CHAPTER – I

INTRODUCTION

1.1   NATURE OF RELIGION

In today’s modern society religion has become highly controversial matter. In a society there are people who are extremely religious. They strictly follow rites and rituals. On the other hand, there are some people who are least bothered about their own religion. According to them there is no religion in the modern society. Perhaps that is the reason why moral and ethical values are deteriorating fast. It is not only a common man but even many scientists, great thinkers, scholars and philosophers have adopted a hostile attitude towards religion (Dargye, 1992). According to these people, the religion puts barriers on the progress of mankind and misleads them by introducing religious superstitions, beliefs and tries to keep common men away from the scientific vision.

In fact, religion has a great impact on man and his behaviour. It is an important part of environment. As, Dr. S. Radhakrishnan said that Religion is behaviour and not mere belief. Religion is a way of life which guides an individual in his life. Religion is produced by man but he always lives under the influence of religion. His behaviour is directed and governed by his own religion. He further said that a man without religion is like a horse without a bridle. Religion is such a stuff which is capable of keeping control on man’s directionless behaviour. It is an excellent way of
keeping common people quiet, (Nepoleon Bonapart). Religion is an essential way of life. It is one of the systems of faith and worship. It is the body of institutionalized expression of sacred beliefs, observance and social practices found within a given cultural context. It is value held to be supreme importance.

Religion is a general term especially applicable to the great revelation and the larger subdivisions among the believers. Faith is applicable to any formulated and established major religious group. It may or may not suggest ardent (fiery) complete acceptance. Most people of different religion believe that their religion is a Devine Origin. They also believe that their religion is guidance for all mankind.

Man’s religion is made for him by others, communicated to him by tradition, determined to fixed terms by imitation and retained by habit. It would profit us little to study this second hand religious life. We must make search rather for the original experience which were the pattern setters to all this mass of suggested feelings and imitated conduct. (William James 1898).

It is very difficult to define the word religion. There are at least three reasons for this.

1. The religious experience is an inward and subjective thing. It is highly individualised matter. Each person reads into the word his own experience. The views of two persons regarding a particular religion may differ.

2. People have very strong feelings about their religion. For the sake of religion, people can do any thing. They are highly sentimental about their own religion.
3. A concept of religion will be influenced by the purpose of the person who is making the definition.

For these reasons it is not so easy to define the word religion.

Some definitions emphasize the social aspect of religion and tend to see religion as arising from the give- and - take between human beings. According to Durkheim, (1915) religion is a completely social phenomenon, while Parson Talcott (1937) the sociologist, agrees with him. A religion is a set of beliefs, practices and institutions which men have evolved in various societies. Ames, E.S. (1910) said, “religion is the consciousness of the highest social values.”

The other category of definitions stresses the individual and his experience.

It should be noted that many of the definitions, as we would expect, make references to “higher powers” as God. But as a psychologist has no business in assuming the experience of God as a fact, or trying to prove his existence or to disapprove it. Clark, W.H. (1969). It will be noted that religion is first of all described as something inward, and secondly in such terms as to suggest that the essential experience partakes of mystical qualities like what is felt to be a supernatural as super sensible force most probably personal in nature. William James, (1902, 1998) speaks of individuals for whom “religion exists not as a dull habit but as an acute fever.”

The scientific study of religion seems to combine two concepts that contradict each other in structure, method, and goals. Science is man centered - religion is God centered. Science deals with the world from the point of view of sensory experiences acting upon man from without-
religion deals with the world as an internal experience. Science has its origin in reason- religion in faith. Science is based upon the methods- religion upon revelation. The objects of science are facts - the objects of religion are values. The aim of science is to give us the good life for our bodies- the aim of religion is to give us good life for our souls. However, if we deal with religion not as the theology but as a phenomenon of man’s attitudes, of his beliefs, his expressions and his inner experiences then religion becomes a subject of study for the social sciences Werner Wolff, (1956).

Today in the modern world, it is also found that people use religion for their selfish purposes or they sometimes believe in religion (God) from psychological fear in their mind. According to the doctrine of “priori” men are so psychologically constituted that will confess to the existence of God, especially when they are free from distractions or when they are faced with hardships, or misfortunes. It might be conceded that in the past man was religious, but at the present time, in an age of science and technology, religion appears to be an anachronism (as old fashion). A modern man has ceased to believe in heaven, hell, virgin birth and many such stories of miracles. Thus according to this view of debunking religion, it is held that religion is a time bond phenomenon of man and with the deepening of the scientific spirit in man, it is bound to disappear.

Man is so clever to misuse religion. Orthodox persons, to have their own importance in society misuse religion, misguide common people, create hatred among the people and use religion as a weapon to protect their own interests.
Opinions of Great men regarding Religion:— As said earlier, religion is very difficult to define as well as to understand. There is no unanimous opinion amongst the thinkers and philosophers about religion. Different people have different ideas and concepts regarding religion. For example, according to Dr. Sigmund Freud, religion has put unnecessary obligations on human behaviour. It prevents a man from living his normal life. Freud (1938) says, “When a man is freed of religion, he has a better chance to live a normal and wholesome life. Man can live much better life living out of the boundries of religion.”

Dr. S. Radhakrishnan who strictly believes in religion has said that religion is not mere belief but it is behaviour. Religion is conquest of fear, the antidote of failure and death. He believes that it is religion which stops a person from committing sinful acts. The religion teaches an individual about the moral and ethical values. Had there been no religion, one’s behaviour would have been full of immorality. He further said that a man without religion is like a horse without a bridle.

Nepoleon Bonapart looks at religion as a tool of controlling common man’s behaviour. He believes that religion is excellent stuff for keeping common people quiet. He was more practical regarding a religion. He did not consider religion as God. He said, “If I had to choose a religion, the Sun as the universal giver of life would be my God.”

Albert Einstine, a famous scientist and great philosopher gives equal importance to science and religion. He said, “Science without religion is lame, and religion without science is blind.”
Karl Marx looked at religion as the opium of people. He agrees with Charles Calbe Colton who said that, men will wrangle for religion; write for it, fight for it, die for it, anything but live for it.

Thomas Paine compares religion with goodness. Religion is always good and never bad. It is a guideline to human life. He said, “The world is my country, all mankind are my brothers and to do good my religion.”

A great philosopher Rajneesh wanted the universal religion. By having different religions man has divided the world. He used to say, “Belonging to a particular religion creates an un-religious world.”

Lord Buddha’s concept of religion is truly universal. According to Buddha, “Good will towards all beings is the true religion, cherish in your hearts boundless goodwill to all that lives.”

1.2 RELIGIOUS CATEGORIES :-

Living Religions of the World

- Prophetic
  1. Zoroastrianism
  2. Judaism
  3. Islam
    - 1. Vedic
    - 2. Non Vedic
      (Brahmism)
  1. Jainism
  2. Buddhism
  3. Sikhism

Let us now discuss all the above religions in brief.

Prophetic Religions:
1. **Zoroastrianism** :- It is difficult to ascertain the time of the rise of Zoroastrianism, but it is surmised that it happened to have arisen about 2000 B.C. The prophetic religion was first introduced by the Parsis where Zarathustra was the prophet who preached the message of one God called Ahura Mazda. But this Ahura Mazda is really Asura Medha of Aryans i.e. the living and wise God.

Some features of Zoroastrianism have been noted down by early historians. It is mentioned that Zoroaster was the son of Ahura Mazda, who is the only God of Parsies. As such Zoroastrian God is essentially monotheistic. Zoroastrianism believes in the resurrection of dead, and the day of judgment Ahura Mazda was above all the Gods and did not favour animal sacrifice. He demanded purity of speech and action from mankind, ‘Ahura’ mean The Lord’, ‘Mazda’, means ‘The wise’. Hence Ahura Mazda means ‘the wise God’. Fire is the symbol of Parsi religion. They worship the God through fire (Agni). It is a symbol of light and purity. The Parsi does not dispose of the dead body by burning as the reason for this is that for the Parsi, fire, water, and earth are sacred and pure. On the other hand the dead body is most impure. Hence the impure dead body is not allowed to pollute fire (by burning) or the earth (by burying) or water by throwing the dead body into sea or rivers.

Ahura Mazda has six cardinal virtues of *Vohu Manah* (good mind), *Asha* (righteousness), *Khshathra* (Good’s Kingdom), *Armaiti* (Devotion) *Haurvatat* (Perfection), and *Ameretat* (immortality). The first three are the male members in the divine hierarchy and the last three are feminine names.
Ahura Mazda is also said to be a law giver to the whole mankind or guiding man for what is right and conducive to his final weal and woe

2. **Judaism:** The religion of the Jew’s is known as Judaism. The number of Jew’s is very small, but the Jews have made their presence felt wherever they have gone and settled. At present their number is quite large in the U.S.A. (United States of America).

   Judaism is the parent religion of both Christianly and Islam. Judaism is a robust religion which teaches strict obedience to the Laws, Statutes and Ordinances of God. Judaism teaches justice, religiousness and holiness in the life and conduct of the people.

   The Jews believe that their ancestors came from Ur in Sumeria about 2000 BC. Hence Judaism is very ancient indeed. It is also mentioned in the old Testament of the Bible (which is also accepted by the Jews) that their first ancestor Abraham was called by God from amongst the idolatrous people. He was promised that his descendants would rule over the earth and they will be as numberless as the sands of the ocean. The Jews regard themselves to be the chosen people on earth. The Holy Book of the Jews is Bible. They did not indulge in philosophical speculation, but live in faith that God has chosen them due to the initial merit of Abraham. Judaism is pure monotheism, because Lord, God is one and none is besides him.

3. **Christianity:** Christianity owes its name to Jesus Christ. Christians derive their inspiration from the 39 books comprising the Old Testament, but much more from the 27 book comprising the New
Testament. The Bible itself means a collection of books. This New Testament has four gospels which record the life, teachings, death and resurrection of Jesus. Christianity is a missionary religion with a view to winning converts.

Christianity is monotheistic, meaning that there is one God who has created the world and man. Some Christians hold that God is both immanent and transcendent. The most distinctive teaching about God is that He has been revealing Himself through His prophets and in the fullness of time Jesus has revealed God most clearly and finally the will and Person of God. According to Christianity, God created man in His own image. It also believed in the resurrection of the dead in the day of judgment and the doctrine of Heaven and Hell. Most Christians believe in the immortality of the soul. (Do not be afraid of those who kill the body but can not kill the soul: rather be afraid of God, who can destroy both body and soul in hell.” (Matt 0.28). But the doctrine of immortality is not very clear in Christianity. It is a theistic religion and belief in God is it’s important tenet.

Christmas is observed all over the Christian world on the 25th Dec. every year, which is supposed to be the birth day of Jesus. However no date of birth is known. Christians have different types of churches and subdivisions of Christianity.

4. Islam:- Islam accepts the 25 prophets of the old Testament and three of the New. However, Islam accepts that prophet Muhammad is the final and last prophet who puts seal on all that is most genuine message of God for the whole mankind.
Islam means surrendering one’s will to the will of God, throughout one’s life. A Muslim believes that true existence is of God alone. Mere faith, without its corresponding action is dead, as the New Testament says, This action of Muslim has been fully exemplified in the life and teaching of the prophet and is embodied in the Five Pillars of Islam, which include
1. Five prayers every day
2. Observing Ramadan fast
3. Hajj to Mecca
4. Giving of Zakat and
5. The Utterance of Kalima
Lā ilāha illā hu Muhammad ur – Rasulallāh ( Sutra 2:21 – 22)
(There is one God who has created the heavens and earth, and Muhammad is His prophet).

The religious book of Muslims is Quoran which contains the spoken words of Allah. It is the most sacred book of the muslims. Besides Quoran, they also follow Hzdith and Sharia A Muslim is allowed to marry and is permitted to see his prospective wife. Man and woman, both must give their consent for their marriage.

There are many sub-sects of Islam, but we in India are concerned with two major sects namely Sunni and Shia. (Masih, Y.– 1990.)

5. Hinduism:- Initially ‘Hinduism’ does not mean the name of any religion. It is a Persian word and stands for all the inhabitants who live in and about the Indus Valley and beyond. But now Hinduism stands for the religion of India. It is a blanket term which stands for
Brahminism, Buddhism, Jainism and even the aboriginal religions of India. It is like a federation of religions, with their different needs and practices.

At present, in general it can be said that all those religions that accept the four fold pillar of *Karma- Samsara -Jnana- Mukti* may be called Hindu.

In the wide sense of the term ‘Hinduism’, it has no founder, but certainly there are eminent teachers within their fold. Hinduism is really an encyclopedic religion which has room for atheism, theism Yogic spiritualism, all forms of devotion, casteism, noncasteism and so on and so forth. In this wider sense, Hinduism means the entire culture, spiritual values and a general way of life with it’s roots in Indian origin of about 5000 years.

6. **Buddhism:** Buddhism is a truly Indian religion for it belongs to the tradition of Indus Valley Civilization. It is essentially non-Vedic and possibly pre-Aryan world view of India. In it the doctrine of *Karma – Samsara – Jnana – Mukti* was clearly defined and adopted. It appears to have been influenced by 62-63 heretical views which have been mentioned in *Brahmajala Sutta*.

The four pillars of *Karma – Samsara – Jnana – Mukti* are most clearly defined and accepted in Buddhism. The doctrine of Yoga was not only adopted but was perfected by Buddhism. The practice of tantra is largely Buddhist.
The distinctive feature of Buddhism is that everything is momentary, life is painful (sarvam dukham dukham) and there is soullessness (anatmavada).

It has three vows to be taken for being initiated into Buddhism.
i) I seek refuge in the Buddha (Buddham Sharnam Gacchami).

ii) I seek refuge in dharma (Dharamam Sharanam Gacchami).

iii) I seek refuge in samgha (sangham Sharanam Gacchami).

Buddhism never had any caste distinction. Lord Buddha was totally opposed to caste and has given very sound reason for its rejection.

The highest end of life is the attainment of Nirvana, which has been interpreted both affirmatively and negatively. Without becoming a bhikshu (a renunciate in a monastery), one can not attain one’s nirvana. There is no moksa possible for a house-holder. It is most successful missionary religion of Indian. It is now an international religion.

7. Jainism: Jainism in a very old non-vedic religion and some of it’s features go back to the time of Indus Valley Civilization like the Upanishads and Buddhism, Jainism was a kshatriya movement. It is said to have been held by a number of 24 Tirthankaras and Lord Mahavira (B.C. 599-527) The last and the most important Tirthankara belonged to the clan of Licchavis of Vaishali.

Jainism has come from the word ‘Jin’ which means the who has conquered his passion. It essentially means the conquest of one’s own self in bondage.
Jainism has two sects called Digambara and Svetambara. Digambara live naked as Lord Mahavir was, Svetambara put on cloths and cover their mouth with a piece of cloth for fear of injuring insects. Both of them do not differ essentially in their beliefs and practices.

8. **Sikhism:** Sikhism took its rise in the Punjab in the 15th century and at present it has assumed great importance on the Indian scene. Sikhism is Hinduistic in the sense that it accepts the four fold principles of *Karma – Samsara – Jnana – Mukti*. It also adopts a general Hindu view of life, poetry and music.

Sikhism was born at a time when India was in a state of political upheaval, social instability and religious ritualism, externalism without much inner illumination and spiritual experience in depth.

Guru Nanak was the real founder of Sikhism. Sikhism has arisen from the devout hearts of Ten Gurus. They were not philosophers. They have set down what they could experience about the supreme reality. Sikhism teaches strict monotheism. There is only one God. But he can be conceived both as unattributed and attributed.

1.3 **ATTITUDE: IT’S NATURE**

Attitudes are important components of social behaviour and thought. Man has a tendency to compare himself with others as well as to form certain opinion about other person, event or object. This is a casual reaction of human being.
Social psychologists have long been interested in such reactions, which they term attitudes.

There are many definitions of attitudes, but most centre in the fact that we tend to evaluate many aspects of social world. Thus a good working definition of attitude is as follow.

1) “Attitudes are associations between attitude objects (virtually any aspect of a social world) and evaluations of those objects.” (Fazio & Roskos – Ewoldsen, 1994).

2) “An attitude is a tendency to respond positively (favorably) or negatively (unfavorably) to certain people, objects or situations.” In other words “it is a tendency to react emotionally in one direction or another.”

3) According to Petty and Cacioppo (1981). “Attitudes are general evaluations people make about themselves, other persons, objects or issues”

4) Breckler and Wiggins (1989) define attitude as “enduring mental representation of various features of the social or physical world. They are acquired through experience and exert a direct influence on subsequent behaviour”.

5) Katz, D. and Stotland, E. (1959) have defined attitude as “an individual’s tendency to predisposition to evaluate an object or symbol of that object in certain ways.”

More simply, attitudes are lasting evaluations of various aspects of the social world – evaluations that are stored in memory. Judd et al. (1991). Attitudes often function as schemas – cognitive frame works
that hold and organize information about specific concepts, situations or events. (Wyer & Srull, 1994).

Having looked at the above definitions, it can be seen that attitude is composed of three aspects and these components are mutually dependent upon each other. These three components are

a) **Cognitive Aspect** : It refers to thoughts, beliefs and factual information of the object.

b) **Affective Aspect** : This aspect refers to emotions and feelings that is developed towards object.

c) **Conative Aspect** : It refers to action tendencies and behavioural component.

It means attitudes are relatively lasting clusters of feelings, beliefs and behaviour tendencies directed towards specific persons, ideas, objects or groups. Attitudes are hypothetical constructs. They can not be directly observed. They could only be inferred on the basis of observations or observable responses. Sometimes attitudes are also defined as Conditioned Emotional Response (CER) They are learned processes and not innate tendencies. Attitudes influence the behaviour of the individual by making him selectively oriented towards certain objects and issues. Depending upon the nature of his attitudes, he reacts favorably or unfavorably. Attitudes are positive or negative feelings that an individual holds about objects, persons and ideas. They are generally regarded as enduring though modifiable by experience or persuasion, and learned rather than innate.

Attitudes play an important role in every aspect of life. They influence the different types of decisions that we make throughout our
life. They determine our position on many critical social issues and thus indirectly shape the nature of the society in which we live.

1.4 DEVELOPMENT OF ATTITUDES – THEORIES:

Attitudes are not innate. They are learned through the process of social learning or through social comparison. Following are some of the ways of formation of attitude.

1. **Social learning:-** We acquire attitudes from others by interacting or by merely observing other’s behaviours. Social learning occurs through the following processes.
   a) Classical conditioning
   b) Instrumental / Operant conditioning
   c) Modeling
   d) Direct Experience

2. **Social Comparison and attitude formation:-** Festinger (1954) introduced the concept of social comparison. According to him, social comparison is the tendency to compare ourselves with others in order to determine whether our views of social reality are correct or not. Attitudes can be changed. The process of social comparison leads to the formation of new attitudes in us.

3. **Genetic factors:-** Some research findings have also indicated that genetic factors may play some small role in attitude formation. Arvey et al. (1989), Keller et al. (1992).
**Attitudes influence on behaviour:**

Research studies have also tried to understand how attitudes influence behaviour. They have found that there are two basic mechanisms through which attitudes shape behaviour. Fazio et al. (1994).

1. **Theory of Planned Behaviour:** This theory was given by Ajzen and Fishbem (1980). According to this theory the best predictors of how we will act in a given situation is the strength of our intention with respect to that situation.

2. **Attitude – to – Behaviour process model:** Fazio (1989) gave this model. According to this model attitude seem to influence our behaviour in a more direct and automatic manner.

3. **Persuasion:** It is a method of changing one’s attitude through the presentation of various types of information. There are two approaches towards understanding persuasion. 1) The traditional approach 2) The cognitive approach. (Hovland, Janis & Kelleys 1953).

4. **Cognitive Dissonance:** The theory of cognitive dissonance, an important concept in social psychology, is also related to the process of attitude change. Different experiments involving forced compliance have shown that people after their attitude in order to reduce the dissonance caused by their own attitude discrepant behaviour. The dissonance theory also explains why sometimes, suffering leads to linking i.e. goals for which people have worked hard, are evaluated more favorably than those which required less costs. Some recent experiments have demonstrated that dissonance
can sometimes be reduced by consuming alcohol and certain other drugs. Festinger, (1957); Cooper and Fazio, (1984).

1.5 CONCEPT OF PERSONALITY:

Everyone is familiar with the word personality and has probably used it and heard it many times in talking to others. We often say he / she has a wonderful personality. We use the word personality in it’s popular sense that is how a person affects others. In other words, the popular idea is that the person who makes a good impression on others has a good personality. The person who makes a bad impression on others has a bad personality. The person who makes little or no impression on others has little personality. But this is not the adequate description of one’s personality. As used in psychology much more is included in the term. Actually personality refers to all of an individual’s characteristics and behaviour.

So, personality is the dynamic organization of an individual’s characteristic, ways of responding to himself and to his experience (Allport, 1961.)

Personality is one of the most important concepts in psychology. There is a separate field of psychology called Personality Psychology which is concerned with the total individual differences.

The word personality has been derived from the Latin word “persona”, which was used for the “mask” utilized by actors to change their appearance. But in Roman times it was taken as a particulars character by it self. Since then the word personality is used to refer not
only to one’s character itself but also to those aspects of individual’s behaviour that set him apart from other individuals.

Leading personality theorists like Cattell (1950), Eysenck (1982), Allport (1961), Walter Mischel (1981) etc. have defined personality according to their theoretical viewpoints.

Lahey (1998) defines personality as “the sum – total of all the ways of acting, thinking, and feeling that are typical for that person and makes that person different from all other individuals.”

According to Cattell (1950), “Personality is that which permits a prediction of what a person will do in a given situation.”

Eysenck (1951) defines it as “more or less stable and enduring organization of a person’s character, temperament, intellect and physique which determines his unique adjustment to the environment.”

1.6 VI THE TRAIT – TYPE, FACTOR – ANALYTIC THEORY OF HANS J. EYSENCK:-

The basic for Eysenck’s emphasis on measurement and the development of a classification of traits is the statistical technique of factor analysis. Factor analysis is a technique in which one starts with a large number of test items that are administered to a large number of persons. The question to be answered is: To which items do groups of people respond in the same way? Through a number of statistical procedures, clusters or factors are derived, the items within any single factor being highly related to one another and being slightly related or not at all related to items in the other factors. According to trait theory, there are the logic of factor analysis allows us to detect them. If things
(variables, test responses) move together, that is, if they appear and disappear together than one can infer that they have some common feature behind them, that they belong to the same unity of personality functioning. Factor analysis assumes that behaviours that function with one another are related. It is statistical device for determining which behaviours are related to one another and thereby for determining the unities or natural elements in personality.

Through some further statistical procedures, Eysenck determines the basic dimensions that underlie the factors or traits that have been found. These basic dimensions are called types. Thus, for example, the traits of sociability impulsiveness, activity, liveliness, and excitability can be grouped together under the type of concept of extroversion. Though the term ‘type’ is used, it is important to recognize that in fact it is a dimension with a low end and a high end that is being considered, such that people may fall along various points between the two extremes.

In his earlier research Eysenck found two basic dimensions of personality which he believed as Introversion – Extroversion and Neuroticism (stable unstable). The relationship of these two basic dimensions of personality to the four major temperamental types distinguished by the Greek physician Hippocrates and Galen presented a wider range of personality characteristics. Eysenck has added a third dimension, which is called psychoticism. People high on this dimension tend to be solitary, insensitive, uncaring about others, and opposed to accepted social customs.

A further appreciation of Eysenck’s theoretical system can be gained from a more detailed consideration of one of these dimension that of
introversion – extroversion. According to Eysenck, the typical extrovert is sociable, likes parties, has many friends, craves excitements, acts on the spur of the moment, and is impulsive. As can be seen, there appear to be two aspects of this dimension, sociability and impulsiveness, which can be separated out to a certain extent but which have been found to be related sufficiently to be linked under the same concept of extroversion. In contrast to these characteristics, the introverted person tends to be quiet, introspective, reserved, reflective, distrustful of impulsive decisions and to prefer a well ordered life to one filled with chance and risk.

Eysenck has developed two questionnaires to measure people along the dimensions of introversion – extroversion. The Maudsley (1959), Personality Inventory and Eysenck Personality Inventory. The typical extroverts will answer yes to questions such as the following.

Do other people think of you as very lively? Would you be unhappy if you would not see lots of people most of the time? In contrast, the typical introvert will answer yes to these questions: Generally do you prefer reading to meeting people? Are you mostly quiet – when you are with people?

Eysenck suggests that individual variations in Introversion - Extroversion reflect differences in neurophysiological functioning. Basically introverts are more easily aroused by events and more easily learn social prohibitions than extroverts. As a result, introverts are more restrained and inhibited. There also is some evidence that introverts are more influenced by punishment in learning where as extroverts are more influenced by rewards. It is hypothesized that individual differences along this dimension has both hereditary and environmental origins. Indeed
several studies of identical and fraternal twins suggest that heredity plays a major part in accounting for differences between individuals in their scores on this dimension (Shields, 1976).

According to Eysenck, people high on neuroticism tend to be emotionally labile and frequently complain of worry and anxiety, as well as of bodily achech (e.g. headaches, stomach difficulties, dizzy spells, etc.) Here, too an inherited biological differences in nervous system functioning is suggested as the basis for individual differences on this dimension. In general genetic factors play a major role in determining personality and social behaviour. Indeed according to Eysenck “genetic factors contribute something like two third of the variances in major personality dimensions.” (1982 P.28).

Eysenck has not been universally celebrated psychologist, may be because of his tendency to dismiss the contributions of others and exaggerate the empirical support for his own point of view (Buss, 1982).

1.7 INTROVERSION – EXTROVERSION:

Jung (1939) was a Swiss psychologist. He proposed a type theory on the basis of behaviour. He classified people into introverts and extroverts. According to Carl Jung, introvert individuals tend to be into their own head, that is, tends to look within themselves for stimulation, interest and value. Socially they are aloof and withdrawn. They are shy and reserved. They prefer to work alone and avoid social contacts. They do not mix with the other people and do not participate into social gathering and functions. They tend to worry. Intellectuals usually belong to this category.
Extroverts, on the other hand, are aroused by external stimulation and interests and would evaluate things including themselves, in terms of their interactions with the external environment. Socially they are outgoing. They mix easily with other people, are more talkative and prefer jobs that bring them in contact with others. They are fond of having “good time”. They are free from anxieties. Extroverts are people who seek the manifestations of their lives through activities related to outer world. They are successful in adjusting to the realities of their environment, are socially active and more interested in leaving a good impression on others. Their behaviour is influenced more by physical stimulation or sensory experiences than by their inner thoughts and ideas. Politicians, social workers, lawyers, insurance agents, salesman etc. fall in this category.

1.8. **NEED FOR ACHIEVEMENT: (THE N – ACH):**

Achieving a goal is rewarding thing for almost everyone. For some people, the achievement of goal takes on a special importance. They enjoy working to achieve something whether it be in school, in work or in community service. When they achieve a goal, they immediately, set a new one. Such people may be said to have a strong need for achievement.

Students with a strong need for achievement are frequently over-achievers. That is, they make better grades than their intelligence and ability test scores, would lead one to expect. Need for achievement is a valuable kind of motivation in a society that strongly values individual achievement.

What leads to strong Need for Achievement ? :-
Several studies show that early childhood experience has a lot to do with it. Parents differ in how much they value independence in their children. Parents expect children to learn different things on their own. In some studies it is found that parent expect their children to act independently at an earlier age than did parents of people with less need for achievement.

Another factor is the sex of the individual. There is a greater emphasis on achievement by males than by females in the American society. According to Maslow’s (1954) theory people are not free to emphasize achievement needs unless psychological safety and belongingness needs are reasonably well met. Thus people who live constantly with deprivation threat and loneliness are less likely to have strong achievement needs.

Achievement motive is one of the important psychological motives. It is concerned with setting goals and achieving them. It is concerned with becoming successful in whatever activity one undertakes and avoiding failure. People with strong achievement motive not only like to excel others, but also try to do better than what they did in past. People with a strong achievement motive choose tasks which are neither very easy not very difficult but the one which they are confident of accomplishing through their best efforts.

Achievement motivation is a learned motive and is influenced considerably by our upbringing and socio-cultural environment. One’s socio-cultural environment also influences the need for achievement. (Ruth Benedict, 1934) and (Mc Celland, D.C. 1969).
Factors influencing the need for achievement:

The need for achievement is considerably influenced by the following factors:

1. **Independence Training in Childhood:** Individual who are high in need for achievement come from families where they have been trained to be independent right from childhood. Some individuals are given enough freedom to do their task.

2. **Socio-Cultural Environment:** In some societies like the Arapesh of New Guinea and Zuni Indians, this motive is absent. An average American is high in need for achievement as compared to an average Indian. Mc Clelland (1969) has shown how learning influences the n-Ach.

3. **Past Success:** Individuals who have a past history of success in a given task are likely to be high in need for achievement as compared to those who have a past history of failure.

4. **Sex:** It is said in early paragraph that sex influences need for achievement. Women generally show low level of n-Ach as compared to men.

5. **Economic Growth:** Mc Clelland, D.C. et al. (1953) have done considerable work on the need for achievement. Mc Clelland has observed that need for achievement is related to economic growth. Societies with a high need for achievement have a high rate of economic growth than societies with a low need for achievement.

   Psychologists have developed tests to measure social motives in general and need for achievement in particular. Projective tests are generally used to measure the need for achievement.
Characteristics of people with high N-Ach:
1. High achievers prefer to work on challenging task which promises success.
2. They like tasks with their performances can be compared with that of others. They like feed-back on how they are doing.
3. They tend to be persistent in working on tasks which they perceive as career related.
4. They tend to rise their level of aspiration in a realistic way so that they will move on to slightly more challenging and difficult task.
5. They like to work in situations in which they have some control over the outcome. They are not gamblers.

1.9. MORAL JUDGMENT:
To have moral and ethical values in an individual, has become the need of the time. Declining moral values have become the matter of concern. It has posed grave danger to social life.

I. Kohlberg’s Theory of Moral Judgement (1969):- Kohlberg has studied moral development. In his work on the Theoretical Formulation, he suggested the stages of moral development. He described how moral judgments change over a series stages. Following are the stages of moral judgment suggested by him.
Level – 1: Pre-conventional Morality: The moral judgment begins with the pre-conventional level, in which a young child tries to do with the right thing simply to avoid punishment and later to obtain
rewards. They do not understand the rules of a society (up to the age of nine years.)

**Stage – I: Punishment – Obedience Orientation:** The physical consequences of an action determine goodness or badness. Those in authority have superior power and should be obeyed, punishment should be avoided by staying out of trouble.

**Stage – II: Instrumental Relativist Orientation:** An action is judged to be right if it is instrumental in satisfying one’s own needs or involves an even exchange. Obeying rules should bring some sort of benefit in return.

**Level – 2: Conventional Morality:** Typical of nine to twenty year olds, called conventional since most nine to twenty year olds conform to the conventions of society because they are the rules of the society.

**Stage – III: Good Boy – Nice Girl Orientation:** The right action is one that would be carried out by someone whose behaviour is likely to please or impress others.

**Stage – IV: Law and Order Orientation:** To maintain the social order, fixed rules must be established and obeyed. It is essential to respect authority.

**Level – 3: Post conventional Morality:** Usually reached only after the age of 20 and by only a small proportion of adults. It is called post conventional because the moral principles that underlie the conventions of a society are understood.

**Stage – V: Social Contract orientation:** Rules needed to maintain the social order should be based not on blind obedience to authority
but on mutual agreement. At the same time; the right of the individual should be protected.

**Stage – VI : Universal Ethical Principal Orientation :** Moral decisions should be made in terms of self-chosen ethical principles. Once principles are chosen they should be applied in consistent way.

Individuals generally progress through the levels as they grow older, but progress may be halted by the absence of appropriate models or the presence of various interfering factors. Though Kohlberg stresses that moral decisions rest on the development of the ability to reason logically, research by others suggest that practical reasoning (rather than logic) underlies morality (Hann, Weiss and Johnson, 1982).

Moral growth is likely to occur if the person in faced by moral dilemmas that involves cognitive dissonance (Rohles, Bailey and McMillan 1982). Presumably, the process of dissonance reduction is an impetus that helps the person move toward higher level of moral reasoning. There is evidence that the higher the one’s level of moral development, the more likely one is to engage in helping behaviour (Erkut et al, 1981) Depending on the specific behaviour, there is generally a modest relationship between moral reasoning and moral action (Morrison, Seigal and Francis 1984).

### II. Piaget’s Theory of Moral Development:-

According to Piaget,(1932) moral development is linked to cognitive growth. He maintained that children make sounder moral judgment when they achieve enough cognitive maturity to look at things from more than
one perspective. He proposed that moral reasoning develop in two stages as under.

**Stage – I : Morality of constraint:** (Typical of six year old).

1. The young child thinks rigidly about moral concepts.
2. Children are quite egocentric.
3. Child views an act an either totally right or totally wrong and thinks everyone see it the same way.
4. They believe that rules cannot be changed, that behaviour is right or wrong and that any offence deserves punishment (unless they themselves are the offenders)
5. Child judges acts in terms of actual physical consequences, not the motivation behind them.
6. Child obeys rules because they are scared and unalterable.
7. Unilateral respect leads to feeling of obligation to conform to adult standards and obey adult rules.
8. Child favors severe punishment.
9. Child confuses moral law with physical law and believes that any physical accident or misfortune that occurs after a misdeed is a punishment willed by God or some other supernatural force.

**Stage – II : Morality of Co-operation:** (Typical of Twelve years old).

This is the second stage characterized by flexibility. As children mature

1. They interact with more people and come into contact with an increasingly wide range of viewpoints. Some of these contradict what they have learned at home.
2. They put themselves in place of others. They are not absolutist in judgements but see that more than one point of view is possible.

3. Combination of experience and motivation helps children begin to formulate their own moral code.

4. They judge acts by intentions, not consequences.

5. They recognize that rules are made by people and can be changed by people. They consider themselves just as capable of changing rules as anyone else.

6. Mutual respect for authority and peers allows children to value their own opinions.

7. Child favours milder punishment that compensates the victim and helps the culprit recognize why an act is wrong, thus leading to reform.

8. Child does not confuse natural misfortune with punishment.

III : The Hartshorne and May Studies of Character:

In 1922 the leaders of the Religious Education Association felt so concerned about immorality in America that passed a resolution to attempt a scientific investigation of the question, “How is religion being taught to young people, and with what effect? They asked Hingh Hartshorne, a professor of religions education, and Mark May, a professor of psychology to help them find answers of these questions. They were provided with a substantial budget and supervised a comprehensive series of ingenious studies to discover how children reacted when placed in situation that centered on deceit, generosity, charitablyness, and self control (1929, 1930 a, 1930 b).
Thousands of children at different age levels were observed reacting in situations that revealed their actual moral behaviour. The same children were also asked to respond to questions about hypothetical situations to reveal how much they understand about right and wrong behaviour. Elementary school children, for example, were allowed to correct their own papers to record their own scores on measures of athletic skill without being aware that accurate measures were being made independently by adult observers. They were also asked what they thought was the right thing to do in similar situation. A comparison of the two sets of data made it possible to determine, among other things, if children practiced what they preached. Hartshorne and May (1926) wanted information about there two aspects of moral developments to discover if the immoral behaviour of young children was due to ignorance. They discovered, however that many children who were able to describe right kinds of behaviour in hypothetical situations indulged in wrong behaviour in real life situations.

One significant discovery of Hartshorne and May was that children behave in situations that call for moral judgement by reacting in specific rather than consistent ways. Even a child who was rated as among the most honest in a group would behave in a dishonest way under certain circumstances. A boy who was an excellent student but an indifferent athlete, for example, would not cheat when asked to correct his own paper, but he would inflate, scores on sports skills. A girl who was an excellent athlete but a terrible speller would alter
dozens of misspelled words on a paper, but be completely accurate in recording her physical performance.

After reviewing research carried out in the forty five years since Hartshorne and May published their findings, Lickona T. (1976a, 1976b) reported that “A huge and over expanding body of research … has replicated. Hartshorne and May’s basic finding : Variations in the situation produce variations in moral behaviour” (1976 P. 15).

Lickona adds, though, that recent research also support another conclusion of Hartshorne and May, that some children are more “integrated” (or consistent) than others in reacting to moral situations.

It would appear to be a mistake, therefore, to assume that there is no consistency in moral thinking and behaviour. If that hypotheses is endorsed there would be little reason to answer that a child develops any kind of personal code of ethics or that parents and teachers should try to promote the development of strong conscience in children.

Another significant, and dismaying, discovery of Hartshorne and May was that children who went to Sunday School or who belonged to such organizations as the Boy Scouts or Girl Scouts were just as dishonest as children who were not exposed to the kind of moral instruction provided by such organizations. The members of the Religious Education Association learned, therefore, that the effect of religions education at that time seemed to be negligible.

Hartshorne and May suggested that a more effective way to arrange moral instruction would be to invite children to discuss real life moral situations as they occurred. Instead of having children chat
“Honesty is the best policy,” for example, they hugged teachers to call attention to the positive consequences of honest act.

IV : Moral Development at Four Age levels:- Let us now describe the stages of moral development in terms of the age of children.

1. Anomy – The first five years -

During the first four or five years of life the child begins to imitate the actions of the parents and others who are in close touch with him. At this stage he unconsciously absorbs their feelings and attitudes and through the process of identification he incorporates into himself their personal characteristics. He learns to say “good” and “bad” and follows the parents closely to name his behaviour and the behaviour of others by using there labels. It is this which is at the basis of the sense of moral obligation. But what he achieves in this way is in conflict with his needs and desires. (the id) and, probably, also with what he perceives as the reality (the ego). This is why Freud called this part of the self, the (Super Ego) which may be in conflict with the other two aspects of the child’s self, namely the id and the ego, at this stage the child has no ability to cooperate with others. He either submits himself to the will of the adults or he opposes them. At this stage the behaviour of the child is rarely normal or abnormal. This level is also called the “prudential” level of morality. Piaget called this stage “anomy”, the stage without law.

2. Heteronomy (a) Authority – 5 to 8 years -

While the controls of anomy are pain and pleasure, the “discipline of natural consequences,” the controls in the second stage of moral
development are punishment and reward, that may be called the discipline of artificial consequences imposed by adults. Since punishment is linked with pain and reward with pleasure it is not easy to distinguish between the first and the second stage or levels of moral development in the behaviour of the younger children.

The child at this stage is controlled by external authority. This external morality is necessary for his growth. Discipline by others is a stage in the growth towards self discipline. It is true that the essential characteristic of genuine morality is the true expression of an individual while the morality of heteronomy is not free; it is external and forced. But it is also clear that there can be no true freedom without discipline. Thus this stage of external control and imposition of morality by an outside agency is necessary to enable the individual to have a mastery over himself and his impulses.

3. **Heteronomy (b) Reciprocity – 9 – 13 years**

While in the second stage the respect of parents, teachers and other adults produces a morality of obedience and duty, at the third stage there is the morality of cooperation with equals. Through free reciprocal relationship with his peers, the child develops a morality of mutual respect and cooperation. In this stage to be good is to be fair and just. Fellow feeling and a sense of altruism develop at this stage. This is the stage at which the “golden rule” gets formulated, understood and implemented in reciprocal relationship between peers. Reciprocity as defined in the “Golden Rule” “we should not do to others what will be offensive to us” is not a mere rule of conduct. The child now ascends from the stage of
rewards and punishments to the stage of social approval and disapproval. Conformity with the group becomes imperative since there is now a dread of social isolation. Rigid conformity to the prevailing social code inhibits further moral development.

4. **Autonomy – Adolescence - 13 to 18 years -**

This is the fourth and highest stage in the development of moral judgement, the stage in which the rules governing moral behaviour come from within the individual. Such autonomy is the ideal of moral progress. The individual at this stage is fully responsible for his behaviour. As Hadfield (1964) puts it, the goal of moral maturity is to “know ourselves, accept ourselves, be ourselves” While reciprocity demands strict equality, autonomy, as Piaget (1932) puts it, develops equity, taking into account such factors as motive circumstance, etc. so that there is no control between justice on the one hand, and universal love on the other.

A word of caution is necessary at this point. The different levels of moral development associated with the different age levels must not be looked upon as fixed stages for all children.

1.10 **RATIONALE AND SIGNIFICANCE OF THE STUDY :**

In the modern world science and technology have made tremendous progress. The whole world is just a button away. Press the button and you will get anything you want. The development in science and technology has made human life luxurious. However, the modernization has created more social problems. Unemployment, poverty, corruption, women atrocity, child abuse, social injustice, conflict in caste and religion, over
population, loss of moral and ethical values, degradation of social life, threat of war due to drastic weapons are some of the problems which are on the rise. And the time has now come to do something either to eliminate totally or at least to control these problems. The researcher feels that there is a need to study and understand the attitudes of youth towards religion and its relationship with their temperament. Because it is a matter pertaining to society and social life of every individual, such studies will definitely help to uplift the moral and ethical values which are badly needed in the modern time. This can be achieved by imparting moral and ethical values through education in schools and colleges. These educational institutions are the right places where these values can be inculcated on the minds of young children and youth. Therefore the present educational system itself needs to be modified and should be made spiritual oriented.

The world today is governed by materialistic civilization and spiritual & moral values have receded to the point of self-distinction. At this moment, the rise of a new spiritual civilization is strongly demanded by the people.

“A true religion” can play vital role in imparting moral and ethical values among the people in society. But the main problem is that many people have not understood the religion properly. The religion is deliberately being misunderstood and misused for selfish and destructive purposes. Some people use religion as a source of misleading the common man. Above this all, even many thinkers, philosophers and scientists have adopted a hostile attitude towards religion. They say that religion hinders progress of mankind and misleads them by introducing religious
superstitions, beliefs and practices and tries to keep away from facts discovered by scientists. These thoughts of scientists and great men are something very serious which is against the development of moral and ethical values. This shows that even great people also have mistaken in understanding the exact meaning of religion and that is the reason why researcher has undertaken this study. He wants people to understand “the true religion”. He wants people to realize that religion is not their enemy but a very good friend, a very good counselor and a very good care taker. Religion is an important source of imparting moral values. The rational, moral and spiritual values give meaning to human life and rise above the level of animal kingdom. Moral values are as a foundation stone of happy and peaceful life. Therefore, researcher in this study intends to highlight the importance of moral and ethical values because he firmly believes that people have excelled in physical comfort but failed to have mental peace. It seems that man is gradually loosing his grip over peace of mind by declining his faith in morality and spirituality.

Religion in- fact, as said by Dr. S Radhakrishnan is not mere belief but is a behaviour, way of life, (guideline to human life). Religion leads an individual on a correct path. Religion stops a person from committing sinful acts. And it is a religion which teaches an individual the moral and ethical values, and inculcates the feeling of brotherhood among the people and develops goodwill towards all beings. The common theme of all religions is similar which incline towards holy beliefs (spirit) and towards the welfare of mankind. Religion teaches how to become an ideal citizen and it has that much power to change the people.
One of the basic requirements of an ideal citizen is that a person develops certain basic values. The values will help him in dealing with courageously with life’s problems and in getting along with his fellowmen without much friction. In other words, as man with principles and values will face less number of adjustmental problems in life and it will help him to develop positive self concept.

1.11 **STATEMENT OF THE PROBLEM :**

“Study of attitudes of college going students towards religion in relation to their personality type, achievement motivation, and moral judgement.”

1.12 **OBJECTIVES OF THE STUDY :**

Following are the main objectives of the present research study.

1. To find out the association between personality and attitudes towards religion.

2. To study the relationship between n-Ach and attitudes towards religion.

3. To understand the association between moral judgement and the student’s attitudes towards religion.

4. To study sex differences in the attitudes of student’s towards religion.
5. To study the sex differences in introversion, n-Ach and moral judgement.

6. To find out the relationship between gender and introversion, n-Ach, moral judgement.

7. To understand the association between
   i. Introversion and n-Ach
   ii. Introversion and moral judgement.
   iii. n-Ach and moral judgement.

1.13 **HYPOTHESIS OF THE STUDY:**

Following hypotheses are framed for the present study:

1. Personality type (Introversion) would be positively associated with the religious attitude.

2. n-Ach would be positively associated with the religious attitude.

3. Moral judgement would be positively associated with the religious attitude.

4. Females would have more religious attitude than the males.
5. Females would be more introverted than the males.

6. Females would have more n-Ach than the males.

7. Females would have better moral judgement than the males.

8. Gender would moderate the relationship between moral judgement and religious attitudes.

9. Gender would moderate the relationship between n-Ach and religious attitude.

10. Gender would moderate the relationship between introversion and religious attitude.

11. Introversion would be positively related to n-Ach.

12. Introversion would be positively related to moral judgement.

13. n-Ach would be negatively related to moral judgement.

14. **DELIMITATIONS OF THE STUDY:**

    1. The findings of this study are limited to the restricted population and will be applicable only to similarly defined population.
2. The study is limited to the students studying in different degree classes.

3. The study has been delimited with respect to sample. The size of the sample is 400 drawn from the various colleges of Mumbai City.