Review of Literature Locus of Control

Alarik Arenander (2000) conducted research on Personality Development: A number of studies have been published involving factors associated with ADHD. These factors include immature levels of personality and social development. Research in the area of personality has found that practice of the Transcendental Meditation technique enhances self-concept, increases internal locus of control and inner-directedness, develops a sense of autonomy and self-sufficiency, increases time competence, and improves self-image, tolerance, and sociability. A study on students with learning disorders showed increased inner-directedness, self-regard, and acceptance of aggression compared to controls. In addition, the finding on increased inner-directedness is relevant to the proposed study because there is concern over the fact that the use of treatments, such as stimulant medication, may produce a greater external locus of control. These studies suggest that practice of Transcendental Meditation results in an increased internal locus of control. The findings on self-regard and self-acceptance indicate that practice of Transcendental Meditation produces a more positive self-concept.

Transcendental Meditation and psychological health Hjelle, (1974): Finding of the study are, Increased self-actualization: increases in— Time competence (ability to live more fully in the present, ability to connect past and present meaningfully), Inner-directedness (independence, self-supportiveness), Self-actualizing value (holding of values of self-actualizing people), Feeling reactivity (sensitivity to one's own needs and feelings), Spontaneity, Self-regard, Capacity for intimate contact (capacity for warm interpersonal relationships), Greater inner locus of control, Less anxiety.

Fifty-two respondents to an ad for anxiety reduction therapy were randomly assigned to TM, behavior therapy, self-relaxation, or a waiting-list control group. They were evaluated before and after treatment on multiple self-report and psycho physiological measures. The results of
multivariate analyses of variance indicated there were no significant differential treatment effects. The results of stepwise multiple regression analyses performed separately for each experimental condition indicated that client characteristics accounted for significant portions of the variance in one or more of the dependent variables for each treatment. Clients who reported perceiving more internal locus of control benefited more from TM than clients who reported greater external locus of control Beiman et al. (1984).

Wiley Periodicals, (1981) randomly assigned 61 undergraduate volunteers to Clinically Standardized Meditation (CSM), quiet sitting (SIT), or wait list’ and 19 others to Open Focus (OF) or wait list2. Ss were tested before training and again 8 weeks later. All groups but wait list2 decreased significantly on Spielberger’s trait anxiety. All groups became nonsignificantly more internal on Rotter’s locus of control. On the Myers-Briggs Type Indicator, meditation volunteers were more introverted than extraverted, intuitive than sensing, feeling than thinking, and perceiving than judging. All groups became more intuitive, approaching significance for CSM only. OF became significantly more extraverted than both CSM and SIT, and CSM significantly more so than wait list’. Practice time correlated with anxiety reduction for the combined treatment groups. More evidence was found for correlations of practice time and outcome with growth motivation than with either new experience motivation or expectancy of benefit.

Flinton, (1998): 42 adolescent’s boys residing in a camp for juvenile delinquents were separated into two groups that participated in (reverse order) an eight-week meditation program condition that taught progressive relaxation, concentration techniques, and mindfulness meditation and an eight-week video/discussion group condition. There was a significant reduction in anxiety and an increase in internal locus of control (as measured by the Brief Symptom Inventory and Pugh’s Prison Locus of control Scale) after participation in the meditation program, with no changes in the video/discussion control condition.
The paper of Al-Hussaini, Ala Aldin, et al. (2001) includes a literature review with applicable readings and results from previous studies carried out on police and prisoners. Interviews with 28 subjects consisting of police and jail staff, current inmates in the prison, released prisoners as well as community members is a part of the research too. The results from the data analyzed shows that Vipassana plays an important role in reforming the prison environment and bringing inner change within prisoners. It brings a fundamental change in the police making them more morally responsible towards their duty. It gives the prisoners the strength of mind to self-correct themselves and reduces their feelings of hatred, revenge. Released prisoners benefit the most from this technique as they develop the ability to live a responsible and moral life in the society with the help of Vipassana.
Review of Literature Personality

Few would contest that external environment factors play a role in personality development. However, little consideration has been given to various ‘internal’ techniques such as meditation and the extent to which they influence the expression of personality. Meditation is a self generated experience, or an autogenic technique, which modifies our internal environment temporarily and it may be that this deliberate interference with subjective experiences is associated with measurable personality change. Are the effects of meditation limited to subjective experiences during practice, or are there also more long-term changes such as those reflected in personality scores? The response to this question is of interest for both theoretical and clinical reasons. If the answer is affirmative, and if observed changes are in the direction of improved psychological health, than this would provide important evidence that individuals can actively engage in covert health-promoting experiences. Most studies investigating the effects of meditation on personality have focused on neuroticism and anxiety. This allows the relationship between practice and psychological health to be investigating in the context of an extensive corpus of theory and scientific evidence. Than the effects of meditation on other corroboratory (but non-psychometric) measures of anxiety are reviewed. These include biochemical, motoric, and physiological indices of anxiety and arousal. The influence of meditation on self-esteem, depression, psychosomatic symptomatology, self actualization, locus of control, and introversion is also reviewed and discussed Delmonte (1987).

Shaprio (1982) described three broad groupings of attentional strategies in meditation: a focus on the whole field (wide-angle-lens attention) as in mindfulness meditation, a focus on a specific object within a field (zoom-lens attention) as in concentrative meditation, and a shifting back and forth between the two as in integrated meditation. Of these, concentrative meditation is the most widely practiced in the west. Thus those forms of meditation in which focused attention play a
large role (such as TM, Zen meditation [But Zen is, as far as I know, a wide-angle-lens meditation] and their non-cultic or clinically adapted derivatives) will form the bases of the review. It may be that the various meditation techniques are associated with different outcomes. However, the limited number of comparative studies in which the effects of different techniques are contrasted makes definitive comment on this issue difficult.

Delmonte (1987) views that overall, there is little compelling evidence to date that meditation practice actually produces change in this [introversion-extraversion] dimension of personality. Rather, it appears that those attracted to meditation are relatively introverted. In other words, extraverts may be less inclined to either take up or maintain practice. Those introverts who do take up meditation may, with practice, become somewhat less introverted. It is noteworthy that negative self-concepts and high levels of reported symptomatology predict attrition from meditation practice. This trend is consistent with reports that high levels of anxiety, neuroticism, and psychological malaise also predict from the psychological distress end of the continuum tend to respond poorly to meditation and that practice appears to be more rewarding for those who appear to need it least in terms of psychological profile. However, there is evidence that meditation practice increases reported levels of self-actualization and reduces anxiety and depression.

The Sixteen Personality Factor Questionnaire is a popular omnibus inventory of personality. Two of its scales are of particular interest to us: factors A and M, those scoring high in factor A, or ‘sizothymia’, are ‘reserved, detached, critical, cool, aloof’, and ‘stiff’. Emotionally they are ‘flat’ or ‘cautious’. They tend to be critical, precise, and skeptical, and like working alone with things or words rather than with people. In interpreting this factor, Cattell (1971) hypothesizes it reflects a ‘steadiness in purpose and a high level of interest in symbolic and subjective activity… a secondary result of blocking of easy interaction with the changing external world’. Factor ‘A’ could be argued to reflect a type of focusing ability (steadiness in purpose, blocking easy
interaction with external change) Delmonte (1987). Those scoring high in factor M, or ‘autia’, tend to be unconventional and interested in ‘art, theory, basic beliefs’ and ‘spiritual matters’. However, their most important characteristic is what Cattell variously describes as a tendency to be ‘imaginatively enthralled by inner creations’, charmed by works of the imagination’, and ‘completely absorbed’ in the momentum of their own thoughts, following them ‘wherever they lead, for their intrinsic attractiveness and with neglect of realistic considerations’. Cattell has speculated that fundamental to autia may be a capacity to dissociate and engage in ‘autonomous, self-absorbed relaxation’. In sum, factor ‘M’ contains many characteristics one might associate with focusing (a tendency to be enthralled, absorbed, etc.), letting be (following the momentum of one’s own thoughts), and receptivity (neglecting realistic considerations) Delmonte (1987).

**Impact of Vipassana on Personality Functioning and Psychotherapy:** The impact of Vipassana on inmates’ personality was studied with the help of PEN inventory (study I), Personality Trait Inventory and Draw a Person test (study II). The 78-item Indian adaptation of Eysencks PEN Inventory was used for assessment of personality. It has four dimensions, i.e., psychoticism, neuroticism, extroversion and lie. Psychoticism shows initial reduction after Vipassana which is not maintained, while neuroticism scores indicate greater instability before the course which is reduced after the course suggesting small but definite positive change. The results are as expected since the basic personality structure is generally more resistant to short-term influences. Personality Trait Inventory is a 90-item questionnaire measuring eight personality traits, viz. activity, dominance, paranoid tendency, depressive tendency, emotional instability, introversion, superego, cyclothymia and social desirability. It is based on MMPI, a well known personality questionnaire with well established clinical utility. Reduced activity scores were reported on PTI after Vipassana suggesting that the subjects become less restless and more peaceful.
Test of psychopathy: A 50-item questionnaire, “your personality: a clinical investigation” was used in study I for quick measurement of psychopathic disturbance. There has been a statistically significant increase in the scores on psychopathy scale immediately after the course and after three months. The high values noticed after the course may be spurious, caused due to accentuation of certain traits which reflect spirituality, but in a negative sense may be present in psychopathic individuals. These are: Less faith in rituals, ceremonies and tradition, Courage to speak one’s mind and fearlessness, Less social inhibitions (with strangers), Less guilt/regrets, Strange and unusual experiences, Desire for solitude, Internal locus of control, Indifference to majority opinion.

Study of prisoners psyche through a projective technique “Draw a person test”, Draw a person test is an indirect method of assessing human behavior. It is relatively free from the deliberate motivational distortions as the subjects do not know in what way their responses would be scored and interpreted. The aim of using this test was to find out whether Vipassana shows definite and positive results, not limited to subjective self-reports alone which may be at times, misleading. The drawings of 40 prisoners have been interpreted by psychologists. Out of these, 20 had done 10-day Vipassana courses while the remaining had not and were included in the study for comparison. The test was administered to all the subjects immediately before and after a 10-day Vipassana course to see if there were any changes. There were more positive changes in the study group like more holistic balanced picture of self (more complete and proportionate figures) with reduced dependence (i.e., lesser emphasis on buttons, pockets, midline etc., after Vipassana) and reduced evidence of aggression (less emphasis on eyes, teeth, gums) in them compared to the control group which showed more of random changes both ways (i.e., change of sex, male to female and female to male; larger or smaller second figure or both trends) as well as more of incompleteness in the second figure on second occasion (parts of body missing, e.g., mouth, teeth, face and other details). A positive trend was also noted in the desires. The positive changes were a
little more in the study group while no significant changes were seen in the control group. There was a change in desires related to wealth, work, family and love in 70% of the meditators compared to 35% of non-meditators. Meditators reported less desire to eat, drink, take drugs, run away, murder, etc. the trend in fears reported by prisoners after Vipassana, though visible, was a little less. There were positive changes in inmate’s fears of jail staff, being misunderstood, backbiting, poverty, God, ill health and hatred in the Vipassana group while in the control group, the change was small. The overall gains of Vipassana meditation over the short follow-up period were definite, though small, justifying continuation of such efforts over a longer period in life and if possible accept it as a way of positive living and a person reform measure.

Greg’s (1991) Western therapy emphasizes analysis, investigation and the adjustment of the personality. Research has also suggested that subjects using meditation change more than control groups in the direction of positive mental health, positive personality change, self-actualization, increased spontaneity self-regard and inner directedness and self-perceived increase in the capacity for intimate contact (Otis and Hjelle 1974). Delmonte (1984) discussed the relationship between meditation and personality scores, focusing on self-esteem and self-concept, depression, psychosomatic symptomatology, self-actualization, locus of control, and introversion/extroversion. He found no compelling evidence that meditation changes psychometric scores, but found that meditation does seem to be associated with increase in self-actualization and decreases in depression.

The Eysenck Personality Inventory, the State- Trait Anxiety Inventory, and two questionnaires on health and drug usage were administered to thirty-nine subjects before they learned TM or progressive relaxation. All subjects were retested immediately after they had learned either technique and than retested five, ten, and fifteen weeks later. There were no significant differences between groups for any of the psychological variables at pretest. However, at posttest the TM group displayed more significant and comprehensive results (decreases in Neuroticism/Stability,
Extraversion/introversion, and drug use) than did the progressive relaxation group. Both groups demonstrated significant decreases in State Trait Anxiety. The more pronounced results for meditators were explained primarily in terms of the greater amount of time that they spent on their technique, plus the differences between the two techniques themselves Throll (1981).

A prospective study of Delmonte (1980) in which personality scores taken prior to meditation initiation were used to predict responses to meditation. Eysenck’s personality inventory, Byren’s Repressioon-Sensatization scale, Roter’s locus of control, and Barber’s Suggestibility Scale were completed by fifty-five Prospective meditators. Subjects were reconacted after eighteen months and grouped according to how frequently they meditated as “regulars”, “irregulars”, and “drop-outs”. Eight subjects remained “uninitiated”. Statistical analysis of preinitiation scores and frequency of meditation practice showed: (1) Frequency of meditation was negatively correlated with both neuroticism and sensitization. (2) Neuroticism and sensitization were positively correlated independent of meditation practice. (3) Prospective dropouts scored significantly higher on both neuroticism and sensitization than prospective regular meditators and uninitiated subjects, and were not significantly more neurotic than Eysenck’s norms. (4) Scores of regular meditators and uninitiated subjects were not significantly different from Eysenck’s norms for neuroticism. (5) Regular meditators and uninitiated subjects did not differ significantly with regard to neuroticism and sensitization. (6) Meditators-to-be were significantly more neurotic than uninitiated subjects and than Eysenck’s norms. No significant differences were found for extraversion, locus of control, and suggestibility. The maintenance of the practice of meditation was not related to one’s gender, but dropouts tended to be younger. More recently, Delmonte (1983) concluded that there was no evidence to support the claim that the “it” between mantra and meditator is of central importance to the effects of meditation practice.

Delmonte (1988) conducted a prospective study to determine personality trait correlates of regularity of meditation practice and dropout over a 2-year follow-up period in out-patients.
referred for relaxation therapy. Patients were supervised on a monthly basis and classified as regulars vs., irregular practitioners or dropouts at 3, 6, 12, and 24 months after they begin meditating on a daily basis. Short-term (3-month) compliance was related to low levels of pretest sensitization, introversion, suggestibility, and neuroticism. Long-term (6-to 24-month) compliance was related only to repression and extraversion. By the end of 2 years, roughly half (54%) of the patients had terminated meditation altogether.

Personality as the Predictor of Treatment Experiences: A combination Focus on Relaxation and Catharsis: Examines the relationship between fifty-eight participants’ pre-treatment scores and subsequent rating of either relaxation or catharsis. Participants completed the Multidimensional Personality Questionnaire prior to their treatment workshops and the phenomenology of Consciousness Inventory as the measure of their treatment-experience within the workshops. Multivariate Multiple Regression Analysis shows personality as significant a predictor of treatment-experience. Univariate analyses reveal different aspects of the treatment-experience are predicted by different functions of personality described as either dispositional-mood or style. As a mood-measure, high Negative Emotionality predicts high Internal Dialogue and low Rationality, Style variables of high Absorption, low Constraint, low Harm avoidance, and Social Closeness predict the self-altering features of the treatment-experiences. The implication is that personality, through the vicissitudes of mood and the stability of style, provides the structure for our experiences.

Qigong meditation is an ancient form of meditation that has been linked with various health benefits. We were interested in whether or not this from of meditation has a relationship with personality. To this end, we administered the Eysenck Personality Inventory (EPI) to eighty Qigong meditation practitioners and seventy-four non-practitioners. The results showed that the number of years of qigong practice was negatively correlated with neuroticism, but there was no relationship with extraversion. Even after controlling for age, gender, and education level, the
practitioners were significantly less neurotic than the non-practitioners. The study of Qigong meditation and personality may lead to a greater understanding of the various disorders characterized by high neuroticism, and may provide a viable treatment option for long-term health. Leung, Yvonne, Singhal, Anthony (2004).


Comparison of self-concepts of Transcendental Meditators and non-meditators; Findings: Enhanced self-concept, Less likely to qualify self-description, Fewer personality defects, Greater

The effects of the Transcendental Meditation technique upon adolescent personality; Findings: Increased self-actualization: increases in— Time competence (ability to live more fully in the present, ability to connect past, present, and future meaningfully), Inner-directedness (independence, self-supportiveness), Self-actualizing value (holding of values of self-actualising people), Feeling reactivity (sensitivity to one's own needs and feelings), Spontaneity, Self-regard, Nature of man is constructive (ability to see man as essentially good), Capacity for intimate contact (capacity for warm interpersonal relationships), Increased ego strength and emotional maturity, decreased over reactionary behavior, Increased boldness and self-sufficiency, decreased inhibition, Increased self-reliance, practicality, realism, and logical behavior, Increased tolerant and conciliatory attitudes, Decreased instability, insomnia, and hypochondriacal and neurasthenic symptoms, Increased self-control, persistence, foresight, consideration of others, and regard for etiquette, Increased relaxed, unfrustrated, guilt-free behavior, Increased outgoingness and tendency to participate, Decreased anxiety, Increased self-sufficiency. Decreased need for sleep medication and pain relievers, Decreased use of cigarettes, Decreased use of alcohol, Decreased drug abuse Throll, D. A. (1978).

Throll, et al., (1977) studied the effect of a three-month residence course upon the personalities of experienced meditators; Findings: Increased ego strength, emotional stability and maturity, and decreased over reactionary behavior, Increased emotional harmony and absence of regressive behaviour, Increased emotional strength and lessening of unwelcome thoughts or compulsive habits, Decreased depression, showing a calmer, more confident attitude, Increases in Intelligence, Self-sufficiency and resourcefulness, Contentment, Enthusiasm for work, Trust, Tolerant and participating attitude, Creativity. Decrease in: Anxiety and tension, Use of alcohol, Use of cigarettes, Need for tranquillizers and other prescribed drugs. Fehr, T. (1974) conducted a
Sridharanandji’s Atma Vidya Parishilana Yoga

longitudinal study on the effect of the Transcendental Meditation Programme on changes in personality; Findings: Decreased nervousness (decreased psychosomatic disturbance), Decreased aggressiveness (increased self-control, increased emotional maturity), Decreased depression (increased contentment, increased self-confidence), Decreased irritability (increased calm in frustrating situations, increased tolerance), Increased sociability (increased friendliness, increased liveliness), Increased placidity (increased self-assuredness, increased good humour, decreased tendency to procrastinate), Decreased tendency to dominate (increased flexibility, respectfulness, and tolerance), Decreased inhibition (increases in: naturalness, spontaneity, self-sufficiency), Increased extroversion (increased capacity for warm interpersonal relationships), Decreased neuroticism (increased emotional stability, decreased tension), Increased self-reliance (increased effectiveness, more balanced mood, increased vigor).

Shapiro, (1974) studied the relationship of the Transcendental Meditation Programme to self-actualization and negative personality characteristics; Findings: Increased self-actualization, Decreased depression, Decreased neuroticism, Decreased aggression, Decreased anxiety.

Schilling, (1974) the effect of the regular practice of the Transcendental Meditation technique on behaviour and personality; Findings: Decreased aggression (increases in: tactfulness, calmness, easygoingness, forgiveness, and consideration. Decreases in: argumentativeness, irritability, and threatening behaviour), Improved leadership ability, Growth of a more brave, adventurous, action-oriented nature. Increased affiliation (increases in: enjoyment of friends, maintenance of associations with others, warmth, neighborliness, and co-operativeness), Increased nurturance (increases in: need to give sympathy and assistance to others, protectiveness, and consideration for others), Decreased use of drugs, Decreased use of alcohol.

Penner, et al, (1974) does an in-depth Transcendental Meditation course effect change in the personalities of the participants? Findings: Greater interest in academic activities, Greater intellectual orientation, Greater aestheticism, Greater respect for traditional religious values,
Greater adaptability of mental orientation, Greater autonomy, Greater social extroversion, Less impulsiveness, Greater personal integration (decreased social alienation and emotional disturbance), Lower anxiety level, Greater altruism. Psychological research on the effects of the Transcendental Meditation technique on a number of personality variables; Findings: Less neuroticism. Greater self-esteem, Better self-image, Greater ego strength, Greater trust, Greater satisfaction, Greater self-actualization, Less sensitivity to criticism, Less depression, Decreased sense of physical inadequacy Berg, (1976).

Fehr, (1972) The Study of personality changes resulting from the Transcendental Meditation program: Freiburger Personality Inventory. Findings: Less nervousness (less psychosomatic disturbance), Less aggressiveness (greater self-control, greater emotional maturity), Less depression (greater contentment, greater self-confidence), Less irritability (greater calm in frustrating situations, greater tolerance), Greater sociability (greater friendliness, greater liveliness), Greater placidity (greater self-assuredness, more good humour, less tendency to procrastinate), Less tendency to dominate (greater respectfulness), Less inhibition (greater naturalness, greater spontaneity, greater self-sufficiency), Less neuroticism (greater emotional stability, less tension), Greater self-reliance (greater effectiveness, more balanced mood, greater vigor).

French, (1996) conducted a study on Transcendental Meditation, altered reality testing, and behavioral change. A report on a 38-year-old woman who experienced increased mental and creative energy the first weeks after she began to meditate. Then she began, outside of the meditations, to experience strong fantasies combined with euphoria was interviewed by the author, who from the interview and some psychological tests, concluded that her euphoria and exaggerated happy, cheerful optimism also covered a freeing of unconscious material in the form of depression, which then manifested it-self openly. After some months the depression wore off. The author points out that it is necessary to understand the character of possible psychosis-like
regressions evoked through meditation. Instead of just categorizing such releases in the mind as sickness, they suggest a more differentiated consideration and treatment.