation for the adult years and is highly differentiated from them. The childhood is now valued as a special time of growth and change, and one must invest great resources in caring for and educating the children. They have to be protected from the excesses of adult work through strict child-labor laws. The crimes they commit in the society should be tried under a special Juvenile Justice Act (Santrock, 2001).

Children are born without a typical personality, but possess characteristics and temperamental differences as shown in the activity rates and sensitivities from which the potential qualities from which the personality pattern of each individual develops. Individual differences in these potential qualities are apparent at birth (All port, 1961). Since, the personality of a child is developed during the period of infancy to adolescence, it was considered worthwhile to find out how the various factors of child rearing influence the personality of a child and whether these Personality traits vary in accordance with the type of child rearing.

The multiple selves of ethnically diverse youth reflect their experiences in navigating their multiple worlds of peers, school, and community. Research with American youth of African, Chinese, Filipino, Latino, European, Japanese, and Vietnamese descent, as well as Japanese youth, shows that as youth moves across cultural worlds, they can encounter barriers related to language, racism, gender, immigration, and poverty. In each of their different worlds they might also find resources in other people,
institutions, and in themselves. Youth who, find it too difficult to move between worlds can become alienated from their school, family and peers. However, youth who effectively navigate various worlds can develop bicultural or multicultural selves and become "culture brokers" for others (Cooper, 1999; Cooper & others, 1995).

People in the Western Culture, especially those steeped in the Freudian belief, are of the view that the key experiences in development are children’s relationship with their parents in the first 5 years of life. They also support the idea that early experiences are more important than later experiences for Personality development and growth. In contrast, majority of people in the world do not share this belief. People in many Asian countries believe that experiences occurring after about 6 to 7 years of age are more important aspects of development than earlier experiences (Santrock 2001). This stems from a long – standing belief in Eastern Cultures that child’s reasoning skills begin to develop in important ways in the middle childhood years (Santrock 2001). On the other hand Bruer, (1999) emphasized that early experiences are not critical and he argued that learning and cognitive development do not occur only in the first 3 years of life but rather throughout one’s life.

India is a big country. However, its diversity is bigger, where millions of people in different parts of the region have their own life style, their way of perceiving things and follow varied cultures, beliefs and value systems. Even though India is a Hindu Nation, and subscribes to secularism, yet the faith in different Gods, the different ways of worshipping and the different value systems and approach towards God and religion vary which all affect the CRP. In addition there are regional personalities which also influence each other.

Personality theories attempt to account for individual behavior. The scope of such theories is vast and they describe how genetic predisposition and biological mechanisms combine with experience of the individual child help develop typical personality traits as the child enters into young adulthood. These traits are permanently embedded into the individual and manifest itself consistently into different situations over the life span.

Personality constructs are again seen in the literature of behavior genetics, cognitive psychology, developmental psychology, evolutionary psychology, physiological psychology, psychopathology and social psychology (Santrock 2001).
Studying personalities helps one to understand the different behavioural patterns amongst individuals across the nation. This is so in the case of a country like India, where there are myriad personalities with varying beliefs, values, culture, norms and attitudes and yet live peacefully together as a nation.

Griffith (1926) wrote that, "The fusion of unnumbered experiences into a single unit bearing a total character of its own or the fusion of behavior patterns of different kinds into consistent and internally coherent systems is a problem that the psychologist has barely touched. Even his generalizations about a `common factor' are vague in the extreme. A problem lies here, however, that cannot be ignored. The totality of mental life and behavior called 'personality' or 'character' is, perhaps, the most unique thing about the human organism." The first step in the solution of this problem is to determine the extent to which a personality is to be treated as an integer. If it is a true integer, then each trait must reflect but an aspect of a synthesis in which all components are congruous. Under such a condition it would be true of the personality, as Lavater (1772) said of the human body, that no member contradicts another, for each has the character of the whole.

The concepts of self, identity, and personality seem to be synonymously used terms with a great deal of overlap in them (Corsini, 1999). The self is all of the characteristics of a person. Among the important dimensions of the self are self-understanding, self regulation, self-esteem, and self – concept. Identity is who a person is. It is believed that adolescence plays a special role in identity development whereas Personality refers to the enduring personal characteristics of individuals. Presented in some detail are some of the dimensions of the self.

**Self Understanding**

Self-understanding is the cognitive representation of the self, the substance and content of self-conception. For example a 11 year old boy understands that he is a student, a boy, a football player, a family member, a video game lover, and a rock music fan. A 13-year-old girl understands that she is a middle school student in the midst of puberty, a cheerleader, a student council member, and a movie fan. Self-understanding is based, in part, on the various roles and membership categories that define who children are (Harter, 1990, 1991). Though not the whole of personal identity, self-understanding provides its rational underpinnings (Damon & Hart, 1988).
So profound is the personality and equally profound are the different values and belief systems that even after following different religious faith, people appear united and live in harmony. For Example, in the Indian set ups, in the Eastern part, people have more faith in Maa Durga and in these places, people have different value system, beliefs etc, and bring up their children differently. Similarly, people in the Western part of the country especially Maharashtra believe more in Lord Ganesha while people in the Northern part believe more in Lord Krishna or Hanumanji and in the Southern part of the country people appear to believe more in Lord Krishna and Lord Kartikaya. These different religious orientations do affect the behaviour and personality of the people of that region in addition to their following typical ways of child rearing.

Further more another factor contributing to varying CRP is the language factor. In the Northern, Eastern, Western and Southern parts of the country there is not only a lot of cultural diversity, but there are many languages spoken which act as a barrier in interaction. In fact India has more than 50 languages spoken and each language has its own importance in bringing up the children.

It is to be recognized that in the dynamic diversity of this vast multicultural country there is a dynamic unity which makes one believe that people in this country belonging to different regions speaking different language, holding to different values and norms, may also have different Personality traits that are unique to that region, culture and values.

**PUNJAB**

Punjab is said to have derived its name from the five rivers that flow through this region. The Indus, the Sutlej, the Beas, the Ravi and the Ghaggar with water, this state make it a part of the northern fertile plain. It is due to the fertile land and good agriculture that people of Punjab have less insecurity and are more confident and Positive. Most of the inhabitants of Punjab are farmers or come from farming background, hence they are hard working.

The Aryans settled in Punjab region around 1500 B.C. It was around 900 B.C that the battle of Kurukshetra was fought as mentioned in the Epic Mahabharata and it is believed to have taken place in Kurukshetra. During this period the region formed small principalities ruled by chieftains. In 326 BC Alexander the Great of Macedonia invaded Punjab. After this was the rule of Chandragupta Maurya that lasted till about the 1st
century A.D. By 318 A.D the Gupta dynasty had exercised their influence. They were followed by the Huns in about 500 A.D. By 1000 A.D the Muslims invaded Punjab led by Mahmud of Ghazni. In 1030 A.D the Rajputs gained control of this territory. In about 1192 A.D the Ghoris defeated the Chauhans and ruled till the establishment of the Mughal rule, a spirit of religious liberation led to the rise of the Militant Sikh power. In the early, 19th century the British established their influence. After independence, this region witnessed mass migration and distribution of property. In 1947 when India was partitioned, the larger half of Punjab went to Pakistan. In 1966 the Indian smaller half of Punjab was further divided into three: Punjab, Haryana and Himachal Pradesh. Since Punjab has seen innumerable invasions, the people here have seen a lot of bloodshed, murders, killings and change in power. However, after the formation of Sikh Military by Guru Gobind Singh Ji, certain stability returned to Punjab and one finds that the personality of the people of Punjab remained strong, fearless and courageous.

KERALA
Kerala State unlike the rest of India, is matriarchal. Women enjoy many rights often denied to the fairer sex elsewhere in India. Women in traditional Kerala enjoyed a right to property, residence, education and most importantly the right to choose their husband. Education has made the people of Kerala liberal and they have a mind of their own. Kerala has been under the influence of communism and thus had a firm belief in education and work. Their philosophy was that everyone should work to earn their food. Also communism believes in comradeship that is brotherhood. Hence one finds the single striking feature of the current day Kerala is the sense of brotherhood and communal harmony, the latter which has kept the people of Kerala together and united, helpful to each other. Moreover people of this state move to other countries for work and better remuneration and send money back home and help their parents and relatives.

Thus the striking feature of current day Kerala is the communal harmony and sense of brotherhood of the state. Communal violence is almost unknown and unheard of. In all, even though the caste system still exists in most of Kerala, the distinction is getting fainter and fainter. The people have evolved to be a peace loving, growth oriented race. In Kerala because of education the tolerance level is high and people are liberal towards
each other. No militancy has been seen in Kerala. Also Kerala history does not show
invasions and wars unlike the history of Punjab. Kerala has been invaded by Dravinians
and that also people in Kerala seemed to be quiet adaptable and flexible with the
invaders.

Kerala stands in the forefront of Indian states in the matter of literacy and education.
According to the census of 1991 the rate of literacy in Kerala is 94.59 per cent. This
literacy rate is more than double that of the country. It is significant that Kerala is
almost on par with the most advanced countries of the world in literacy.

More powerful, perhaps, has been the spread of education across Kerala. Literate
women are better able to take charge of their lives; the typical woman marries at 22 in
Kerala, compared to 18 in the rest of India. On average around the world, women with
at least an elementary education bear two children fewer than uneducated women.
What's more, they also want a good education for their children. In many cases that
means private schools to supplement public education and people can't afford several
tuitions. Kerala's remarkable access to affordable health care has provided a similar
double blessing.

THEORIES OF PERSONALITY
Theories of Personality enable individuals to identify which characteristics of the self
are relevant and then arrange these characteristics in a hierarchical order of importance,
and point out how these characteristics are related to each other. Theories of self
provide an individual with a sense of identity and a source of orientation to the world.

Freud (1917) considered personality as dynamic entity which formed as a result of
interchanging between the id, ego and super ego as well as the external realities. He
visualized the development of personality in terms of various stages starting from
infancy, adolescence and adulthood, and in each stage he considered the interaction and
resolution of conflicts amongst the three components of Personality. His approach was
deterministic that he said that the personality gets completed developed by the time the
individual is 5 years of age, and there onwards to bring about any change in the
personality is almost impossible. In his theory he gave very little importance to the
environmental factors which the Neo Freudians (who were originally Freud’s disciples)
introduced into the psychoanalytical theory and called their theories as
socio-psychological theories. Thus many interactions with the environment were also considered as influencing the Personality development of an individual.

Erik Erikson (1902-1994) recognized Freud’s contributions but believed that Freud misjudged some important dimensions of human development. Erikson (1950, 1968) was of the view that individuals develop in psychosocial stages, in contrast to Freud’s psychosexual stages. Erikson emphasized the developmental changes that take place throughout the human life span, which was a contrast to Sigmund Freud’s deterministic view of human personality development. Erikson put forward in his theory, eight psychosocial stages of development which unfolded as one went through the life span, and these eight stages were “trust versus mistrust”, “autonomy versus shame”, “initiative versus guilt”, “industry versus inferiority”, “identity versus role confusion”, “intimacy versus isolation”, “generativity versus stagnation”, and “integrity versus despair” (Santrock 2001).

Each stage consists of a unique developmental task that confronts individuals with a crisis that must be faced. According to Erikson, this crisis is not a catastrophe but a turning point of increased vulnerability and enhanced potential. The more an individual resolve the crises successfully, healthier will be the development of personality (Hopkins, 2000). The typical unique characteristics that develop in an individual which is quite different from that of other, is due to the unique way of handling the crisis. Erikson did not believe that the solution to a crisis is necessarily positive. On the other hand some exposure or commitment to the negative end of the person’s conflict is sometimes inevitable (Santrock 2001).

Jean Piaget (1896-1980) proposed a theory of cognitive development, and stated that children actively construct their understanding of the world and go through four stages of cognitive development. Two processes viz., Organization & Development underlie the cognitive construction of the individual’s world as he/she perceives (Piaget pointed out that to make sense of the world one lives in, the individual organizes his experiences. For example, the individual separates important ideas from less important ideas, and connect one idea to another. Not only do people organize their observations and experiences, they also adapt their thinking to include new ideas, new perceptive and new cognitive, because additional information furthers the understanding (Piaget, 1954).
Piaget also believed that humans go through four stages in understanding the world. Each of these stages is age-related and consists of distinct ways of thinking. The main point is that it is the different way of understanding the world that makes one stage more advanced than the next. Knowing more information does not make the child’s thinking more advanced, but the child’s cognition is different in different stages (Santrock 2000).

The third dimension of Piaget is one of adaptability and functioning. Personality theories need to account for normal adaptive processes as well as extreme psychopathologies. Although broad theories consider issues across these dimensions, most theorists focus on phenomena that range across levels of analysis at one level of generality, or across levels of generality at one level of explanation (Santrock 2000).

A conceptual organization of personality theory and research

Whenever and wherever one sees spontaneous play by children, in their homes, in nursery schools, or in the playgrounds, one is struck with the range of individual differences in behavior, characteristics and motivations. Some children are very active, outgoing, independent, explorative, curious, aggressive, and adventurous; others seem passive, dependent, shy and withdrawn. The dominating creative “leaders” are easily
distinguished from suggestible, conforming “followers.” Each child manifests a unique Personality, that is, enduring organization or pattern of characteristics and ways of thinking, feeling, relating to others, and adapting to the environment- a pattern that is manifested in a wide variety of situations and settings.

The acquisition and modification of children’s personalities and social behaviors are regulated by many factors, including temperament, the values of social class or ethnic group to which they belong, rewards and punishment received by them, the nature of interaction with peers and exposure to behavior and standards to the mass media, and many such factors. These differences are partly due to Child Rearing Practices (CRP), partly due to schooling and partly due to socio-cultural and religious influences.

Havighurst has identified six major age periods: infancy and early childhood (0-5 years), middle childhood (6-12 years), daoescence (13-18 years), early adulthood (19-29 years), middle adulthood (30-60 years), and later maturity (61+). Table presents typical developmental tasks for each of these periods.

Havighurst defines a developmental tasks as one that arises at a certain period in our lives, the successful achievement of which leads to happiness and success with later tasks; while leads to unhappiness, social disapproval, and difficulty with later tasks. Havighurst uses lightly different age groupings, but the basic divisions are quite similar to those used in this book. He identifies three sources of developmental tasks (Havighurst, 1972).

Havighurst's developmental tasks for middle adulthood, one of which is a parent's need to help children become happy and responsible adults. Adults occasionally find it hard to "let go" of their children. They want to keep their children with them far beyond any reasonable time. For their own good, as well as that of their children. Once they do, they can enter a happy time in their own lives if husbands and wives are not only spouses but friends and partners as well. Havighurst is not alone in the importance he places on the developmental task concept (Cole, 1986; Goetting, 1986; Cristante & Lucca, 1987; Cangemi and Kowalski, 1987).

Robert J. Havighurst described the Indian child in an article as someone who has to learn to live within two worlds. According to Havighurst, who was the moving force behind a nationwide study of Indian education (see Reference 1) the Indian child is always having to move back and forth between his two worlds, performing a delicate
balancing act that sometimes results in a feeling of intense confusion on the child’s part (Havighurst 1970).

Havighurst (1983) concluded in a national study of Indian youth that the great majority saw themselves as competent individuals within their social world. Their study showed that Indian youth looked to their futures with optimism and hope, and that there was no evidence that Indian children suffered from feelings of alienation, frustration, and hopelessness.

LEARNING THEORIES
Learning theorist were against the Freudian concept of development and said that every behaviour in learned and so can be unlearned and in its place a new desired behaviour can be learnt. Thus even pathological behaviours were learned behaviours and so can be unlearned. They were of the view that reinforcement of the desirable behaviour whenever takes place helps in repetitive of that behaviour if these behaviour are intermittently reinforced by rewards, they tend to stay on and be a permanent part of the individual. The methods used to make the child learn behaviour during the developmental years of the child go a long way in the child acquiring this behaviour.

OTHER FACTORS CONTRIBUTING TO PERSONALITY
1. Culture- Culture refers to the behavior patterns, beliefs, values and all other products of a particular group of people, which are passed on from generation to the next. The products result from the interaction between groups of people and their environment over many years (Santrock 2001).

The concept of culture is broad – it includes many components and can be analyzed in many ways (Berry 2000). The culture in which one is brought up instills certain patterns of behaviour in individuals which are highly unique to that culture. Cross-cultural expert Richard Brislin (1993) described a number of characteristics of culture:

- Culture is made up of ideals, values and assumptions, about life that guide people’s behavior.
- Culture consists of those aspects of the environment that people make.
- Culture is transmitted from generation to generation, with the responsibility for the transmission resting on the shoulders of parents, teachers, and community leaders.
Culture’s influence becomes noticed the most in well-meaning clashes between people from very different cultural backgrounds.

Despite compromises basic fundamental cultural values still remain.

When cultural values are violated or cultural expectations are ignored, people in that culture react emotionally.

It is not unusual for people to accept a cultural value at one point of time in their lives and reject it at another point of time. For example, rebellious adolescents and young adults might accept values of a culture and its expectations after having children of their own.

The dynamic diversity of India, a multicultural country makes one believe that the people of this country staying in different states and regions would also have different personality traits and unique characteristics that are specific to that region. Perhaps it would be worthwhile to study why the personality of people of one region differs from the personality of any other region.

Kerala’s culture is a blend of Dravidian and Aryan influences, deriving from both a greater Tamil-heritage region known as Tamilakam and southern coastal Karnataka. Later, Kerala’s culture was elaborated upon through centuries of contact with neighboring and overseas cultures.

If the study of life-span development is to be relevant one has to give increased attention to the study of culture and ethnicity and their effect on personality of individuals living and being brought up in that culture (Greenfield, 2000; Greenfield & Suzuki, 1998; Rubin, 1998; Valsiner, 2000). At the same time with globalization and easy reachability to various parts of the world, there appears more mixing of different cultures. The future may also appear to bring extensive contact between people from varied cultural and ethnic back-grounds. Schools and neighborhoods do not seem to be any longer the fortresses of one privileged group or community whose agenda is to exclude people from different culture, regions and ethnicity. As such there appears increasingly persons who refuse to become part of a homogeneous melting pot, instead requesting that schools, employers and governments honor many of their cultural differences and customs. Thus adult refugees and immigrants find relatively more opportunities and better-paying jobs in different countries, while they may retain their cultural orientation norms and customs. Their children also learn attitudes that challenge the traditional authority patterns in the home (Brisline, 1993).
It is a recognized fact that in every culture it is possible to master certain skills and learn certain behavior patterns at different stages of development more readily than others. These skills and the ensuing behavioral patterns are essential to personal and social adjustments at those ages, as each cultural group expects its members to acquire these skills and behavioral patterns (Zaccaria, 1965).

Each culture, subculture or ethnic group has its expectations recognizing the behaviour of men members. They have their own “typical” personality a particular set of valued motives, ideals and ways of interacting with people which is characteristic of its members. How the cultural group feels about the changes that take place at different times in the life span tends to have a marked influence on the attitude of individuals towards changes. Johnson (1990) says that the child eagerly welcomes each new change which brings him nearer and nearer to the longed for goal of maturity (Santrock 2001).

Furthermore cultural systems vary around the world, and these systems also shape children’s moral values. Consider the American and Indian Hindu Brahmian children (Schweder, Mahapatra, & Miller, 1987). As interaction between the Hindu and Brahmin child increases both of them being influenced by each others system is more common while, Indians view moral rules as part of the natural world order. The Americans clearly distinguish between physical, moral, and social regulation. For example, in India, violations of food taboos and marital restrictions can be just as serious acts intended to cause harm to others whereas this is not so in the American culture. Thus as an Indian child grows in the American system, they tend to imbibe the values of the American system.

According to Damon (1988), where culturally specific practices take on profound moral and religious significance, as in India, the moral development of children focuses extensively on their adherence to Custom and convention. In contrast, Western moral doctrine tends to elevate abstract principles, such as justice and welfare and moral doctrine than customs or conventions. As in India, socialization practices in many third world countries actively, instill in children a great respect for their cultural traditions, moral codes and practices.

Knowledge acquisition in many domains may be better characterized as an amalgam of what is spontaneously provided through the child’s own perspective and that which is
provided to him by the culture. To this extent, some have proposed (Santrock 2000) that children’s cognitive development can often be well explained in terms of a transition from synthetic models to mature, culturally received mental models. Culture does expect children to invent solutions to problems that they have never directly encountered before (William & Moon 2003). Under cultural influences at home and school and through the media, children may undergo a “social transformation of mind”, as they grow up. This would reflect the bridge between what they can achieve spontaneously by themselves, and what they can achieve from exposure to cultural influences (Vygotsky, 1978).

The increasing proliferation of selves in adolescence can vary across relationships with people, social roles, and socio-cultural contexts. Researchers have found that adolescent’s portraits of themselves can change depending on how they describe themselves when they are with their mother, father, close friend, romantic partner, or peer. They also can change depending on whether they describe themselves in the role of student, athlete, or employee. Adolescents might create different selves depending on their ethnic and cultural background and experiences (Santrock 2001). Apart from the influence of the culture in which the individual is brought up, the manner in which they are brought up by parents speak volumes about their personality.

2. Child-rearing practices- Amongst factors contributing to personality is the child Rearing Practices. Everyone has his or her own theories and views as to how children should be reared or brought up. These views result from one’s own upbringing, one’s peers’ experiences (and shared with us), one’s parents’ ideas, the media and many other sources. These views will often influence how one brings up one’s own children and there is often intergenerational continuity of childcare practices. There are two opposing lay, or folk, theories about child rearing: (1) children need to be punished regularly in order to develop into pleasant, law abiding citizens, failure to use harsh physical punishment carries with it the possibility, if not the certainty, that the children will grow up to be disobedient and waywardly individual. (2) The contrary view is that children are born inherently good, a view that carries the implication that the use of physical punishment might be unnecessary, perhaps even harmful. Whichever theory or view point one accepts, the views and theories that parents and guardians have about childrearing will influence their own child rearing practices (William & Moon 2003).
In general, the more authoritarian a society is in its child-rearing practices, the more field sensitive (i.e., tendency to be aware of the specific context or situation) its children will be. Children brought up in such an environment are more likely to work with others to achieve a common goal, assist others, and be sensitive to others' feelings and opinions.

In a longitudinal study, mothers’ use of gentle child rearing techniques that deemphasized high degrees of control was more effective with temperamentally fearful children than with bolder, more exploratory children in promoting the development of children’s conscience (Kochanska, 1995, 1997). Although only a few studies have examined the moderating effects of parenting on links between temperament and later adjustment, the evidence suggests that moderate level of parenting influences these associations (Rothbart & Bates, 1998).

For many adults, the parental role is well planned and co-ordinated with other roles in life and is developed with the individual’s economic situation in mind. For others, the discovery that they are about to become parents is a startling surprise. In either event, the prospective parents may have mixed emotions and romantic ideas about having a child. Parenting consists of a number of inter-personal skills and emotional demands, yet there is little in the way of formal education on this task. Most parents learn parenting practices from their own parents, some of which they continue to practice while discarding others. Husbands and wives may bring different viewpoints of parenting practices to the marriage. Unfortunately, when methods of parents are passed on from one generation to the next, both desirable and undesirable practices are also transferred (Santrock 2001).

Parents want their children to grow into socially mature individuals, and they may feel frustrated in trying to discover the best way to accomplish this. Developmentalists have long searched for the ingredients of parenting that promote competent social development in children. For example, in the 1930s, John Watson argued that parents were too affectionate with their children. In the 1950s, a distinction was made between physical and psychological discipline, with psychological discipline, especially reasoning, emphasized as the best way to rear a child. In the 1970s and beyond, the dimensions of competent parenting have become more precise and varying.
Especially widespread is the view of Diana Baumrind, who believes that parents should be neither punitive nor aloof, but should develop rules for their children and be affectionate towards them. She emphasized four types of parenting which are associated with different aspects of the child’s socio-emotional development that is authoritarian, authoritative, neglectful, and indulgent (Baumirind 1971).

a) Authoritarian parenting is a restrictive, punitive style in which parents exhort the child to follow their directions and to respect work and effort. The authoritarian parent places firm limits and controls on the child and allows little verbal exchange. Authoritarian parenting is associated with children’s social incompetence. For example an authoritarian parent might say, “You do it my way or else…” there will be no discussion! Authoritarian parents also might spank the child frequently, enforce rules rigidly but not explain them, and show rage toward the child (Baumirind 1971). Children of authoritarian parents are found to be often unhappy, fearful, and anxious and constantly compare themselves with others, fail to initiate activity, and have weak communication skills (Baumirind 1971).

b) Authoritative parenting on the other hand, encourages children to be independent but still places limits and controls on their actions. Extensive verbal give and take is allowed, and parents are warm and nurturant toward the child. Authoritative parenting is associated with children’s social competence. An authoritative parent might put his arm around the child in a comforting way and say, “You know you should not have done that. Let’s talk about how you can handle the situation better next time” (Baumirind 1971). Authoritative parents show pleasure and support to children’s constructive behaviors. They also expect mature, independent, and age-appropriate behaviors. Children whose parents are authoritative have been reported to be often cheerful, self-controlled, and self-reliant, maintain friendly relations with peers, cooperate with adults, and cope well with stress (Baumirind 1971).

c) Neglectful parenting is a style in which the parent is much uninvolved in the child’s life. It is associated with children’s social incompetence, especially a lack of self-control. Children whose parents are neglectful develop the feeling that they are not important and there are other aspects of the parents’ lives that are more important. These children tend to be socially incompetent. Many have poor self-control and don’t handle independence well. They frequently have low self-esteem.
and are also immature, and may be alienated from the family. In adolescence, they may show patterns of truancy and delinquency (Baumirind 1971).

d) Indulgent Parenting: the fourth style of Parenting is the “Indulgent parenting”. This is a style of parenting in which parents are highly involved with their children but place few demands or controls on them. Indulgent parenting is associated with children’s social incompetence, especially a lack of self control. Such parents let their children do what they want. The result is that children never learn to control their own behavior and always expect to get their way. Some parents deliberately rear their children in this way because they believe that the combination of warm involvement and few restraints will produce a creative, confident child. Children whose parents are indulgent rarely learn respect for others and have difficulty controlling their behavior. They may be aggressive, domineering, and noncompliant (Baumirind 1971).

Parents have always been fascinated by their children’s development, but it is high time adults began to look objectively at themselves to examine the systematic changes in their own physical, mental and emotional qualities as they pass through the life span, and get acquainted with the limitations and assets they share with so many others of their age (Sears & Feldman, 1973). The life-span perspective sees development as lifelong multidimensional, multidirectional, plastic, historically embedded, contextual, and multidisciplinary, and as involving growth, maintenance and regulation.

There is yet another parenting style known as “Libertarian child rearing”. It is said that the Libertarian rearing is meant for ‘free’ children. It is the means by which the individuality of the child is respected and children developed. Moreover, the role of parental example is very important to raising, as the latter often learn by mimicking their parents. If their mother and father lie to each other, scream, fight and so on, then the child will probably do so as well. Children's behavior does not come out of the thin air, but they are a product of the environment in which they are brought up. Children can only be encouraged by example, not by threats and commands. How parents act can be an obstacle to the development of a free child. Parents must, therefore, be aware that they must do more than just say the right things, but also act as anarchists in order to develop children with clear concept of freedom (Baumirind 1971).
At the same time, the libertarian position does not imply that a child should not be punished for getting into a dangerous situation. Nor is the best thing to do in such a case to shout in alarm (unless that is the only way to warn the child before it is too late), but simply to remove the danger without any fuss. As Neill (1984) says, “Unless a child is mentally defective, he will soon discover what interests him. Left free from excited cries and angry voices, he will be unbelievably sensible in his dealing with material of all kinds”, provided, of course, that he or she has been allowed self-regulation from the beginning, and thus has not developed any irrational, secondary drives.

Early adolescence is a time when parent-adolescent conflict escalates beyond parent child conflict (Montemayor, 1982). Theorists and researchers who conduct research on “Identity” often focus on the role of the adolescence in identity development. The interest in identity was especially promoted by Erik Erikson’s belief that adolescence plays a pivotal role to the extent to which a person develops a positive or negative sense of who she or he is as a person.

Although conflict with parents does increase in early adolescence, it does not reach the tumultuous proportions envisioned by G. Stanley Hall at the beginning of the twentieth century (Holmbeck, 1996). Rather, much of the conflict involves the everyday events of family life, such as keeping a bedroom clean, dressing neatly, getting home by a certain time, not talking on the phone forever, and so on. The conflicts rarely involve major dilemmas like drugs and delinquency.

Still, a high degree of conflict characterizes some parent adolescent relationships. It has been estimated that in about 20 percent of families, parents and adolescents engage in prolonged, intense, repeated, unhealthy conflict (Montemayor, 1982).

The increased independence that typifies adolescence is labeled as rebelliousness by some parents, but in many instances it is attributed to the adolescent's push for autonomy combined with the adolescent's feelings toward the parents. Psychologically healthy families adjust to adolescents' push for independence by treating the adolescents in more adult ways and including them more in family decision making. Psychologically unhealthy families often remain locked into power-oriented parent control, and parents move even more heavily toward an authoritarian posture in their relationships with their adolescents.
The ability to attain autonomy and gain control over one's behavior in adolescence is acquired through appropriate adult reactions to the adolescent's desire for control. At the onset of adolescence, the average individual does not have the knowledge to make appropriate or mature decisions in all areas of life. As the adolescent pushes for autonomy, the wise adult relinquishes control in those areas in which the adolescent can make reasonable decisions, and continues to guide the adolescent in areas in which the adolescent's knowledge is more limited. Gradually, adolescents acquire the ability to make mature decisions on their own. The discussion that follows reveals how it is erroneous to view the development of autonomy apart from connectedness to parents.

Adolescents do not simply move away from parental influence into a decision making world all their own. As they become more autonomous, it is psychologically healthy for them to be attached to their parents.

In the last decade, developmentalists have begun to explore the role of secure attachment and related concepts, such as connectedness to parents, in adolescence (Allen, Hauser, & Borman-Spurrell, 1996; Cassidy, 1999; Kobak, 1999; Laible, Carlo, & Rafftelli, 2000). They believe that secure attachment to parents in adolescents can facilitate the adolescent's social competence and well-being, as reflected in such characteristics as self-esteem, emotional adjustment, and physical health).

In sum the old model of parent-adolescent relationships suggested that, as adolescents mature, they detach themselves from parents and move into a world of autonomy away from the parents. The old model also suggested that parent adolescent conflict is intense and stressful throughout adolescence. The new model (Santrock 2001) emphasizes that parents serve as important attachment figures, resources, and support systems as adolescents explore a wider, more complex social world. The new model (Santrock 2001) emphasizes that, in the majority of families, parent-adolescent conflict is moderate rather than severe and that everyday negotiations and minor disputes are normal, serving the positive developmental function of promoting independence and identify.

In a place like Punjab, Father/Male member has the last say pertaining to almost all the matters. Father is looked upon as the person who knows more about the world since his interaction with the outside world is the maximum and also because he is the bread
winner. The mother is seen more as a woman of love, affection and sacrifice spending most of her time in the kitchen and taking care of the children.

In Kerala both the parents have almost the equal say. Infact, the Mothers/ women are supposed to have more control over the family decisions than the father. Mothers are equally ambitious as their male counterpart and therefore are career oriented. This leads to mothers spending their time equally between their career, children and family.

3. Socio Demographic and Socio economic effect- Rural settings, in which individuals must be sensitive to their surroundings in order to survive, will likely develop keen powers of perception. As a result, their visual, auditory, and tactile-kinesthetic modalities may be highly developed.

Rural people in the 1990s were struggling with serious individual and community problems that threatened their very survival. The growth of professional psychology into a viable health, mental health, and social service profession places it in a position to be of assistance to rural communities (Hargrove, David S.; Breazeale, Ronald L. Aug 1993, 319-324). Pro-environmental orientation constitutes one of the basic referents of modern culture. However, this pro-environmental orientation of a general nature does not permit one to predict pro-environmental behaviors. In order to explain this incongruence, it is necessary to take into account the sociostructural factors and socialization experiences through which people form their environmental values, attitudes, and behaviors Rural-Urban Differences in Environmental Concern, Attitudes and Actions by Berenguer, Jaime; Corraliza, Jose A.; Martin, Rocio No Month Specified 2005, 128-138).

According to nature proponents, just as sunflower grows in an orderly way unless defeated by an unfriendly environment, so does the human grow in an orderly way. The range of environment can be vast, but the nature approach argues that the genetic blue print decides an individual’s growth and development. Extreme environment that are psychologically barren or hostile can depress development. Also experiences run the gamut from the individual’s biological environment (nutrition, medical care, drugs) to the social environment (family, peers, schools, community, media and culture) (Santrock 2001).
Societies with more rigid social structures place pressure on children to conform to established practices and also tend to nurture a field sensitive perspective. Cultures having a highly contextualized environment place value on family background, professional status, and socioeconomic level in defining the individual. Children raised in this type of environment tend to develop more sensitivity to social and affective settings in which they interact with others.

Inadequate Parental care by the mother, as a result of either poverty or neglect, may be responsible for the development of unfavourable conditions in the intrauterine environment which affects the developing child and may lead to child birth complications. Both these affect the type of adjustment the infant would make later in life (Willie, C. V. and W. B. Rothney: Racial, ethnic and income factors in the epidemiology of neo natal morality Amer S ocial Rev, 1962). Malnutrition of the mother during Pregnancy has also been found to be responsible for premature births, still -births and infant mortality during the early days of life. Improvement in maternal nutrition on the other hand helps to prevent these hazards and make postnatal adjustments easier for the infant (Peckos, P. S. Nutrition 1957).

"The two-child family is the social norm here now," said M.N. Sivaram, (2000 – personal interview) the Trivandrum--capital of Kerala--representative of the International Family Planning Association, as we sat in his office, surrounded by family-planning posters. "Even among illiterate women we find it's true. When we send our surveyors out, people are embarrassed to say if they have more than two kids. Seven or eight years ago, the norm was three children and we thought we were doing pretty good. Now it's two, and among the most educated people, it's one." It is because of two children unofficial policy that the parents are able to give good education and also fulfill basic needs of their children quiet well”. This inturn helps to devote more time to devote to psychological and physical as well as over all development of Personality of Children. They are brought up with love, affection and care freedom with discipline & have these Children devote a more adjusting and confident personality, which is reflected in their behaviours.

4. Literacy tradition-Societies which do not have a highly evolved written tradition tend to emphasize direct experience and modeling as preferred pedagogies. As a result, these societies will not place as much importance on written texts as a means of
learning (e.g., story-reading) and individuals may experience an inability to attend to such tasks for any length of time (Santrock 2001). Thus the growth & development of Personality of children will depend on the experience of the parents & the belief systems that they have. They follow the CRP as handed over to them in generation and they hardly deviate from the traditional CRP. At the same time, people who have the opportunity to get educated read up materials regarding how to bring up children in the best possible manner. They tend to combine these methods with some of the traditional methods of CRP and thus help children develop Personality which is in line with the current demands of the society.

In Punjab education is now considered important however it is not taken up very seriously. The children are expected to complete graduation which may or may not be in direct context to career which they may want to opt for. Schools in villages are more than seen 10 years ago. The education is considered more important for the male children and not taken up very seriously in the case of female children.

In Kerala the impetus is on education to children. Children education is strategically planned in accordance with the career they would finally take up. For education, equal importance and opportunity is given to the male and female child.

5. Religion- Religion has high influence in the development of Personality of youngsters in India. There are innumerable religions and it is impossible to know the religions in India without understanding its religious beliefs and practices, as these have a large impact on the personal lives of most Indians and influence public life on a daily basis. Indian religions have deep historical roots going back to 4500 years, and ancient culture of South Asia, and these are to a great extent followed as these have been transmitted from one generation to another primarily in the form of religious texts.

The artistic heritage, as well as intellectual and philosophical contributions, always owed much to the religious thoughts and symbolism. Contacts between India and other cultures have led to the spread of Indian religion throughout the world, resulting in the extensive influence of Indian thought and practice on Southeast and East Asia in ancient times and more recently, in the diffusion of Indian religions to Europe and North- America.
Within India, on a day-to-day basis, the vast majority of people engage in ritual actions that are motivated by religious systems that owe much to the past but are continuously evolving. Religion, then, is one of the most important facets of Indian history and contemporary life.

Youngsters do show interest in religion, as religious institutions are designed to introduce certain beliefs systems in them and ensure that they will carry on the religious traditions. For example, societies have invented Sunday schools, parochial education, tribal transmission of religious traditions, and parental teaching of religion to children at home etc. Religious issues are important to adolescents (Paloutzian & Santrock, 2000), as is presented in a survey that 95 percent of 13 to 18-year olds said that they believed in God or a universal spirit (Gallup & Bezilla, 1992). Almost three-fourths of adolescents said that they prayed, and about one-half indicated that they had attended religious services within the past week. Almost one-half of the youth said that it is very important for a young person to learn religious faith. Thus adolescent years can be an especially important juncture in religious development. Even if children have been indoctrinated into a religion by their parents, because of advances in their cognitive development, they may begin to question their own religious beliefs.

During adolescence, especially in late adolescence and the college years, identity development becomes a central focus (Erikson, 1968). Adolescents want to know answers to questions like these: “Who am I”? "What am I all about as a person?” "What kind of life do I want to lead?” As part of their search for identity, adolescents begin to grapple in more sophisticated, logical ways with such questions as "Why am I on this planet?” "Is there really a God or higher spiritual being, or have I just been believing what my parents and the church imprinted in my mind?) "What really are my religious views?"

The cognitive developmental theory of famous Swiss psychologist (Jean Piaget 1952) provides a theoretical backdrop for understanding religious development in children and adolescents. For example, in one study children were asked about their understanding of certain religious pictures and Bible stories (Goldman, 1964). Children’s responses fell into three stages closely related to Piaget's theory. Since the present study focuses on Punjab, the following paragraphs present an account of the Sikh religion.
RELIGION IN PUNJAB

Sikhism is perhaps the second youngest world religion, about 531 years at the end of the millennium. Nanak, the founder of Sikhism, was born a Hindu and belonged to the Punjab where he lived between 1469-1539. Since Punjab was home to both Hindus and Muslims, Nanak grew up observing the ill-will between the two religious communities.

Nanak’s closest associates were, Mardana, an aged Muslim, and Bala, a Hindu peasant. Together the three visited many Hindu and Muslim shrines. Nanak even made the pilgrimage to Mecca. Inspired by his insight into the unity of both religions, Nanak began to preach his message of peace and harmony. He attracted many disciples and followers and soon came to be known as Guru Nanak. A new religious tradition was thus born. The term Sikh is derived from the Sanskrit word “shishya” (disciple). But more than just forming a new religion, Guru Nanak was a social reformer. He saw the plight of Hindu lower castes and insisted that every person was alike. Nanak stressed that enlightenment could be achieved through devotion to God. To abolish the caste system he named each one of his followers Singh, or lion, and established langars (communal eating places). He also made sure that those who deviated from the norms or do things against the religion should feel guilty and do penance by working for the community even the persons with the highest status have to wash utensils and feed the poor for a certain number of days. This ritual requirement has instilled so much of fear in the minds of the Sikhs that they would never ever contemplate going against the stipulated norms. The shame and humiliation that they go with the penance if a person has committed deviance discourages them from breaking norms. This tendency is reflected in the Personality of Sikhs and in their CRP and child development.

Sikhism takes the best from both Hinduism and Islam. Sikhs believe in one God. Rituals and idol worship are not part of this faith. Sikhs should earn their living by honest means and hard work. People should share what they earn with the poor. Sikhism has no place for the caste system. All Sikhs are equal: the men add Singh (lion) to their names while the women add Kaur (princess).

There are five religious signs that are the mark of a devout Sikh. The names of all five begin with the letter ‘K’ which is why they are often referred to as the five ‘Ks’. Kesh (hair):-Sikhs believe that the course of nature should not be disturbed as far as possible which is why they refrain from cutting their hair.
Kanga (comb):- A wooden comb is necessary to keep long hair tidy and this is why Sikhs are supposed to carry a kanga at all times.

Kara (steel bangle):- The steel bangle is regarded as a symbol of strength and is worn on the right wrist by both men and women.

Kirpan (dagger):- The kirpan is a small sword and is a symbol of self defense and the fight against evil and injustice.

Kachha:- The kachha is a pair of shorts made to a specific design. It formed part of the military uniform in Guru Gobind Singh’s day and also signifies sexual.

Kripan depicts the belief in right to defending self and aggression. It shows that probably people here may not have much patience and may not persist with the door of communication and may want to settle the disputes fast. Similarly, Kara is indicative of the strength that they have strength and determination like steel. That shows high persistence and resilience level in the people of Punjab. All the five K’s shows that people here are highly disciplined and also probably quiet rigid in their approach. The flexibility in them may be low. Boys have to follow all these in totality and person who do not are ostracised and terminated from the community. This is another reason from the CRP being highly strict in Sikh religion.

RELIGION IN KERALA
Kerala hailed, as God's own country, by many, deserves this accolade because of many features geographical and sociological. A long coastline in the west and mountains on the east forming clear natural boundaries. Religion has played a crucial role in Kerala's culture. There are mainly three religions in Kerala - Hinduism, Christianity and Islam. As far as the religion of Kerala is concerned, the origins could be traced to Hinduism. Then came in the Islamic faith and Christianity with its various sects. The other Indian religions like Buddhism; Jainism had some influence among the Hindus and was found scattered with their migration to Kerala.

According to the 1991 census 57.38% of the population of Kerala are Hindus, 23.33 Muslims and 19.32 Christians. The earliest settlers of Kerala were the Proto-Australoids, the Mediterranean, Dravidians, and the Aryans in 321-297 BC.
HINDUISM

Hinduism, the world's oldest religion dates back to about 5000 BC. The sacred texts include the Vedas, Epics and Puranas, apart from other philosophical treatises. Hinduism is a way of life and is based on the principle of Sanathana Dharma. The Hindus worship the Supreme Being under three forms, Brahma- the creator, Vishnu- the preservator and Shiva - destroyer.

Earlier inhabitants (Dravidians) of Kerala followed primitive animism and spirit worship to propitiate the Gods. With the arrival of Aryans settler from the north India, the human forms of worship and caste division were evolved. But history is silent about worship of Goddess (Baghavathy). Only in Kerala and West Bengal Goddess form the main deity. Mythology doesn't say much about Baghavathy. For many Keralites, Baghavathy is the family deity. Most of the festivals in Kerala are in depiction of Baghavathy.

Even today many temples in Kerala has mother (Baghavathy) and animism (snake worship) has their main deity.

CHRISTIANITY

The Syrian Christians of Kerala believe that St. Thomas, one of the direct disciples of Christ landed near Muziris in 52 AD and established 7 churches, of which 4 exist even today.

There is recorded evidence of a theologian from Alexandria coming to Kerala to preach the gospel in 180 AD and the migration of about 400 people from the Middle East in the 4th century and yet another exodus at the beginning of the 9th century. The Portuguese who arrived in 1498 AD introduced Latin rites. Later, during the British rule, the Church Mission Society of London began its work in the country. Today, there are five distinct branches of Christianity in Kerala, the Roman Catholic Church following either Syrian, Latin or Malayalam liturgies, the Orthodox Syrian Church, the Mar Thomas Syrian Church, the Church Of South India and the Nestorian Church.

6. Beliefs and Values- Belief system plays an important role in the development of personality in children. Vosniadou (1994) provides an illustration from studies of children’s knowledge of the shape of the earth. He pointed out that children’s initial
mental models and beliefs regarding the shape of the earth were derived from the naïve theory that lends consistency to their beliefs and misconceptions. Only when they read the scientific account of the earth, see its shape, its rotation etc. Their belief gets cleansed.

In contemporary India, the migration of large numbers of people to urban centers and the impact of modernization have led to the emergence of new belief systems in India. There have been revivals, and reforms within the great traditions that create original bodies of teaching and kinds of practice. In other cases, diversity appears through the integration or acculturation of entire social groups, each with its own vision of the divine, within the world of village farming communities that base their culture on literary and ritual traditions preserved in Sanskrit or in regional languages. The local interaction between great traditions and local forms of worship and belief, based on village, caste, tribal, and linguistic differences, create a range of ritual forms and mythology that varies widely throughout the country. These influence the development of personality, attitude and behaviours in children.

Values are part of a culture and transferred from generations to generations and these values form the foundation of personality of the people in that culture. Schwartz (1990) observed that science characteristically pursues generalizations that approximate eternal truths. Thus, a science of values would be expected to specify the natural laws that govern human values and their effects on action. However, research in psychology suggests that values often are contextually determined, are socio-historical phenomena that can be created or destroyed. Traditional approaches to a science of values would be likely to reify historically specific and context-dependent phenomena into timeless generalizations that may then take on a normative force, shaping social life and institutions.

Shalom (1987) said that people constructed a theory of the universal types of values as criteria by viewing values as cognitive representations of three universal requirements: (a) biological needs, (b) interactional requirements for interpersonal coordination, and (c) societal demands for group welfare and survival.

From these requirements emerge the conceptual and operational definitions for eight motivational domains of values: enjoyment, security, social power, achievement, self-direction, pro-social, restrictive conformity, and maturity. In addition, values have been
mapped according to the interests they serve (individualistic vs. collectivist) and the type of goal to which they refer (terminal vs. instrumental). It was postulated that the structural organization of value systems reflects the degree to which high priority is given simultaneously to different values and how this is motivationally and practically feasible.

Pratt (1999) observed that stronger generative concern was predictive of a greater sense of having learned important lessons from these past events, of stronger adult value. Higher levels of moral reasoning were positively related to generative concern and to a stronger sense of past lessons learned. Generatively thus appears important to the project of value socialization across the adult life span. Verplanken (2002) says that priming environmental values enhanced attention to and the weight of information related to those values, which resulted in environmentally friendly choices. This only occurred if these values were central to the self-concept. Value-congruent choices were also found in response to countervalue behavior in an unrelated context.

People being brought up in a society develop a set of values that influences our thoughts, feelings and action (Flanagan, 1997). Values are beliefs and attitudes about the way things should be. They involve what is important to the persons. They attach values to all sorts of things: politics, religion, money, sex, education, helping others, family, friends, career, cheating, self-respect, and so on. Over the past two decades, students and youngsters in colleges have shown an increased concern for personal well-being and a decreased concern for the well-being of others, especially for the well-being of the disadvantaged (Astin, Green, & Kort, 1987; Sax & others, 2000).

However, two aspects of Values that increased during the 1960s continue to characterize many personality aspects of today’s youth: self-fulfillment and self-expression (Conger, 1981, 1988). As part of their motivation for self-fulfillment, many individuals show great interest in their physical health and well being. Greater self-fulfillment and self expression can be laudable goals, but if they become the only goals, self-destruction, loneliness, or alienation can result. Young people also need to develop a corresponding sense of commitment to others' welfare.

Thus there are a large number of factor that contribute to personality developments amongst which, one is the CRP. The CRP again is not an isolated phenomenon. It is practiced not only by parents at home, but in religion institution like temples,
gurudwaras and church and also in schools through syllabus, prayers, sports etc. This CRP varies therefore from country to country and again within a country from region to region. This is all the more so in India where the diversity is very large and each region and state have their own ideas of CRP and automatically use it on their children so that they would form up and develop a personality which will be beneficial to the society and its growth and development.

These CRP influence the behaviour of children to such an extent that one could see the differences in outword as they interact with each other with family member and the world outside.

Stricter the CRP, lesser would be the freedom and thus the children may feel somewhat restricted in doing what they want. The looser the CRP, there would have been no direction and guidance and thus in this Laissez-fair situation, personality development of children gets adversely affected. In such a CRP, Children grow up as confused person not knowing in which direction to focus.

In between there two extreme types of CRP (extremely disciplined, Rigid & highly restricted and the totally free, loose and highly free), there are many types of bringing up children. There CRP’s have been undergoing change over a period of time due to societal, cultural and global changes and interactions. Thus a highly disciplined strict Sikh CRP of Punjab state may undergo a change to lesser strict and disciplined CRP as the family migrates to Delhi and imbibe the metropolitan culture. Similarly the typical CRP of Kerela may undergo a change if the family migrates to a metropolitan city like Delhi and imbibe all its values and culture.

So also the schools started by these religious institutions such as the Sikh religion show remarkable changes in their approach to students when the schools run for a long period of time in metro city like Delhi. Similarly the Kerala state schools which are run in Delhi do show a vast difference in the various disciplinary measures and rules and regulation as compared to the typical Kerala schools in Kerala state. All the above differences are due to the imbibing of city’s varied values into the CRP as one move’s from one state to another.
RATIONALE FOR THE PRESENT RESEARCH

Keeping the above in view, the present research has its main aim to find out if there is varied CRPs in the two states, and do the CRPs influence the personality of children.

More specifically do the children of Punjab perceive the CRP differently from children of Kerala. If so, do their perceptions of CRP differ significantly? Do they show differences in their Personality traits? Is there a relationship between the perceived CRP & Personality traits of children of Punjab & Kerala?

To obtain answers to the above question, the present research has been undertaken. For this the two states located in the extreme North and South parts of India have been taken up, that is, Ludhiana (Punjab State), Trivandrum (Kerala State).

The two states have their schools also being run at Delhi so that the comparison of the Personality of children in the respective states could be compared with those studying in their state schools being run in Delhi. The assumption here is that Delhi has its own culture and can influence the children as well as the school and the person in charge of the school etc. This in turn would contribute to difference in Personality of children studying in the schools of the two different states as well as the different state run Schools in Delhi. If such differences are obtained, an attempt will be made to see if the CRP as perceived by children of different schools vary amongst them and if it affects their personality, traits and dimensions. It is hoped that results of this research would pave way for further studies relating the differential CRP’s and Personality Development and may be able to suggest ways and means to adopt a particular CRP which would be more relevant and congenial to Personality Development.

The next chapter presents the review of various literatures in this field.