CHAPTER - I

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1.1 Attitude

1.1.1 Definitions

Allport (1935) referred to attitude as "the most distinctive and indispensable concept in contemporary American social psychology". Thurstone (1928) boldly asserted that "attitude can be measured".

The term has been defined in many different ways over the years. Allport (1935) cites 16 definitions of attitude. He attempted to glean from the various definitions the common elements or what he referred to as the essential features of attitude. He arrived at three such features: (a) preparation or readiness for favourable or unfavourable responses, (b) which is organised through experience, and (c) which is activated in the presence of all objects and situations with which the attitude is related. Fishbein and Ajzen (1975) also identify three essential features of attitude. "Attitude is learned.... it predisposes action, and such actions are consistently favourable or unfavourable toward the object".

To understand attitude in relationship to other elements of the affective domain, Anderson (1981) began by delineating the essential features of affective characteristics in general. He identified five such characteristics: (i) emotion, (ii) consistency, (iii) target, (iv) direction and (v) intensity.
Each of these features is briefly described below and its relationship with attitude is mentioned where appropriate.

(i) **Emotion**: Affective characteristics involve primarily the emotions and feelings of persons. Affective characteristics typically are contrasted with cognitive characteristics (which primarily involve knowing and thinking) and psychomotor characteristics (which primarily involve acting and behaving). Since an attitude is an affective characteristic it also involves a person's feelings and emotions. Then the preparedness or readiness mentioned by Allport (1935) is emotional (in contrast with intellectual or behavioural preparedness or readiness).

In fact, Thurstone and Chave (1929) had defined attitude as a complex of feelings, desires, fears, convictions, prejudices, or other tendencies that have given a set or readiness to act to a person because of varied experiences. In Chave's definition feelings are directly mentioned; desires, fears, convictions, and prejudices are quite clearly emotions.

(ii) **Consistency**: Consistency differentiates affective characteristics from affective reactions induced by particular situations or settings. A reasonable degree of consistency of responses is necessary before it can be inferred that a person possesses a particular affective characteristic. If the response of inconsistencies is noted greatly, it may be suggested that the person does not acquire the particular affective
characteristic being sought. Rather the responses are determined more by factors external to the person than factors internal to the person (i.e., characteristics of the person). Both Allport, and Fishbein and Ajzen cite consistency as an essential feature of attitudes. While Fishbein and Ajzen (1975) explicitly mention consistency ("such actions are consistently favourable or unfavourable"). Allport (1935) implies consistency in his third essential feature. If preparedness of readiness is activated in the presence of all related objects and situations, consistency of activation is clearly implied.

(iii) **Target:** As is indicated in Allport's third essential feature, affective characteristics are related to particular objects, situations, ideas, and experiences. These objects, situations, ideas and experiences can be subsumed under the general label "target". All feelings and emotions including attitude, are directed toward (or away from) some target. While Allport identifies these targets as objects and situations, Fishbein and Ajzen limit the targets to objects.

(iv) **Direction:** Given a target, affective characteristics prepare people to approach or avoid it. Hence direction (or in Allport's terms "directedness") is an essential feature of affective characteristics. Direction is concerned with the positive or negative orientation of the emotions or feelings toward the target. Differences in orientation are typically expressed in terms of bipolar adjectives which
indicate the opposite directions. Both Allport, and Fishbein and Ajzen suggest the appropriate bipolar adjectives for attitude are favourable and unfavourable.

(v) **Intensity**: Intensity refers to the degree or strength of emotions or feelings. Intensity is an essential feature of affective characteristics; some people experience more intense emotions than other people. Similarly, some emotions are more intense than other emotions. "Hate", for example, is a more intense emotion than "dislike". Intensity per se is not addressed to in the definitions of Allport (1935), or Fishbein and Ajzen (1975). It seems likely, however, that intensity is related to the level of preparedness (Allport) and the extent to which attitude predisposes action (Fishbein and Ajzen).

As has been mentioned, Anderson (1981) identified five essential features so that attitude could be differentiated from other affective characteristics. Interestingly enough, the first two features (emotion and consistency) do not permit such differentiation. Rather, all affective characteristics possess these two features. Likewise, that attitude is learned (Fishbein and Ajzen, 1975) or organized through experience (Allport, 1935) does not allow the differentiation of attitude from other affective characteristics.

The differentiation of attitude from other affective
characteristics is possible only if the last three essential characteristics identified by Anderson are considered: target, direction, and intensity. Anderson was able to differentiate some of the more common affective characteristics discussed in the field of education from attitude on the basis of these three essential features.

As mentioned above, the most common target of attitude is an object; frequently a social object. In contrast, the most common target of interest is an activity. That is, people develop interest in doing things. The most common target of value is an idea or abstraction. Rokeach (1972, 1973) refers to a value as a standard. Unlike the targets of attitude which are fairly concrete, the targets of values are largely abstract.

Self-esteem is an affective characteristic gaining in popularity in the field of education. Quite obviously, the target of self-esteem is the persons themselves. Often more specific aspects of self-esteem are examined. One such component is termed 'academic self-esteem'. Here the target is the persons as students in academic settings.

As can be noticed, then attitude differs from other affective characteristics in terms of target. While targets of other related affective characteristics include activities, abstractions, and perceptions of self, the targets of attitude are most likely fairly concrete, social objects.
Attitude also can be differentiated from other affective characteristics in terms of direction. As has been noted the directional indicators of attitude are favourable and unfavourable. Other affective characteristics are associated with other directional indicators of attitude are favourable and unfavourable. Other affective characteristics are associated with other directional indicators. For interest these indicators are disinterested and interested. Several directional indicators are appropriate for defining value depending on the definition being used: undesirable and desirable, unimportant and important, and unacceptable and acceptable. The directional indicators for preference are in fact the targets themselves. That is, the directions indicated by preferences are toward one target and by definition, away from another target. For self-esteem the directional indicators are negative and positive, or worthless and worthy.

Finally, attitude can be differentiated from other affective characteristics in terms of intensity. From the definition of attitude it can be inferred that attitude is an emotion of moderate intensity. An attitude is more or less a reactive emotion. That is, when an object is encountered by an individual, attitude is activated. Several affective characteristics are more intense than attitude.

Interest is a more intense emotion. In contrast with attitude, interest is a proactive emotion. Interest impels a
person to action; either covert action (attention) or overt action (acquisition). Similarly, value is a more intense emotion than attitude. Each of the definitions referred to earlier includes words and phrases that indicate quite clearly the high intensity nature of value. Self-esteem also tends to be a more intense emotion than attitude largely because the target of the emotion is the self. Virtually all emotions related to the self tend to be of high intensity. Finally, preference tends to be a fairly low intensity emotion. A preference demands a choice between or among targets. Since the choice is "forced" on the individual, a great deal of interest or value, the intensity level may rise greatly. This increase in intensity, however, is associated more with interest and value than with preference per se.

Summarizingly, the attitude can be considered a moderately intense emotion that prepares or predisposes an individual to respond consistently in a favourable or unfavourable manner when confronted with a particular object. This definition contains all five of the essential features of affective characteristics identified by Anderson (1981). In addition, this definition is consistent with the composite definitions offered by Allport (1935) and Fishbein and Ajzen (1975). Furthermore, this definition permits the differentiation of attitude from other related affective characteristics such as interest, value, preference, and self-esteem. Such a
differentiation is based primarily on (a) the nature of the targets toward which the emotion is directed, (b) the directionality of the emotion, and (c) the intensity of the emotion.

According to Fisher (1977), the concept of attitude has had more definitions than any other concept in social psychology. In an effort to simplify the construct of attitude to one that could be studied, the pioneers in attitude measurement tended to define the term "attitude" narrowly (Lemon, 1973), in terms of the intensity of affect for or against a psychological object (Thurstone, 1928).

Attitudes cannot be observed but must always be inferred from behaviour. The process of measuring attitudes, therefore, can be conceptualized as consisting of three stages: (i) identification of the types of behaviour samples that are acceptable as a basis for making inferences, (ii) collection of the samples of behaviour, and (iii) treatment of the behaviour samples so as to convert findings about them into a quantitative variable (Summers, 1970).

Cook and Selltiz (1964) recognized the affective, cognitive, and behavioural-intention aspect of attitude; they considered the affective component of attitude to be its central aspect. They defined attitude as an underlying disposition that enters, along with many other influences, into the determination of a variety of behaviours toward the
attitude object, or class of objects, including statements of belief and feelings about the attitude object and approach-avoidance actions with respect to it. When behaviours, or behavioral intentions, are included in the definition of "attitude". They are of the type from which one could infer favourable or unfavourable feelings.

Bagozzi and Burnkrant (1979) noticed strong supporting evidence for three factors, in a reanalysis of data from an earlier study (Fishbein and Ajzen, 1975), corresponding to the three hypothesized components of attitude (affective, cognitive, and behavioural).

Mata (1973) has mentioned about the "right attitude". According to author, one must strive constantly toward right attitude which is the way to God. Rather it is the positive feeling to be developed within so as to know something about the spirituality. "If anything in this world can make us angry or make us lose control of ourselves, it means that we do not have right attitude". Right attitude comes when we work at it steadily; and it always brings peace of mind.

1.1.2 Development of Attitude

Attitudes are positive or negative feelings that an individual holds about objects, persons, or ideas. They are generally regarded as enduring though, modifiable by experience and/or persuasion, and as learned rather than innate. Attitudes
are also observed as predispositions to action. That is, if it is known that a child likes a teacher, it is expected that the child will smile at the teacher, try to please the teacher by being helpful and cooperative, and in general to express an attitude of liking toward the object of that attitude - the teacher. Actual behaviour, however, is influenced by many things, attitudes being only one of these factors. Hence it is important, as Fishbein and Ajzen (1975) have noted, to separate the concept of attitudes from behavioural intentions and actual behaviours, both of which are open to a variety of sources of influence.

1.1.3 Theories of Attitude Development

In general, theories play an important role in guiding research. The attention is focussed on questions of importance in understanding and predicting the behaviour of interest. A lot of research has been conducted on the development of attitudes in children. Such research has generally been guided by an interest in describing variations in children's attitudes as a function of age level in regard to specific issues, such as racial prejudice. Findings from these descriptions are sometimes utilized to help generate theories about the development of specific attitudes. Therefore, there exists a number of theories concerning the development of racial prejudice, sex-role attitudes, and others. A single comprehensive theory of the emergence and change of attitudes in children
has yet to emerge from the specific subtheories concerning particular kinds of attitudes. However, two major approaches to questions of general attitude development do exist and can be distinguished. One approach emphasizes experimental factors occurring during socialization, and the other emphasizes ontological or maturational factors as primary determinants of change during the course of attitude development. Attempts have been made towards integrating these two perspectives into an overall theory of attitude development. Such an effort is confronted with the necessity of describing the complex interactions which occur between experimental and maturational factors and which strongly influence the development of attitudes.

1.1.3.1 Socialization Theory

Social learning theorists emphasize the importance of two key concepts in development, reinforcement and imitation. Skinner (1953) has postulated that in addition to primary reinforcers, such as food and water, certain social stimuli, such as affection, attention, and approval, can take on reinforcing properties, and can shape behaviour in the developing child. However, as Bandura and Walters (1963) have argued, selective reinforcement, whether social or nonsocial is too inefficient and time consuming to explain the vast behavioural repertoire achieved by children. They argue that the establishment of novel behaviour can be achieved much more
rapidly and effectively by the process of imitation of modelling, suggesting that children acquire most new behaviours by imitating others, primarily their parents, at early age levels. Such type of behaviour is then maintained or extinguished by selective reinforcement considering these processes in regard to the development of attitudes, young children would be expected to imitate the attitudinal statements of their parents, of television programmes, or of numerous other sources. If an attitude statement from one of these sources is acceptable or valued by the parent, then reinforcement in the form of approval and attention is likely to be forthcoming, thus increasing the likelihood that the attitudinal statement will be repeated. On the other hand, repetition of an unacceptable attitudinal statement is likely to result in negative reinforcement or punishment, and a consequent decline in the likelihood of further repetition.

The principles of imitation and reinforcement can account for the initial acquisition of attitudes. However, it is also important to understand how such attitudes are internalized, that is, how the child accepts an attitude, originally under external control in his or her definition of self, as under internal control.

Two processes are assumed to account for internalization: identification and classical conditioning. Identification implies a process whereby one person adopts the attributes,
prohibitions and values of another particularly salient person. Although it is closely akin to imitation, the concept of identification has been used in the broader sense. Whereas imitation generally refers to the modeling of particular behavioral responses, identification refers to a broader and more long-term acceptance of attributes associated with the salient other. Young children generally identify with their parents especially their mothers, in traditionally organized households. Thus, while they will imitate and subsequently learn attitudinal statements had from many sources, one would expect them to be more likely to incorporate into their belief systems statements made by their parents than those coming from other sources. Hence, the identification process can be seen as one factor determining the selection of attitudes to be internalized.

The majority of theoretically guided research on attitude development has emphasized the role of a variety of variables that influence the socialization process. Such variables are parental attitudes, the child's sociocultural background, and the influence of mass media, education, and peers in children's socialization in general and their attitude development in particular.

1.1.3.2 Theories stressing Cognitive Development

There are less studies in the area of attitude development
emphasizing the role of children's cognitive capabilities in the formation of attitudes. This approach was noticed from the work of Piaget (1952), Werner (1948), and others, rests on three basic ontological assumptions (Cairns, 1979). First, the development of cognitive capabilities is assumed to parallel general organismic development and to be governed by analogous principles. Second, it is assumed that cognitive development progresses from dependence on immediately present sensations and perceptions toward achievement of abstract representations of experience. Thus, the infant is capable of responding only to direct stimulation from the immediate environment, whereas the mature person is also capable of responding to purely internal, mental events. The third and final assumption of this approach is that children's cognitive structure or characteristic ways of viewing the world evolve over the course of development in a series of relatively invariant, hierarchical stages in which each earlier stage forms the basis for the next, more complex stage.

Piaget (1952) postulated two interacting processes to account for the child's transition from stage to stage: assimilation and accommodation. Assimilation refers to the incorporation of new experiences into existing cognitive structures. Accommodation to the progressive reorganisation of the structures themselves which occur when such new information is introduced into the system.
Although both ontological and experiential factors are noticed as important determinants of cognitive growth, Piaget (1952) and others tend to emphasize the parallels between cognitive and biological development to the relative neglect of the role of social learning in the transition from simpler to more complex levels of cognitive functioning. While no comparable stage theory of attitude development has yet been advanced, some work has assessed the relationship between children's stages of cognitive development and their attitudes toward specific issues (e.g. Kohlberg's (1969) theory of moral development).

1.1.3.3 Integration of Maturational and Experiential Factors

Research on attitude development, as exemplified in the work of Williams and Morland (1976) focuses on the interaction between cognitive and experiential factors. Theoretical bases for such an approach are illustrated in Jones and Gerard's (1967) discussion of the formation of attitudes. They have described two important aspects of parent-child interaction: information dependence and affect dependence. Young children are dependent on their parents for information about the world. Since parents are the early suppliers of information, the way in which it is presented influences the substance of child's thinking and has important consequences for the course of their mental development. Children also depend on their parents to come across their physical and emotional needs - affect dependence.
The way of categorizing persons, objects, and ideas suggested by parental provision of information is a crucial determinant of the child's later thinking patterns. Thus the consequence of early information and affect dependence is a complex interaction between children's maturing cognitive abilities and their learning experiences in forming their attitudes.

1.1.4 Attitude Scale

The study of attitudes has been of practical concern to researchers in such diverse fields as health, conservation, merchandising, and public opinion polling, as well as in project evaluation and educational research. A wide variety of practical problems and theoretical concerns have, therefore, been identified, and techniques for coping with problems have come from many disciplines. Attempts to measure the attitude fall into one of three categories (Anderson, 1985). All the attempts require the making of inferences about attitude from some observable indicator. The categories can be formed on the basis of the type of indicator on which the inference is made. The first category includes those methods that enable inferences to be made based on individuals' responses to a series of sentences or adjectives. Methods falling into this category are called scaling techniques and the instruments developed are called scales. The second category contains those methods that permit inferences to be made from individuals' overt behaviours. These methods require
the gathering of observational data and the establishment of sufficiently strong attitude-behaviour relationship. The third category includes those methods that allow inferences to be made based on individuals' physiological responses.

The most prevalent means of measuring attitudes is providing individuals with a list of sentences or adjectives and asking them to respond to each sentence or adjective in accordance with their true feelings, and these lists are called scales. The most frequently used scales are Likert Scales, Thurstone Scales, Guttman Scales, and Semantic Differential Scales. Several key differences exist among these four types of scales. Semantic differential scales can be differentiated from the other three types in terms of format. A semantic differential scale consists of a set of bipolar, evaluating adjectives (e.g., good-bad, nice-awful, relaxed-tense). Thurstone, Likert, and Guttman scales contain sentences, not adjectives. The placement of the sentences along the continuum differentiates Likert scales from Thurstone and Guttman scales. Sentences included on Likert Scales are written only at (or near) the two ends of the continuum. In fact, sentences that may be interpreted as representing points around the midpoint are excluded from the Likert scales by Judges. In contrast, sentences included on Thurstone and Guttman scales are written to represent points all along the continuum.

The extent to which the scale is cumulative distinguishes
Guttman scales from Thurstone scales. Guttman scales are cumulative. That is, a positive response to a sentence positioned somewhere along the continuum implies a positive response to all statements to the left of that statement on the continuum. Thurstone scales are noncumulative. While sentences are written to reflect feelings at approximately equal intervals along the continuum, there is no assumption that the responses are cumulative. Rather the assumption is that positive responses should cluster around a particular point on the continuum. Sentences to the left of that cluster represent overly negative feelings given the attitude of the individual being measured. Similarly, sentences to the right represent overly positive feelings given the attitude.

In summary, three features distinguish the four most frequently used types of attitude scales. These features and the relevant differentiations are presented in the table 1.1.

Table 1.1
Features differentiating Thurstone, Likert, Guttman and Semantic Differential Scales

<table>
<thead>
<tr>
<th>Feature</th>
<th>Thurstone</th>
<th>Guttman</th>
<th>Likert</th>
<th>Semantic differential</th>
</tr>
</thead>
<tbody>
<tr>
<td>Format</td>
<td>Sentence</td>
<td>Sentence</td>
<td>Sentence</td>
<td>Adjective</td>
</tr>
<tr>
<td>Position on Continuum</td>
<td>Points</td>
<td>Points</td>
<td>Endpoints only</td>
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<tr>
<td>Nature</td>
<td>Noncumulative</td>
<td>Cumulative</td>
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</table>
Once the type of scale has been identified, it is then necessary to either select adjective or write statements. Two sources are available for the selection of adjectives for inclusion on a semantic differential scale. The first source is Osgood et al (1957). This volume contains lists of bipolar adjectives that have been examined empirically as part of the field testing of the semantic differential technique. The second source is Allport and Odbert (1936). This manuscript contains a list of 17,953 adjectives that seem appropriate for use in designating attitude scales. Either these adjectives can be combined to form bipolar adjectives for use on semantic differential scales, or they can form the basis for generating appropriate sentences for use on Thurstone, Likert, or Guttman scales.

Edwards (1957 pp. 13-14) has identified 14 "informal criteria" for writing statements for inclusion on attitude scales. Fiske (1971) has proposed what may be termed a more formal approach to the generation of attitude statements appropriate for inclusion on affective scales.

The nature of Thurstone, Likert, Guttman, and Semantic Differential scales ensures a high degree of objectivity. All responses can be scored with the aid of a scoring key or template. Computer scoring of responses is also possible.
Two types of reliability estimates are appropriate for attitude scales: internal consistency and stability. Internal consistency estimates for well-developed attitude scales containing as few as 10 items can approach 0.80 (Anderson, 1981). For well-designed scales of 20 items the internal consistency estimates can approach 0.90. Thus attitude scales of sufficient internal consistency can be developed. Estimates of the stability of attitudes have been computed less frequently than estimates of internal consistency. One possible reason is the issue of interpretation of such estimates.

Anderson (1981) has discussed two other approaches to interpretation that will likely result in improved interpretation. The first is to identify groups of people who are known or suspected to possess varying degrees of attitude toward the target. Each group is described in terms of the relevant characteristics that define group membership (e.g., highly motivated, eager learners). The mean scores for each group are computed. As a check on the validity of the data the differences among the group means can be subjected to a statistical test such as the analysis of variance. If the mean scores of the groups do in fact differ in the expected direction, then a person's score can be interpreted by describing the characteristics of the group whose mean score is most similar to the person's score.
Anderson's (1981) second approach involves an understanding of the underlying attitude continuum; it contains a point at which the direction changes from negative to positive. For interpretive purposes this point may be referred to as a neutral point. For Thurstone scales the neutral point corresponds with statements having a scale value of six. For Likert and semantic differential scales the neutral point can be computed by multiplying the value assigned to the middle response option for each statement or adjective by the total number of statements or adjectives. For Guttman scales the neutral point must be estimated by considering the position of the statements on the attitude continuum.

Based on the estimate of the internal consistency of the measure, the standard error of measure for the score corresponding to the neutral point can be computed. Two standard errors of measure can be added to and subtracted from the neutral point score. Scores falling within the band of scores formed by the neutral point plus or minus two standard errors of measure are interpreted as indicating a neutral attitude toward the target. Scores to the right and left of this band are interpreted as indicating a positive or negative attitude respectively. Anderson (1981) suggests that the use of both approaches will provide a
1.2 Religion: Its Connotation

The word religion is derived from the Latin *religare*, to bind. What binds, whom does it bind, and why? The only practical answer is that religion binds us by rules, laws, injunctions, in order that we may not degenerate, that we may not have pain, misery, mental and spiritual sufferings. The term religion is one of those few with which the more we are familiar the more do we have confused notions about it. This is inevitable because of the very complexity of the idea of religion. As religion passes through many stages of its evolution and man's knowledge of God develops concurrently with growth in the consciousness of himself and of the world step by step, it may be interpreted differently by different people and in various epochs of civilization.

Writers who conceptualize religion in a broadly inclusive way define it variously as "the collective expression of human values", as "the zealous and devout pursuit of an objective", or as "system of values or preferences - an inferential value system". Such definitions are so broad that they encompass not
only the belief systems of Christianity, Hinduism and Islam but also those of communism, democracy, logical positivism, and even anarchism. Other writers place far greater limitations on the term religion, proposing that a conceptual scheme qualifying as religion must be an integrated system of specified components, including the nature of a supreme being or of gods (theology), the origin and condition of the universe (cosmology), rules governing human relations (ethics, morals), the proper behaviour of people toward superhuman powers (rites, rituals, worship), the nature of knowledge and its proper sources (epistemology), and the goal of life (teleology). Under this second sort of definition, Christianity, Hinduism and Islam are religions but communism, democracy, logical positivism, and anarchism are not.

Religion is a bewilderingly complex and multi-sided experience and it is liable, therefore, to partial and incomplete conceptions about the nature and constitution of it. All comprehensive and unique as it is, religion is a very difficult term to define. It is a principle of logic that the term of the widest scope cannot be defined. Pratt (1956) refers to the forty eight definitions found in J.H. Leuba's 'A Psychological Study of Religion to which Widgery's (1953) ten more might be added, we may get at some working knowledge of what we mean by religion if we look for common elements in all religions which are religions in the true sense of the term. In all the religions the term Religion stands for something supernatural.
It has for its object, something that belongs neither to the human nor to the mundane order. Even the primitive mind developed a respect to the power and powers only when he knew it to be different from the order to which he belonged.

The term 'religion' has been defined and interpreted by various thinkers in different ways. Literally it may be defined as a source for the welfare of living creatures and etymologically it means something that helps to bind man to man. Man is potentially divine and to manifest and express this divinity or perfection through our actions collectively is to follow Dharma or religion. Religion explains the way of leading life in a bond of relationship and love.

Religion is the most complex aspect of human nature, which is also shaped and moulded by many other conditions and circumstances of man's secular life (Vidyarthi, 1977). Progress in the different branches of science, the discovery of the laws of nature and the unfoldment of the hidden secrets of the natural phenomena continue to throw new light on it and transform our old opinions about the nature and constitution of the world. The religious man has the responsibility to coordinate his progress in all the fields of knowledge with his fundamental assumptions and beliefs which constitute for him the religious interpretation of reality and also determine his conduct and his relationship with his fellow-men.
Any definition or understanding of religion must involve primary incontrovertible principle of the transcendent designated by us God. But the seeming contradiction between the acceptance of the existence of God and the recognition of religions without God as religions in the genuine sense of the term is such that we may be compelled either to dispense with any endeavour to explain the nature and content of religion by reference primarily to the God existence, or we may not think atheistic forms of it to be religion in the original sense of the term. The meaning of religion, etymologically, is the force which binds us to something greater than ourselves. That this belief in the existence of God is the common element even in primitive religions has been pointed out by many anthropologists. Taking into account the prodigious variety and complexity of the forms of religion which do not stand on the same level, it is really a tremendous task for us to define or understand it. It is not possible to define it in neat and clear terms because it is so comprehensive in nature that it excludes nothing, whereas for a logical definition a certain measure of exclusion is essential. We must not forget that it is a very complex phenomenon which has a connotation which includes many things, and that consequently for this reason each of the elements involved in it, just because in one way or another it directly or indirectly contributes to the total effect of the whole process, may be called religion.

Theism is the most perfect form of religion, (Vidyarthi, 1977). There is no meaning in postulating a spiritual principle for
religious consciousness which only intelligence can understand, but which does not meet the needs of our emotional and practical life. That which we take to be spiritual in the true sense of the term, not only silences our enquiries, but also brings about consistency and harmony in our emotional and practical life. All these interests are treated important, and nothing which falls short of being adequate to any of these aspects of our experience can be spiritual in the true sense of the term. The Upanishads, in recognition of this inevitable requirement of human nature, do not merely feel impelled to believe in the infinite or Brahman as something vague and indefinite, but as one whose conception is and who is spiritual in character possessing a personality characterized by intelligence, feeling and will. They are not tired of emphasising that Brahman possesses 'Sat', 'Chit' and 'Ananda' as three chief marks of His Being. Evidently, the thinkers of the Upanishads, in thus characterising Brahman, insist that Brahman is not an object merely of theoretical enquiry and investigation but also that which can put an end to all our intellectual riddles and confusions and introduce harmony into our emotional and practical life. The seers of the Upanishad have the unmistakable experience of the presence in their consciousness of a being who permeates and pervades our life through and through, gives a sense of purpose and direction to our will, brings about integration and harmony in our emotions and passions, lifts us above the evanescent, transitory and
finite ends and values of life, and impels us always to abide permanently in the eternal in which alone one can find everlasting peace and felicity. Chandogya Upanishad in 1890 echoes, "That which is the, infinite is alone bliss; there is no happiness in the finite; the Infinite alone is worthy of investigation". 

Man's sense of eternal values issues from his inwardization. 

Man turns his gaze inwards, "Religion as the means of attainment of Supreme Value is the result of inwardization" (Brhadaranyaka Upanisad, 1891). It is just to this feeling that St. Augustine gave triumphant utterance "Thou hast created us for thyself and our heart cannot be quieted till it may find repose in Thee" (Muller, 1899).

Some conflicting views about the meaning of religion are given by Radhakrishnan (1968). "The problem of religion arises from the realization of the imperfect condition of man. Life is not merely a physical phenomenon or biological process, who shall save me from the body of this death, from the snares and dangers of this world? The need for redemption implies the presence of conditions and circumstances from which we seek redemption. It is a life of realization a gnosis, as inner intuitive vision of God, when man achieves absolute freedom and escapes from the blind servitude to ordinary experience. It is a subtle interwovenness with the realization of the spiritual world. It is not knowledge or recognition of universal ideas through a dialectical process or analysis of empirical data"
(Radhakrishnan, 1968). Thus according to him religious truth depends upon the intuitive experience of the individual who reveals it to the world in human language as far as possible. According to Radhakrishnan (1956), "Religion which springs from the radical insufficiency of human nature is an instinct with us which surely we cannot shake off". He further writes in an idealist view of life (Radhakrishnan, 1951), "Man's inability to achieve perfect contentment in the finite, his unquenchable longing for consummate happiness may be taken as indicative of his supernatural destiny. In fact, there is nothing else but religion which transfigures the whole personality of man, his thought, feeling and action. Religion is the ultimate attitude of thought, feeling and will to God or the ultimate reality. It is by religion that man is able to create harmony in himself and produce harmony in the universe and establish harmonious relationships with his fellowmen. In the words of Radhakrishnan (1956), "He is a religious animal. The sense of the ideal, of the vision of the beyond is already within him. Man's love for eternal values is itself eternal".

Religion is the manifestation of the divinity already in man. Religion is the realisation of the eternal soul and the eternal God. Tagore (1949) observes, "All human qualities find their suggestion in God". Man has two selves - the higher and the lower. The lower self is one's ego, the higher self is a portion of God. When the lower self of man is controlled and guided by one's higher self, one realizes God. Egoism and
our desires limit the scope of our self-realization. Tagore says "The desire at once puts out the light from lamp it touches with its breath. It is unholy - take not thy gifts through its unclean hands. Accept only what is offered by sacred love" (Tagore, 1962). Religion is an application of the theoretical principles of metaphysics to the practical sphere and is an instinct. Religion like metaphysics, exercises its powerful hold, consciously or unconsciously even on the mind of the average man.

Guru Nanak who was a religious man gave us what he experienced in his own soul in as clear a language as possible. According to him, "Religion is not mere intellectual conformity or ceremonial piety. It is a spiritual adventure. It is not theology but practice" (Singh, 1979). Tagore (1949) puts it, "He is not satisfied with what he is in his natural limitations, he irresistibly feels something beyond the evident fact of himself which only could give him worth".

Religion has always been the inexhaustible source of man's deepest passions and highest aspirations. Religion can direct man's mind to the values and ends of life. According to Spiers (1962) Hegel has remarked, "All that has worth and dignity for man, all wherein he seeks his happiness, his glory, and his pride, finds its ultimate centre in religion, in the thought, the consciousness, and the feeling of God. Thus God is the beginning of all things and the end of all things. As all
things from this point, so all return back to it again. He is 
the centre which gives life and quickening to all things and 
which animates and preserves in existence all the various 
forms of being. In religion man places himself in a relation 
to this centre, in which all other relations concentrate 
themselves and in so doing he rises up to the highest level of 
consciousness and to the region which is free from relation to 
what is other than itself.

Religion adds new dimensions to man's creative ideas and 
living ideals. It transfigures the whole man and has awakened 
the savage and the civilized alike to the inspiring ideals of 
human life and has proved itself the unfailing bonds of unity, 
harmony, friendship and fellowship between individuals and 
nations, the rich and the poor, the high and the low, the saint 
and the sinner.

Bhagavadgita brings home to our minds how religion is 
intelligible in terms of the values. It tells us that religion 
is the means of the realization of the highest value, that 
value, the attainment of which sets at naught every other value 
for in some way or other, they all culminate in it and are 
fulfilled in it. According to Bradley (1930), man must desire 
to think about and comprehend reality and consequently, must 
entertain a definite attitude to the universe and life which 
can be called religious.
Some believe that religion is deeply rooted in man's volition, in his feelings and emotions. In the words of Paulson (1912), "Feelings of humility, reverence, yearnings after perfection, with which his heart is inspired by the contemplation of nature and history, determine his attitude to reality. Out of these feelings arises the trust that the world is not a meaningless play of blind forces but the revelation of a good and great being whom he may acknowledge as akin to his own inherent essence". Gandhi (1944) writes, "The secret of my serenity and joyfulness consists in my utter reliance on God, that is my immovable faith in truth".

Religion for the last several decades has emphasized radical differences between the East and the West to such an extent that a rapprochement of the eastern and western ideals of religion and human conduct is considered to be impossible. It is customary to hold that such notions as those of personality, the freedom and independence of the individual, the reality of the world, the idea of God as the principle not only of supreme perfect intelligence but also of righteous will are alien to the eastern religious outlook and therefore it is adherence of the west to these doctrines that divides it from the east in the matter of religion. Schweitzer (1961a) who concedes that the religion of the vedic hymns is of a world and life-affirming nature and contains ethical elements and that in vedic hymns also monotheistic tendencies assert themselves contends that "the
Indian world view differs from the western view in that whereas the former is moniastic, the latter is dualistic and doctrinaire" (Schweitzer, 1961b).

In the matter of man's relationship with the ultimate power in the world, all agree that it is a unity, that God is one. The Christian emphasis on the lovable quality of God is not matched in all of the other religions. In Judaic and Islamic literature the notion of a loving God is tampered by emphasis on the justice of God, which tends to make Him fearful. Buddhism places less emphasis on the personal qualities of God than any others. But all agree that God is one, the primal and unifying principle or power in the universe.

All the religions of the world are alike in insisting that the highest purpose for man is to strive for the perfection in mind and character that is represented by the Godhead, though they may differ in their emphases on the qualities that should have priority. The common colour that identifies the lives guided by religion is purpose, and within the context of society the common purpose is the good of one's fellow men. The supporters of socialistic viewpoint are also of the opinion that individual must serve the society in the best possible way by considering each member as the image of the spirit.

According to Reid (1962) religion is a conscious relation of man to that supreme centre of intelligence and will which
permeates and pervades every side of our being, our entire intellectual, moral and spiritual life. "The setting of religious knowledge is a total life of experience, sometimes dark, sometimes illuminated meeting of a 'Thou', a receiving, responding, contemplating questioning, doubting, affirming, rejecting, assenting, resisting, an agony and joy of involvement. No words are adequate to its complexity, for it is human life in infinite engagements, and each biography has its own individual story. What is important to recognize is that religious 'knowledge' is but one of the functions or facets of religious life affecting and affected by all of it.

The anthropological interpretation of religion has now put forward the view that religion arose from questions concerning the emotional and practical sides of human experience rather than from those concerning the origin of the world. Long before man began to think about himself and about the world, he had already accepted the existence of God as the sovereign, supernatural power pervading all the events and phenomena of nature, and it can be said his belief in God was anchored in his religious experience and it was not the outcome of an attempt on his part at a reflective exercise of his reason (Vidyarthi 1977).

In so far as religion is a theory of life and is based on a metaphysic or a doctrine of reality resulting from a critical
analysis and understanding of human experience, the role that reason plays in it cannot be underestimated. Belief in God has some factual basis, it is something which affects man unconsciously when he observes the vast expanse of the sky above and the plains and mountains below, yet when he reflects upon how he knows them and on the many kindred/tedious problems that confront him, he is led to the conclusion that God as the Supreme Mind also can be the final answer to all his theoretical questions and enigmas that arise from his intercourse with the world. But religion is not mere information, it is orientation too. If it were mere information, there would be nothing to distinguish it from science. It would have nothing to do with human personality which has always to be kept aside in the course of any attempt directed to an objective knowledge of things given in the spatio-temporal order.

The foregoing discussion leads us to conclude that it is the total orientation of man to the Supreme Reality that is the subject of any interpretation of religion.

Religion cannot lie simply in getting rid of something, such as 'pain' but it must also lie in getting hold of something else. According to Yogananda (1979), "Religion consists not only in the avoidance of pain and suffering, but also in the attainment of Bliss or God." Whenever we forget our true end - the attainment of Bliss of the state, condition, or mode of living
eventually leading to it and direct our sole attention to the things which are mistakenly thought to be the means or conditions of Bliss and turn them into ends; our wants, desires excitation go on increasing, and we receive misery or pain. Desire is the root of all misery, which arises out of the sense of identification of the "self" with mind and body. Bliss is a consciousness of perfect tranquility. The man who has attained Bliss feels that he is passing through a pain-pleasure universe with which he really has no connection. Every human being is seeking to attain Bliss by fulfilling desire, but he mistakenly stops at pleasure, and so his desires never end, and he is swept away into whirlpool of pain. The blissful state has been described as our universal aim and the highest necessity, because in this stage we are really conscious of God or Bliss, and feel the expansion of our real selves. Religion is really nothing but the merging of our individuality in universality.

Aphorisms are tabloids, summarizing in concise statements some principle or law. The Yoga Sutras or aphorisms of the sage Patanjali are tabloids of truth (Yogananda, 1976). Of the six principal systems of Hindu philosophy (Yoga, Vedanta, Sankhya, Mimamsa, Laya, Vaisesika). Sankhya expounds the why of religion, Vedanta describes the end to be attained, and Yoga provides the method for that attainment. These concepts together constitute true religion, whose two-fold purpose is to show man how to avoid suffering and how to contact the bliss of the Supreme One:
that lasting happiness which is not conditioned by either painful or pleasant experiences. Thus religion has two phases. Sankhya philosophy deals with the first phase, pointing out that the primary goal of everyone is the avoidance of spiritual and physical suffering. The state of painlessness is to some extent agreeable, but is not itself happiness producing. To attain the truth and everlasting happiness which Vedanta describes, as the end or second phase of religion, a full understanding and application of the principles of religion are necessary. This is Yoga.

According to Vidyarthi (1977) reason is involved in religion. It will not be quite a correct estimate of the religious consciousness to hold that man is religious only because he is self-conscious or because he is merely an intellectual. It would be more correct to say that man is rational and religion is a manifestation of his reason. Intellect is only a part of the exercise of his reason, knowledge expresses itself more in emotions and action than in the powers of thinking, analysis, interpretation and understanding. And when it does so, to find their unity in a higher synthesis, it makes man transcend the opposition of mind and matter, the subject and the object, to find their unity in a higher synthesis. But religion is not purely an intellectual preoccupation. It is not for intellectual equipment, scholarship, powers of keen analysis and keen understanding that we respect a religious man. The high
esteem and honour the religious man commands are due mainly to the kind of man he is, that is to say, the harmonious and balanced perfection of all his mental and spiritual powers which constitute his personality.

According to Yogananda (1980) theological and even scriptural answers to certain questions could never fully satisfy a soul, unless their truth were experienced through realization and God-communion. Yogananda (1973) says, "You hear about God in churches and temples; you can read about Him in books; but you can experience God only through self-realization attained by practising definite scientific techniques".

Religion can be made scientific by Yoga. Yoga means union of soul and God, through step-by-step methods with specific and known results. It raises the practice of religion above the difference of dogma (Yogananda, 1975).

Meditation is the true practice of religion serving as a scientific tool, in analogy, to the microscopes which allow us to observe the nature and other physical phenomena at microlevel. Meditation is to sit still with a deep concentration and experience God. But if one does not get to that point of intensity as envisaged by seers, the concentration may not be enough to attain the Bliss. Yogananda (1975) says, "With deeper concentration and devotion, you will see after a little while that you have forgotten all distractions; before your inward gaze a light appears, or you are engulfed in a deep peace or divine joy."
According to Vivekananda (1978), concentration is the essence of all knowledge; nothing can be done without it. When mind is concentrated and turned backward on itself, all within us will be our servants, not our masters. The Greeks applied their concentration to the external world, and the result was perfection in art, literature, etc. The Hindu concentrated on the internal world, upon the unseen realms in the self and developed the science of Yoga. Yoga is controlling the senses, will, and mind. The benefit of its study is that we learn to control instead of being controlled.

Concentration is restraining the mind into smaller and smaller limits. There are eight processes for thus restraining the mind as envisaged by Vivekananda (1977). The first is "Yama", controlling the mind by avoiding externals (temptations derived from senses). Second, is "Niyama", not allowing the mind to wander in any direction. Third, is "Asana" posture. Fourth, is "Pranayama", restraint of breath. Fifth is "Pratyahara", drawing in of the organs from their objects. Sixth, is "Dharna", concentration. Seventh, is "Dhyana" contemplation or meditation (This is the Kernel of the Yoga system). And lastly, "Samadhi", superconsciousness. The purer the body and mind, the quicker the desired result will be obtained; every Indian saint has firm belief on this statement.

Man can reach the superconscious state with constant practice and non-attachment to the world. Superconsciousness is a state which can only be experienced and felt. This is the
stage where one is aware of blissful, sensitive, subtle and elevated state. According to Surath (1973), "Samadhi" the superconsciousness is a state and a process arrived at through intense discipline and long practice of concentration of mind and through some prescribed method wherein cells develop and mature to realize and absorb the subtlest Divine grace and Divine force. This state comes only after the culmination and consummation of all states of concentrated mind have been achieved. Out of this concentrated mind there emerges a new vista which vedantists call "Ananda" and Buddhists call "Sama Patti" enthroned in the profoundest and subtlest wisdom. To attain this stage is the true religion of a person.

1.3 Personality

1.3.1 Definitions:

The term personality in the field of psychology has been defined in numerous ways. Each definition reflects a different underlying theory. Each theory suggests various implications for child rearing, schooling, and counseling. This progression of definition to theory to educational practice can be illustrated using examples of four diverse definitions - those of the mask, the phenomenological self, the conscious-unconscious self, and the superconscious self.

1.3.1.1 The Mask or Persona

According to this definition, personality is the appearance which the individual presents to the world, that is, the
individual's observable behaviour. Such a definition is in keeping with the original Latin word 'persona', meaning a mask worn by actors. A personality theory suited to such a concept is that of behaviourism.

The goal under a mask definition is to form personality so that it is acceptable in the society in which the person lives. Methods for accomplishing this are those techniques which will alter the individual's appearance in the desired direction without generating "undesirable side effect", meaning unacceptable subsidiary behaviours. These methods can vary from lecturing a child about the virtues of adopting the desired models of appearance, to that of providing models of the desired behaviour for the child to copy and then rewarding him when he adopts the modelled acts.

"The word personality is etymologically related to the Latin personalies and person are, which refer to the mark worn by an actor and convey an impression what an individual represents or typifies. In this sense, personality is the appearance which the individual presents to the world and attracts others. But an educator or behavioural scientist who studies personality and many faceted relationships to human behaviour is usually concerned with something more than "social stimulus value" of the individual. More often than not the descriptions and explanations are in terms of persistent patterns of behaviour, attributes and qualities or conceptions of one's self which
differentiate one human being from another and which specify what a person really is. Some prefer to limit their accounts of a person to readily observable behaviour, others infer traits and behavioural tendencies from responses to objective-type tests or from samples of behaviour, still others, delving more deeply, arrive at characteristic modes of reactions which may differ from one person to another. Hall and Lindzey (1957) hold that personality is defined by the concepts, variables, or dimensions selected for the particular theory used by the observer.

Though the word "personality" is used in various senses, most of the popular meanings fall under one of two headings. The first usage equates the term to social skill, assessed by the effectiveness with which an individual is able to elicit positive reactions from a variety of persons under different circumstances. The second usage considers the personality of the individual to inhere in the most outstanding or salient impressions which he creates on others. A person thus may be called to have "a submissive personality", "an aggressive personality" or "a fearful personality". Another way of defining personality is that it is the organization or pattern that is given to the various discrete behaviours of the individual, or else it suggests that the organization results from the personality which is an active force within the individual personality is that which gives order and congruence to all the different kinds of behaviour in which
Waston (1952) considered personality to be "the sum total of one's behaviour". It is a pattern to designate those things about the individual that are distinctive and set him apart from all other persons. Some theorists have considered personality to represent the essence of a man; and suggest that personality refers to that part of the individual which is most representative of him, not only in that it differentiates him from other persons, but more important, because it is what he actually is. Allport (1952) says that "personality is what a man really is".

According to Guilford (1959) the personality of an individual is a unique structure of traits. Eysenck (1960) defines personality as the more or less stable and enduring organization of a person's character and temperament, intellect and physique, which determine his unique adjustment to the environment.

According to Cameron (1947) the personality is "the dynamic organization of interlocking behaviour systems, that each of us possesses, as he grows from a biological newborn to a biological adult in an environment of other individuals and cultural products". So it is, as the biological organism enters into an environment which is already an organisation of other human beings, so it must learn patterns like satisfaction, denial, delay and punishment that operate in our society. These patterns and systems become a related set of behaviours.
May (1932) suggests that, personality is that which makes one effective, or gives one influence over others. In the language of psychology it is one's social stimulus value. Dashiell (1937) believes that "a man's personality is the total picture of his organized behaviour, especially as it can be characterized by his fellowmen in a consistent way". Thorpe (1938) suggests that "Personality is the idea of the organismic functioning of the total individual, including all his various verbally separated aspects, such as intellect, character, drive, emotionalized attitudes, interests, sociability and personal appearance, as well as his general social effectiveness".

Allport (1957a) after making an exhaustive survey of the definitions of personality, arrived at the following formulations: "Personality is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustment to his environment". From this definition the conclusions can be had:

i) Personality is dynamic and not something static, fixed or permanent.

ii) Personality represents an interaction between inherited potentialities and environmental influences.

iii) It emphasizes the integration of the inner psychological system.
iv) It provides a basis for a social stimulus value of personality.

v) It takes into consideration the adjustment of the individual to his environment.

vi) It stresses both analytical as well as synthetic points of view.

vii) It highlights that the personality pattern is unique in each individual.

He is like all other men to the extent that his responses are affected by a common biological heritage. He is like some other men if he belongs to the same cultural group or performs a similar role in society. He is unique because no other person undergoes exactly the same sequence of experiences.

According to Murray (1938), personality is the controlling organ of the body, affecting change from birth to death. Singer (1951) considered personality as a self with a set of enduring complex dispositions which differentiate one person from another and which also give each of us some sense of uniqueness as well as commonality with the human race. Hence, the fact that personality is concerned mainly with the enduring characteristics of individual, i.e. traits rather than states, emerges clearly (Wilson, 1964).
1.3.1.2 The Phenomenological Self:

According to this viewpoint an individual's personality is his inner-experienced self. Such a self is reflected in the characteristics, a person has in mind when he thinks of "I" or "me" or "myself". Quite often this self differs from the appearance the individual displays to the world, for he can purposely hide the "real self" by adopting a facade or mask intended to mislead others in their attempt to understand his true nature. Theories derived from existentialist and humanistic psychology are based upon such a concept. The goal of personality development under such a definition is essentially that of evolving a self which is "self-satisfying". In certain theories of this kind, the goal is exclusively one of achieving self-satisfaction, self-fulfilment, or self-realization, irrespective of what impression the individual makes on other people. However, in other theories that emphasize self, there is the dual goal of achieving self-satisfaction and displaying behaviour acceptable in the eyes of others. Child rearing and counselling emphasise ways that provide the individual with a clear understanding of his own nature (i.e., the self) in relation to the world. Methods for pursuing the goal can include the individual hearing or reading descriptions of how other people have attained self-understanding, learning exercises that enhance introspection and meditation, and talking with others who say they have attained self-satisfaction.
Assessing the success of personality development consists primarily of the individual, by means of introspection, judging how well-integrated and satisfied he feels his self is. If the particular theory also includes the goal of displaying behaviour acceptable to society, then a subsidiary assessment will involve judgments that others make of the individual's actions.

Self-concept refers to the experience of one's own being. It includes that what the people come to know about themselves through experience, reflection, and feedback from others. The self-concept is an organized cognitive structure comprised of a set of attitudes, beliefs, and values that cut across all facets of action and experience, organizing and binding together the variety of specific habits, abilities, outlooks, ideas, and feelings that a person displays (McDavid, 1985).

An important distinction is recognized between, on the one hand, the notion of self as a set of organizing processes (defence mechanisms, perceptual habits, or attitudes) that bind the personality into a coherent and integrated system, in contrast to the notion of self as perceived object, something of which the individual is aware in his or her conscious experience. Gradually it has become conventional to refer to this latter notion of self (as object of perceptual
experience) as self-concept. Hence, while the self system and self-concept may be differentiated, it is almost impossible to discuss one aspect without reference to the other. The psychoanalytic concept of superego concerns evaluative and judgmental aspects of the self-providing the theoretical nucleus for a third related concept, self-esteem, referring to those aspects of self-perception that concern the degree to which one likes or dislikes the content of what one perceives in the self.

The concepts of 'self' and 'society' are mutually interrelated so that one almost calls for the other. Cooley (1902) stresses that the relationship between self and society in his idea of "looking glass self" proposing that the content of self-perception is derived largely through the mirror of interaction with other people, whereby one assumes the role of another in order to have a look back at oneself. The notion of self-concept emphasizes the psychological significance of one's subjective experience, so that it is more congruent with scientific philosophies of existentialism and phenomenology than with logical positivism and scientific empiricism.

Many factors contribute to the development of self-concept. It is related to the scope of experience one accumulates with oneself. It is at first a simplistic awareness of oneself and one's capacities generalized across
all situations, but as one grows older, the self-concept becomes more complex and differentiated into subfacets that have to do with the self in different situations, such as the "social self", the "academic self", or the "physical self". There are four notable forces, among many, that help to organize this accumulated experience with oneself; (i) language, (ii) personal success and failure, (iii) social feedback and (iv) identification.

The degree of consistency or stability of self concept may vary considerably. In general, the self concept tends to stabilize with increasing age, but this is not a uniform growth process. For some people, each new success (or failure) yields an exaggerated boost (or drop) in self-esteem even from an isolated experience, but others are more resistant to such changes. The dimension of rigidity-flexibility describes this aspect of self-concept. The psychoanalytic description for a condition of extreme flexibility and instability of the self-concept is called "low ego strength" or "weak ego structure". Generally higher levels of self-esteem accompany greater stability of self-concept. Low self-esteem tends to make people set low goals for themselves, resulting in poor achievement motivation, lack of persistence and ambition, and even social withdrawal or isolation. Poor self-concept and low self-esteem often result from excessive failure and punishment, and are associated with belonging to social minorities.
(ethnically, sexually, or socio-economically) other familiar variables such as parental characteristics, parent child interaction patterns, and even birth order and spacings of siblings, may influence self-concept. But these effects are complex and several variables often interact with each other in shaping the self-concept.

Empirical research is the method for assessing the self concept. Procedures for investigating it, necessarily depend upon the self report.Behavioural observations refer only to behavioural products of the self but not to the subjective experience that comprises self-concept itself. Direct evaluation of self-concept requires one to report and describe the content of his/her perception, thus ordinarily requiring words to communicate thus reflecting the verbal ability of the subject, and in turn resting upon such factors as age, intelligence, education, and socioeconomic status. But young children cannot be evaluated with such verbal instruments. Some investigators attempted to adapt these ideas to nonverbal or pictorial procedures, but with only limited success.

Moreover, people differ in the degree to which they are willing to reveal themselves to others: some are extroverted and transparent, displaying themselves readily to any one;
others are introverted, graduated about their revelations, and reluctant to communicate their perceptions of themselves to others. There are even individual differences in the ability to form a self-concept. Loevinger (1966) has proposed that there is a measurable dimension of personality related to the ability to conceptualize oneself, to assume distance from oneself, and to describe oneself precisely, and that this variable itself is dependent upon age, intelligence, education, and socio-economic status.

1.3.1.3 The Conscious-Unconscious Self

A third definition suggests that personality is composed of both conscious and unconscious aspects of mind. Theories representing this include psychoanalysis, gestalt therapy, and the analytical psychology of Carl Jung. Under this definition for the personality growth the individual has to understand the needs and conflicts residing in his own unconscious and to integrate this understanding into conscious behaviour and this is the key therapeutic goal. Methods of extracting unconscious conflicts and integrating them into consciousness include having a trained analyst interpret for the individual the hidden meanings revealed by the client's free flowing verbal associations, dreams, unintended habits, and errors of speech and action.

In addition to this therapeutic goal of unearthing
unconscious conflicts so as to relieve the individual of neurotic symptoms is the positive developmental goal of rendering therapy unnecessary through ensuring that the child develops no neurotic symptoms in the first place. To achieve this end, parents and teachers need to understand the stages of child development as defined by the particular personality theory and then to treat the child in ways that avoid having the child experience personal-social conflicts which the child buries in his unconscious because the conflicts prove unbearable in their conscious state. The success of personality development is shown by the absence of neurotic symptoms and by the individual's fulfilling both his inner needs and his responsibilities to others with a minimum of distress (Thomas, 1985).

1.3.1.6 Superconscious Self

According to Vivekananda (1977) all our knowledge which we observe is called rational and is referred to consciousness. For instance the presence of any material or person makes one feel that something is existing and at the same time, there is a great part of "my" existence of which I am not conscious. All the different organs inside the body, the different parts of the brain - nobody is conscious of these. If the food is taken by a person, he says, I do it consciously; and when he assimilates it, he says, I do it unconsciously. When the food
is manufactured into blood, it is done unconsciously. And yet it is 'I' who am doing all this; there cannot be twenty people in this one body. It can be demonstrated that almost every action of which we are now unconscious can be brought up to the plane of consciousness. Vivekananda (197?a) argues that by practice one can bring even the heart under control, until it will just beat at will, slowly, or quickly, or almost stop. Nearly every part of the body can be brought under control.

What does this show? That the functions which are beneath consciousness are also performed by us, only we are doing it unconsciously. We, thus, have two planes in which the human mind works. First is the conscious plane in which all work is always accompanied with the feeling of egoism. Next comes the unconscious plane, where all work is unaccompanied with the feeling of egoism. That part of mind-work which is unaccompanied by the feeling of egoism, is unconscious work, and that part which is accompanied with the feeling of egoism is conscious work. In the lower animals this conscious work is called instinct. In higher animals, like man conscious work prevails.

But it does not end here. There is a still higher plane upon which the mind can work. It can go beyond consciousness. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness, and which also is not accompanied with the feeling of egoism. The ego feeling is only on the middle plane. When the mind is above or
below that line, there is no feeling of "I", and yet the mind works. When the mind goes beyond this line of self-consciousness, it is called superconsciousness or samadhi (Vivekananda, 1977; Yogananda, 1975; Surath, 1973). In both the cases the works are unaccompanied with egoism. To make the difference between the two egolessness state can be had by the effects caused by the performance of work. For instance, when a man goes into deep sleep, he enters a plane beneath consciousness. He works the body all the time, he breathes, he moves the body, perhaps, in his sleep, without any accompanying feeling of ego; he is unconscious, and when he returns from his sleep, he is the same man who went to it. The sum total of the knowledge which he had before he went into the sleep remains the same; it does not increase at all. No enlightenment comes. But when a man goes into superconsciousness or Samadhi, if he goes into it a fool, he comes out a sage (Vivekananda, 1977a).

Yogananda (1966) also testifies the concept of superconscious self in the following words; "Personality is the ego consciousness, not ego in the sense of inflated pride, but as the consciousness of existence. Each one of us knows: I exist". Furthermore a person is conscious of existing in a certain way, as a man or a woman and with certain characteristic qualities. The people think about themselves in terms of their individual background, experience and environment. For instance
a lecturer thinks of himself as a lecturer but when one is asleep, the daytime activity is forgotten. In sleep the consciousness of existence remains, though the egocentric concept of the wakeful personality may fade away entirely. But as soon as one awakens one remembers and becomes associated with one's environmental identity. Hence the personality a man displays in his wakeful time is merely a cultivated and partial individuality. The consciousness of existence is fundamentally a universal, unlimited state; but it becomes more or less bound by the personality traits that we hold to from day to day. Eventually one forgets that one's individual qualities can be expanded or contracted, according to one's behaviour.

Whence does our true personality derive? It comes from God (Yogananda 1966). He is Absolute Consciousness, Absolute Existence, and Absolute Bliss. The Creator knows that He exists; He also knows that His existence is eternal, and that His nature is ever-new Bliss. With the human mind we cannot know the Infinite Mind or perceive what ineffable Spirit is; but through the superconsciousness of the soul we can taste the Divine Presence as Bliss.

By concentrating within, one can directly feel the divine bliss of one's soul within as well as without. And if one can stabilize oneself in that consciousness, one's outer personality will develop and will attract all beings. The soul
is made in God's image, rather the souls are images of the Spirit, and when one becomes established in soul awareness, one's personality begins to reflect His goodness and beauty. That is one's real personality (Yogananda, 1966). Any other characteristic one displays are more or less a graft - they are not the real "ones". The divine man, living in the cosmic consciousness of God, can assume any kind of outer personality he wishes.

A study of creation reveals that every metal, every plant, every animal has a distinctive personality; and in man we find an even more expanded individuality. But all these different personalities have been borrowed from God. Man ordinarily relies upon his senses to supply him with information about himself and the world in which he lives. His mind does not know anything except what his five senses tell him. But the superman relies upon intuition, his "sixth sense" for knowledge. Intuition does not depend on the senses or the power of inference for its data, for example, you feel certain something is going to happen and it does happen, exactly as you foresaw it. Each one of us has probably had some such experience. How did one know without any inferential or sense data? The direct knowing is the soul's power of intuition.

One's true personality begins to develop when one is able
to experience with intuition. Human personality can be changed to divine personality, banishing the consciousness that one is a bundle of flesh and bones.

Man can change his outer and inner nature by concentration. The limited human personality can be greatly expanded by meditation. When one closes one's eyes and feels the vastness of the soul within oneself, and when one can make that consciousness enduring, then one will have the personality that God intended one should have (Yogananda, 1966). The experience of the wakeful state has become predominant in one's consciousness. But at the time of sleep, when one is granted freedom from the limitations of the flesh, one is in touch with Truth, with one's real personality. One's attitude changes with the subconscious and superconscious realization: "I am infinite. I am a part of everything".

As one's consciousness expands with divine understanding, one's personality becomes increasingly attractive and powerful (Yogananda, 1966) when one's character grows in a spiritual way, one can assume almost any shade of personality one desires.

1.3.2 Personality Traits

Psychologists usually mean by trait "a mode of behaviour". Woodworth and Marquits (1947) define a personality trait as
"some particular quality of behaviour such as cheerfulness or self-reliance, which characterizes the individual in a wide range of his activities, and is fairly consistent over a period of time". He considers the total personality as a sum of these traits with the difference that personality is more than a mere sum of separate qualities. Thus a person who is cheerful and self-reliant or gloomy and hesitant does not indicate that he is the sum total of gloominess and hesitancy or cheerfulness and reliance but is more than these.

Allport (1957a), who supports the bio-physical concept of personality organization, believes that traits are dynamic and flexible dispositions, resulting at least in part from the integration of specific habits and expressing characteristic modes of adaptation to one's surroundings. According to his definition, the behaviour of the individual is regulated from within him and is relatively independent of external environmental influences. A hard-working person can be expected to be consistently hard working, or a sympathetic person to be sympathetic in all his dealings. This theory is usually referred to as the theory of "unitary" of general traits.

Thus Allport (1957b) considers traits to be the fundamental aspect of personality structure. His interpretation defines a trait as an enduring predisposition of a person to act in a particular way when certain classes of stimulus are
presented. Some traits are very central to an individual's make-up, others are more specific or superficial. The particular way in which an individual's traits are ordered constitutes his uniqueness. As he develops psychologically, his trait pattern becomes more unique and stabilized. Sometimes there is one dominant or cardinal trait which emerges to govern all others. In such a case this trait controls the personality and renders the other less important traits consistent and subservient to it.

Harriman (1946) defines trait as "a distinctive pattern of behaviour which is more or less permanent". Good (1945) defines it as "a characteristic and relatively permanent mode of behaviour which is the outcome of heredity and environmental factors".

1.3.3 Trait Theory

Trait theory was expanded by Cattell (1950) and further developed by Allport (1957) and Eysenck (1960). In the trait approach one labels or calls a person by a specific mode of behaviour which he shows in a wide variety of circumstances. In the simplest sense, by trait one means a mode of behaviour which is manifested in a number of life situations consistently. It is any distinguishable, relatively enduring, way in which one individual varies from others.

Traits can be measured and scaled qualitatively.
Personality traits are not directly observable but they are manifested in a number of activities and verbal expressions. The trait is inferred from the behaviour of an individual. Traits are attained through the interaction with environmental stimuli. They are biologically determined, for example, neuroticism and other such traits, and depend on the disposition and intellectual potentialities of the individual.

Cattell's (1950) Classification: Raymond B. Cattell is compounder of the trait theory of personality. The basic structural element for him is the trait. He defines a trait as a structure of the personality which is inferred from behaviour in different situations. He classifies traits into the following categories:

i) Common traits: There are certain traits which are found widely distributed in the general population or among all groups. These are called common traits. Honesty, aggression and co-operation can be called common traits.

ii) Unique traits: These traits are possessed by particular persons as temperamental traits, emotional reactions, energy etc.

iii) Surface traits: These traits can be easily recognised by the overt manifestation of behaviour. Surface traits are curiosity, intensity, tactfulness, honesty, dependability and so on.
iv) Source traits: Source traits are the underlying structures or sources that determine the behaviour of the individual. They are inferred from behaviour. Dominance and emotionality are the source traits.

Cattell, through the factor analytic approach, determined the contribution of hereditary and learning factors in the development of traits in the individual. He emphasized the importance of interaction between the hereditary and environmental influences in personality development.

Allport's (1957b) Classification: Allport is one of the most outstanding trait psychologists. His conception of and research on the trait approach to personality has had a great influence on psychologists. He conceives traits as having a real and vital existence. He defines a trait as a generalised and focalised neuropsychic system with the capacity to render many functionally equivalent and to imitate and guide consistent forms of adaptive and excessive behaviour.

Allport's definition is a comprehensive one. It emphasises the point that traits are not linked with a small number of stimuli but they are general and enduring in nature. He classifies all human traits into three broad categories - cardinal trait, central trait and secondary dispositions. According to Allport (1957b) traits differ in intensity and
magnitude from individual to individual. No two individuals are alike in their behaviour. They operate in their unique ways in the environments. Each individual is unique in his adjustment.

Eysenck's (1960) classification: H.J. Eysenck, a British psychologist, devoted much of his research studies to explore trait dimensions. He conducted extensive research on trait dimensions by applying the quantitative technique of factor analysis. Eysenck (1960) found three fundamental dimensions of personality - (i) Introversion vs extroversion (ii) Normality vs neuroticism, and (iii) Psychoticism.

The first two dimensions mentioned above may be taken as being a part of normal personality. Their relationship may be shown as under:

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<table>
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<th>Normality</th>
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<td>Introversion ←</td>
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Eysenck (1960) developed an inventory to test the personality traits. His findings have generated research activities by several psychologists. His most important contribution is that he tried to prove that personality is genetically caused.

Common features of trait theories:
Although theorists disagree on the specific content and structure of the traits needed to describe personality, even then there is agreement on certain general conceptions of traits.

Consistency of traits:

All theorists agree that traits are consistent in an individual's behaviour. They are not temporary dispositions but enduring characteristics of the individual.

Trait dimensions:

There is agreement on the various dimensions of traits such as source traits and surface traits, common and unique traits, broad and narrow traits. Traits vary in breadth and generality.

Traits are dispositions:

Traits fluctuate or alter in a person's position with respect to a disposition. Each psychologist is committed to a search for broad and stable traits.

1.4 Intelligence

The concept of intelligence has been defined in numerous ways. In general sense intelligence means the ability to learn from experience and to deal with new situations and also the ability to deal effectively with tasks involving abstractions.
Voluminous research in the field of psychology and of education has made us believe that intellectual superiority of an individual is the most important determinant factor in the field of academic performance. Intelligence paves a way for brilliance in academics.

1.4.1 Historical background:

Plato (428-348 B.C.) was the first to begin the discussion, on intelligence with his tripartite division of the "nous", which covered the concept of soul, mind, spirit and thinking as well as that of mental ability. Everyone, he said, has an appetitive part to one or impulsive side to one's nature. In addition, there is the element of thought or reasoning and there is another element between them, which gets order from the reasoning side and curbs the excesses of the impulsive side. Plato also added some remarks on the balance of environment and heredity in personal abilities which are strikingly modern. In the book "Republic", he makes it quite plain that he thinks human differences stem principally from inheritance. Also Plato recognised the modern concept of "regression towards the mean" in relation to intelligence in his book "Republic".

The theory of intelligence put another step forward with Aristotle's (384-322 B.C.) viewpoint, who extracted cognition from perception. His idea of mental functions
separated the nutritive, the perceptive, the motive and the intelligence. According to him the intelligence orders outside objects, just as the senses perceive them. Intelligence, therefore, is passive and unlike the other parts of the mind, is not shared by plants or animals.

Further, the thinkers of the Roman period made little contribution to this line of reasoning, although they seem to have had more practical understanding of individual differences of intellect than is evident in Greek writings.

Baron (1748) has given a different view of human intellectual abilities, that is, the physical environment was of great importance in determining the characteristics of people and that these differences were because of bodily differences. Heat, he said, expands the ends of the nerve fibres, making people from hot climate, sensitive but lazy and timid, and those from cold climate are tough and active.

According to Galton (1869), intelligence was inherited. He believed that all intelligent behaviour was related to innate sensory ability. Also he thought that intelligence was related to some physical characteristic and could, therefore, be measured precisely. He embarked upon laboratory tests, measuring head sizes, brain weights and even the reaction time to flashing lights or a tap on the kneecap. But no physiological test, then devised, could distinguish between the brightest
students and mentally defective ones.

Earlier definitions were intuitive and asserted that intelligence is the ability to learn or solve problems. Later, more philosophical and logical attempts were made to define this term. Thorndike (1913) defined intelligence as "the power to make good responses from the point of view of truth or fact". An intelligent person, according to him, is the one who is able to come with the right answers to difficult problems.

According to Thorndike (1913), there are three types of intelligence: (i) the abstract, (ii) the mechanical and (iii) the social. These three kinds were neither absolutely independent nor necessarily correlated mutually in a person. It is quite possible to find some people who are very adept at dealing with abstract ideas. Abstract intelligence is revealed in verbal and numerical problems. Philosophers, poets, scientists and other creative individuals possess a high degree of abstract intelligence. Also there are some persons who are good at handling mechanical ideas and others who are social experts, that is, the ability of an individual to adjust himself with his social and cultural environment, yet there are some, who are good at either two or all these three abilities. It was believed (Thorndike, 1913) that the intelligence level in a person depended upon the number of bonds or nerve connections that had been set up; also it was thought
the learning a new material was facilitated by being able to use connections that had already been made.

Piaget (1936, 1938) rejects the types of theories where mental activities can be lined up and ordered into static models or patterns. His view of intellectual activity is based on the biological principle of balance, that is, the child has to keep in balance the demands of the environment and his own ways of the thinking about it. He is an active participant in building his own intelligence, constantly constructing his reality, rather than merely detecting information. According to him actual manipulation of one's environment is a necessary precondition to any form of symbolic thinking. According to Piaget "intelligence is adaptation". He argued that human mind and nervous system are tools which man uses to adapt to the world around him. This adaptation involves a delicate balance between two processes which Piaget calls assimilation and accommodation. Assimilation, according to him, occurs when a child relates something new in his environment to his past experiences and existing view of the world. For instance, a very young child may point to a "cat" into concept of "dog" - a furry animal with four legs and a tail. Accommodation occurs when new circumstances in a child's environment force him to revise his view of the world to accommodate these new circumstances. Intelligence, Piaget feels, is the ability to adapt to the environment.
1.4.2 Perspectives of Intelligence

There are three influential perspectives of intelligence, one the psychometric tradition represents the branch of psychology that has been concerned primarily with the measurement of intelligence; essentially all intelligence tests have been devised by psychologists associated with the psychometric tradition. A second view of intelligence provided by cognitive-development psychology stems from Piaget's theory of intellectual development. This tradition is a rich source of information on the growth and development of intelligence. A third view on the intelligence, the information-processing perspective, is an outgrowth of work in experimental psychology. It provides elaborate descriptions and theories of the specific mental activities that comprise intelligence and intellectual functioning. The three perspectives are similar in the general skills and activities that are associated with "being or becoming intelligent". Reasoning and problem-solving skills are the principal components of intelligence. Virtually all psychometric theories and tests of intelligence are based upon performance on reasoning and problem-solving tests. Piagetian theory focusses on the development of the cognitive structures necessary for logical reasoning. Work within the information-processing perspective has also emphasized problem solving and reasoning at both a general level and within specific content domains, such as mathematics and the comprehension of text.
1.4.3 Intelligence - A Conceptual Framework

Various definitions of intelligence fall under three categories: (i) the biological, (ii) the psychological and (iii) the operational. However, there is one thing common in all the definitions, that is, intelligence is a capacity to do a thing and it is not actuality. It is not knowledge but capacity to acquire knowledge. It is native inherited capacity.

Whatever the definitions of intelligence may be, it is important to bear in mind that intelligence is not a thing but a concept and abstraction. It is an intervening variable, hence difficult to define. However, the researchers have designed and refined the term intelligence in different ways. Munn (1956) mentions three factors of special importance in regard to the nature of intelligence, for example, (i) the kind of brain one is born with; (ii) the growth of the brain during childhood and adolescence, and (iii) what happens to the individual rather the opportunities he has availed of to act and to learn.

Many psychologists have been more concerned with the particular cognitive functions which are most characteristic of human intelligence. Knight (1943) defines intelligence as "the capacity of relational, constructive thinking, directed to the attainment of some end". He distinguishes this from acquired knowledge or skills. The acquisition of these often involves grasping new relationships; hence most educational tests correlate
highly with intelligence tests. To judge well, to comprehend well, to reason well are the essential qualities of intelligence.

Henman and Nelson (1931) wrote that intelligence involves two factors; the capacity for knowledge and knowledge possessed. Stoddard (1943) states that intelligence is the ability to undertake activities that are characterized by difficulty, complexity, abstractness, economy, speed, adaptiveness to a goal, social value and the emergence of originals and to maintain these activities under conditions that ask for a concentration of energy and resistance to emotional forces. The idea is that an intelligence person, when compared to a less intelligent one is able to do difficult mental tasks which are both abstract and complex. He does more work with less effort and in less time than his less intelligent counterpart. The ability to be inventive and creative is a widely accepted facet of intelligence. Bright children tend to have greater capacity to concentrate than their dull mates.

According to Wechsler (1943) intelligence is the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment. Hebb (1949) distinguished between what he termed intelligence 'A' which is innate potential and intelligence 'B', which is the functioning of a brain in which development has gone on. He argued that intelligence 'A' cannot be measured directly,
its evidence comes through intelligence 'B'.

The view of Ryle (1949) about intelligence is not an entity, but something overall. When one says that an individual is intelligent, one means that the individual characteristically acts in an intelligent way in all or many of the things individual does. Stephan (1952) holds that, "intelligence is whatever intelligence tests measure". Freeman (1962) illustrated three definitions of intelligence: (i) intelligence is the adaptation or adjustment of the individual to his environment, (ii) intelligence is the ability to learn, and (iii) intelligence is the ability to carry on abstract thinking.

Bruner (1963) suggests that a child's awareness can be increased by teaching him appropriate concepts early in life. He asserts that a child can be taught any idea at any age as long as he is taught in his own vocabulary. Bruner, like Piaget, seems early enrichment as the key to greater adult awareness.

According to Kuhn (1963), human understanding proceeds by stages much like Piaget's, in which a great deal of experience at any one level is needed to develop the "code" for operating at the next level. He believes that one reacts to a situation not on the basis of current information alone, but on the basis of the interaction between current information and prior information stored in the brain. Current sensory signals act as cues, triggering related ideas in the brain.
Kagan (1968) has made some interesting observations about the relationship between perception and the quality of the environment. According to him if stimuli stand out sharply from a calm background, as in many middle-class homes, perception of the stimuli is more likely. If, however, stimuli are immersed in competing and disagreeable noisy stimuli which is frequently the case in many slum houses, perception (and development) may be "turned off".

Jensen (1969), Eysenck (1967) and others have sought for new physiological tests which correlated with mental test scores. Two major methods of measuring IQ biologically have been identified. The first and most important kind of analysis concerns with physical activity in the human brain which is associated with intelligence. The 'brain waves' which scientists can detect follow a fairly common pattern when an individual reacts to a sudden stimulus such as a loud noise or a flash of light. The evoked potential in the brain cells at first jumps rapidly, then tapers off over the course of a second or less. But the jump and tapering are not steady, and are made up of a series of jerky movements. Ertl (1968) showed that the speed of these jerky movements was related to intelligence. Individuals who score high on intelligence test showed faster waves than duller people, whereas, the brain waves of very intelligent people are quick to respond to the stimulus and are rapid, those of the very dull people are smoother and slower.
Eysenck (1971) observed that IQ was related to the electrical activity in the brain. In fact, these psychologists found that the amplitude, which is height and depth of the waves, as well as the frequency or rapidity of the waves, did correlate with IQ. Figure 1.1 displays an approximate illustration of the relationship between brain waves and the IQ.

![Diagram of brain waves and IQ](image)

Vivekananda (1977a) has written (the Chapter Raja Yoga) that every religion has the idea that the universe comes out of intelligence. The theory of God, taking it in its psychological significance, apart from all ideas of personality, is that intelligence is first in the order of creation, and that out of intelligence comes what we call gross matter. Modern philosophers say that intelligence is the last to come.
Vivekananda (1977) argues that intelligence is connected with the brain, but behind intelligence even stands the "Purusha", the unit, where all different sensations and perceptions join and become one. The soul of a body itself is the centre where all the different perceptions converge and become unified. Indian philosophy, however, goes beyond both intelligence and matter, and finds a "Purusha", or Self, which is beyond intelligence, of which intelligence is but the borrowed light.

1.4.3.1 Factor Theories

A mental test, obviously, was the right tool for measuring mental abilities. Binet (1905) drew up the first intelligence scale. It included thirty items which relied an amount of general knowledge, and also measured reasoning and judgement. Scores were given in terms of mental age. The scores on the test related closely to children's success at school.

The Binet-type intelligence tests are quite adequate for the purposes of predicting and diagnosing intellectual deficit and selecting individuals on the basis of intellectual ability. But what do these tests actually assess? Although test developers had intuitive notions of what constituted intelligence, they made little effort to evaluate their tests in terms of those aspects of intelligence that were actually needed for successful performance. Spearman (1904) pointed out the extent of the disagreement between psychologists about
what constitutes intelligence. He was reacting to both the sensory-ability position and the higher mental processes position; also it was pointed out that differences between definitions could not be resolved on a theoretical level. As a consequence he thought empirical tests of the similarities and differences between various mental tests and school-performance measures; also he observed that many of the seemingly diverse tests were strongly correlated with each other. This led him to postulate a general factor of intelligence (g) that all mental tests measure in common. At the same time, tests also differ in terms of how much the general factor contributes to performance. The relationship between any two tests was attributed to the contribution of the general factor within each test. Systematic differences between tests were accounted for by postulating different specific factors of intelligence (s) that the various tests also measured. This theoretical orientation served as the foundation of factor-analytic theories of intelligence. Spearman argued that intelligence is composed of a general factor that is found in all intellectual functioning plus specific factors associated with the performance of specific tasks. A general ability of intelligence called 'g' was considered as fixed; specific ability factors called 's' were open to environmental influence. A general ability factor which enabled individuals to perform well on all kinds of problems, was referred to the letter 'g' by
Spearman (1904). Spearman (1927) later developed a more complex theory introducing more general "group factors" made up of related specific factors. However, he adhered to his main tenet that a common ability underlies all intellectual behaviour. For a lack of a better definition, he referred to this as a mental force or energy.

The concept of intelligence is characterized by a general underlying ability plus certain task-specific abilities constitutes the basis of major theories of intelligence developed by British researchers. Burt (1969) suggested that intellectual abilities might be hierarchically organized. From his factor-analytic studies, he argued that a comprehensive general factor could be used to represent all intellectual performance. This general factor could also be subdivided into several group factors accounting for different broad classes of intellectual behaviour. These broad group factors, according to Burt's conception can further be subdivided into narrower group factors, then down to numerous, very specific factors. Burt's hierarchical theory of intelligence was elaborated by Vernon. Vernon's (1961) theory of intelligence begins with a centrally important general intellectual factor (g) which, he found, like Burt, to account for most of the relations between intelligence tests. At a lower level, he made two major group factors, verbal-educational and practical-mechanical abilities. These group factors are subdivided at
the next lower level into minor group factors. At the lowest level, Vernon breaks down minor group factors into specific intellectual abilities.

British theories of intelligence are quite distinct from the ones developed by American theorists. Whereas the British theorists represent intelligence in terms of a general factor that can be broken down into more specific factors, the American theorists emphasize specific abilities that can be combined to form more general abilities. Thurstone (1924, 1938) developed factor-analytic techniques that first separate out specific or primary factors. Among the most important of Thurstone's primary mental abilities are verbal comprehension, word fluency, numerical ability, spatial relations, memory, reasoning, and perceptual speed. He argued that these primary factors represent discrete intellectual abilities, and he developed distinct tests to measure these primary mental abilities.

Thorndike (1927) opposed to Spearman's two factor theory of intelligence with his multifactor theory of intelligence. According to him, there is no such thing as 'general intelligence'. He believed that there were only highly specific acts. Thorndike divided an intellectual activity into three parts: (i) Social intelligence or ability to understand and deal with persons, (ii) Concrete intelligence or ability to understand and deal with things, and (iii) Abstract intelligence or ability to deal
Cattell (1963-1971) attempted a rapprochement of the theories of Spearman and Thurstone. In an attempt to produce a general (g) factor, he combined Thurstone's primary factors to form secondary and higher order factors. From this analysis, Cattell found two major types of general factors and three minor ones. The major factors he labelled fluid and crystallized general intelligence (gf and gc respectively). He argued that fluid-intelligence factor represents an individual's basic biological capacity and can be measured as perceptual ability. The other major factor, crystallized intelligence, represents the types of abilities needed for most school activities, and is measured by most general intelligence and achievement tests. Cattell labelled the minor general factors gv, gr, and gs for visual abilities, memory retrieval and performance speed, respectively. Horn (1979) has extended Cattell's initial theory.

Guilford (1967) argued against the concept of a single general intelligence factor proposed by Spearman, Burt, and Vernon. He also disagreed with Cattell and Horn's notion of a small group of general abilities (Guilford, 1980). Instead, he posited 120 distinct intellectual abilities representing the structure of intellect. Guilford organized these factors along three dimensions that interact to determine different specific factors. The three dimensions consist of five types of mental operations, four types of content areas in which
to perform the mental operations, and six products resulting from the application of different mental operations to different content areas. Each intellectual ability results from a unique combination of some mental operation being applied to some content area and resulting in some product. These dimensions do not represent higher order factors but simply provide an organizational framework for Guilford's structure-of-intellect theory. Guilford has attempted to create individual tests to specifically measure each of his posited 120 factors (Guilford and Hoepfner, 1971). Although it has not been adequately validated empirically, Guilford's structure-of-intellect theory has led to the development of many educationally appropriate measures, especially in the area of creativity.

1.5 Socioeconomic Status

According to Stephan (1959), "Socio-economic status consists of a cluster of factors which includes occupation, income and cultural features of home". Davis (1968) regards status as, "an identity within a situation". Biersted (1957) defines status as, "a position in a society or in a group". Hollingshead (1953) developed a scheme to determine the social status of a person. His index of social position utilizes three factors; (i) occupation, (ii) education and (iii) ecological area of residence. Each factor is scaled and assigned a weight determined by a standard regression equation.
The increasing importance of the knowledge of the social background of the individual shows the need for measuring socio-economic status of an individual. Several attempts have been made to estimate the socio-economic status of the people. According to Kuppuswami (1962), the attempts are based on three assumptions; (i) that there is a class structure in society, (ii) that status positions are determined mainly by a few commonly accepted symbolic characteristics and (iii) that these characteristics can be scaled and combined using statistical procedures.

Most of the indices have been developed in U.S.A. for application primarily to the contemporary urban industrial class structure of that country where a good deal of research regarding stratification has been made in the past. Many variables have been identified in relation to social prestige. We know that in this country social prestige is attached to the amount of the income as well as the source of income. A man earning twenty five rupees or fifty rupees more than another feels that his prestige is higher. The source of income is also a very important factor. The man who gets an income from the property he has inherited feels that he has higher prestige than a person who has acquired his own property. A third source of prestige is on the basis of whether a person is paid daily or weekly "wage" or monthly salary. The difference between the two words 'wage' and 'salary' is indicative of
social status. Similarly, prestige is associated with occupation. The cooly, sweeper and the barber have very low status. Even the carpenter and plumber being skilled workmen are having a low social prestige. On the other hand, the engineer, the physician, the lawyer have high social prestige. The person who finished his technical education as a carpenter or electrician does not command as much prestige as a person who has had the qualification of M.A. or B.E. etc. Thus academic qualification also decides one's social status. In every society, titles, membership of some voluntary organisations, type of house in which a person lives, the area in which the house is situated, the ownership of electric appliances, VCR's, scooters etc. all add to the social prestige.

Generally, father's occupation, parental education, and family income have been broadly translated into social class-terms. The general effect of socio-economic factor is that the children of those with lower income and less education, obtain less education than the children of better placed, this in turn tends to result in their aspiring for low level occupations. This works not only to keep many of the lowly placed down, but to keep many of the highly placed up. There are many individuals who have ability to rise in the occupational scale, but may not do so, for social and economic reasons (SupTr, 1957).

Further, theorists like Ginzberg et al. (1957) state that poor family will accelerate the career aspirations of
their off-spring but will not alter the sequence through which he goes in any significant way. In addition, the lower class family is likely to be more passive in its general behaviour and attitudes than middle or upper class families and thus its members may try to exert less direct influence on their children's career pattern than upper and middle class people (Crites, 1969).

There have been several attempts to develop scales to measure prestige. Earlier Taussig (1928) tried to build up a scale on the basis of income. Others used standard of living. Occupation was also used as a basis. Cattell (1942) found that social prestige had 0.97 correlation with IQ, 0.93 with income, 0.87 with years of education and 0.85 with birth restriction. He also divided the various occupations into ten groups and assigned them the following five classes. Upper (7%), Upper middle (25%), Middle (36%), Lower Middle (25%) and lower (7%). Cantril (1948) found the following distribution on the basis of social class identification: Upper 4.9%, Upper Middle 10.5%, Middle 65%, Lower Middle 11.1% and lower 7.7%. Sims (1952) first used 23 items like education of parents, occupation of parents, possession of telephone, books etc. He later modified and gave a list of 42 occupations and the subject was asked to respond to each occupation. Warner et al. (1949) used four variables of occupation, source of income, type of housing and neighbourhood. Hollingshead (1958)
used three indications, for example, residential address, occupation and education.

1.6 Justification of the Study

For the present investigation the variables of intelligence, socio-economic status and sex have been chosen to study their impact on the attitude of students in regard to religion; and to determine the relationship between the scores of religious attitude and the 14 personality traits given by Cattell (1963) separately for boys and girls for the following considerations:

Gupta (1980) reported that Tibetan adolescents were observed to be religious, possessing positive personality characteristics in being warm-hearted, average in intelligence, emotionally stable, assertive, conscientious, imaginative, self-sufficient. The high religious groups tended to be more conservative; and also differed, in respect of faith in religion, from the low religious group in personality characteristics such as intelligence, suspiciousness and relaxation. Only some factors of personality such as intelligence and ego-strength were found to be correlated positively with religiosity.

Drager (1952) reported that religious persons were more conforming while non-religious persons tended to be more
independent. Allen (1955) concluded that religious people tended to check conventional conforming adjectives as self descriptive as compared to non-religious people.

The studies cited above have been conducted to find the relationship between personality factors and religion. But the number of studies correlating the personality characteristics with religious attitude are very few. It is, therefore, worthwhile to conduct a study to find the significance of difference in the scores of religious attitude of boys and girls on each of the personality traits classified by Cattell (1963) separately.

However, a few studies if not in line with the present study, report the results of correlations of personality with other factors, for example, Howard (1985) investigated the possible differences in personality strengths and church expectations of pastors that may account for to be related to short-term or long-term pastoral ministry.

Carol et al (1962) reported a study to find the correlates of religious beliefs with personality and backwardness variables. The data revealed a number of significant correlations between religious beliefs, backwardness and demographic variables.

Travers and Davis (1961) reported the results which were conclusive of the relationship between religious belief
and the occurrence of delinquency and proposed religious training a deterrent to delinquent behaviour.

Dittes (1971) reported that those with an intrinsic faith towards religion have a positive orientation toward self; and others for whom religion is formalized and external response have less favourable orientations.

Bernard et al (1965) have found no significant differences in general persuasibility between Catholic and Public High School students.

Besides explaining the relationship between personality traits and religious attitude, it may be equally suitable to study the effect of intelligence on the religious attitude of students. Gupta (1980) reported that intelligence is positively correlated with religiosity. He concluded that the religious adolescents were average in intelligence.

Khanna (1957) concluded that religious persons were perceptually and intellectually rigid.

The limited citation of research reports could prompt one to conduct the study for obtaining the effect of intelligence on the dependent variable.

Another variable considered significant for the present study pertains to the socio-economic status of students. Tandon (1967) reported that the students from lower
income group showed more favourable attitude towards religion. Breon (1956) reported that believers of religion came from low socio-economic structure than non-believers. Nelsen (1972) reported the religious attitude of college students and other adults, sectarianism was observed to reflect a world view of individuals from the lower social and economic classes.

However, the studies if not in line with the present investigation, reported that suburban Jews appeared to identify less than urban Jews; peer influences had an important impact among adolescents and socio-economic factors did not have much impact on identification (Lazerwitz, 1973; Himmelfarb, 1974; and Goldstein & Goldscheider, 1968).

The variable-wise justification of the problem leaves wide scope for investigating the combined impact of independent variables on dependent variable in different combinations in a factorial frame of reference. It may be conveniently concluded that the variables of personality characteristics, intelligence socio-economic status and sex are interrelated factors and if investigated together in the light of the religious attitude of the students which is a very potent environment factor, the study may throw much light on the individual and combined impact of these variables which may be used effectively for the educational benefit of its consumers.
1.7 Statement of the Problem

The research problem under study is stated as below:

"A Study of Attitude of Students Towards Religion in Relation to Personality Characteristics Intelligence and Socio-Economic Status"

Here the attitude of students towards religion is a dependent variable on which the effects of three independent variables, for example, personality characteristics, intelligence and socio-economic status are investigated.

1.8 Objectives of the Study

The present investigation has been conducted keeping in view the following objectives:

(i) To find out the impact of intelligence on the attitude of students towards the religion.

(ii) To investigate the effect of socio-economic status on the students attitude towards the religion.

(iii) To study the effect of sex on the scores of religious attitude.

(iv) To study the interaction effects (double and triple) of intelligence, socio-economic status, and sex differences on the religious attitude of students.
To determine the relationship between the religious attitude scores and the personality scores on each of the 14 dimensions given by Cattell (1963) separately for boys and girls.

To work out the significance of differences between the relationship of attitude scores with each of the 14 personality dimensions given by Cattell (1963) for boys and girls.

1.9 Hypotheses

On the basis of available studies the following hypotheses have been formulated:

1. Intelligence will have no effect on the attitude scores of students towards religion.

2. Socio-economic status would not influence the attitude scores of students towards religion.

3. There will be no significant differences in the mean scores of attitude towards religion in respect of boys and girls.

4. Intelligence, socio-economic status and sex in double and triple interaction combinations would have no significant effect on the attitude scores of students towards religion.
(5) No significant differences will be observed in the relationship of attitude scores of boys and girls towards religion with Cattell's 14 P.F. Scores (partwise).

1.10 Delimitations of the Study

The present study has been delimited with respect to the sample, the tools of the study and the theoretical assumptions behind those tools:

- The study was confined to Jammu Division only.

- Only Hindi speaking students of both the sexes were selected for the purpose of this study.

- For developing the attitude scale the technique of summated ratings given by Likert (1932) was followed.

- The study was confined to the students of higher secondary (11th and 12th) classes of the 10+2 system of School Education.

- The study has been delimited with respect to sample. The size of the sample is 1000 drawn from the various schools (boys as well as girls) of Jammu province.

- The various tools used for the present study are, Cattell's 14PF-Questionnaire, General Mental Ability Test (Jalota, 1972) and Socio-economic questionnaire. Hence the interpretation of the results will be governed by the theoretical considerations underlying the tests.