3.1. Objectives

In the context of youth involved with AOL, who volunteered to share their experiences, the following objectives for the current research were formulated.

1. To investigate youth’s perception of spirituality.
2. To understand the self-perception of participants on some dimensions of significance to youth such as major successes and failures, an ‘ideal me’ state and the frequency of and thoughts during the state of depression, if any.
3. To study the nature of motivation behind joining the Art of Living and that of continuing to be a part of it.
4. To understand the variety and depth of spiritual experiences in various AOL courses and their day to day lives.
5. To investigate if there were any improvements in the lives of youth (physiological, affective, personality, social and spiritual) after their involvement in the organisation.
6. To quantitatively measure certain correlates of spirituality such as; Locus of Control, Intrinsic/ Extrinsic Motivation and Resilience to supplement qualitative data collected through in-depth interviews.
7. To study the Extent and Duration of Youth’s Involvement with AOL in relation to their Locus of Control, Intrinsic/ Extrinsic Motivation, Resilience and some other psycho-social variables.

3.2. Sample

Fifty five participants involved with AOL constituted the sample of the present investigation. The sampling techniques utilised for selection of the sample were purposive and convenience. The basic criteria for selecting the sample was Involvement with AOL, and Age of the participants. ‘Youth’ formed the age group for the present study, which was operationalized as that between 20-30 years. The participants included only those youth who had completed at least one course with AOL. Thus, it was a study of those youth who had joined AOL for various durations.
and programmes. Convenience sampling was done once the participants met the criteria for selection. Various AOL centers were visited for this purpose.

Both Males and Females formed sample of the study. As the major thrust of the study was to obtain rich qualitative data, the total number of participants was not pre-decided. It was decided to include as many participants as possible till the richness of data continued to be obtained. Only a minimum number, i.e., 50 was decided. It was thought that the collection will continue till the variations in themes reduced to minimum. The qualitative approach was adopted and thematic analysis was considered to be the major method of analysing the data.

Earlier the total sample was thought to be comprising of participants from two countries, India and Dubai. It was expected that Muslims would also be part of the sample which would facilitate rich cultural data-analysis for the study. For this purpose, the investigator went to the Art of Living centers in Dubai. But it was realized that although there were large number of AOL practitioners in Dubai, most of them were migrants from India and were Hindus, rarely was any Muslim seen in the AOL group activities. So, the inclusion of Muslims as a category was dropped at the initial stages of data collection. However, few Muslim participants were obtained for the study in India.

3.3. Tools

The following tools were used for collecting data for the present investigation;

1) Semi-Structured Interview Schedule including demographic information
2) Quantitative Measures:
   - Levenson’s Multidimensional Locus of Control Inventory (1981)
   - Intrinsic and Extrinsic Religious Motivation Scale by Hodge (1972)

Brief description of the tools is given below;

3.3.1. Semi-Structured Interview Schedule:

Semi-Structured Interview was the most important tool of qualitative research. Demographic information was collected in the initial part of the semi-structured
interview. The interview consisted of several themes based on the research objectives of the present investigation. The following themes were included in the schedule:

- Participant’s Religious and Spiritual Background
- Religious Affiliation and Practices of Self and Family and their perceived Significance by the participants
- Motivation and triggering factors behind joining the AOL movement and continuing to be a part of it.
- The basic structure, philosophy and aim of AOL as understood by the participants
- Deep experiences of participants related to various AOL courses starting from the level one to the highest level course
- Spiritual Experiences of participants in the context of their daily lives after joining AOL
- Perception of the participants of the founder of the organisation/Guru

In the semi-structured interview schedule, a number of questions were asked pertaining to each of the themes stated above. The spontaneous expressions of the participants were also used as stimulus words to elicit responses later. The semi-structured interview schedule has been presented in Appendix 1.

Some of the themes were only qualitatively analysed whereas certain others were also coded numerically in the form of self-ratings.

**Self-Ratings:** The semi-structured interview schedule included the self-rating of the participants on current Happiness and Satisfaction on a Likert scale of 0-5. The improvements on certain variables was also quantified by self rating on states of variables such as Physical Health and Stamina, Self-Awareness, Leadership Skills and Self-Confidence were assessed using this form of numerical coding.

### 3.3.2. Standardised Quantitative Measures

In the current context, it was considered important to find out the resilience, locus of control and the kind of motivation of the participants which initiated them towards joining the organization and keeping them committed to be a part of it. Therefore,
Resilience, Locus of Control and Intrinsic/Extrinsic Religious Motivation were measured through different standardized tests. These were:

3.3.2.1 Spirituality and Resilience Assessment Packet by Kass & Kass (2000)

The Spirituality and Resilience Assessment Packet (SRA) is a multidimensional instrument which includes two questionnaires; i.e., The Inventory of Positive Psychological Attitudes measures attitudes that characterize resilience of the participant and The Index of Core Spiritual Experiences which measures perceptions and behaviors that reflect the internalized spirituality of an individual.

The Inventory of Positive Psychological Attitudes (IPPA) assesses the areas of an individual’s resilience. The IPPA is composed of two sub-scales:

- Self-Confidence during Stress (SCDS) which is a 15 items scale, and
- Life Purpose and Satisfaction (LPS) which is a 17 items scale

The Index of Core Spiritual Experiences (INSPIRIT) comprises of 7 items and it assesses the areas of an individual’s internalised spirituality.

Spirituality has been operationalized in the test as a developmental process in which an individual learns to develop skills to face the conditions of life with the following qualities: an empowered self, a sense of purpose, love, kindness, inner peace, and the courage to place the needs of others on an equal footing with their own (Kass, 2000).

Scoring of the Test: The LPS has 17 items and the answers have to be marked on a 7 point scale. LPS score is calculated as sum of scores/17. The SCDS has 15 items which have to be answered on a 7 point scale. The SCDS score is calculated as sum of scores/15. The Total Confidence in Life and Self score (CLS) is calculated by adding the two sections and dividing it by 32. The interpretation guide classifies the scores from high to low.

The INSPIRIT has 7 items in which choice has to be made from four options given alongside each item. The 7th item on the test has 13 sub-items which have to be marked on a 4 point scale. The final score is calculated by adding the scores of 1-6 items
with the highest score from the scores of the sub items of the 7th item. The interpretation is done on the basis of the guide which classifies the scores from high to low.

**Reliability and Validity:** The reliability of IPPA using Cronbach’s alpha coefficient reveals that the internal consistency score estimates are high for both subtests of IPPA (LPS and SCDS). For the adult sample (N=309) Cronbach’s alpha coefficients reliability yielded alpha to be .917 for SCDS, the .942 for LPS and .957 for CLS (total IPPA). The validity of the scales has been demonstrated through convergent and discrimination methods. (Kass & Kass, 2000)

The INSPIRIT taps two aspects of spirituality: an experiential aspect (experiences of God’s existence) and a relational aspect (God experienced as close to the person and as dwelling in the spiritual core). Together, these complementary aspects are conceptualized as *experiences of the spiritual core*.

To evaluate the reliability of the INSPIRIT, Cronbach’s alpha coefficient was utilised. In behavioural medicine outpatient adults (N=83), Kass and his colleagues found Cronbach's Alpha reliability coefficient to be .90. The mean score for the INSPIRIT was 2.8, and SD=.83 (Kass et al., 1991). A high degree of internal consistency was found among the seven items of the INSPIRIT scale. A substantial degree of construct validity for the INSPIRIT is obtained. The INSPIRIT scale measures intrinsic, internalized aspects of spirituality. At the same time, it measures an aspect of intrinsic religiosity that is not tapped by other scales. The validity of INSPIRIT also has been demonstrated through convergent and divergent methods. (Kass & Kass 2000)

### 3.3.2.2 Levenson’s Multidimensional Locus of Control Inventory (Levenson, 1981)

Levenson’s multidimensional scale of Locus of Control (LOC) was originally derived by Rotter’s I-E scale which measured the degree of internality versus externality. Levenson’s formulation of measurement of LOC consists of three dimensions of expectancy: Internal (I Scale), Powerful Others (P Scale) and Chance (C Scale). The I,P and C scales were developed out of the conceptualisation that those who believe in powerful others (an external orientation) will behave and think differently from those
who feel the world is unordered and unpredictable (the second external orientation). This inventory consists of three separate scales used to measure one’s locus of control. There are eight items on each of the three scales, which are presented to the subject as one unified attitude scale of 24 items. The specific content areas mentioned in the items are counterbalanced so as to appear equally often for all three dimensions.

**Scoring of the Test:** To score each scale, points of the chosen answer are added up for the items appropriate for that scale. A sum of +24 is added to the score for each scale. The possible range on each scale is from 0 to 48. Each subject receives three scores indicative of his or her locus of control on the three dimensions of I, P, and C.

**Reliability and Validity:** Internal consistency estimates are only moderately high. For a student sample (N=152) Kuder-Richardson reliabilities yielded .64 for the I scale, .77 for the P scale and .78 for the C scale. Wallston, Wallston and De Vellis (1978) found similar estimates for their adult sample of N=115 (.51, .72, .73 respectively). Test-retest reliabilities for a 1 week period are in the .60 to .79 range. The validity of the I, P, and C scales has been demonstrated chiefly through convergent and divergent methods.

**3.3.2.3. Intrinsic Religious Motivation Scale (Hodge, 1972)**

The Intrinsic Religious Motivation scale measures different ways of being religious. The scale contains 10 items in a Likert like format. These dimensions are designed to tap the dimensions which Hunt & King (1971) called “ultimate versus instrumental”. Conceptually, this dimension is derived from the motivational aspects of Allport and Ross’s (1967) Religious Orientation Scale. Unlike similar instruments, the final items of the Hodge’s scale were selected because they loaded on a single factor. On one end of the dimensions are seven intrinsic items, and on the other end are three extrinsic items. He assumed that intrinsic and extrinsic faith anchor different ends of the same dimension instead of assuming that intrinsic and extrinsic faith might represent two separate dimensions. Some of the items have been taken from the Allport and Ross scale and the Feagin (1964) scale. Respondents have four response options to the
scale items ranging from “strongly agree” to “strongly disagree”. In computation of the scores, the extrinsic items are reversed.

**Scoring of the Test:** Several strategies of scoring the instrument appear in literature. One of the strategies is to reverse the score of extrinsic items, add the intrinsic and extrinsic items together and then report an overall intrinsic score. Another alternative strategy, which is adopted in the present study, is to separate extrinsic and intrinsic scores and report them as separate scale values.

**Reliability and Validity:** Reversing the extrinsic items, Hodge reported that the reliability of the scale was .90 using the Kuder-Richardson Formula 20. The item to item correlations ranged from a low of .13 to a high of .72.

Participants were nominated by ministers in the Church who identified them as being either intrinsic or extrinsic in their religious orientation. Only those items that correlated with the ministers judgement were included in the final test. The overall final version of the scale correlated .59 with these judgements. It was also correlated with the Allport and Ross (1967) and the Feagin (1964) intrinsic scales. The correlations with these scales ranged from .71 and .87.

The following procedure was adopted using the tools of data collection to acheive objectives of the present study;

### 3.4. Procedure

Participants were approached through purposive sampling, youth who fell in the age-group 20-30 years who had done at least one course with AOL were selected. Further, convinience sampling and in some cases snowballing was used to reach more participants with the same criterion. The contacts of the existing participants were utilised. The data were collected in the following order;

### 3.4.1. Rapport Formation

Rapport formation was done with participants before beginning with the interview. A general conversation was carried out with them to make them comfortable with the researcher and the process of interview. A general idea of the nature and purpose of
the study was given to them and then consent was taken for proceeding with the interview. Complete confidentiality of the data was assured to the participants. They were given choice of not mentioning their names and maintaining the anonymity of the responses. Permission for recording the interview was obtained from them. They were given freedom to leave in between if they found questions intruding or offensive. They were also told that they will be given feedback as and when they wanted. All the guidelines given by APA for Informed Consent of the participant were observed. A small digital recorder was chosen for this purpose to avoid them become conscious of the recording. The recording allowed them to share their experiences in a flow without any obstructions during the in-depth interview.

3.4.2. Semi-Structured Interview Schedule

Semi-structured interview was administered after the rapport formation. The initial section of the schedule comprised of the questions related to the demographic profile of the participants. As the qualitative approach was utilised for the study, no time limit was allotted and the participants were encouraged to speak as much as they wanted. The interviews were audio recorded with the consent of the participants. To avoid breaking the flow of the participants, no notes were taken at the time of the interview. The qualitative interviews consumed approximately two hours for each participant as the items generated tremendous interest in the participants and they expressed their experiences in details. Enormous amount of data was generated in the interviews. As no limit was set for the number of participants, the interviews continued till the time variation of themes almost stopped emerging. The participants showed inquisitiveness regarding the feedback of their interviews which was given to them at a later stage after the analysis was complete.

3.4.3. Quantitative Measures

After the semi-structured interview, the participants were given three short quantitative tests to take up. They took approximately 15-25 minutes to complete all the three questionnaires. The tests were given in the following order;
Method

- Levenson’s Multidimensional Locus of Control Inventory by Levenson (1981)
- Intrinsic/Extrinsic Religious Motivation Scale by Hodge (1972)

Overall, approximately two and a half hours were devoted to each participant. Rich qualitative data supported by quantitative data was generated through the above mentioned tools of data collection.

The current study is on the participants who are already involved with AOL, of why they came into it, what sustains them in the organization and what are their cognitions, affect, conations and experiences in AOL, and how do they relate to their self and to the society around them being active participants of the organization. It is not a Before-After study, of what they were earlier and what they are now except for a segment on enhancement studied in the context of Before and After self rating on Physical health and Stamina, Self Confidence, Self-Awareness and Leadership Skills. Also, it is not a comparative study of those who are members of AOL and those who are not. The focus is exclusively on those who are already active members of the organization.

3.5. Demographic Profile of the Participants

An elaborate picture of the demographic profile of the sample was taken by brief statistical analysis of the data stated by them in the semi-structured interview schedule.

3.5.1. Composition of the Sample due to Gender

The participants in the study comprised of both males and females. The total sample size was 55, out of which there were 27 Males and 28 Females. Though the number was not decided prior to data collection, the percentage of Males and Females was found to be almost similar. Figure 1 represents the percentage of Males and Females in the study.
Method

3.5.2. Age Group of the Participants

The aim of the study was primarily to investigate youth spirituality. Most of the participants were youth. Table I depicts the percentage of Male and Female participants under different age groups.

Table I: Percentage of Male and Female Participants under Different Age Groups

<table>
<thead>
<tr>
<th>Age Groups</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
<th>P value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
</tr>
<tr>
<td>&lt;=20 years</td>
<td>3</td>
<td>1</td>
<td>3.7%</td>
<td>2</td>
</tr>
<tr>
<td>21 - 30 years</td>
<td>36</td>
<td>20</td>
<td>74.1%</td>
<td>16</td>
</tr>
<tr>
<td>31 - 40 years</td>
<td>11</td>
<td>4</td>
<td>14.8%</td>
<td>7</td>
</tr>
<tr>
<td>41 - 50 years</td>
<td>5</td>
<td>2</td>
<td>7.4%</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>27</td>
<td>100%</td>
<td>28</td>
</tr>
<tr>
<td>Mean ± SD</td>
<td>28.78 ± 6.67</td>
<td>28.81 ± 6.15</td>
<td>28.75 ± 7.25</td>
<td>0.972</td>
</tr>
</tbody>
</table>

In the initial stages of the investigation, while participants from outside India were interviewed depending on the availability, age could not be maintained as a criterion for including them in the study. A few of them were in the age group 31-40 years, and only a few above 41 years of age. The participants above 31 years are mostly the ones from different countries. In the sample, most of the participants belonged to the age...
Method

A group of 21-30 years. The Mean (28.81 ± 6.15) of Males and Females (28.75 ± 7.25) is approximately similar with a p value of 0.972 which implies no significant difference in age for Males and Females and, therefore, the data are comparable. The percentage of Males and Females has also been presented in Figure II.

![Age and Sex Distribution](image)

**Figure II: Percentage of Male and Female Participants Under Different Age-Groups**

3.5.3. Academic Achievements of the Sample:

The participants in the present study were highly educated. Table II presents data with reference to the level of education of the participants.

**Table II: Percentage of Male and Female Participants under Different Levels of Education**

<table>
<thead>
<tr>
<th>Education</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
<th>p Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Frequency</td>
<td>% Frequency</td>
<td>Frequency</td>
</tr>
<tr>
<td>Under Graduate</td>
<td>3</td>
<td>1</td>
<td>3.7%</td>
<td>2</td>
</tr>
<tr>
<td>Graduate</td>
<td>27</td>
<td>16</td>
<td>59.3%</td>
<td>11</td>
</tr>
<tr>
<td>Post Graduate</td>
<td>23</td>
<td>9</td>
<td>33.3%</td>
<td>14</td>
</tr>
<tr>
<td>PhD</td>
<td>2</td>
<td>1</td>
<td>3.7%</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>27</td>
<td>100%</td>
<td>28</td>
</tr>
</tbody>
</table>

Only three participants were undergraduates who were students excelling in the university courses. The concentration of the sample was such that they were either Graduates (59.3%) or Post Graduates (33.3%). Two participants were already
awarded their doctorates out of which one was Male and the other was a Female participant.

Figure III representing data on the education level of Males and Females has been presented below:

![Figure III: Percentage of Male and Female Participants Under Different Levels of Education](image)

The representation also projects that higher percentage of Males (59.3%) were graduates than the percentage of Females (39.3%) and higher percentage of Females (50%) were post graduates than Males (33.3%). The participants were high academic achievers in their respective fields. As depicted in the Figure IV. Most of them had received first division and only a few were placed in the category of second division with none scoring below that.

![Figure IV: Percentage of Male and Female Participants Under Different Levels of Academic Performance](image)
3.5.4. Involvement in Extra-Curricular Activities:

The participants in the study not only excelled in the academic fields but were also involved in extra-curricular activities. They had various interests and had participated in activities of interest to them both in schools and colleges. Some of them were also currently involved in these activities and pursued them as their hobbies. Table III depicts various extra-curricular activities in which the participants were involved.

**Table III: Percentage of Male and Female Participants Under Different Extra-Curricular Activities**

<table>
<thead>
<tr>
<th>Extra-Curricular Activities</th>
<th>Total</th>
<th>Male (n=27)</th>
<th>Female (n=28)</th>
<th>p value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Frequency %</td>
<td>Frequency %</td>
<td></td>
</tr>
<tr>
<td>NA* Not Applicable</td>
<td>13</td>
<td>5(18.5%)</td>
<td>8(28.6%)</td>
<td>0.380</td>
</tr>
<tr>
<td>Dance</td>
<td>17</td>
<td>3(11.1%)</td>
<td>14(50.0%)</td>
<td>0.003</td>
</tr>
<tr>
<td>Sports</td>
<td>19</td>
<td>14(51.9%)</td>
<td>5(17.9%)</td>
<td>0.008</td>
</tr>
<tr>
<td>Theatre</td>
<td>9</td>
<td>3(11.1%)</td>
<td>6(21.4%)</td>
<td>0.469</td>
</tr>
<tr>
<td>Debate</td>
<td>6</td>
<td>2(7.4%)</td>
<td>4(14.3%)</td>
<td>0.669</td>
</tr>
<tr>
<td>Vocal Music</td>
<td>3</td>
<td>3(11.1%)</td>
<td>0(0.0%)</td>
<td>0.111</td>
</tr>
<tr>
<td>Organising Events</td>
<td>6</td>
<td>4(14.8%)</td>
<td>2(7.1%)</td>
<td>0.422</td>
</tr>
<tr>
<td>Instrumental Music</td>
<td>2</td>
<td>1(3.7%)</td>
<td>1(3.6%)</td>
<td>1.000</td>
</tr>
</tbody>
</table>

Most of the participants were either involved in sports or in dance. However, a significantly higher number of Females (14) than Males were involved in dance than Males and similarly significantly higher number of Males (14) than Females were involved in sports.
3.5.5. Field of Work

The participants belonged to various fields of work. Most of them were either into engineering (13), medical (7) or in the field of education (10). Table IV depicts the percentage of Male and Female participants under different fields of work.

**Table IV: Percentage of Male and Female Participants Under Different Fields of Work**

<table>
<thead>
<tr>
<th>Field of Work</th>
<th>Total</th>
<th>Male (n=27)</th>
<th>Female (n=28)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Frequency</td>
<td>%</td>
</tr>
<tr>
<td>NA</td>
<td>2</td>
<td>1</td>
<td>3.7%</td>
</tr>
<tr>
<td>Architect</td>
<td>2</td>
<td>1</td>
<td>3.7%</td>
</tr>
<tr>
<td>Civil Serv. (Preparation)</td>
<td>1</td>
<td>0</td>
<td>0.0%</td>
</tr>
<tr>
<td>Doctor</td>
<td>7</td>
<td>4</td>
<td>14.8%</td>
</tr>
<tr>
<td>Education</td>
<td>10</td>
<td>1</td>
<td>3.7%</td>
</tr>
<tr>
<td>Engineer</td>
<td>13</td>
<td>9</td>
<td>33.3%</td>
</tr>
<tr>
<td>Finance</td>
<td>4</td>
<td>3</td>
<td>11.1%</td>
</tr>
<tr>
<td>Pilot</td>
<td>1</td>
<td>1</td>
<td>3.7%</td>
</tr>
<tr>
<td>Private</td>
<td>15</td>
<td>7</td>
<td>25.9%</td>
</tr>
</tbody>
</table>

*NA* = Not Applicable

There were also other interesting fields of work with which participants were involved such as, architecture (2), finance (4) and pilot (1). Most of the others were involved in private enterprises. There was no significant difference in involvement of participants in various occupations with respect to gender. The only field which had significantly higher number of Females compared to Males was education (Males: 1 and Females: 10).

3.5.6. Family Structure

The dominant family structure observed in the participants was the nuclear set up with 41 Males and Females with this particular kind of arrangement. Figure V represents the percentage of Male and Female participants in different types of family set ups.
Only a small number of participants (14) resided in an independent living set up which were basically Paying Guest accommodations or own flats. These participants were mostly the ones who were staying out of their native place for work or education. None of the participant was found to be staying in a joint family set-up. No difference with respect to gender was obtained.

3.5.7. Involvement with the Art of Living Organisation

The involvement with the Art of Living was numerically coded under two aspects. They were:

3.5.7.1. Extent of Involvement

Coding was done for the participants depending on the number of courses of the AOL they had undergone. Five categories were made on the basis of the codes assigned to them. The Box I presents the categories and the respective codes.

Box I: Numerical Codes for Extent of Involvement with AOL

<table>
<thead>
<tr>
<th>No. of Courses Attended</th>
<th>Numerical Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2</td>
<td>1</td>
</tr>
<tr>
<td>3-4</td>
<td>2</td>
</tr>
<tr>
<td>Volunteer/Organizer</td>
<td>10</td>
</tr>
<tr>
<td>Part Time Teacher</td>
<td>15</td>
</tr>
<tr>
<td>Full Time Teacher</td>
<td>30</td>
</tr>
</tbody>
</table>
The Extent of Involvement of participants into AOL has been presented in Figure VI

![Extent of Involvement](image)

**Figure VI: Male and Female Participants under various Extent of Involvement with AOL**

Some participants (19) in the sample were part time teachers in the organisation who were teaching AOL programmes along with their professions whereas 11 participants were full time teachers of the AOL who did not involve themselves in any other profession and were only teaching AOL programmes. The participants who had done five or more than five courses and were also volunteering for the activities of the organisation were put into the category of Volunteer /Organisers. There were 14 such participants.

**3.5.7.2. Duration of Involvement**

The duration was calculated on the basis of number of years they have been involved with the organisation. Three categories were formulated with respect to the years of involvement. The Duration of Involvement of participants into AOL has been presented in Figure VII
In terms of the Duration of Involvement some (27) participants were involved in AOL since 1-5 years. Many (18) of them have been associated with AOL since 6-10 years and interestingly a significant number of participants had been involved in the organisation for more than 10 years. These were usually the youth whose parents had been AOL teachers and they had grown up in the set up with a high involvement in AOL activities.

Both the Extent and Duration of Involvement clearly project that most of the participants were highly involved in the organisation and exhibited intense commitment to their organisation. No significant difference on the basis of gender was obtained. The Extent and Duration of Involvement was found to play a very significant role in various psycho-social variables studied in research which would be discussed in the later sections.