CHAPTER: 1

EFFECT

OF

GAYATRI MANTRA

AND

NADISUDHI PRANAYAMA

ON

THE PERSONALITY DEVELOPMENT

OF

PRE-ADOLESCENT CHILDREN

Introduction on content sections follow, that will give detailed account on **Gayatri mantra**, its meaning and significance along with the background knowledge on Mantra yoga and Science of Mantras; **Pranayama**, its practices and significance along with the background knowledge on Prana; **Personality** and its development with the unique views on Human Nature considering both Indian and Western perspectives; Nature of **Pre-adolescent Children** (8 to 12 year olds), their Social, Cognitive, Emotional, Moral and Conscience development and its expression, their development of Self , Self-concept, Self- Control along with the factors that enhance and diminish their aggression; **Need for the study** on the 'Effect of Gayatri mantra and Nadisudhi pranayama on the Personality Development of Pre-adolescent Children'; The **Rationale** behind the idea of research.

1.1. Mantra yoga

"Mantra is the song of stars and it will transport you to the Star"

- *Swami Sivananda Radha*

Mantra is one of the manifold yogas, of which there are about forty, all interwoven like threads of a cloth. The four principal ones are: Bhakti yoga- the yoga of devotion; Karma yoga- the yoga of action; Jnana yoga- the yoga of knowledge and wisdom; and Raja yoga- the kingly yoga- a combination of several yogas based on the yoga sutras of Patanjali. Since there is interaction of body forces, the yogas cannot be completely separated.

The chanting of a mantra is ***Mantra yoga***. All forms of repeating the Mantra are called ***Japa yoga***. When the mantra is spoken aloud, it is known as *Vaikhari Japa*; when whispered or hummed it is *Upamsu Japa*; when the repetition is mental it is called *Manasika Japa*; written mantra is called *Likhita Japa*.

The particular branch of Yoga which is especially involved in Gayatri meditation is Mantra Yoga. Under the high sounding title of Mantra Yoga it appears unfamiliar but everybody understands ***Japa*** (repetitive meditation). Mantra Yoga is essentially the technique of spiritual unfoldment through the practice of *Japa*.

A very large number of religious people throughout the world practice *japa* and the practice is not confined to the Hindus as some people think. The Roman Catholic has his *rosaty* and the Muslim his *tasbeth.* It is true that where the element of devotion is strong and there is earnest effort to live the life, considerable progress can be made even without understanding much about the theory of *japa.*

The use of these mantras in any form is effective in securing single-pointedness of mind. The most subtle *mansika japa*, although it is very powerful may be difficult for those who are just beginning a mantra practice. Alternating it, with vocal repetition helps to keep the mind from wandering.

Chanting a mantra with devotion and concentration attunes the individual through divine melody and has a harmonious influence over the whole body and

mind. It is important to use the correct *raga* (melody) always, since precise rules govern the interrelation and sequences of sound. Each *raga* which is a particular combination of sound, is claimed to reflect the laws of the universe and to be in perfect harmony with the universe at the time it is being sounded. Since sound results from the union of breath and intellect of a human being, the one who chants will be brought to harmony also.

Chanting produces a series of psychological and spiritual effects. The concentration brings a deep sense of peace and joy, as often arises with other forms of meditation. It functions as a device for focusing the ordinarily dispersed powers of the mind to a sharp point that is capable of penetrating through the shifting thoughts to the deeper layers of mind beneath.

Through constant repetition of the mantra one becomes like a magnet attracting the spiritual power of the Mantra to oneself and becoming aware of the self. This repetition gradually awakens the higher faculties in a person and raises the consciousness toward the level of the *mantric resonance*. Not only the singer, benefits but also those who listen and attune themselves to the spirit of singing. This serves not only as an aid to meditation but is, in fact, a form of meditation in itself.

By reciting the mantra one can carry its force and power, and this will be a blessing for all those who he/she meets. At times the mantric power may take over so that it will not even be necessary to speak. The practice of this form of yoga is as effective today as in former times, and is still taught and practiced by the gurus and spiritual teachers of India. In fact, it is said that *mantra shastra* is the easiest means by which the aspirant may reach Self- realization in the present era. Mantras are used at every significant step of religious life in the Indian spiritual tradition. Mantra leads the spirit, lost in trivialities and worldly pursuits, back to pure Essence. (Swami Sivananda Radha, 1994)

Mantra Yoga is a subject of fairly wide scope though the essential principles underlying it are few in number. The basic doctrine underlying Mantra Yoga is that all this, hard and tangible universe which is seen around is made up only of different kinds of vibrations and energies working at different levels. The things which appear so solid and real are actually not what is seen like but are merely the result of the

interplay of different kinds of energies and consciousness. With the discoveries which have been made with regard to the nature of the atom, the ideas about matter have changed completely and now the whole physical universe is regarded not as a mass of unyielding solid atoms but as an extraordinary play of different kinds of energies.

The subtler worlds called *sukshma-lokas* to which reference is frequently made in Hindu religious literature, were also found on thorough investigation to be based on vibrations and energies of various kinds. The scientific investigation of the phenomenon of thought transference by psychical research societies has shown that thoughts are also most probably of the nature of vibrations.

Further investigations by these yogic methods showed not only that all the manifested worlds are based on vibrations and various kinds of energies but that all these vibrations are connected with one another and can be traced from one stage of subtlety to another until they end in one primary, fundamental all-embracing vibration from which the manifested universe may be considered to have been derived. In order to know the nature of this fundamental vibration which includes all other vibrations and that which lies at the basis of the manifested universe, it is necessary to transcend the world created by it in one's consciousness by yogic methods. It is only when this is done that the Adept can know the nature of this fundamental vibration which is called *nada* and that aspect of ultimate reality in which and by which it is produced, namely, *sabda-brahman*.

Another fact which is to grasp in the theory of Mantra Yoga is that, vibration lies at the basis of form using the word 'form' in its widest sense. The manifested universe is full of an infinite number and variety of forms which one cognizes with his/her sense organs, physical or super physical. Each of these forms is produced by vibration and can be changed by changing the vibration. This is particularly true of forms which are natural and are produced according to a pattern by forces of nature working behind them such as a tree, a human body or a solar system.

There is certain power in a word even on a human level- one's own name has a special significance, and the way in which it is pronounced can convey numerous messages. Different tones cause different vibrations affecting the bodily, as well as the emotional response. The practice of Mantra yoga for a long period of time make

one, aware of sounds actually creating images and of certain images having an inherent sound.

Occult investigations upon which the science of mantras is based; have shown that behind every living form there is a particular vibration which keeps the different components of the form together as an organic whole and when that vibration ceases the form falls apart. The **anahata sabda** (unstruck sound) heard by the practitioners of certain schools of mysticism is such a vibration. These vibrations do not necessarily take place on the physical plane but can take place on different planes.

Another important principle to understand in connection with the theory of Mantra Yoga is that, vibration not only lies at the basis of form but is also necessary for the manifestation of consciousness. The fundamental fact to grasp and keep in mind is that, vibration, form and consciousness are related to one another in a very intimate manner and affect one another in all kinds of ways. This relation between the three is rooted in the primary process of manifestation from Reality and therefore difficult to grasp by the illusion-bound intellect.

Mantra Yoga, is that branch of Yoga in which the powers hidden in certain combinations of sounds are utilized for the unfoldment of human consciousness. Japa which means physical or mental repetition of mantras produces vibrations on different planes and these vibrations affect the vehicles or *koshas* of the aspirant and the changes produced in the vehicles make it possible for him/her to reach deeper layers of consciousness. The vibrations slowly rearrange the matter of the different vehicles and harmonize them in such a manner that new states of consciousness can manifest through those vehicles.

The Self-preparation or *sadhana* is to purify and harmonize all the vehicles so that it can be tuned to the higher states of consciousness with all their beauty, wisdom, peace and bliss. Mantra Yoga is one of the many methods by which this can be brought about.

The word, mantra has many connotations. But here it is used in a particular combination of sounds whose repetition can bring about certain definite results, which have purely spiritual aims and are therefore used in *sadhana*. (Taimini I.K, 2003)

Mantra

According to Upanishads, the ancient scriptures of India, the original abode of the Mantras was the *Parama Akasha* or primeval ether out of which,the universe itself was created. Mantra, existed within this ether; and were directly perceived by the ancient *rishis, or seers*, who translated them into an audible pattern of words, rhythm, and melody.

Mantra is not prayer. Prayer consists of words of supplication chosen by the spiritual aspirant, whereas Mantra is a precise combination of words and sounds- the embodiment of a particular form of consciousness or *Sakti*. The root *'Man'* in the word Mantra means in Sanskrit **"to think"**; *'tra'* comes from *'trai'*, meaning "to protect or free from bondage of samsara or the phenomenal world**"**. Therefore, mantra means a thought that liberates and protects. But there are many levels of meaning in a mantra which must be experienced to be truly understood. An intellectual explanation encompasses only a very small part of the meaning.

The chanting or recitation of Mantras activates and accelerates the creative spiritual force, promoting harmony in all parts of the human being. The devotee is gradually converted into a living centre of spiritual vibration which is attuned to some other centre of vibration vastly more powerful. This energy can be appropriated and directed for the benefit of the one who uses it and for that of others.

Every Mantra has six aspects: a *rishi* or seer, **a** *raga* or melody, the *Devata* or presiding deity, a *bija* or seed sound, the *sakti* or power, and a *kilaka* or pillar.

The rishis through their intuitive perception, opened themselves to the revelation of the Mantras and were able to recognise their own effectiveness as channels for the flow of grace, knowledge and power from the Divine. These ancient seers understood that their powers were intended to be used in the service of others, as a guide to humankind.

The Mantras were transmitted from generation to generation, from guru to disciple, and in this process the power of mantras was greatly increased.

When chanting a Mantra, it is extremely important not to change the raga and its key, because the rate of vibration on which the sound is based is an integral part of

the Mantra. All Indian Music is based on the understanding that there are two aspects to every sound: the audible expression, and the subtle sound- essence which carries the meaning and which arises from the eternal spirit. This essence is called **shabda or vach**.

In his book, Japa yoga, Swami Sivanada says that sounds are vibrations give rise to definite forms. The repeated chanting of the name of the Lord gradually builds up the form or special manifestation of the deity worshipped, the **devata** and acts as a focus to concentrate this influence, which then penetrates and becomes the centre of consciousness of the worshipper.

Each Mantra has a **bija** or seed. This is the essence of the mantra and it gives the Mantra its special power – its Self-generating power. Just as within a seed is hidden a tree, so the energy in the Mantra is the seed from which will grow a beautiful spiritual being.

Shabda, the primal sound , the nuclear sound **'Om'** , from which all things are created, and bija the seed and self-generating power of the Mantra, through constant and correct chanting of the Mantra, one will be helped to release greater energy within his/her physical, mental, emotional, and spiritual bodies. With this increase of energy one will also be helped to get in touch with the divine within himself/herself, one's true self and one's higher self.

The **kilaka**, or pillar, is at first the driving force; the persistence and will-power that the disciple needs to pursue the Mantra. But, when the power of Mantra begins to take a self-generating "flywheel motion", the *kilaka* becomes a very fine thread joining the disciple to the Mantra, to the power of the mantra, to theGuru, and to the deity, until all become one.

The power, the consciousness within the Mantra, is **Sakti,** Divine Mother, the goddess of the spoken world.

When a Mantra has been received from a Guru, the power of that mantra increases after the initiation. In the guru disciple relationship, both are under obligation throughout their lives to chant the Mantra which has been given to the disciple. It constitutes a permanent spiritual link between them. The initial practices,

the mantra becomes a self-generating force, uniting the individual with the power of the mantra. Through his or her own efforts the disciple is drawn toward the chain of gurus who have found self –realization through the use of the Mantra (Swami Sivananda Radha, 1994)

Mantra Construction and its Essential Nature

Since a mantra is essentially a combination of sounds and sounds can be represented by the alphabet of a language, mantras are constructed by arranging the letters of the alphabet in certain permutations and combinations with necessary indications for exact and correct pronunciation. This can obviously be done only by a person who knows the subtler properties of the different sounds corresponding to the letters of the alphabet and especially the properties of the different permutations and combinations of these sounds. So no one can predict the effect produced by a certain combination of sounds without thorough investigation and experiment. And these experiments have to be performed not merely on the physical plane but also on the super physical planes, so that the total effect produced on the vehicles of the aspirant can be determined.

Only those who can know the effects produced by sounds and their combinations on all the planes are qualified to construct mantras and pass them on to those who themselves are incapable of seeing these effects but can profit by the use of those mantras. Such adepts are called *Rishis*. That particular adept who has discovered or constructed a mantra after the necessary investigation or practice of devout austerities or **tapasya** is called the *Rishi* of that particular mantra.

As pointed out previously, a mantra is a particular combination of some letters of the Sanskrit alphabet arranged in a certain way to bring about a specific result. Each of these constituent letters which represents a particular sound possesses a certain power or potency which is inherent in it. It is in the sounds produced by the letters that the subtle specific powers reside and not in the symbols used for them. The alphabet of the Sanskrit language is mentioned because the sages who developed this science worked and experimented with the alphabet of this language.

Since there are fifty-two letters in the Sanskrit alphabet and these letters can be arranged in all kinds of ways, it should be possible to produce almost an infinite

variety of effects with the help of mantras. Anyone who knows the potencies inherent in the sounds produced by these letters has therefore at his disposal a tremendous power. But since the effects produced by a certain permutation and combination of letters are not the sum of the effects produced by the individual letters the science is not as easy as it appears and the production of a predetermined effect requires deep knowledge of the subtler planes and careful experimentation. The objective here is only to grasp the underlying fundamental principles so that one may be able to understand the technique of **japa** (meditative repetition). (Taimini I.K , 2003)

Mantra Japa

Since Gayatri meditation means for the most part the repetition of Gayatri mantra, it is essential to know underlying principles of the repetition.

Mantra Japa is a repetition of a chosen mantra with the object of bringing about certain changes in mind, these changes in the long run resulting in the influx of powers and forces from the higher planes and experiences of higher states of consciousness. The mantra may be uttered aloud, muttered silently or repeated mentally. The silent repetition is more effective than the loud while the purely mental repetition has the highest effect and is japa in the real sense of the term. The physical sounds uttered loudly action the physical body, those uttered silently act on the etheric double or the **pranamayakosa**. The mental repetition of the mantra with the meaning naturally acts on the mind. It is easy to understand loud and silentjapa but people find it difficult to understand what manasic or mental repetition –japa

Mental japa has many stages. It begins with the repetition of the mantra mentally, the mind being conscious only of the sounds produced. In the second stage the meaning of every word is evoked in the mind along with the sound of the word. In the third stage, the whole idea underlying the mantra takes the place of the meanings of the separate words. The overall idea is something distinct from the string of meanings evoked by the successive words. This will be realized if an effort is made to separate the overall idea from the words entirely and to transcend the limitation of language. In the beginning, the overall idea underlying the mantra appears again and again with the mental repetition of the mantra but with practice and mental concentration the idea becomes more or less fixed in the mind and is present constantly. At

this stage, the mantra is repeated mentally but the words are in the background of the mind.

There are three things involved in mental japa. The first is the words of the mantra and their meanings. The second is the idea which is independent of the words or meanings. The third is the reality which is the object of japa. When the words and their meanings called **labda** pass completely into the background and the idea alone occupies the field of consciousness. When not only the words and meanings disappear from consciousness but the aspirant's consciousness becomes so fused with the idea that he/she does not remain conscious of himself. In this stage, the reality which is the objective of the mantra dawns in consciousness and the final stage is attained. This is what is called **mantra siddhi** (realization through *mantra*).It will be seen therefore that in the higher stages of Mantra Yoga, repetition or japa in the ordinary sense ceases, and the aspirant passes into a kind of *samadhi*. It is only in the earlier stages that, japa in its usual meaning is used on the path of Mantra Yoga. It merges with Raja Yoga in the last stage.

The relation of these four stages of japa to the four kinds of *vach* (word) will also be seen. Vach is of four kinds: *vaikhari*, *madhyama*, *pasyanti* and *para*. The first is the lowest or grossest, the one that is used in ordinary speech. The last is the highest, connected with the supra-mental state of consciousness and beyond human imagination.

The most important point for the beginner to remember with regard to japa is that it is not a mere mechanical repetition of a formula or name. It means the polarization of all the powers of the individual towards a definite end and in the realization of a definite objective. Because the power of each letter in a mantra is derived ultimately from the highest plane it can affect all the planes from the physical to the atmic. But this can only happen if all the vehicles take part in the joint action. The emotions, the thought, the aspirations and the spiritual will, all must function, must pull in one direction, if the desired result is to be achieved. Reaction follows action and is equal to it and it is the aspirant who has to initiate action on any plane, if he wants to get the corresponding reaction from the divine power hidden in the mantra. If he, arouses his emotions towards his *ista devata* (chosen divinity), devotion will gradually well up within his heart. If he tries to understand the nature of his *ista*

devata, spiritual discernment (*viveka*) will dawn in his mind. If he feels an intense longing for his Beloved he will draw nearer to Him. If he intensifies his self-surrender; only then will compassion (*kripa*) descend on him.

Success in japa is possible only when all the powers and faculties of the aspirant are concentrated and polarized in the direction of his objective. A mere mechanical repetition of sounds on the physical plane or a careless repetition of thought on the mental plane cannot carry one very far although it must produce some effect and create favorable proclivities (**samskaras**) according to the degree of concentration and devotion. It is the combined or total effort which is needed for success in Mantra yoga as in other kinds of Yoga. That is why a mantra can be used successfully only by an aspirant who is in dead earnest about his objective. It is true that this kind of attitude cannot develop all of a sudden. It develops slowly with the use of earnest, prolonged japa and other elements of self-discipline which should accompany it. The important point is to make a beginning and to continue in the direction of the goal with all the earnestness of which one is capable, without allowing the process to degenerate into a routine.

The moment japa and its supporting processes become a matter of routine its efficacy is very greatly reduced. It does not become zero because there are certain forces and powers inherent in the sounds themselves which affect the vehicles. These slowly build up favourable tendencies or *samskaras* and prepare the aspirant for a real effort later on, but this process is extraordinarily slow. (Taimini I. K, 2003)

The Gayatri Mantra

The traditions and scriptures of Vedanta consider the **Gayatri** to be the most sacred of all mantras. The Gayatri mantra is that most potent mantra, the essence of all mantras, and it acquires added power when it is imparted to a seeker by a competent teacher. It embodies in itself mystically all the meters and all the seers of all other mantras and their presiding deities, as well as the glory of those deities. By invoking the Gayatri, all these are invoked in oneself. By the repetition of this mantra, every sacred mantra is repeated, and by meditation on it, all the deities are meditated upon. (Swami Adiswarananda, 2003).

Gayatri, Savitri, and Sarasvati: The presiding deity of Gayatri has the form of three goddesses: Gayatri, Savitri, and Sarasvati. Therefore the Gayatri mantra is also called the Savitri mantra or the Sarasvati mantra. The Supreme Godhead as the Ultimate Reality is represented by Gayatri, while the same Godhead as the inner controller of all beings and things is known as Savitri. Through this Savitri mantra, the Supreme Being, the inmost Self of all beings, is invoked and worshipped. Sarasvati represents the stream of knowledge of the Eternal. The Vedas are compared to a lake or *saras* that gives the waters of life, and the Gayatri, in the form of Sarasvati, is the essence of the Vedas. (Pandit Shriram Sharma Acharya, 2000)

The Gayatri mantra has three parts. The first part consists of the **pranava (*Om*)** and the **mahavyahritis (*Bhur, Bhuvah, Svah*)**, indicating the three world planes (earth, heaven, and the spaces in between). The second part is *Tat savitur varenyam, bhargo devasya dhimahi*, and the third part is *Dhiyoyo nah prachodayat*. As the Gayatri is chanted by a seeker, its first part rouses within him the power that helps him to attune his inner self to the Supreme Self, the all-pervading Pure Consciousness. The second part stimulates his mind with an intense longing to come into contact with the all- pervading Pure Consciousness, and the third part brings about the total surrender of his inner self to the Supreme Self. Every individual soul, being a focus of the all-pervading Supreme Self, contains within itself, in a potential form, all the powers that are fully manifest in the Supreme Self. (Swami Adiswarananda, 2003).

Origin of Gayatri mantra

Veda means Supreme Knowledge. ***Rig, Yajur, Sam*** and ***Atharva*** are four branches of knowledge. Spiritual wellbeing and fulfilment, self-realization, peace of mind, Brahma-Nirvana, dutifulness, love, tapas, compassion, beneficence, generosity, service etc., fall under ***Rig ved***. Generosity, valour, courage, gallantry, self-defence, leadership, fame, victory, power, dignity etc., fall under ***Yajur ved***. ***Sam ved*** deals with games, sports, amusement, recreation, music, arts, literature, sensual enjoyment, beauty, harmony, poetic imagery dynamism, refined taste, gratification etc. Wealth, prosperity, accumulation of money and resources, medicines, food grains, materials, metals, buildings, vehicles, animals and similar other materials of worldly well-being fall within the purview of ***Atharva Veda***. The current of knowledge of all living-

beings flows only in the four directions of (1) **Rig**-spiritual wellbeing and fulfilment,(2) *Yaju*- valour,(3) *Sam*- enjoyment, and (4) *Atharva*- prosperity. Rig is also known as righteousness, Yajur as liberation (Moksha), Samas sensual pleasure (Kam) and Atharva as prosperity (Arth). These are **four faces of Brahma**. Brahma has been described four- faced, because although having only one face, there is outflow of four currents of knowledge from his mouth. Although supreme Knowledge or law which is called **Veda** is one, it manifests in four different aspects. This is the secret behind the **four arms of Vishnu**. The four kinds of knowledge are off-shoots of that **creative consciousness of Brahma** which has been described in the ancient scriptures by the name of **Gayatri**. Thus, **Gayatri** is mother of four Vedas and it is, therefore, called **Vedmata**. Just as water manifests in four different forms of ice, vapour (cloud, dew, fog etc.), air (hydrogen, oxygen) and liquid, and fire manifests in the forms of burning, heat, light and movement, so also *Gayatri* manifests in the form of four Vedas, four kinds of knowledge. *Gayatri* is the mother and four Vedas are her progeny. This is about the subtle form of *Vedmata*, *Gayatri*. Before creating the four Vedas, Brahma created Gayatri Mantra consisting of twenty-four letters. Every letter of this Mantra is instinct with a refined subtle conscious energy field from which have emanated the four Vedas and their branches and sub branches. The twenty-four letters of Gayatri Mantra have manifested in each and every branch and sub-branch of Vedic literature. (Pandit Shriram Sharma Acharya, 2000).

Meaning of the Gayatri mantra

Being the source of ultimate evolution and beautified salvation of prana, the *Adi Sakti* is called Gayatri. The vedic scripture *Aitareya Brahmana* describes this meaning as *'Gayan Trayatesa Gayatri'*; meaning that, which protects the *Gaya (prana)* is Gayatri. The scholarly *Shankaracharya Bhashya* further explains the meaning of Gayatri as *'Giyate Tatva Manaya Gayatriti'*; meaning, the discerning, pure intellect – **Ritambhara Pragya**, which unfolds the ultimate truth and absolute knowledge, is Gayatri.

The Gayatri mantra occurs in the **Rig Veda** and reads as follows in Sanskrit:

    OM. BHUR BHUVAH SWAH;
    TAT SAVITUR-VARENYAM
    BHARGO DEVASYA DHIMAHI;
    DHIYO YO NAH PRACHODAYAT. OM.

The English translation reads: "*Om, We meditate on the radiance of that Supreme Divine Being, the creator of the world planes—earth, heaven, and those spaces in between. May that Divine Being direct our intelligence towards righteous path. Om.*"

The word-for-word meaning of the Gayatri mantra is as follows: *yo* (who*), nah* (our*), dhiyo* (intellect), *prachodayat* (direct), *tat* (that), *devasya* (of the effulgent or radiant), *savitur* (of the creator), *varenyam* (supreme), *bhargo* (light), *dhimahi* (meditate), ***Om. Bhur-bhuvah-swah*** (Om. Earth, heaven, and the spaces in between).

The word *tat* qualifying *savitur* makes it clear that the sun, the visible luminary in the sky, is the representation of the Supreme Godhead. The Godhead is described as *savitur* because He is self- luminous. He is the light of all lights. All other light, whether physical, intellectual, or spiritual, is derived from that Divine Light. The seeker meditates on the ***bhargo,*** or light of the Godhead, because it is the light of absolute reality. The reality of everything in the relative universe is derived from it. The term ***bhargo*** also means to burn. The light that is meditated upon is not merely an illuminator; it is the fire of knowledge that completely destroys all ignorance and delusion and leads to the direct realization of the Supreme.

The Gayatri mantra begins with Om and also ends with Om. The efficacy of the Gayatri mantra, making use of the Om, in drawing the mind upward cannot be overstated. The traditions of Vedanta maintain that when Om is uttered verbally or mentally, the impulse of the mind flows upward from the throat toward the crown of the head. It is said that during the twenty-four hours of the day and night, an individual soul is unconsciously repeating of Om in the form of **So'ham**, or **"I am He"**. The repetition has been designated as **ajapa gayatri,** or unceasing repetition of the Gayatri. (Swami Adiswarananda, 2003).

Meditation on the Gayatri

When meditating on the Gayatri mantra, the seeker is instructed to direct his attention to the radiant light of the sun. From this he/she is led to meditate on the source of the light of perception and understanding within, without which one cannot perceive the light of the sun. In the final stage, he/she is asked to meditate on the identity of the light in him and the light of the sun—the identity of the Pure

Consciousness of his/her inner Self and the all-pervading Pure Consciousness of the universal Self.

Ritualistic meditation on the Gayatri has four stages:

1) Symbolic purification of the body and mind and the environment
2) Invocation of the gayatri within the heart
3) Repetition of the Gayatri Mantra accompanied by meditation on its form and meaning
4) Meditation on Gayatri.(Swami Adiswarananda,2003)

Gayatri as a Prayer

The Gayatri mantra is also a potent prayer. A prayer is made of words, and its efficacy depends only on the thoughts and emotions it evokes, not upon the sounds produced by it. (Swami Adiswarananda, 2003)

These three kinds of prayer filled meditations embodied in *Gayatri* are symbolic of *Gyan-yog*, *Bhakti –yog* and *karma-yog*. In fact; contemplation of the meaning of Gayatri amounts to immersion in the *triveni* of these three kinds of *yog*. By such contemplation, the meaning of Gayatri Mantra is fully assimilated in the heart of the *Sadhak*. The result is that in a short time his mind gets diverted from evil thoughts and evil deeds and he starts taking enthusiastic joy in righteous thinking and good actions. Howsoever little this tendency may be in the beginning it is almost certain that if the practice persists, the inner-self of the Sadhak becomes more and more awakened and the ultimate aim of life draws closer and closer. (Pandit Shriram Sharma Acharya, 2000)

Thus the Gayatri, combining within itself the power of a prayer and the power of a mantra, is a doubly sacred and effective instrument for the awakening and unfoldment of the aspirant's spiritual consciousness. (Swami Adiswarananda, 2003).

Significance of the Gayatri Meter

The sacred texts of Vedanta have extolled the Gayatri in various ways. In the Bhagavad Gita, Sri Krishna says: "*Of meters I am the Gayatri*."(Here the word Gayatri means the Vedic meter of twenty-four syllables). In the chapter entitled "Meditation on the Gayatri," the Chhandogya Upanishad states: "*The Gayatri is*

everything, whatever here exists. Speech is verily the Gayatri, for speech sings forth (gaya-ti) and protects (traya-te) everything, whatever here exists." That is, the Gayatri meter, containing the minimum of letters, is present in all other meters; therefore it is the foremost among meters. One cannot conceive of an object without a name. Therefore name, which is the same as speech, is everything. Thus the Gayatri and speech are not different from each other. They are also etymologically the same. (Swami Adiswarananda, 2003).

Psychological Basis of the Effects of Japa: Mantra-Japa is affirmed by the sages as a powerful mechanism for **intensifying** the **willpower** and **self-determination**. It can thus be regarded as a procedure for **strengthening self-control** and psychological improvement along with the **development of vigorous and virtuous personality**.

The faith and shraddha in the mantra add to the positive effects of japa, as they provide a moral support, an emotional linkage and hence an inner courage and subliminal energy to diminish the evil instincts and thoughts. It is a principle of psychology that if; a certain thought, lesson or imagination is often repeated before one's mind, the latter begins to grasp and assimilate the same in the deeper layers of its memory. These thoughts, imaginations or feelings then appear to be 'true' to the learner's mind and may eventually become a part of his/her nature and belief.

The repeated japa of mantras would naturally (according to the psychological theories of stimulus response), intensify the divine faith and serene, moral characteristics in the sadhaka's mind. How fast such effects would be realized; is largely dependent upon the desire (purpose), the will power and the intrinsic urge with which the japa is being performed. Mantra japa is a spiritual exercise aimed at the main purpose of the spiritual elevation of the sadhaka. This also has subtle effects on the inner self along with the aforesaid psychological effects of recalling and retention. These results may appear meek initially and seem to occur at a slow pace but are definite, gradually augmenting and everlasting; if the japa is performed sincerely and regularly. The scriptures on Indian philosophy and spiritual sciences focus a great deal on the psychological significance of mantra-japa as well. The Gayatri Mantra is described in all the scriptures of Indian philosophy and the science of spirituality and yogaas unique, original and pre-eminent in this respect too. (Pandit Shriram Sharma Acharya, 2003).

Subtle Effects of Gayatri Mantra on Human Body and Mind: The human body is the most complex but complete example of a self-organizing bio physical system. Despite significant advancement of Biomedical Sciences and Engineering in the present era, a lot about the structure- function relationships and the interactions of the macro and micro-components of this wonderful machine and its brain still remains to be deciphered by the modern researchers.

The spiritual experts had described the Gayatri Mantra as the mother (origin) of all mantras. The spiritual saints, eminent scholars and noted great personalities – including Swami Vivekananda, Mahatma Gandhi, Ravindranath Tagore and Sri Aurobindo, of the modern era have also revered this great mantra as the eternal source of righteous intellect and inspirations- for the foundation of a world religion and culture of high human values. Cultural and psychological evolution of the masses is essential for a glorious future of the globe and the dignity of mankind. This mantra is also special in terms of its unique sonic pattern, the sublime flow of sabda and astonishing physical, psychological and spiritual impacts.

The process of mantra-japa smoothly encompasses the following four aspects of training and improvement of the mind as described the modern psychologists. Namely, (i) memorizing by repetition; (ii) retention and recalling; (iii) learning by experience and (iv) believing by conviction. In terms of spiritual philosophy, the training of mind and its emotional cores focuses upon, (i) **self-observation**; (ii) **self-analysis**; (iii) **self-refinement** and (iv) **self-development**. These are the gradual steps during the enlightened march of the individual self towards the realization of thy-self.

The japa sadhana of the Gayatri Mantra has become all the more important today in view of the fact that the root-cause- of all the misdeeds of the medieval era and the short-sights of the modern times is the maligning and perversion of the human-instincts and intellect from their true path. The effect of a thorough japa of this mantra eradicates the untoward thoughts and cravings. It also cultivates healthy seeds of eminence and moral dignity of thoughts and sentiments in sadhaka's mind and heart and enlightens all dimensions of his life with truth, sincerity, creative talents, strength and courage, and above all, with the righteous intelligence and divine sentiments. (Pandit Shriram Sharma Acharya, 2003)

1.2. Pranayama

"A healthy mind has an easy breath"

- Anonymous

Prana

Prana is the universal principle of energy or force. It is the sum total of all energy that is manifested in the universe, all the forces in nature and powers which are hidden in a human and which lie everywhere around. When the vibration is set up, prana moves and acts upon **akasha** or space, and brings forth the various forms. The macrocosm, **brahmanda***,* and microcosm, **pindanda***,* are combinations of prana and akasha.

All forces, all powers and prana spring from the fountain or common source, known as *atman.* Heat, light, electricity, magnetism are manifestations of prana. It may be in either a static or a dynamic state. It is found in all forms from the highest to the lowest, from the ant to the elephant, the unicellular amoebae to man, from the elementary forms of plant life to the developed forms of animal life.

Whatever moves or has life is but an expression or manifestation of prana. It is prana that shines in eyes. It is through the power of prana that the ear hears, the eye sees, the skin feels, the tongue tastes, the nose smells and the brain and the intellect perform their functions. The smile of a child, the melody in music, the power in the emphatic words of an orator, the charm in the speech of one's beloved are all due to prana. Whatever behold in this sense-world, whatever moves or works or has life, is but an expression or manifestation of prana.

Prana is force, magnetism and electricity. Radio waves travel through prana. That which causes the motion of breath in lungs, that which is the very life of this breath itself, is prana. It is prana that pumps the blood from the heart into the arteries or blood vessels. Through prana, digestion, excretion and secretion take place. Prana digests the food, turns it into chyle and blood, and sends it into the brain and mind. The mind is then able to think and enquire into the nature of Brahman. Prana is the link between the astral and physical body.

Hatha yogins consider that the *pranatattwa,* the energy- principle is superior to *manastattwa,* the mind-principle. Prana is present even when the mind is absent during sleep and therefore, prana plays a more vital part than the mind.

Prana is the oldest, for it starts its functioning from the very moment a child is conceived. Whereas the organs of hearing, etc. begin to function only when their special abodes, viz. the ears, etc. are formed.

Prana is called **jyeshtha***,* oldest, and **sreshtha***,* the best, in the upanishads. Through the vibrations of psychic prana, the mind, and **sankalpa** or thinking, is maintained and thought is produced. One can see, hear, talk, sense, think, feel, will, know, etc. through the help of prana and therefore shrutis declare, 'Prana is Brahman'. (Swami Sivananda, 2009)

Use of prana

Prana is expended by thinking, willing, acting, moving, talking and writing. A healthy strong person has an abundance of prana (or nerve-force or vitality). It is supplied by food, water, air, solar energy, etc. The supply of prana is taken up by the nervous system. The prana in the air is absorbed by breathing. The excess is stored in the brain and nerve centres. When the seminal energy is sublimated or transformed it supplies an abundance of prana to the system. It is stored in the brain in the form of spiritual energy. The yogi stores a great deal of prana through the regular practice of pranayama, just as the storage battery stores electricity. (Swami Sivananda, 2009)

Control of Prana

The yogi who becomes an expert in the knowledge of prana, will have no fear of any power, because he has mastery over all the manifestations of powers in the universe. What is commonly known as **the power of personality is nothing more than the natural capacity of a person to wield his prana**. Some persons are more successful in life, more influential and fascinating than others. It is all due to the power of this prana. Such people manipulate every day, unconsciously of course, the same influence which the yogi uses consciously by the command of his will.

By control of prana the yogi can also control the omnipresent manifesting power out of which all energies take their origin, whether concerning magnetism,

electricity, gravitation, cohesion, nerve currents, vital forces or thought vibrations; in fact, the total forces of the universe, physical and mental. A comprehensive knowledge of prana and its function is absolutely necessary for pranayama.(Swami Sivananda, 2009)

Pranayama

Pranayama is the perfect control of the life-currents through control of breath, and is the process by which one can understand the secret of prana and manipulate it. One can hardly make any spiritual progress without the practice of pranayama. One who has grasped this prana has grasped the very core of cosmic life and activity. Through various exercises and training in pranayama the yogi tries to realize in this little body, the whole of cosmic life, and attain perfection.

Breath is a physical aspect or external manifestation of prana, the vital force, and thus pranayama begins with the regulation of the breath. Breath, like electricity, is gross prana, while prana itself is subtle. By controlling the breath you can control the prana - just as you can control the other wheels by controlling or stopping the fly wheel of a diesel engine. Control of breath is achieved through manipulation of the lungs and the breathing process.

By controlling the motion of the lungs or respiratory organs, one can control the prana that is vibrating inside. The mind is fastened to prana; therefore, by control of prana, the mind can be easily controlled. (Swami Sivananda, 2009)

Beginning Pranayama: Inhalation, Exhalation and Retention

One can take up the practice of pranayama after having gained steadiness in *asana,* seat or sitting posture. Pranayama has three components: the external breath, the internal breath and the steady state in between the two. When the breath is expired, it is **rechaka**, the first kind of pranayama. When the breath is drawn in, it is the second, termed **pooraka**. When the breath is suspended, it is the third kind, called **kumbhaka**, or retention of breath.

Kumbhaka increases the life-span of an individual. It augments the inner spiritual force, vigour and vitality. If one retains the breath for one minute, this one minute is added to his/her span of life. In the practice of pranayama, rechaka, pooraka

and kumbhaka, are controlled and regulated by space, time and number. The place of kumbhaka consists of the places of both exhalation and inhalation combined, because the breath can be retained at either or both of these places. (Swami Sivananda, 2009).

The duration of the inhalation, exhalation or retention is generally counted in matras (approximately a second). The ratio between **pooraka, kumbhaka** and **rechaka** is **1:4:2**. So, if you inhale for a period of 12 matras you will have to maintain kumbhaka for a period of 48 matras and then the time for rechaka will be 24 matras. This count is for adhama pranayama, but the same rule applies to the other two varieties. Extending the matra needs to be done gradually.

Number of pranayama

'Number' refers to the number of times the pranayama is performed, and thus is long or short according to the period of time it is practiced. Just as water, thrown on a hot pan shrivels upon all sides as it is being dried up, so also air, moving in or out ceases its action by a strong effort of restraint in kumbhaka, and stays within. The yogic student should slowly take the number of pranayamas up to 80 in one sitting. He should have four sittings: in the morning, noon, evening and midnight, and should practice thus 320 pranayamas in all, ideally.(Swami Sivananda, 2009)

Importance & Benefits of Pranayama

"Let the defects be burnt up by pranayama"

-Manu Sastra

There is no purificatory action greater than pranayama. Just as a goldsmith removes the impurities of gold by heating it in the hot furnace, by strongly blowing the blowpipe, so also the yogic aspirant removes the impurities of the body, the senses and the mind, by blowing the lungs, through the practices of pranayama.

Removing the veil

Referring to pranayama, Patanjali's Yoga Sutras (2:52) state: ***Tatah kshiyate prakasa varanam***– "Thence the covering of the light is destroyed". Here the covering refers to that which obscures the **chitta**, consciousness, of the individual. Chitta is essentially pure, being itself made up of **sattwa,** but is obscured by **rajas** and **tamas,** just as fire is enveloped by smoke. This amalgamation of rajas and tamas constitutes

the covering or veil which is **removed by the regular practice of pranayama**. Thus it is said that pranayama purifies the consciousness, and once revealed, the light of knowledge shines.

Preparing the mind

Dharanasu cha yogyata manasah - "The mind becomes fit for concentration" (*Yoga Sutras* 2:53). Pranayama as the fourth limb of Patanjali's raja yoga, prepares the mind for concentration by removing the veil of disturbing energy obstructing the light of consciousness. Following which, the mind becomes stable and steady like a flame in a windless place. When through pranayama, the pranavayu moves in the akasha tattwa, the breathing will be lessened and at this time it will be easy to stop the breath. Thus the velocity of the mind will be slowly lessened by pranayama, making it stable and focused for concentration and higher practices. Vikshepa, distraction, is removed, rajas and tamas are destroyed, and the mind becomes one-pointed.

The mind of a person can thus be made to transcend ordinary experience and exist on a plane higher than that of reason, known as the super conscious state, and get beyond the limit of concentration. One comes face to face with facts which ordinary consciousness cannot comprehend. This ought to be achieved by proper training and manipulation of the subtle forces of the body so as to cause them to give, as it were, an upward push to the mind into the higher regions.

When the mind is so raised into the super conscious state of perception, it begins to act from there and experiences higher facts and higher knowledge. Such is the ultimate object of yoga, which can be achieved by the practice of pranayama. The control of the vibratory prana means the yogi kindles the fire of supreme knowledge, the realization of the Self.

Physical benefits

Pranayama develops the lungs and those who practice it will have a powerful, sweet, melodious voice. The body becomes lean, strong and healthy. Excretions become scanty and the appetite becomes keen. The digestive fire is augmented. There is lustre on the face and the eyes sparkle. The student becomes so perfect in

brahmacharya, sensual restraint. The student is free from all sorts of diseases. The nadis, flows of energy, are purified.

Steady practice arouses inner spiritual light, happiness and peace of mind. It is impossible to extol the wonderful effects of pranayama adequately. It is the magic wand for attaining perfection in all spheres of life. When feeling, uneasy, depressed or dejected, practice of pranayama shall revive at once, new vigour, energy and strength. (Swami Sivananda, 2009)

Significance of Pranayama in Rendering Harmonious Vibrations and Aura

Everything in this world, both visible and invisible, constantly vibrates. All particles of matter, from the tiniest atom to the mightiest planet, are in a state of vibration. The atoms of the human body are in constant vibration. Different rates of vibration balanced in the cosmic rhythm produce, the magnanimous world.

A yogi practices rhythmic breathing to absorb prana and **develop will**. Through this practice, his whole system vibrates harmoniously and there is **perfect harmony in the vibrations of his mind**. Through rhythmic breathing he transmits an increased current of prana to any part of the body, stimulating and invigorating it. He renovates and vivifies the whole system and heals any diseased part by supplying an increased quantity of prana. He transmits powerful thoughts to others to heal them of their disease and attracts countless persons like a powerful magnet. He becomes a mighty centre of spiritual force. A sufficient supply of prana makes a person nimble, active and energetic. He has full life in every limb. (Swami Sivananda, 2009)

The **aura** is an emanation or radiation of life force from the **koshas- Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya**. The aura can be seen only by the yogi who has inner yogic sight or clairvoyant vision. Each sheath radiates its own particular aura with a particular rate of vibration. The auras of the different sheaths interpenetrate each other.

One must know how to harmonize his/her physical and mental vibrations with the external. Only then can he/she be really happy. If one can place himself/herself in tune with the vibrations of other people, he/she can really understand them. If one can have an immense liking for another person, it means

his/her vibrations are in tune with theirs. People of similar vibrations are united by friendship. If the vibrations of one individual strike against those of another, they cannot be united. Hatred, prejudice, dislike and jealousy will result. Some vibrations can be felt or detected by ordinary physical and sensory means. Through pranayama one can **control the circumstances and character**. One can consciously harmonize with the cosmic will. By surrounding oneself with harmonious vibrations within and without will help one in attaining this end. (Swami Sivananda, 2009)

Sukha Purvaka (easy comfortable) Pranayama

Sit in padmasana or siddhasana in a meditation room. Close the right nostril with the right thumb and inhale very, very slowly through the left nostril. Then close the left nostril also with your little and ring fingers of the right hand. Retain the breath as long as comfortable. Then exhale very, very slowly through the nostril after releasing the thumb. Now half the process is over. Then draw air through the right nostril. Retain the air as before and exhale it very, very slowly through the left nostril.

All these six processes constitute one cycle of pranayama. Do 20 cycle in the morning and 20 cycles in the evening and gradually increase the number. Have the bhava or mental attitude that all the *daiva sampat* or divine qualities such as mercy, love, forgiveness, shanti, joy, etc. are entering into your system along with the inhalation. (Swami Sivananda, 2009)

General Instructions on Pranayama

1. Early morning, answer the calls of nature and sit for the yogic practices. Practice pranayama in a dry, **well- ventilated room**.
2. Pranayama requires deep concentration and attention. Practice alone, and make sure you will not be disturbed.
3. Before you sit for pranayama practice, thoroughly clean the nostrils.
4. Do not twist the muscles of the face when you do kumbhaka. This is an indication that you are going beyond your capacity.
5. Pranayama can also be performed as soon as you get up from bed and just **before japa and meditation**. It will make your body light and you will enjoy the meditation.

6. Keep a **set routine of practice times** and duration according to your convenience and time.

7. Always inhale and exhale very slowly. Do not make any sound.

8. Do not shake the body unnecessarily. By shaking the body, often the mind also is disturbed. Do not scratch the body every now and then. The **asana should be steady** and as firm as a rock when you do pranayama, japa and meditation.

9. You should not expect the benefits after doing it for two or three minutes only for a day or two. You must have at least 15 minutes of daily practice in the beginning.

10. A beginner should do pooraka and rechaka only, without any kumbhaka, for some days.

11. In the beginning you must observe some time-unit for pooraka, kumbhaka and rechaka. In all exercises, repeat Rama, Shiva, Gayatri, or any other mantra, or merely count numbers, or use any other time-unit according to your inclination. **Gayatri or Aum are the best for pranayama**.

12. Take a long time for exhalation, the proportion for **pooraka and rechaka is 1:2.**

13. Gradually increase the period of kumbhaka. Retain for four seconds in the first week, for eight seconds in the second week and for 12 seconds in the third week and so on till you are able to retain the breath to your full capacity.

14. You must adjust the pooraka, kumbhaka and rechaka so precisely that you do not experience the feeling of suffocation or discomfort at any stage of pranayama. You should never feel the necessity of catching hold of a few normal breaths between any two successive rounds. The **duration of pooraka, kumbhaka and rechaka must be properly adjusted**.

15. In the beginning you must count the number and see how you progress. In the advanced stages, you need not distract the mind in counting. The lungs will tell you when you have finished the required number.

16. You must not unnecessarily prolong the period of exhalation. If you prolong the time of rechaka, the following inhalation will be done in a hurried manner and the rhythm will be disturbed. You must so carefully regulate the pooraka, kumbhaka and rechaka that you must be able to do with absolute comfort and care, not only one round of one pranayama but also the full course and required rounds of pranayama.

17. When you have advanced in the practice, you need not count or keep any unit, you will be naturally established in the normal ratio through force of habit. The time unit and the proper ratio come by themselves when you advance in the practice of pooraka, kumbhaka and rechaka as long as you can do them comfortably.

18. Another important factor is that you must have efficient control over the lungs at the end of kumbhaka, to enable you to do the rechaka smoothly and in proportion to pooraka.

19. You should come out of the practice fully invigorated and refreshed. There must always be joy and exhilaration of spirit during and after the practice

20. Experience and practice will make you perfect.

21. When you finish the practice, if you are to take food take after ten minutes.

22. Do not take a bath immediately after pranayama is over. Take rest for half an hour. If you get perspiration during the practice, do not wipe it with a towel. Rub it with your hands.

23. Do not expose the body to the chill draughts of air when you perspire.(Swami Sivananda, 2009)

1.3. Personality

"Strongly marked personality can influence descendants for generations."

-Beatrix Potter

Personality is a word that is used frequently when describing a person. This word defines a person as an individual and as a person separate from all others.

In an effort to define the word more precisely, its source has to be looked upon. *Personality* derives from the Latin word *persona,* which refers to a mask used by actors in a play. Personality refers to external and visible characteristics, those aspects that others can see. Personality can then be defined in terms of the impression made about others. One definition of *personality* states that personality is the visible aspect of one's character as it impresses others.

Surely, personality refers to more than that. It includes many attributes of an individual—a totality or collection of various characteristics that goes beyond superficial physical qualities. The word encompasses a host of subjective social and emotional qualities as well, ones that could not be seen directly, that a person may try to hide from others. Also, the word *personality,* refer to enduring characteristics. Personality is relatively stable and predictable.

Personality: The unique, relatively enduring internal and external aspects of a person's character that influence behaviour in different situations.

This definition of personality may include the idea of human uniqueness. Similarities among people can be noted, and the special properties possessed that distinguish one from all others can be noted too. Thus, **personality** is an enduring and unique cluster of characteristics that may change in response to different situations. (Shultz & Shultz, 1993).

To achieve more precision, what each theorist means by the term personality must be examined.

Indian Perspective

Swami Vivekananda

"Talk to yourself once in a day otherwise you may miss meeting an excellent person in this world"

Personality refers to how a person behaves, feels and thinks, how he conducts himself in a given set of circumstances which is largely determined by the state of his mind. (Swami Vivekananda, 2008)

The words *me* and *I* make up personality. The *me* refers to something that is objective and that is known, and *I* refers to something

that which knows. So *me* and *I,* in reality, are partially objective and partially subjective. And the combination of these two makes up personality. The personality of oneself, which now one is conscious of, is the sum total of all these feelings, thoughts, passions, desires, and everything that comes up in the conscious being. (Swami Abedananda, 2000)

Swami Vivekanada

Every action and thought of a person leaves an impression in his/her mind. These impressions determine how one behaves at a given moment, how one responds to a given situation. These impressions are called 'Samskaras' in Sanskrit language. The sum total of all these impressions is what determines one's character. This character is the real personality of man.

Srimad Bhaghavad Gita says that human personality is a composite of three qualities (gunas)- The qualities are: Tamas (dullness, heaviness), Rajas (restlessness, activity), Sattva (serenity, purity). Much of what a person is determined, besides the samskaras, by these three gunas. Chitta (mind) is the nature of the three gunas.

The Katha Upanishad describes human personality with the help of chariot allegory. The 'I' is represented by the master of the chariot; the body is the chariot and the buddhi is the charioteer. The manas is represented by the reins to which are yoked the horses, representing the sense organs- ears, eyes, nose, tongue, skin- which are five windows in a human being that give him or her the knowledge of objects in the world. The road on which the chariot travels is represented by the sense objects.

Emotions are broadly classified into two types- attraction and repulsion. Love, admiration, aspiration, sympathy, joy, veneration, pride, and the like indicate attraction. Hate, anger, fear, sorrow, jealousy, disgust, shame, etc are of the nature of repulsion. More these emotion are under control, healthier becomes one's personality. Buddhi, the charioteer serves as an effective instrument in controlling these emotions.

Ancient Indian seers and sages experimented with themselves- their sensory and mental apparatus- and after a disciplined quest they found out that there is a divine element in human beings, which is the Mind of the mind, Eye of the eyes, Ear of the ears and Speech of the speech. It is this divinity which constitutes the real 'I' and the eternal element is the personality. The goal of life according to scriptures and great ones is to manifest this hidden divinity.(Swami Vivekananda, 2008).

Advaita Vedantic Model of Personality

The *Advaita Vedantic* position on personhood claims that a person is aligned with the principle of *Brahman*. The core of each individual's being is one with *Brahman* which is the eternal principle characterized by *Sat*, *Chit* and *Anand*. Ignorance (*avidya*) keeps one oblivious of this greater truth. In Vedanta, the term *jiva* is used to designate a human being, though literally, *jiva* refers to all living beings – the higher and the lower forms – where it is held that a *jiva* has to undergo a process of evolution through manifold life cycles before it takes birth in the form of a human being. The *Vedantic-jiva* (referring to the human form) has been described as a five-layered entity, one enveloping the other similar to the sheaths of an onion. The outermost layer refers to the body and is termed as *annmayakosa* which literally means "cereal or food sheath". The second inner layer bears the name *pranamayakosa* or "sheath of vital breath" and refers to breathing as well as other processes of the body which ensure the functioning of the various organs. The *manomayakosa* is the third inner sheath and refers to the processes of the senses and is also considered to be the basis of the ego in terms of "me" or "mine" awareness. The fourth inner layer is called the *vijnanamayakosa* and refers to the functioning of the intellect – thinking, reasoning etc. or in general the higher cognitive functions. The *anandmayakosa* or "bliss sheath" is the fifth and the innermost layer of the *jiva* and is thus the seat of the true Self, the *Atman*, identical with *Brahman*. Since the true Self or *Brahman* is at the core of each and every human being, blissfulness is therefore an essential nature. This

state is infinitely more joyful than all the pleasures attainable through wealth and power put together.

Ordinarily, most humans are trapped in a state of ignorance based on a distorted notion of self-identity and thus tend to suffer. The goal of *Vedanta* is the removal of this ignorance through a systematic procedure and restoration of self-awareness to its original state of the true Self, one with *Brahman* characterized by *Sat*, *Chit* and *Anand*. *Vedanta* thus promises liberation (*moksa*) via the process of attaining self-knowledge and delivers to a state where boundless joy devoid of any pain could be experienced.

In essence, the *Advaita Vedantic* system aims at a total transformation of a person's life by strict adherence to a highly demanding programme of study which begins with the recognition of one's imperfections, moves through the process of the cultivation of dispassionateness aided by teachings and meditation, and culminates in self-realization. This is the "technology" offered by the *Vedantists* for realization of the true Self for that demands a lengthy explanation and discussion of the entire system. (SuneetVarma, 2015)

Sri Aurobindo

> *However long Night's hour, I will not dream*
> *That the small ego and the person's mask*
> *Are all that God reveals in our life scheme,*
> *The last result of Nature's cosmic task*
> *A greater Presence in her bosom works;*
> *Long it prepares its far epiphany:*
> *Even in the stone and beast the godhead lurks,*
> *A bright Persona of eternity*
> *It shall burst out from the limit traced by Mind*
> *And make a witness of the prescient heart;*
> *It shall reveal even in this inert blind*
> *Nature, long veiled in each inconscient part,*
> *Fulfilling the occult magnificent plan,*
> *The worldwide and immortal spirit in man.*

Sri Aurobindo's description of human functioning begins with the basis of everyday existence as experienced through the mind, feelings/desires and the body. People have thoughts related to the outside world (mental consciousness or *manomaya purusa*), positive and negative affect associated with objects and people in the outer world (vital consciousness or *pranamaya purusa*) as well as experiences of the body (physical consciousness or *annamaya purusa*) in its exchanges with the surrounding environment.

Sri Aurobindo

The outer consciousness is that which usually expresses itself in ordinary life. It is the external mental, vital and physical. This aspect of personality is what western psychology has largely been preoccupied with. Identification with only the outer aspects of existence leads to a state of ignorance because of the lack of awareness of that which supports the outer. The very first step in getting out of the ignorance is to accept the fact that this outer consciousness is not one's soul, not oneself, not the real person, but only a temporary formation on the surface for the purposes of the surface play. The soul, the person is within, not on the surface - the outer personality is the person only in the first sense of the Latin word *persona* which meant originally a mask. (SuneetVarma, 2015)

Personality Development in the Terms of Indian Psychology

"Everything that is excellent will come, when this sleeping soul is aroused to self- conscious activity"

- **Swami Vivekananda**

According to **Taittiriya Upanishad**, The divine core of human personality is covered by five dimensions (*koshas*), although it may appear that each of these forms are separate, they are all derived from the basic cosmic energy Mahaprana, but they each play their own unique role in constituting the form of the human being. These layers are called the *panchakosha* or five sheaths. They are: annamayakosha (the food body or physical body); pranamayakosha (the pranic body); manomayakosha (the mental body); vijnanamayakosha (the astral body); and anandamayakosha (the bliss

body). Each of these bodies combines to justify the complete range of a human being's existence.

Physical Dimension-*Annamaya Kosha:* Annamaya Kosha is considered to be the food body; however it is also justifiably the physical body. The reason it has been termed the food body is because of its nature which is dependent upon food, air, and water for its survival, all elements of the grosser or more tangible forms of prana. The survival of the pranic body is determined by two main factors; the first is a constant intake of nutrients from the physical world. The second is a seamless supply of prana, without which annamayakosha would not exist. The pranic supply to the body is believed to supersede the nutrient supply.

Energy Dimension- *Pranamaya Kosha*: Pranamayakosha is the next major body or sheath within the human being, and is referred to as the vital sheath as it is composed completely of pranic energy. Annamayakosha and pranamayakosha form the basis for the human structure. They are relatively the same size as one another. These two koshas are often referred to as the vehicle for all other bodies, and are responsible for containing the soul or spirit. For a spiritual aspirant, mastery and understanding of annamayakosha and pranamayakosha are prerequisites to their growth and development. If these two layers are not controlled than it is near to impossible to achieve the higher states of consciousness in spirituality. Because of this, yoga has many practices designed to discipline, vitalize, and control these two bodies, including the asanas (yoga postures), pranayama (breathing techniques) and kriya (purification practice). From a psychological perspective, the physical body and pranic body must be in good balance, otherwise there will certainly be dis-unification and potential dysfunction within the other three bodies.

As one progresses through the various koshas, the dispositions of a sheath are more subtle than its predecessor. The pranic body is considered to be more subtle in nature than the physical body. pranamayakosha also supplies all of the energy to the annamayakosha, and the pranic body is supported by the manomayakosha, and manomayakosha by vijnanamayakosha, and vijnanamayakosha by anandamayakosha.

Mental Dimension: *Manomaya Kosha:* Manomayakosha is the mental sheath and is responsible for regulating all thoughts and actions within the human being. It also acts

as a mediator between the more material koshas (pranamaya and annamaya) and the elementally subtle koshas (vijnanamaya and anadamaya). Manomayakosha relays information to and from the various bodies, and is responsible for absorbing all of the input from the external world as well as receiving information from the intuitive world. With such information, it regulates and executes decisions and moderates the activities of prana and the physical body. Manomayakosha has various levels of its own, including conscious, unconscious, and subconscious layers similar to Freudian theories.

Whereas, the annamayakosha and pranamayakosha are time limited, or dependent upon the movement and passage of time and space, manomayakosha is not. It has the ability to transfer through the past, present and future, and therefore possesses greater freedom over the other two koshas (relatively speaking within the limits of the human being's structure and existence). The mental sheath is the first of the sheaths mentioned thus far that can also transfer beyond the limits of the human form, and can reach beyond the boundaries its own physical being. On a rudimentary level, thoughts can be expressed in imageries that extend beyond the direct experience of the human being. On a more advanced level, manomayakosha can transcend beyond the physical and into the more cosmic and universal dimensions, starting with its relationship to vijnanamayakosha.

Intellectual Dimension: *Vijnanamaya Kosha:* Vijnanamayakosha is the next substantial sheath within the human body, and is referred to as the astral sheath as it is composed of material that is woven into the fabric of the cosmos. There is perfect continuity between the individual's vijnanamaya kosha and the universal's, thereby allowing the individual to be directly connected to the elements of the universal. When consciousness or the spiritual aspirant is awakened the vijnanamaya kosha, they begin to experience life on a more subtle plain of experience. The qualities of wisdom usually unveil themselves at this level as life is experienced on an intuitive level and one is able to perceive the underlying mechanisms of the manifested reality.

Blissfull Dimension: *Anandamaya Kosha:* The final kosha said to be existent within the human system is anandamayakosha, or the bliss sheath. It is considered to be the most subtle sheath as it is composed of a primordial essence that extends beyond the duality of the manifested and unmanifested reality. It is also considered to be the

causal and transcendental body because once it is awakened the human being is able to enter the limitless bonds of the universal consciousness. (Nagendra H.R& R. Nagrathna.R,1988)

Each succeeding dimension is subtler than the preceding one and pervades it.

Personality development implies progressive identification with higher dimensions of personality. Thus a person identified only with the physical dimension without exercising his higher mental faculties lives not far different from animals, whose pleasure and pain is restricted to sensory system. As long as one is entangled with the undisciplined mind, one's personality does not really develop. Buddhi helps in self – development by controlling the emotions and raising the higher self from the hold of lower mind. A person's present thoughts and actions – will shape his/her future - Samsakaras. This is a key principle governing personality development. Personality development is in a way character building.(Swami Vivekananda, 2008).

The science of yoga claims that it has discovered the laws which develop this personality, and by proper attention to those laws and methods, each one can grow and strengthen his/her personality. Sage Patanjali has prescribed the following eight sadhanas for this purpose (i.e) **Ashtanga yoga**

Yama: It is the control of body speech and mind. Yamas are five in number.
- Non-Violence(ahimsa)
- Truth (Sathya)
- Celibacy (Brahmacharya)
- Non-Stealing (Asteya)
- Non-covetousness (Aparigraha)

Niyama: The obedience of proper conduct.
- Cleanliness (Saucha)
- Contentment (Santhosha)
- Penance (Tapas)
- Self study (Svadhyaya)
- Surrender to god (Iswarapranidhana)

Aasana: Several postures that help in control of the mind as well as the vital elements of the body.

Praanaayaama: It means control of breath which helps in the concentration of the chitta

Pratyahaara: The introversion of various sense organs by restraining them. By doing this the mind is not disturbed by worldly things.

Dhaarana: It is the concentration of the chitta on an object which can be external like the idol if some God, etc. as well as internal.

Dhyaana: Total meditation on the object of concentration.

Samaadhi: This is the last and the most important stage of yoga while the previous seven stages are preparatory stages. In this, the person who concentrates and the object of concentration becomes one by negating the difference between both.

Development involves struggle with one's lower mind characterized by desires, old habits, wrong tendencies, impulses and bad impressions. The lesser we identify with the lower mind, and the more we identify with the higher mind, and exercise our *buddhi* (the power of discrimination-vijnanamaya), the more developed will our personality be. This involves struggle to grabble with one's mind and is old habits, to cultivate new and wholesome ones. But this struggle is the greatest of all struggles in that it makes us civilized in real sense of the term by manifesting the divinity and thereby one's hidden perfection. (Swami Vivekananda, 2008)

Views on Human Nature

"Each soul is potentially divine .The goal is to manifest this Divinity within by controlling nature, external, and internal."

-   **Swami Vivekananda**

Everything that is strong, good and powerful in human nature is the outcome of divinity, and though potential is many, there is no difference between man and man essentially, all being alike are divine. So potentially each one has that infinite ocean of existence, knowledge and bliss as his/her birth right, his/her real nature; and the difference between each other is caused by the greater or lesser power to manifest that divine. This infinite power of the spirit, brought to bear upon matter evolves material

development, made to act upon thought evolves intellectuality, and made to act upon itself makes of man a God.

By manifesting that divinity around oneself, everything will be harmoniously arranged around.(Swami Vivekananda, 2008)

Western Perspectives

Sigmund Freud,

"Turn your eyes inward, look into your own depths' learn to first know yourself"

Much of Sigmund Freud's theory may be autobiographical, reflecting his childhood experiences and conflicts. In Freud's theory, instincts are mental representations of stimuli that originate with the body. Instincts give rise to needs, which generate physiological energy that is transformed in the mind into wishes. Needs induce tension that; must be reduced. Life instincts serve the purpose of survival and are manifested in a form of psychic energy called libido.

Sigmund Freud

Death instincts are an unconscious drive towards decay, destruction and aggression. The three structures of personality are the id, ego and super ego. The id, the biological component of personality, is the storehouse of instincts and libido. It operates in accordance with the pleasure principle. The ego, the rational component of personality, includes powers of perception, judgement and memory. It operates in accordance with the reality principle. The super ego, the moral side of personality, consists of the conscience (behaviours for which the child is punished) and the ego ideal (behaviours for which the child is praised). The ego mediates among the demands of id, the pressures of reality and the dictates of super ego.

Anxiety develops when the ego is pressured too greatly. Reality anxiety is a fear of dangers in the real world. Neurotic anxiety is a conflict between instinctual gratification and reality. Moral anxiety is a conflict between the id and the super ego.

Defence Mechanisms operate unconsciously. They are distortions of reality that protect ego from the threat of anxiety. Defence mechanisms include repression (involuntarily removing disturbing ideas from conscious awareness), reaction

formation (expressing an impulse opposite to the disturbing one) , projection (attributing the disturbing impulses to someone else), regression (retreating to an earlier and more pleasant stage), rationalization (reinterpreting behaviour to make it seem more rational and acceptable), displacement (displacing an impulse to an object than the one intended to satisfy it), and sublimation (altering the troublesome id impulse).

Children pass through psychosexual stages of development, each defined by an erogenous zone of the body. The oral stage involves two modes of behaviour: oral incorporative and oral aggressive. The anal stage involves the first interference with gratification of an instinctual impulse. The phallic stage involves the child's unconscious sexual longings for parent of opposite sex and feelings of rivalry and fear towards the parent of the same sex. In males, this is the Oedipus complex; in females, Electra complex. Boys develop castration anxiety; girls develop penis envy. Boys resolve the Oedipus complex by identifying with their father, adopting their father's super ego standards, and repressing their sexual longing for their mother. Girls are less sexual in resolving Electra complex, which leaves them with poorly developed superegos. During the latency period the sex instinct is sublimated in school activities, sports and friendships with persons of the same sex. The genital stage, at puberty marks the beginning of heterosexual relationship.

Freud's position is clear on those issues in personality that define an image of human nature. Freud did not present a flattering or optimistic picture. Quite the opposite—he suggested that each person is a dark cellar in which a battle continually rages. Human beings are depicted in pessimistic terms, condemned to a struggle with his/her inner forces, a struggle a person is almost always destined to lose. Doomed to anxiety, to the thwarting of at least some of the driving impulses, people experience tension and conflict. People are endlessly defending themselves against the forces of the id, which stand ever alert to topple them.

In Freud's system there is only one ultimate and necessary goal in life that is to reduce tension. On the nature-nurture issue, Freud adopted a middle ground.

The id, the most powerful part of the personality, is an inherited, physiologically based structure, as are the stages of psychosexual development. However, part of the personality is learned in early childhood, from parent-child interactions.

Although Freud recognized universality in human nature, in that all pass through the stages of psychosexual development and are motivated by the same id forces, and asserted that part of the personality is unique to each person. The ego and superego perform the same functions for everyone, but their content varies from one person to another because they are formed through personal experience. Also, different character types can develop during the psychosexual stages.

On the issue of free will versus determinism, Freud held a deterministic view: Virtually everything one does, thinks, and dreams is predetermined by the life and death instincts, the inaccessible and invisible forces within himself/herself. Adult personality is determined by interactions that occurred before a person is 5 years old, at a time when one has limited control. These experiences forever hold a person in its grip. (Shultz &Shultz, 1993)

Carl Jung,

"My life is a story of self-realization of the unconscious. Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions ".

Carl Jung broadened Freud's definition of libido, redefining it as a more generalized dynamic force. Jung argued that personality is shaped by the future as well as the past, and he placed greater emphasis on the unconscious. Jung used the term libido in two ways: a diffuse, generalized life energy and a narrower energy that fuels the psyche. The amount of energy invested in an idea or feeling is called value.

Carl Jung

Psychic energy operates in accordance with principles of opposites, equivalence and entropy. The principle of opposites states that every aspect of the psyche has its opposite and that this opposition generates psychic energy. The principle of equivalence state that the energy is never lost to the personality but is shifted from one part to another. The principle of entropy states that there is a tendency toward equilibrium in the personality.

The ego or the conscious mind is concerned with perceiving, thinking, feeling and remembering. Part of conscious perception is determined by the attitudes of introversion and extraversion, in which libido is channelled internally and externally. The psychological functions include thinking, feeling, sensing, and intuiting. Thinking and feeling are rational functions: sensing and intuiting are irrational. Only one attitude and function can be dominant. The psychological types are formed by combinations of the attitudes and functions.

The personal unconscious is a reservoir of material that was once conscious but has been forgotten or suppressed. Complexes, which are a part of the personal unconscious, are patterns of emotions, memories, perceptions, and wishes centering on common themes. The collective unconscious is a storehouse of the experiences of humankind transmitted to each individual. Archetypes are images that express these experiences. The most powerful archetypes are the persona (the role each person plays in public), anima (the feminine aspect of a man's psyche), animus (the masculine aspect of a woman's psyche), shadow (the repository of primitive animal instincts and of spontaneity and creativity), and self (the unity, wholeness, and integration of the personality).

The ego forms when the infant can distinguish between self and other objects. Psychic birth occurs at puberty, when the psyche assumes definite form and content. Preparatory activities mark the time from adolescence through young adulthood. During middle age, when success has been achieved; the personality changes. Psychic energy must be rechanneled into the inner world of the unconscious, and the attitude must shift from extraversion to introversion. Individuation (the realization of one's

capacities) can occur only in middle age, when people must confront the unconscious and abandon the behaviours and values that guided the first half of life. Transcendence involves unification of personality. In old age, as in childhood, the unconscious is dominant.

Jung's image of human nature is quite different from Freud's. Jung did not hold such a deterministic view, but he did agree that personality may be partly determined by childhood experiences and by the archetypes. However, there is room in Jung's system for free will and spontaneity, the latter arising from the shadow archetype.

On the nature-nurture issue, Jung took a moderate position. The drive toward individuation and transcendence is innate, but it can be aided or thwarted by learning and experience. The ultimate and necessary goal of life is the realization of the self. Although it is rarely achieved, one is continually motivated to strive for it.

Jung disagreed with Freud on the importance of childhood experiences. Jung thought they were influential but did not completely shape our personality by age 5. One affected more by his/her experiences in middle age and by his/her hopes and expectations for the future.

Each individual is unique, but only during the first half of life. When some progress toward individuation is made in middle age, people develop what Jung designated as a universal kind of personality in which no single aspect is dominant. Thus, uniqueness disappears, and he/she can no longer be described as one or another particular psychological type.

Jung presented a more positive, hopeful image of human nature than Freud did, and his optimism is apparent in his view of personality development. People are motivated to grow and develop, to improve and develop by themselves. Progress does not stop in childhood, but continues throughout life; people always have the hope of becoming better. Jung argued that the human species also continues to improve. Present generations represent a significant advance over the primitive ancestors.

Despite his basic optimism, Jung expressed concern about a danger facing Western culture. He referred to this danger as a sickness of dissociation. By placing too great an emphasis on materialism, reason, and empirical science, there is a danger of failing to appreciate the forces of the unconscious.

The archetypes that form the heritage should not be abandoned. Thus for Jung hopefulness about human nature was a watchful, warning kind.(Shultz &Shultz, 1993)

Alfred Adler

"The goal of the human soul is conquest, perfection, security, superiority. Every child is faced with so many obstacles in life that no child ever grows up without striving for some form of significance"

Alfred Adler's individual psychology differs from Freudian psychoanalysis in its focus on uniqueness of the individual, on consciousness, and on social rather than biological forces. It minimizes the role of sex. Adler's childhood was characterized by efforts to compensate for inferiorities and by jealousy of his older brother.

Alfred Adler

Inferiority feelings are the source of all human striving, which results from the attempts to compensate for those feelings. Inferiority feelings are universal and are determined by the infant's helplessness and dependency on adults.

An inferiority complex (that is, an ability to solve life's problems) results from being unable to compensate for inferiority complex. An inferiority complex can originate in childhood through organic inferiority, spoiling or neglect. A superiority complex (an exaggerated opinion of one's abilities and accomplishments) results from overcompensation.

Ultimate goal of human beings is superiority or perfection; that makes the personality whole or complete. Fictional finalism refers fictional ideas, such as the

idea of perfection that guide the behaviour. Style- of- life refers to unique patterns of characteristics and behaviours by which one strives for perfection. Style –of- life behaviours are designed to compensate for inferiorities. They are learned through childhood social interactions and are established by age 4 or 5. The creative power of the self refers to the ability to create oneself from the materials provided by heredity and environment.

Basic styles- of- life are (1) the dominant or ruling type, which has no social interest, behaves without regard to others, and may attack others; (2) the getting type, which is dependent on others and expects to receive everything from them; (3) the avoiding type, which avoids life's problems and (4) the socially useful type, which copes with problems by cooperating with others. Order of birth is a major social influence in childhood from which one's style of life is created. The first-born child suffers shock of being dethroned when the second child is born. First-borns are oriented toward the past, pessimistic about the future, and concerned with maintaining the order and authority. Second – borns compete with the first borns and are apt to be ambitious. Last-borns spurred by the need to surpass older siblings, may become high achievers. Only children may mature early but are apt to face a shock in school when they are no longer the centre of attention.

Adler's system provides a hopeful, flattering picture of human nature. Humans can consciously shape his/her development and destiny rather than dominated by instinctual forces and childhood experiences over which one has no control. Adler's image is an optimistic one and declared that humans are not driven by unconscious forces but possess a free will to shape the social forces that influence them and creatively use those forces to construct a unique style of life.

Although in Adlers's view, some aspects of human nature are innate- for example, the potential for social interest and striving for perfection- it is experience that determines how these inherited tendencies will be realized. Childhood influences are important (particularly the order of birth and interactions with parents), but not victims of those experiences. Instead it creates the style of life. Each person strives to achieve perfection. Adler viewed optimistically about social progress.(Shultz &Shultz, 1993).

Henry Murray

"For me personality is (a) jungle without boundaries"

Henry Murray's approach to personality called personology, considers the unconscious as well as the conscious; the past, present and future; and biological and social forces.

The major principle of Murray's work is the dependence of psychological process on physiological process. Altering the level of need-induced tension is vital to the personality. Tension is generated to have the satisfaction of reducing it.

Three basic divisions of personality are id, super ego and ego. The id contains primitive amoral impulses as well as tendencies to empathy, imitation and identification.

Henry Murray

The super ego is shaped by parents, peer groups, and cultural factors. The ego consciously decides and wills the direction of behaviour.

Needs are physiologically based hypothetical constructs that arise from internal process or environmental events. Needs arouse a tension level that must be reduced; thus they energize and direct behaviour. Needs may be primary (viscerogenic); arising from internal bodily process, or secondary (psychogenic), concerned with mental and emotional satisfaction. Proactive needs are spontaneous and do not depend on environmental objects; reactive needs involve a response to a specific environmental object.

A need's prepotency is its urgency or insistence. The fusion of needs refers to needs that can be satisfied by one behaviour or set of behaviours. Subsidiation involves a situation in which one need is activated to aid in the satisfaction of another need. Press refers to the pressure, caused by environmental objects or childhood events, to behave in a certain way. Thema is an amalgamation of personal factors (needs) and environmental factors (presses).
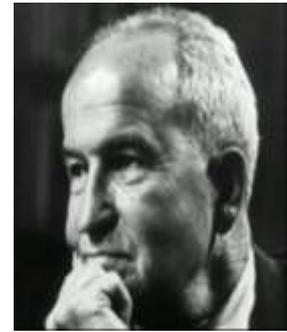
Complexes are patterns formed in the five childhood stages of development that unconsciously direct adult development. The claustral complex involves the secure existence within the womb. The oral complex involves the sensuous enjoyment of sucking nourishment. The anal complex involves the pleasure resulting from defecation. The urethral complex involves the pleasure accompanying urination. The castration complex involves genital pleasure and the fantasy that the penis might be cut off.

To Murray, the ultimate goal in life is to reduce tension. Although humans possess free will, much of the personality is determined by needs and by the environment. Each person is unique yet shares similarities with other people, which are determined by inherited and environmental forces.

Although Murray's personality theory is similar to Freud's in several ways, his image of human nature is quite different. Even the ultimate and necessary goal in life—which, like Freud's, is the reduction of tension—is considered from a different perspective. According to Murray, a humans goal is not a tension-free state but rather the satisfaction derived from acting to reduce tension.

On the free will versus determinism issue, Murray argued that personality is determined by needs and by the environment. He accorded some free will in a person's capacity to change and to grow. Each person is unique, but there are also similarities in the personalities of all.

Murray believed that a person is shaped by his/ her inherited attributes and by his/her environment; each has roughly equal influence. One cannot understand the human personality unless one accepts the impact of physiological forces and of stimuli in his/her physical, social, and cultural environments.

Murray's view of human nature was optimistic. He criticized a psychology that projected a negative and demeaning image of human beings. He argued that, with vast powers of creativity, imagination, and reason, one is capable of solving any problem he/she faces.

In Murray's view, human orientation is largely toward the future. Although he recognized the imprint of childhood experiences on current behaviour, he did not

envision humans as captives of the past. The childhood complexes he proposed unconsciously affect a person's development, but personality is also determined by present events and aspirations for the future.

Humans have the ability to grow and develop, and such growth is a natural part of being human. Humans can change through their rational and creative abilities and therefore can reshape the society as well.(Shultz &Shultz, 1993)
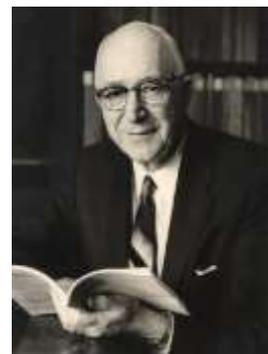
Gordon Allport,

"As the individual matures his bond with the past is broken"

Gordon Allport focused on the conscious instead of the unconscious, believed that personality is guided more by the present and future than by the past, and studied normal rather than emotionally disturbed persons. His approach emphasizes the uniqueness of the individual personality.

All port defined *personality as the dynamic organization within the individual of those psycho-physical systems that determine characteristic behaviour and thought*. Personality is a product of heredity and environment and is divorced from childhood experiences.

Traits are consistent, enduring predispositions to respond in the same or a similar way to different stimuli. Individual traits are unique to the person; common traits are shared by many people. Allport later called individual traits "personal dispositions." Habits are narrower than traits and are relatively inflexible; they involve a specific response to a specific stimulus. Attitudes have specific objects of reference and are for or against something.

Gordon Allport

Cardinal traits are powerful and pervasive. Central traits are less pervasive. Secondary traits are displayed less conspicuously and less consistently than the other types of traits.

According to the concept of functional autonomy, a motive in the normal adult is not functionally related to the past experiences in which it originally appeared. Two levels of functional autonomy are perseverative (behaviours such as addictions and repeated physical movements) and propriate (interests, values, attitudes, intentions, lifestyle, and self-image related to the core of personality). Three principles of propriate functional autonomy are (1) organizing the energy level, (2) mastery and competence, and (3) propriate patterning.

The proprium (the self or ego) develops from infancy to adolescence in seven stages: bodily self, self-identity, self-esteem, extension of self, self-image, self as a rational coper, and propriate striving. An infant is controlled by drives and reflexes and has little personality. The mature, healthy personality is characterized by an extension of self to other people and activities, a warm relating of self to others, emotional security, a realistic perception, the development of skills, a commitment to work, self-objectification, and a unifying philosophy of life.

Allport presented an optimistic image of human nature. Humans are driven by childhood events. Humans are in conscious control of his/her lives, creatively design a lifestyle, and grow through an inherent need for autonomy, individuality, and selfhood. The ultimate goal of human beings is to experience increases in tension that impel one to seek new sensations and challenges.

The personal-document approach to personality assessment involves the study of diaries, letters, and other personal records to uncover personality traits. The Study of Values is a psychological test to assess six types of values. Allport's research on expressive behaviour revealed a consistency in expressive movements and related them to personality.

As the individual matures, the bond with the past is broken. Emotionally healthy adults are not inexorably tied to and irreversibly driven by childhood conflicts. Allport's theory presents an optimistic picture, a view of adults in conscious control of their lives, rationally attending to the present, planning for the future, and actively fashioning an identity. Always

in the process of "becoming," humans creatively design and implement an appropriate style of life.

The basic urge to grow and find meaning is pervasive in human nature. Within the framework of this inherent need for autonomy, individuality, and selfhood, humans develop through their conscious efforts. In doing so, humans are influenced more by events of the present and their view of the future than by the past.

Allport took a moderate stance on the question of free will versus determinism. He granted free choice in deliberations about future, but he also recognized that much of human behaviour is determined by traits and personal dispositions. Once these are formed, they are difficult to change.

On the nature-nurture issue, Allport believed that both heredity and environment influence the personality. A person's genetic background is responsible for a significant portion of personality. It supplies his/her basic physique, temperament, and intelligence. These raw materials are then shaped by experience and learning.

Allport believed in each person's uniqueness. Although common traits connote some degree of universality in behaviour, individual traits or personal dispositions define and describe human nature more precisely.

According to Allport, the ultimate and necessary goal of life is not the reduction of tension, as Freud proposed, but rather increases in tension, which impels one to seek new sensations and challenges. When one has met a challenge, he/she is motivated to seek another. What is rewarding is achieving rather than achievement, striving for the goal rather than reaching it. One always needed new goals to pull him/her and to maintain an optimal level of tension in the personality. (Shultz &Shultz, 1993)

Raymond.B.Cattell,

"Personality is that which permits a prediction of what a person will do
in a given situation."

Cattell defined **traits** as relatively permanent reaction tendencies that are the basic structural units of the personality. Cattell classified traits in several ways. First, he distinguished between common traits and unique traits.

Trait: A reaction tendency, derived by factor analysis that is a relatively permanent part of personality.
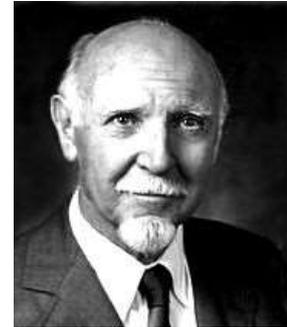
Raymond B. Cattell

A **common trait** is one that is possessed by everyone to some degree. Intelligence, extraversion, and gregariousness are examples of common traits. Everyone has these traits, but some people have them to a greater degree than others. Cattell's reason for suggesting that common traits are universal is that all people have a similar hereditary potential and are subject to similar social pressures, at least within the same culture.

Common traits: Traits possessed in some degree by all persons.

People differ in that they possess different amounts or degrees of these common traits. They also differ because of their **unique traits,** those aspects of personality shared by few other people. Unique traits are particularly apparent in a person's interests and attitudes.

Unique traits: Traits possessed by one or a few persons

For example, one person may have a consuming interest in butterflies, whereas another may be passionately in favour of banning bare feet from public view.

A second way to classify traits is to divide them into ability traits, temperament traits, and dynamic traits. **Ability traits** determine how efficiently a person will be able to work towards a goal. Intelligence is an

ability trait; the level of intelligence will help determine how a person will strive for a goal, such as a college degree.

Ability traits: Traits that describe a person's skills and how efficiently that person will be able to work toward a goal

Temperament traits describe the general style and emotional tone of a person's behaviour—for example, how assertive, easy going, or irritable a person is. These traits affect the way a person acts and reacts to situations.

Temperament traits: Traits that describe a person's general behavioural style in responding to his/her environment

Dynamic traits are the driving forces of a person's behaviour and define his/her motivations, interests, and ambitions.

Dynamic traits: Traits that describe a person's motivations and interests.

A third way of classifying traits—surface traits versus source traits—is according to their stability and permanence. **Surface traits** are personality characteristics that correlate with one another but do not constitute a personality factor because they are not determined by a single source.

Surface traits: Traits that show a correlation but do not constitute a factor because they are not determined by a single source.

Of greater importance are **source traits,** unitary personality factors that are much more stable and permanent. Each source trait gives rise to some aspect of behaviour. Source traits are the individual factors, derived from factor analysis, that combine to account for surface traits.

Source traits: Stable, permanent traits that are the basic factors of personality, derived by factor analysis.

According to their origin, source traits are classified as either constitutional traits or environmental-mold traits. **Constitutional traits** originate in biological conditions but are not necessarily innate.

Constitutional traits: *Source traits that depend on a person's physiological characteristics.*

Environmental-mould traits derive from influences in his/her social and physical environments. These traits are learned characteristics and behaviours that impose a pattern on the personality.

Environmental-mould traits: Source traits that are learned from social and environmental interactions

Source Traits: *The Basic Factors of Personality*

After more than two decades of intensive factor-analytic research, Cattell identified 16 source traits as the basic factors of the human personality. These factors are perhaps best known in the form in which they are most often used, in an objective test of personality called the Sixteen Personality Factor (16 PF) Questionnaire. Cattell presented the traits in bipolar form.

A person with a low score on this factor is described as:	A person with a high score on this factor is described as:
Factor A	
Reserved	Outgoing
Factor B	
Less intelligent	More intelligent
Factor C	
Affected by feelings	Emotionally stable
Factor E	
Submissive	Dominant
Factor F	
Serious	Happy-go-lucky
Factor G	
Expedient	Conscientious
Factor H	
Timid	Venturesome

Factor I

Tough-minded   Sensitive

Factor L

Trusting   Suspicious

Factor M

Practical   Imaginative

Factor N

Forthright   Shrewd

Factor 0

Self-assured   Apprehensive

Factor Q₁

Conservative   Experimenting

Factor Q₂

Group-dependent   Self-sufficient

Factor Q₃

Uncontrolled   Controlled

Factor Q₄

Relaxed   Tense

It is important to remember that in Cattell's system these source traits are the basic elements of the personality as atoms are the basic units of the physical world. Cattell argues that psychologists cannot generate laws about personality, or fully understand it, without being able to describe precisely the nature of these elements.

Dynamic Traits: The Motivating Forces

Cattell defined dynamic traits as those concerned with motivation, an important issue in many personality theories. Cattell argued that a personality theory that fails to consider dynamic or motivating forces is incomplete.

There are two kinds of dynamic traits: ergs and sentiments. The word **erg** derives from the Greek word *ergon,* which means "work" or "energy." Cattell used erg to denote the concept of instinct or drive. Ergs are the innate

energy source for all behaviour; they are the basic units of motivation that direct behaviour toward specific goals.

Ergs: Permanent constitutional source traits that provide energy for goal-directed behaviour. Ergs are the basic innate units of motivation

Cattell's factor-analytic research identified 11 ergs: curiosity, sex, gregariousness, protection, self-assertion, security, hunger, anger, disgust, appeal, and self-submission.

Whereas an erg is a constitutional source trait, a **sentiment** is an environmental-mould source trait, which means it derives from external social and physical influences.

Sentiments: Environmental-mould source traits that motivate behaviour.

A sentiment is a pattern of learned attitudes that focus on an important aspect of a person's life, such as one's nation, spouse, occupation, religion, or hobby. Ergs and sentiments both motivate behaviour, but a vital difference exists between them. Because it is a constitutional trait, an erg is a permanent structure of the personality. It may grow stronger or weaker, but it cannot disappear. A sentiment, which results from learning, can be unlearned and can disappear so that it is no longer important in a person's life.

Cattell defined **attitudes** as one's interests in and emotions and behaviour toward some person, object, or event. As Cattell applies the term, it does not refer exclusively to an opinion for or against something, which is the traditional use of the word attitude in psychology. Cattell's definition is broader, encompassing all emotions and actions toward an object or situation.

Attitudes: Interests in and emotions and behaviours toward some person, object, or event. To Cattell, attitudes encompass emotions, actions, and opinions; this is a broader definition than is typically used in psychology.

The dynamic traits—both ergs and sentiments—and attitudes are related through **subsidiation,** which simply means that within the personality,

some elements subsidiate or are subordinate to others. Attitudes are subsidiary to sentiments; sentiments are subsidiary to ergs.

Subsidiation: The relationships among ergs, sentiments, and attitudes, in which some elements are subordinate to others.

Each person's pattern of sentiments is organized by a master sentiment, which Cattell called the **self-sentiment.** This is the person's self-concept, which is reflected in virtually all his/her attitudes and behaviours. The self-sentiment provides stability, coherence, and organization to the source traits and is linked to the expression of the ergs and sentiments. It is among the last of the sentiments to reach a full level of development. The self-sentiment contributes to the satisfaction of all the dynamic traits and therefore controls all the structures in the personality.

Self-sentiment: The self-concept; the organizer of one's attitudes and motivations.

The Influences of Heredity and Environment

Cattell has shown great interest in the relative influences of heredity and environment in shaping personality. He investigated the importance of hereditary and environmental or situational factors by statistically comparing similarities found between twins reared in the same family, twins reared apart, non-twin siblings reared in the same family, and non-twin siblings reared apart. Thus, he has been able to estimate the extent to which differences in traits may be attributed to genetic or to environmental influences.

For some traits, the results demonstrate that heredity plays an important role. For example, Cattell's data suggests that 80 percent of intelligence (Factor B) and 80 percent of timidity versus venturesomeness (Factor H) can be accounted for by genetic factors. With these and other traits, heredity was found to be the dominant influence, a finding that led Cattell to argue for selective breeding to promote a more intelligent population. In general, Cattell concluded that one-third of personality is

genetically determined, and two-thirds is determined by social and environmental influences.

Personality Development

Cattell proposed six stages in the development of the human personality. These stages cover the full range of life, from birth through old age.

Cattell's stages of personality development

Infancy (0-6 years): Weaning, toilet training, formation of ego, superego, and social attitudes.

Childhood (6-14 years): Independence from parents and identification with peers

Adolescence (14-23 years): Conflicts about independence, self-assertion, and sex

Maturity (23-50 years):   Satisfaction with career, marriage, and family

Late Maturity (50-65 years): Personality changes in response to changes in physical and social circumstances

Old age (65+ years): Adjustment to loss of friends, career, and status

Infancy, lasting from birth until the age of 6, is the major formative period in personality development. During this stage, the child is influenced by parents and siblings and by the experiences of weaning and toilet training. Social attitudes are formed along with the ego and the superego, feelings of security or insecurity, an attitude toward authority, and a possible tendency to neuroticism. Cattell was not a follower of Freud's, but he incorporated the Freudian ideas that the early years of life are crucial in the formation of personality and that oral and anal conflicts can affect personality.

Between ages 6 and 14, the childhood stage, there are few psychological problems. This stage marks the beginning of a trend towards independence from one's parents and an increasing identification with peers. This is followed by a more troublesome and stressful stage of development—adolescence, between ages 14 and 23. **The incidence of emotional disorders and delinquency rises during this period**. Young people manifest a great deal of conflict around the drives for independence, self-assertion, and sex.

The fourth phase of development, maturity, lasts from ages 23 to 50. In general, it is a satisfying and productive time in terms of career, marriage, and family. The personality becomes less fluid and more set, as compared with earlier stages, and emotional stability increases. Cattell found little change in interests and attitudes during this stage.

Late maturity involves personality developments in response to physical, social, and psychological changes. Health and vigour may decline after age 50, along with attractiveness, and the end of one's life is in view. During this phase, people usually re-examine their personal values and search for a new self.

Old age, the final stage, involves adjustment to losses—the deaths of spouses, relatives, and friends; a career lost to retirement; loss of status in a culture that worships youth; and a pervasive sense of loneliness and insecurity. Cattell's definition of personality indicates his view of human nature. He wrote,

"***Personality is that which permits a prediction of what a person will do in a given situation***".

For behaviour to be considered predictable, it must be lawful and orderly. Prediction would be difficult without regularity and consistency in the personality. Cattell's image of human nature allows for little spontaneity because that would preclude predictability. On the free will versus determinism issue, Cattell's view seems to fall more on the side of determinism.

Cattell did not say about any ultimate and necessary goal that dominates behaviour. There is no drive for self-actualization or some other form of ultimate fulfilment to pull a person, nor are there universal or instinctual psycho- sexual conflicts to propel a person. Although Cattell noted the determining influence of infancy and childhood, Cattell does not believe that people are imprisoned by childhood forces and unable to modify the influence of those forces at a later stage of development.

Cattell accepts the influence of both nature and nurture. For example, constitutional traits may be innate (as are ergs), whereas environmental-mould traits are learned. His research has demonstrated the quantifiable impact of heredity and environment on various traits. On the uniqueness-

universality issue, Cattell takes a moderate position, noting the existence of both common traits, applicable to everyone in a culture, and unique traits, characteristic of each individual.

Cattell's personal view of human nature is clearer. In his younger years, he was optimistic about his ability to solve the problems facing society. He predicted that a person would gain greater knowledge of and control over his/her environment. He also expected to see the general level of intelligence increase, along with the development of "a more gracious community life of creatively occupied citizens". However, reality has not lived up to Cattell's expectations, and his optimism has dimmed. He has since suggested that human nature and society have regressed. (Shultz &Shultz, 1993)

Erick Erikson,

"The personality is engaged with the hazards of existence continuously, even as the body's metabolism copes with decay"

Erik Erikson built on Freud's theory by elaborating and extending the stages of development, by emphasizing the ego more than the id, and by recognizing the impact of culture, society, and history on personality. The growth of the personality is divided into eight stages. A conflict exists at each stage, in which the person is faced with adaptive and maladaptive ways of coping. Development is governed by the epigenetic principle; each stage depends on genetic

Erick Erikson

factors, but the environment helps determine whether these factors are realized.
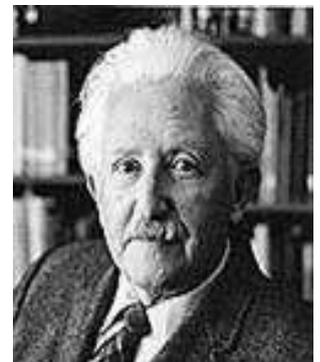
The oral-sensory stage (birth to age 1) can result in trust or mistrust. The muscular-anal stage (ages 1 to 3) leads to an autonomous will or to self-doubt. The locomotor-genital stage (3 to 5) develops initiative or guilt. The latency stage (6 to 11) results in industriousness or inferiority. Adolescence (12 to 18) is the stage in which the ego identity is formed (that is, the time of the identity crisis), leading to identity cohesion or role confusion. Young adulthood (18 to 35) results in intimacy or

isolation. Adulthood (35 to 55) leads to generativity or stagnation. Maturity (over 55) is expressed in ego integrity or despair.

Each stage allows for the development of basic strengths that emerge from the adaptive ways of coping with the conflicts. The basic strengths are hope, will, purpose, competence, fidelity, love, care, and wisdom. Mal-development can occur if the ego consists solely of either the adaptive or the maladaptive tendency.

Although not everyone is successful in attaining hope, purpose, wisdom, and the other basic strengths, all have the potential to reach this goal. Nothing in human nature prevents him from doing so. Nor must he/she inevitably suffer conflict, anxiety, and neurosis because of instinctual biological forces.

Erikson's theory allows for optimism because each stage of psychosocial growth, although stressful enough to be labelled a crisis, offers the possibility of a positive outcome. People are capable of resolving each crisis in a way that is adaptive and strengthening. Even if he/she fail at one stage and develop a maladaptive response or a basic weakness, there is still hope for change at a later stage.

People have the potential to consciously direct his/her growth throughout their lives. People are not exclusively products of childhood experiences. Although they have little control during the first four developmental stages, from birth to puberty, they gain increasing independence and a growing ability to choose their ways of responding to crises and to society's demands. Childhood influences are important, but events at later stages can counteract unfortunate early experiences.

Erikson's theory is only partially deterministic. During the first four stages, the experiences to which a person is exposed—through parents, teachers, peer groups, and various opportunities—are largely beyond his/her control. Free will can be exercised more during the last four stages, although a person's choices will be affected by the attitudes and strengths he/she forms during the earlier stages.

In general, Erikson believes that personality is influenced more by learning and experience than by heredity. Psychosocial experiences, not instinctual biological forces, are the greater determinant of personality development. A person's ultimate,

overriding goal is to develop a positive ego identity that incorporates all the basic strengths. (Shultz &Shultz, 1993)

Abraham Maslow,

"What humans can be they must be? They must be true to their own nature."

Abraham Maslow argued that psychologists must study the most creative and emotionally healthy persons to determine the heights of human potential. Each person is born with instinctive needs that lead to growth, development, and actualization. The hierarchy of needs includes physiological needs (for food, water, air, sleep, and sex) and the needs for safety, belongingness and love, esteem, and self-actualization. The lower needs must be satisfied before the higher needs emerge. The lower

Abraham Maslow

the need; the greater its strength. Lower needs are called deficit or deficiency needs because failure to satisfy them produces a deficit in the body. Higher needs (growth or being needs) are less necessary for survival but enhance physical and emotional well-being.

Maslow's view of personality is a humanistic and optimistic one. His focus is on psychological health rather than illness, on growth rather than stagnation, and on human virtues and potentials rather than weaknesses and limitations. He had a strong sense of confidence, even trust, in our ability to shape our lives and our society.

Maslow also believed in free will. In his view, all are capable of choosing how best to satisfy his/her needs and actualize his/her potential. A person can either create an actualizing self or hold back from that supreme achievement. Thus, he/she is responsible for the level of personality development he/she reach.

Although the needs in Maslow's hierarchy are innate, the behaviours by which a person satisfies them are learned. Therefore, personality is determined by the interaction of nature and nurture, heredity and environment, personal and situational variables.

Maslow appeared to favour the uniqueness of the human personality. Human motivations and needs are universal, but the ways in which the needs are satisfied

vary from person to person because these behaviours are learned. Although self-actualizing people share certain qualities, they are not alike in their behaviour.

Maslow recognized the importance of early childhood experiences in fostering or hampering later development, but he did not believe that a person is victim of these experiences. (Shultz &Shultz, 1993)

Carl Rogers,
 "The organism has one basic tendency and striving – to actualize, maintain, and enhance the experiencing organism"

The fully functioning person represents the peak of psychological development. Characteristics of the fully functioning person are an awareness of all experiences, no conditions to defend against, the ability to live fully in each moment, trust in one's self, a sense of freedom and personal power, creativity, and spontaneity.

Carl Rogers

Rogers recognized some universality in personality in that fully functioning persons share certain qualities. However, a person may infer from his writings that there is opportunity for uniqueness in the ways these characteristics are expressed.

The ultimate and necessary goal in life is to become a fully functioning person.

Emotional disturbances do occur, of course, and stagnation and regression sometimes take place, but these are exceptional cases. Through Rogers's person-centered therapy, people are able to overcome these difficulties by using their inner resources, the innate urge toward actualization.

Further, **Rogers believed that the innate urge to become fully functioning person benefits society as well.As more people in a given culture become self-actualizing, societal improvement will naturally follow**.(Shultz &Shultz, 1993)

Albert Bandura,

"Virtually every phenomenon that occurs by direct experience can occur vicarious as well-by observing other people and the consequence for them"

Albert Bandura believes that behaviour can be learned through vicarious reinforcement, by observing the behaviour of others and anticipating the reward consequences of behaving in the same way. The mediating mechanisms between stimulus and response are cognitive processes, which bring about control of behaviour through self-regulation and self-reinforcement. Directly experienced, reinforcement is an inefficient, time-consuming, and potentially dangerous way to change behaviour.

Albert Bandura

Observational learning is governed by four processes: attentional, retention, production, and incentive and motivational. The self is a set of cognitive processes concerned with thought and perception. Self-reinforcement requires some internal performance standard against which behaviour is evaluated. Self-efficacy refers to the ability to control the events in one's life. People low in self-efficacy feel helpless and worthless and will give up quickly when they encounter obstacles. People high in self-efficacy will persevere at tasks and perform at a high level. Judgments of self-efficacy are based on performance attainment, vicarious experiences, verbal persuasion, and physiological arousal. Using these four sources of information, it is possible to increase one's self-efficacy.

In infancy, modelling is limited to immediate imitation. By age 2, children begin to imitate behaviour sometime after they have observed it. Infants and children are reinforced primarily by physical stimuli.

Behaviour can be modified through observation and guided participation. In covert modelling, subjects imagine how a model copes with a feared situation. Bandura's approach to behaviour modification deals with overt behaviour and with cognitive variables, particularly self-efficacy.

Behaviour is controlled both by internal cognitive processes and by external stimuli, a position Bandura calls reciprocal determinism. Most behaviour is learned;

genetic factors play a minor role. Learning in childhood may be more influential than learning in adulthood, but adults are not victims of childhood experiences. Our ultimate goal is to set realistic performance standards to maintain an optimal level of self-efficacy. Research shows that self-efficacy varies with age and gender and can influence the choice of career, school performance, job performance, and physical health.

Reciprocal determinism: *The idea that behaviour is controlled or determined by the individual, through cognitive processes, and by the environment, through external social stimulus events.*

People observe and interpret the possible effects of actions and determine which behaviours are appropriate for a given situation. They encode and represent these external events symbolically and expect that certain behaviour will bring a certain response. Thus, a person chooses and shapes his/her behaviour to gain reinforcement and avoid punishment.

Implicit in this view are self-awareness, self-reinforcement, and other forms of internal regulation of behaviour. Reinforcement does not automatically change human behaviour. When it effects a change, it does so because the individual is aware of what is being reinforced and anticipates the same reward for behaving that way again. Some degree of self-direction interacts with past and present social stimulus events. Thus, a person is influenced by external forces and, in turn, are able to guide the extent and direction of such influences.

The notion of self- direction of behaviour represents an optimistic view of human nature. Bandura believes that individuals can create their own environments and that abnormal behaviours, which are little more than bad habits, can be changed by behaviour modification techniques.

Bandura noted the importance of childhood experiences suggested that childhood learning may be more influential than learning in adulthood. Internal performance standards that affect a person's sense of self-efficacy are established in childhood, along with the set of good or ideal behaviours. However, childhood experiences can be unlearned later in life, and new performance standards and ideal

behaviours may be substituted for them. Thus, people are not captives of the reinforcement they received in their early years.

Because at least some behaviours result from experience, it may be inferred that Bandura accepts the uniqueness of personality. It may also be assumed that the ultimate and necessary goal in life is to set realistic performance standards so that a person can maintain his/her sense of self-efficacy at a sufficient level.(Shultz & Shultz, 1993)

1.4. Pre-adolescent Children

"Children are not things to be moulded but people to be unfolded"

- *Jess Lair*

To Elizabeth Hurlock, 8 to 12 year old children fall under the developmental category of late childhood and puberty and especially before the onset of adolescence. More specifically the samples encompass the closing years of late child hood and the beginning years of puberty.

CDC (Centre for disease control and prevention), a leading national public health institute of the United States describes6 to 11 years as in the developmental category of middle childhood.

Child Development Institute (an accredited Children's Mental Health Agency in Toronto), accords the 6 – 12 year olds as School Age Children.

Salient Features*:*

- *For parents, late child hood is the troublesome age*: the time when children are no longer willing to do what they are told to do and when they are influenced more by peers than by parents and family members

- *Sloppy age*: the time when children tend to be more careless and irresponsible.

- *Quarrel age*: the time when family fights are common.

- *Elementary school age*: the time when the child is expected to acquire the rudiments of knowledge those are considered essential for successful adjustment to adult life. This is also the time when the child is expected to learn certain essential skills both curricular and extracurricular.

- *Critical period in the achievement drive*: a time when children form a habit of being achievers, under achievers or over achievers. Once formed, habits of working below, above or up to one's capacity end to persist into adulthood and this habit spreads to all areas of the child's life, not to academic work alone.

- *Gang age*: time when children's major concern is acceptance by their age mates and membership in a gang, especially a gang with prestige in the eyes of their age mates.

- *Age of conformity*: Children conform to group standards in terms of appearance, speech, and behaviour.

- *Play age*: more time is devoted to play than at any other age. (Elizabeth Hurlock, 1981)

However in many areas of development, these years are actually action packed. They are filled with motion and emotion as the child confronts the diverse demands of school and entry into rule- bound society. Children acquire intellectual tools during these years that give them an unprecedented grasp of the way the world is put together. (Morgan and King, 1993)

The late childhood age 8 to 12 fall under the latency period according to Sigmund Freud and is considered to be very important period in the development of personality as the child learns more about the world, sexuality is repressed and the ego which works on the principle of reality expands (Morgan and King, 1993)

To **Havighurst**, an individual during late childhood should accomplish the following developmental tasks,
- Learning physical skills necessary for ordinary games
- Building wholesome attitude toward oneself as a growing organism
- Learning to get along with age-mates
- Beginning to develop, appropriate masculine or feminine social roles.
- Developing fundamental skills in reading, writing and calculating.
- Developing concepts necessary for everyday living.
- Developing a conscience, a sense of morality, and a scale of values.
- Developing attitude towards social groups and institutions.
- Achieving, personal independence.(Elizabeth Hurlock, 1981)

Cognitive Development:

The intellectual tools children develop during this period were labelled **concrete operations** by Piaget. This stage extends from about 7 to 11 years, marking major turning point in cognitive development. Thought becomes far more logical, flexible, and organised resembling more closely to the reasoning of adults than of a child.

Cognitive Skills that develop at this stage include Conservation, the older child engages in decentration and reversibility

Classification: Between ages 7 and 10, children pass Piaget's **class inclusion problem**. This indicates that they are more aware of classification hierarchies and can focus on relations between a general and two specific categories at the same time—that is, on three relations at once.

*Seriation***:** The ability to order items along a quantitative dimension, such is length or weight, is called seriation. The concrete operational child can also senate mentally, an ability called **transitive inference**.

*Spatial Reasoning***:** Piaget found that school-age children's understanding of space is more accurate than that of preschoolers pertaining to directions and cognitive maps

The information processing perspective seeks insights into cognitive development in terms of children's growing abilities with respect to basic aspects of cognition such as attention, memory, and metacognition (thinking about thinking and being able to control and use one's own cognitive abilities strategically). For instance, as they grow older, children acquire increasingly effective strategies for retaining information in working (short-term) memory. Older children are better able than younger ones to use **elaboration,** a strategy in which new information is linked to existing knowledge. In a similar manner, children acquire increasingly effective strategies for focusing their attention; strategies for using scripts and other mental frameworks - **schemas** and greater understanding of **metacognition**—for instance, how to regulate and control problem-solving processes and memory.

Cognitive development is a crucial aspect of human growth, but it does not occur in a social vacuum. As children are acquiring the capacities to think and reason, they are also gaining the basic experiences, skills, and emotions that permit them to form close relationships and to interact effectively with others in many settings. (Laura E.Berk, 2011)

Social Development

As their social world expands to include classmates and teachers, children's ways of thinking about people show a corresponding change. Studies of person perception show that a child even as old as 6 or 7 will describe others in egocentric ways, referring to what the other people do for the child. Descriptions at this age also focus on concrete, observable characteristics of others, such as their physical appearance or their outward behavior. During the next few years, children begin to use more and more descriptive statements involving psychological characteristics.

The development of person perception goes hand in hand with changes in the nature of friendship. This quality of exclusion, or possessiveness, goes along with many friendships in the middle and late elementary years, and also in adolescence.

At the same time that children are learning form one-to-one relationships with friends, they are learning to organize themselves into groups. Groups have certain defining characteristics: goals shared by its members, rules of conduct (often merely implied or understood), and a hierarchical structure. (Morgan and King, 1993)

Emotions and its expression in Late Childhood

During the late childhood children acquire a strong incentive to learn to control the outward expressions of their emotions. Characteristically, emotional expressions in late childhood are pleasant ones. But numerous out bursts of temper occur and the child suffers from anxiety and feelings of frustration. Girls often dissolve into tears or have temper outbursts reminiscent of their preschool days; boys are more likely to express their annoyance or anxieties by being sullen and sulky.

Common Emotions include anger, fear, jealousy, curiosity, envy, joy, grief, affection. From experience children discover how others feel about various forms of emotional expression and alter the expression of emotions so as to win social approval. Besides basic emotions, humans are capable of a second, higher-order set of feelings, including shame, embarrassment, guilt, envy, and pride. These are called self-conscious emotions because each involves injury to or enhancement of one's sense of self. These changes reflect the older child's more mature sense of morality.(Morgan and King, 1993)

Besides expressing a wider range of emotions, children learn to manage their emotional experiences. Emotional self-regulation refers to the strategies used to adjust the intensity or duration of one's emotional reactions to a comfortable level so one can accomplish his/her goals. It requires several cognitive capacities —attention focusing and shifting, the ability to inhibit thoughts and behaviour, and planning, or actively taking steps to relieve a stressful situation. Emotional self-regulation requires voluntary, effortful management of emotions. This effortful control improves gradually, as the result of brain development arid the assistance of caregivers, who help children manage intense emotion and teach them strategies for doing so.

Common fears of the school years include poor academic performance, rejection by classmates, the possibility of personal harm, threats to parental health, and media events (wars and disasters). School-age children's fears are shaped in part by their culture. By age 10, most children shift adaptively between two general strategies for managing emotion. In problem-centered coping, they appraise the situation as changeable, identify the difficulty, and decide what to do about it. If problem solving does not work, they engage in emotion-centered coping, which is internal, private, and aimed at controlling distress when little can be done about an outcome. But, when outcomes are beyond their control. They opt for distraction or try to redefine the situation in ways that help them accept current conditions. Consequently, fears gradually decline. Cognitive development and a wider range of social experiences contribute to flexible, effective coping strategies. When emotional self-regulation has developed well, young people acquire a sense of emotional self-efficacy—a feeling of being in control of their emotional experience. This fosters a favourable self-image and an optimistic outlook, which help them face further emotional challenges.

Acquiring Emotional Display Rules: In addition to regulating internal emotional states, children learn to control what they communicate to others. To foster harmonious relationships, most cultures teach children to communicate positive feelings and inhibit unpleasant emotional displays. School-age children increasingly prefer verbal strategies to crying, sulking, or aggression. As children gradually become consciously aware of emotional display rules, they justify emotional display rules by referring to concern for others' feelings.

Cognitive Development and Emotional Understanding: Children refer to causes, consequences, and behavioural signs of emotion, and over time their understanding becomes more accurate and complex. In middle childhood, ability to consider conflicting cues when explaining others' emotions improves. Similarly, older children recognize that people can experience more than one emotion at a time, each of which may be positive or negative and may differ in intensity. An appreciation of mixed emotions helps school-age children realize that people's expressions may not reflect their true feelings. It also fosters awareness of self-conscious emotions, which are more complex in expression than basic emotions. For example, 8- and 9-year-olds understand that shame combines two feelings: anger at ourselves for a personal in-adequacy and sadness at having disappointed another. With the development of metacognition (thinking about thought), striking gains in thinking about emotion occur in middle childhood. (Laura E. Berk, 2011)

Empathy and Sympathy: In empathy, understanding and expression of emotions are interwoven, since both awareness of the emotions of another and the vicarious experience of those emotions are required for an empathic response. Current theorists agree that empathy involves a complex interaction of cognition and affect: the ability to detect different emotions, to take another's emotional perspective, and to feel with that person, or respond emotionally in a similar way. Beginning in the preschool years, empathy is an important motivator of pro-social, or altruistic, behaviour—actions that benefit another person without any expected reward for the self. Yet in some children, empathizing with an upset adult or peer does not yield acts of kindness and helpfulness but, instead, escalates into personal distress. In trying to reduce these feelings, the child focuses on his own anxiety rather than on the person in need. Consequently, empathy does not lead to sympathy—feelings of concern or sorrow for another's plight.

Even though, empathy has roots early in development, during late childhood and adolescence, advances in perspective taking permit an empathic response not just to people's immediate distress but also to their general life condition. The ability to empathize with the poor, oppressed, and sick requires an advanced form of perspective taking in which the young person understands that people lead continuous emotional lives beyond the current situation. Temperament plays a role in whether

empathy occurs and whether it prompts sympathetic, pro-social behaviour or a personally distressed, self-focused response. Empathy is moderately heritable. Children who are sociable, assertive, and good at regulating emotion are more likely than poor emotion regulators to display sympathy and pro-social behaviour, helping, sharing, and comforting others in distress. **Aggressive children's high hostility, weakened capacity to take another's perspective, and impulsive acting out of negative feelings blunt their capacity for empathy and sympathy. And shy children may not display sympathetic concern because they are easily overwhelmed by anxiety when others are distressed. Individual differences in empathy and sympathy are evident in children's facial and psycho-physiological responses.** Parenting profoundly influences empathy and sympathy.

Temperament and Development: Temperament is early-appearing, stable individual differences in reactivity and self-regulation. Reactivity refers to variations in quickness and intensity of emotional arousal, attention, and motor action. Self-regulation refers to strategies that modify reactivity. Temperamental variations among children because of the psychological traits that make up temperament are believed to form the cornerstone of the adult personality.

Thomas and Chess clustered together certain characteristics, yielding three types of children:

- *The easy child* (40 percent) quickly establishes regular routines in infancy, is generally cheerful, and adapts easily to new experiences.
- *The difficult child* (10 percent) has irregular daily routines, is slow to accept new experiences, and tends to react negatively and intensely.
- *The slow-to-warm-up child* (15 percent) is inactive; shows mild, low-key reactions to environmental stimuli; is negative in mood; and adjusts slowly to new experiences.

Note that 35 percent of the children did not fit any of these categories. Instead, they showed unique blends of temperamental characteristics. The difficult pattern has sparked the most interest because it places children at high risk for adjustment problems—both anxious withdrawal and aggressive behaviour in early and middle childhood. Compared with difficult children, slow-to-warm-up children present fewer

problems in the early years. However, they tend to show excessive fearfulness and slow, constricted behaviour in the late preschool and school years, when they are expected to respond actively and quickly in classrooms and peer groups. (Laura E. Berk, 2011)

Emergence of Self and Development of Self-Concept

Both objects and people achieve an independent, stable existence for infants; implies that knowledge of the self as a separate, permanent entity is also emerging. Self-development begins with the dawning of self-awareness in infancy and gradually evolves into a rich, multifaceted, organized view of the self's characteristics and capacities during childhood and adolescence.

Self-awareness quickly becomes a central part of children's emotional and social lives. It permits children to represent and express the self-more clearly, it greatly enhances self-awareness. As the talk about personally significant events and as the cognitive skills advance, pre-schoolers gradually develop an **enduring self**—a view of themselves as persisting over time.

As children develop an appreciation of their inner mental world, they think more intently about themselves. During early childhood, knowledge and evaluation of the self's characteristics expands. Children begin to construct a **self-concept,** the set of attributes, abilities, attitudes, and values that an individual believes defines who he or she is. Over time, children organize their observations of typical behaviours and internal states into general dispositions, with a major change occurring between ages 8 and 11. School-age children often make **social comparisons,** judging their own appearance, abilities, and behaviour in relation to those of others.

The changing content of the self is a product of both cognitive capacities and feedback from others. During middle childhood and adolescence, young people become better at reading messages they receive from others. As school-age children internalize others' expectations, they form an **ideal self** that they use to evaluate their real self. Parental support contributes vitally to the clarity and optimism of children's self- concepts.

In middle childhood, children also look to more people beyond the family for information about themselves as they enter a wider range of settings in school and community. And self-descriptions now include frequent references to social groups.

However, the content of self-concept varies from culture to culture. In characterizing themselves, children from individualistic cultures seem to be more egoistic and competitive, those from collectivist cultures more concerned with the welfare of others—a finding that underscores the powerful impact of the social environment on self-concept.

Another component of self-concept is **self-esteem,** the judgments one make about his/her own worth and the feelings associated with those judgments. High self-esteem implies a realistic evaluation of the self's characteristics and competencies, coupled with an attitude of self- acceptance and self-respect. Self-esteem ranks among the most important aspects of self-development because evaluations of their own competencies affect emotional experiences, future behaviour, and long-term psychological adjustment. As soon as a categorical self with features that can be judged positively or negatively is in place, children become self-evaluative beings. The structure of self-esteem depends on evaluative information available to children and their ability to process that information. Around age 6 to 7, children in diverse Western cultures have formed at least four broad self-evaluations: academic competence, social competence, physical/athletic competence, and physical appearance. Within these are more refined categories that become increasingly distinct with age.

Furthermore, school-age children's newfound ability to view themselves in terms of stable dispositions enables them to combine their separate self-evaluations into a general psychological image of themselves—an overall sense of self-esteem. From fourth grade on, self-esteem rises and remains high for the majority of young people, who feel especially good about their peer relationships.

From middle childhood to adolescence, individual differences in self-esteem become increasingly stable. And positive relationships among self-esteem, valuing of various activities, and success at those activities emerge and strengthen with age. For example, academic self-esteem predicts how important, useful, and interesting

children and adolescents judge school subjects to be, their willingness to exert effort, and their achievement in those subjects.

Children with high social self-esteem are consistently better liked by their classmates. Children and adolescents whose parents are warm and accepting, provide reasonable expectations for mature behaviour, and engage in positive problem solving (resolve conflicts by collaborating with the child on a solution) feel especially good about themselves. Warm, positive parenting lets young people know that they are accepted as competent and worthwhile. And firm but appropriate expectations, backed up with explanations, help them make sensible choices and evaluate themselves against reasonable standards. The best way to foster a positive, secure self-image is to encourage children to strive for worthwhile goals. Over time, a bidirectional relationship between achievement and self-esteem emerges. Achievement fosters self-esteem, which contributes to further effort and gains in performance. (Laura E. Berk, 2011)

Moral Development

Morality has a vital behavioral component. Experiencing morally relevant thoughts and feelings increases the likelihood, but does not guarantee that people will act in accordance with them. Traditionally, these three aspects of morality have been studied separately: Biological and psychoanalytic theories focus on emotions, cognitive-developmental theory on moral thought, and social learning theory on moral behaviour. Today, a growing body of research reveals that all three facets are interrelated. That aspect which a theory emphasizes has major implications for how it conceptualizes the basic trend of moral development: the shift from superficial, or externally controlled, responses to behaviour based on inner standards, or moral understanding. Truly moral individuals do not merely do the right thing for the sake of social conformity or to meet the expectations of authority figures. Rather, they have developed compassionate concerns and ideals of good conduct, which they follow in a wide variety of situations.

In the 1970s, biological theories of human social behaviour suggested that many morally relevant behaviours and emotions have roots in our evolutionary history. The biological perspective reminds about the morality's adaptive value.

Because of the necessity for group living, humans have evolved an elaborate brain-based moral substrate that counteracts self-centered motives and promotes concern for others.

According to the cognitive-developmental perspective, cognitive maturity and social experience lead to advances in moral understanding, from a superficial orientation to physical power and external consequences toward a more profound appreciation of interpersonal relationships, societal institutions, and lawmaking systems. As their grasp of social cooperation expands, children's ideas about what ought to be done when the needs and desires of people conflict also change, toward increasingly just, fair, and balanced solutions to moral problems.

Piaget's Theory of Moral Development: Piaget identified two broad stages of moral understanding.

- ***Heteronomous Morality*** *(about 5 to 10 Years) Heteronomous* means under the authority of another. As the term heteronomous morality suggests, children in this first stage view rules as handed down by authorities (God, parents, and teachers), as having a permanent existence, as unchangeable, and as requiring strict obedience. According to Piaget, two factors limit children's moral understanding: (1) the power of adults to insist that children comply, which promotes unquestioning respect for rules and those who enforce them; and (2) cognitive immaturity, especially children's limited capacity to imagine other perspectives and their realism—tendency to view mental phenomena, including rules, as fixed external features of reality. Together, adult power, egocentrism, and realism result in superficial moral understandings. Younger children think that all people view rules in the same way and that rules are absolutes rather than cooperative principles that can be modified at will. In judging an act's wrongness, they focus on outcomes rather than on intent to do harm.

- ***Autonomous Morality, or the Morality of Cooperation*** *(about 10 Years and Older)* Cognitive development, gradual release from adult control, and peer interaction lead children to make the transition to the second stage, autonomous morality, in which they no longer view rules as fixed but see them

as flexible, socially agreed-on principles that can be revised to suit the will of the majority. Piaget regarded peer disagreements as especially facilitating. Through them, children realize that people's perspectives on moral action can differ and that intentions, not concrete consequences, should serve as the basis for judging behaviour. Furthermore, as children interact as equals with peers, they learn to settle conflicts in mutually beneficial ways. Gradually, they start to use a standard of fairness called reciprocity, in which they express the same concern for the welfare of others as they do for themselves. Piaget found that children start with a crude, tit-for-tat understanding of reciprocity. This defines the beginning of the morality of cooperation. Older children and adolescents move beyond this payback morality to a grasp of the importance of mutuality of expectations, called ideal reciprocity. Ideal reciprocity helps young people realize that rules can be reinterpreted and revised to take individual motives and circumstances into account, thereby ensuring just outcomes for all.

Nevertheless, an advanced understanding of the morality of intentions does await autonomous morality.

Furthermore, through the early school years, children generally interpret statements of intention in a rigid, heteronomous fashion. They believe that once you say you will do something, you are obligated to follow through, even if uncontrollable circumstances (such as an accident) make it difficult or impossible to do so. By age 9 or 10, children realize that not keeping up to his/her own word is much worse in some situations than in others—namely, when you are able to do so and have permitted another person to count on your actions.

Finally, moral development is currently viewed as a more extended process than Piaget believed. Kohlberg's six-stage sequence, to which we turn next, identifies three stages beyond the first appearance of autonomous morality. Nevertheless, Kohlberg's theory is a direct continuation of the research begun by Piaget.

Kohlberg's Extension of Piaget's Theory: Kohlberg generated his six-stage sequence which looks for changes in cognition and perspective -taking that each stage assumes. ***The Pre-conventional Level:*** At the pre-conventional level, morality is externally controlled. Children accept the rules of authority figures and judge actions by their

consequences. Behaviours that result in punishment are viewed as bad, those that lead to rewards as good.

<u>Stage 1: The punishment and obedience orientation.</u> Children at this stage find it difficult to consider two points of view in a moral dilemma. As a result, they overlook people's intentions. Instead, they focus on fear of authority and avoidance of punishment as reasons for behaving morally.

<u>Stage 2: The instrumental purpose orientation.</u> Children realize that people can have different perspectives in a moral dilemma, but at first this understanding is concrete. They view right action as flowing from self-interest and understand reciprocity as equal exchange of favours: "You do this for me, and I'll do that for you."

The Conventional Level: At the conventional level, individuals continue to regard conformity to social rules as important, but not for reasons of self-interest. Rather, they believe that actively maintaining the current social system ensures positive human relationships and societal order.

<u>Stage 3: The "good boy-good girl" orientation, or the morality of interpersonal cooperation.</u> The desire to obey rules because they promote social harmony first appears in the context of close personal ties. Stage 3 individuals want to maintain the affection and approval of friends and relatives by being a good person—trustworthy, loyal, respectful, helpful, and nice. The capacity to view a two-person relationship from the vantage point of an impartial, outside observer supports this new approach to morality. At this stage, the individual understands **ideal reciprocity**.

<u>Stage 4: The social-order-maintaining orientation.</u> At this stage, the individual takes into account a larger perspective—that of societal laws. Moral choices no longer depend on close ties to others. Instead, rules must be enforced in the same even handed fashion for everyone, and each member of society has a personal duty to uphold them. The Stage 4 individual believes that laws should be obeyed because they are vital for ensuring societal order and cooperation between individuals.

The Post-conventional or Principled Level: Individuals at the post-conventional level move beyond unquestioning support for the rules and laws of their own society. They

define morality in terms of abstract principles and values that apply to all situations and societies.

Stage 5: The social-contract orientation. At Stage 5, individuals regard laws and rules as flexible instruments for furthering human purposes. They can imagine alternatives to their own social order, and they emphasize fair procedures for interpreting and changing the law. **When laws are consistent with individual rights and the interests of the majority, each person follows them because of a social- contract orientation—free and willing participation in the system because it brings about more good for people than if it did not exist**.

Stage 6: The universal ethical principle orientation. At this highest stage, right action is defined by self-chosen ethical principles of conscience that are valid for all humanity, regardless of law and social agreement. Stage 6 individuals typically mention such abstract principles as equal consideration of the claims of all human beings and respect for the worth and dignity of each person.

Influences on moral reasoning: Many factors affect the maturity of moral reasoning, including the young person's personality and a wide range of social experiences— child-rearing practices, peer interaction, schooling, and aspects of culture. Growing evidence suggests that, as Kohlberg believed, these experiences work in two ways: They encourage young people to take the perspective of others, and they induce cognitive disequilibrium by presenting cognitive challenges, which stimulate young people to think about moral problems in more complex ways.

Moral Reasoning and Behaviour: A central assumption of the cognitive-developmental perspective is that moral understanding should affect moral motivation. As young people grasp the moral logic of human social cooperation, they are upset when this logic is violated. As a result, they realize that behaving in line with one's thinking is vital for creating and maintaining a just social world. Consistent with this idea, higher-stage adolescents more often act pro-socially by helping, sharing, and defending victims of injustice and by volunteering in their communities. Also, they less often engage in cheating, aggression, and other antisocial or delinquent behaviours.

Yet the connection between more mature moral reasoning and action is only modest. Moral behaviour is influenced by many factors besides cognition, including the emotions of empathy, sympathy, and guilt; individual differences in temperament; and a long history of experiences that affect moral choice and decision making.

Moral self-relevance—the degree to which morality is central to self-concept—also affects moral behaviour. When moral goals are personally important, individuals are more likely to feel obligated to act on their moral judgments.

Religious Involvement and Moral Development*:* In resolving real-life moral dilemmas, many people express notions of religion and spirituality. For these individuals, morality and spirituality are inseparable; their moral values, judgments, and behaviours are deeply embedded in their faith. Adolescents who feel connected to a higher being may develop certain inner strengths— including moral self-relevance and pro-social values that help them resolve real-life moral dilemmas maturely and translate their thinking into action.

Development of Morally Relevant Self-Control

Effortful control—the extent to which children can manage their reactivity. Here focus is specifically on self-control in the moral domain: inhibiting urges to act in ways that violate moral standards, sometimes called resistance to temptation. Verbal guidance in managing emotion, inductive discipline, and modelling promote self-controlled behaviour in children. But these practices become effective only when children have the ability to resist temptation. Cognitive development (in particular, gains in attention and mental representation) enables children to use a variety of effective self-instructional strategies. As a result, resistance to temptation improves during childhood and adolescence.

During the school years, children become better at devising their own strategies for resisting temptation. By this time, self-control has become a flexible capacity for **moral self-regulation**—the ability to monitor one's own conduct, constantly adjusting it as circumstances present opportunities to violate inner standards. Meta-cognitive knowledge, or awareness of strategies, contributes to self-regulation. (Laura E. Berk, 2011)

Development of conscience

The term conscience means a conditioned anxiety response to certain kinds of situations and actions which has been build up by associating certain acts with punishment. The kind of discipline used, also play an important role in the development of conscience; that is one of the important developmental tasks of late childhood.

Guilt is a special kind of negative self-evaluation that occurs when an individual acknowledges that his behaviour is at variance with the given moral value to which he feels obligated to conform. Shame is an unpleasant emotional reaction of an individual to an actual or presumed negative judgement of himself by others resulting in self –depreciation Vis –a –vis the group. Shame thus relies on external sanctions alone, though it may be accompanied by guilt. Guilt, by contrast, relies on both internal and external sanctions. (Laura E. Berk, 2011)

The Other Side of Self-Control: Development of Aggression

Beginning in late infancy, all children display aggression from time to time. As opportunities to interact with siblings and peers increase, aggressive outbursts occur more often. As early as the preschool years, some children show abnormally high rates of hostility, assaulting others verbally and physically with little or no provocation. If allowed to continue, their belligerent behaviour can lead to lasting delays in moral development, deficits in self- control, and ultimately an antisocial lifestyle. To understand this process is important to know how aggression develops during childhood and adolescence.

Aggression: Verbal aggression is always direct, physical and relational aggression can be either direct or indirect**.** Reactive aggression in verbal and relational forms tends to rise over early and middle childhood. Older children are better able to detect malicious intentions and, as a result, more often respond in hostile ways. Among young teenagers, antisocial behaviour increases as a result of desire for peer approval. For most adolescents, a brush with the law does not forecast long-term antisocial behaviour. A small percentage, become recurrent offenders, who commit most of these crimes, and some enter a life of crime.

Children high in either physical or relational aggression relative to their age mates tend to remain so over time. Kindergarten boys high in physical aggression (4 percent of the sample) were especially likely to move to high-level adolescent aggression, becoming involved in violent delinquency. In contrast, kindergarten boys who were moderately physically aggressive usually declined in aggression over time. And boys who rarely physically aggressed in early childhood typically remained nonaggressive. However, a small number of boys high in oppositional behaviour (such as disobedience and inconsiderateness) but not in physical aggression, were prone to less violent forms of adolescent delinquency (such as theft).Girls who consistently engage in disruptive, disobedient behaviour in childhood are also more likely to have continuing conduct problems. And for both boys and girls, persistently high physical or relational aggression predicts later internalizing and externalizing difficulties and social skills deficits, including loneliness, anxiety, depression, poor-quality friendships, and antisocial activity.

The same parenting behaviours that undermine moral internalization and self-control are linked to aggression from early childhood through adolescence in diverse cultures, with most of these practices predicting both physical and relational forms.

Boys are more likely than girls to be targets of harsh, inconsistent discipline because they are more active and impulsive and therefore harder to control. When children who are extreme in these characteristics are exposed to emotionally negative, inept parenting, their capacity for emotional self-regulation is disrupted, and they lash out when disappointed or frustrated. As a result, aggression persists. Besides fostering aggression directly, parents can encourage it indirectly, through poor supervision of children. Unfortunately, children from conflict-ridden homes who already display serious antisocial tendencies are most likely to experience inadequate parental monitoring. As a result, few if any limits are placed on out- of-home activities and association with antisocial friends, who encourage their hostile style of responding.

Children, who are products of the family processes just described, soon acquire a violent and callous view of the social world. Those who are high in reactive aggression often see hostile intent where it does not exist—in situations where a peer's intentions are unclear, where harm is accidental, and even where a peer is trying to be helpful. When such children feel threatened, they are especially likely to

interpret accidental mishaps as hostile. As a result, they make many unprovoked attacks, which trigger aggressive retaliations.

High proactive aggression is linked to different social-cognitive deficits. Compared with their non-aggressive age mates, these children believe there are more benefits and fewer costs for engaging in destructive acts. And they are more likely to think that aggression works, producing tangible rewards and reducing others' unpleasant behaviours. When tempted to aggress, they are more concerned about achieving control and less concerned about causing suffering or being disliked by peers.

Another biased social-cognitive attribute of proactively aggressive children is overly high self-esteem, even in the face of academic and social failings. When their arrogant, cocky behaviour prompts others to challenge their inflated but vulnerable self-image, they lash out angrily at others. Furthermore, aggressive young people may neutralize their basic biological capacity for empathy by using such cognitive distortion techniques as blaming their victims. As a result, they retain a positive self-evaluation after behaving aggressively.

Antisocial adolescents are delayed in maturity of moral judgment, and they tend to view aggression as within the social conventional and personal domains rather than the moral domain. They are also low in moral self-relevance.

Although aggressive children are typically impaired in social cognition and social skills, some—called **bistrategic controllers**—combine proactively aggressive and positive social tactics to access desirable resources, such as the best role in a school activity or the attentions of peers. Bistrategic controllers view themselves as both aggressive and socially skilled, and their classmates agree. Little is known about the long-term development of these children, who combine selfish motives with impressive social savvy. Although they appear well adjusted, their morality may be limited to helping others only when motivated by self-interest.

Young people's tendency to engage in destructive, injurious behaviour increases under certain environmental conditions. In a tense, competitive peer-group atmosphere, hostility is more likely. These group characteristics are more common in

poverty- stricken neighbourhoods with a wide range of stressors, including poor-quality schools, limited recreational and employment opportunities, and high adult criminality. Such neighbourhoods predict aggression beyond family influences. Children and adolescents have easy access to deviant peers, drugs, and firearms, all of which are linked to violence. And youths are especially likely to be recruited into antisocial gangs, whose members commit the vast majority of violent delinquent acts. Furthermore, schools in these locales typically fail to meet students' developmental needs. Large classes, weak instruction, and rigid rules are associated with higher rates of law breaking, even after other influences are controlled.

Ethnic and political prejudices further magnify the risk of angry, combative responses. In inner-city ghettos and in war-torn areas of the world, large numbers of children live in the midst of constant danger, chaos, and deprivation. These youngsters are at risk for severe emotional stress, deficits in moral reasoning, and behaviour problems. (Laura E. Berk, 2011)

1.5. Need for the Study

School violence is widely held to have become a serious problem in recent decades in many countries. The Center for the Prevention of School Violence, USA, developed a research-based definition for school violence. The definition, which emerged from a detailed microanalysis, suggests that **school violence is any behaviour that violates a school's educational mission or climate of respect or jeopardizes the intent of the school to be free of aggression against persons or property, drugs, weapons, disruptions, and disorder** (Center for Prevention of School Violence, 2004). School violence involves a spectrum of crimes taking place within educational institutions.

SCENARIO OF SCHOOL VIOLENCE ACROSS THE WORLD	
Australia	
2012	• 46% of Principals in Western Australia either victims of physical assault or witnessed physical violence in schools.
2009	• Students deliberately caused injuries on teachers.
2008	• 18,333 students suspended because of physical misconduct.
Japan	
2007	• Almost 13% of violent incidents in school had teachers' as target of assault
United Kingdom	
2009	• 2/5th of teachers reported physical assault in classrooms. • Survey made with teachers' reported more than 1000 incidents of physical harm by students on them • 49% of teachers' reported being threatened for assault.
2007	• More than 7000 cases, invited police intervention to deal with violence in schools in England.

United States	
2007	5.9% of students carried a weapon. 7.8% of students were being threatened or injured with a weapon. 12.4% of students have been in physical fight.
2003	7 to 10% of students were subjected to threats of physical injury.
India	
2017	Police receives complaints of violence at school (20 calls on an average per day)
2016	Student of 11 th standard along with a violent mob hit his teacher for not favouring his attendance.
2007-2008	- Two fatal shootings and a stabbing in schools. - A class monitor had tried to discipline his classmate for climbing the window by kicking him in the groin fatally. - Class 11 student in New Delhi bludgeoned his schoolmate. - A class 9 boy brought air-gun to school. - Students not only brought guns but also knives.

Since 2001, instances of teenagers damaging school properties and committing violent crimes at schools have also been reported. Tamil Nadu is also not an exemption when it comes to violence committed in schools as there is shocking case of teacher assaulted by a student at the state's capital and more assaults among students also.

So, there is **clear indication of violence rising worldwide in schools; especially involving teenagers**. These issues cannot be left unattended as they may deter the future of these youth and in turn the future peace, hope and prosperity of the world.

Even though the these violent behaviours are attributable to many factors like domestic violence, media exposure, uncontrolled rage in younger ages, methods have to be considered and resorted for bringing down violence to a halt.

Realizing the urgent need for intervention(s) that will reduce the aggressive qualities and that which will ensure enduring results have to be considered. **Indigenous methods of intervening have proven their efficiency and have stood beyond the test of times** in many areas can be considered.

Since the cases mostly involve teenagers/adolescents, they have to be caught young. **Personality development** that builds moral adequacy and **increase 'Sattva' qualities** may be supportive in attempting to bring down violence in schools.

Hence, interventions aiding Personality Development that can be **intervened before the onset of adolescence** seem mandatory.

1.6. Rationale of the Study

Personality development related to the development of aggressive or non-aggressive tendencies

Adolescents' well-organized self-descriptions and differentiated sense of self-esteem provide the cognitive foundation for forming an **identity**. Constructing an identity involves defining who you are, what you value, and the directions you choose to pursue in life. One expert described it as an explicit theory of oneself as a rational agent—one who acts on the basis of reason, takes responsibility for those actions, and can explain them. This search for what is true and real about the self; drives many choices—vocation, interpersonal relationships, community involvement, ethnic-group membership, and expression of one's sexual orientation, as well as moral, political, and religious ideals.

Erikson believed that successful psychosocial outcomes of infancy and childhood pave the way toward a coherent, positive identity. According to Erikson, in complex societies, teenagers experience an **identity crisis**—a temporary period of confusion and distress as they experiment with alternatives before settling on values and goals. Those who go through a process of inner soul-searching eventually arrive at a mature identity. Once formed, identity continues to be refined throughout life as people re-evaluate earlier commitments and choices.

Erikson described the negative outcome of adolescence as **identity confusion**. According to Eric Erikson, Identity development is a process of exploration and commitment.

Two key criteria for identity development derived from Erikson's theory: **exploration** and **commitment**. Their various combinations yield four **identity statuses: identity achievement,** commitment to values, beliefs, and goals following a period of exploration; **identity moratorium,** exploration without having reached commitment; **identity foreclosure,** commitment in the absence of exploration; and **identity diffusion,** an apathetic state characterized by lack of both exploration and commitment.

According to identity theorists, individuals who move away from foreclosure and diffusion toward moratorium and achievement build a well-structured identity that integrates various domains. As a result, they experience a gratifying sense of personal continuity and social connection—of being the same person across time and contexts and of becoming a competent member of the adult community. A wealth of research supports the conclusion that **identity achievement and moratorium are psychologically healthy routes** to a mature self-definition, whereas **long-term foreclosure and diffusion are maladaptive**.

Adolescents stuck in either foreclosure or diffusion, are passive in the face of identity concerns and have adjustment difficulties.

Adolescent identity formation begins a lifelong, dynamic process in which a **change in either the individual or the context, opens up the possibility of reformulating identity**. **One of factors influencing identity development is Personality**. Identity status is both, cause and consequence of personality characteristics. (Laura E.Berk, 2011)

Temperament and Personality Development: Three components underlie the definition of temperament: (1) emotion (fearful distress, irritable distress, and positive affect), (2) attention (attention span/persistence), and (3) action ("activity level").

Many studies indicate temperament isn't more stable because that temperament itself develops with age. The word temperament implies a genetic foundation for individual differences in personality. Temperament and personality are affected by a complex mix of environmental conditions, some child-specific and others stemming from shared family conditions. Children's temperamental traits consistently predict their cognitive and social functioning. Temperament is also related to social behaviour. Parenting practices can impede or promote children's effortful control, thereby profoundly altering the link between early temperament and development. (Laura E.Berk, 2011)

Interventions are targeted towards eight through twelve years old children for the reasons given below

- During this age (8 to 12 years) individuals would have grown over their childishness and could better understand the nature of interventions given. Moreover they could be caught young and early before their adolescent deviations get triggered.

- During middle childhood (6 to 11 according to CDC description) defiance of adult rules become more flagrant .The child slowly but steadily shifts toward independence and develops considerable anxiety regarding social acceptability by peers. By middle childhood, a variety of social forces have begun to influence children. Attending school rapidly expands a child's network of social interactions. Morison and Masten (1991) conducted research that found **peer relations during middle childhood to be a reliable predictor of future personality adjustment**. Parker and Asher (1987) reviewed numerous studies that revealed **children rejected by their peers during middle childhood were at risk for later personality maladjustment**. An important point made by Olweus (1993), 'founding father' of research on bullying and victimization, is that **children who bully are displaying aggressive characteristics which, if not stopped, may continue into adulthood**.

- Moreover, in the ancient Indian societal structure that included Kshatriyas (the warrior clan); Vaisyas (the agriculturist clan); Brahmins (the priestly clan), had the practice of **Gayatri Mantra initiation** (with the associated rites and rituals) to each of these clans **at the ages 11, 12 and 8** respectively.

Nadisudhi pranayama and Gayatri mantra as Interventions

Children in **concrete operational stage of cognitive reasoning**, think in an organized, logical fashion only when dealing with concrete information they perceive directly. Their mental operations work poorly with abstract ideas- ones not apparent in the real world. Until 11 or 12 years of age, they have **difficulty with hypothetical thinking**. The logical thought is at first tied to immediate situations helps account for special feature of concrete operational reasoning. School age children master Piaget's concrete operational tasks step by step, not at once. This continuum of acquisition (or gradual mastery) of logical concepts is another indication of limitations of concrete

operational thinking. Rather than coming up with general logical principles that apply to relevant situations, school-age children seem to work out the logic of each problem separately. (Laura E.Berk, 2011). These limitations of concrete operational reasoning, necessitates **a novel way of intervening the personality factors** and thus serving to reduce aggressive tendencies, increase emotional balance and impulse control. Moreover moral reasoning has to be inculcated in an indirect means.

Following information will stand to rationalize the choice of intervention used, given the nature of concrete operational reasoning.

Five different sheaths, all with their own unique elemental form and structure, *panchakosha* are: *annamayakosha* (the food body or physical body); *pranamayakosha* (the pranic body); *manomayakosha* (the mental body); *vijnanamayakosha* (the astral body); and *anandamayakosha* (the bliss body). Each of these bodies combines to justify the complete range of a human being's existence and inner dimensions of personality.

Pranamaya Kosha and Manomayakosha lie within per view of our scope.

Pranamaya Kosha: This is the second major body or sheath within the human being, and is referred to as the vital sheath as it is composed completely of pranic energy. Annamayakosha and pranamayakosha form the basis for the human structure. They

are relatively the same size as one another. These two koshas are often referred to as the vehicle for all other bodies, and are responsible for containing the soul or spirit. For a spiritual aspirant, mastery and understanding of annamayakosha and pranamayakosha are prerequisites to their growth and development. If these two layers are not controlled then it is near to impossible to achieve the higher states of consciousness in spirituality. Because of this, yoga has many practices designed to discipline, vitalize, and control these two bodies, including the asanas (yoga postures), pranayama (breathing techniques) and kriya (purification practice). From a psychological perspective, the physical body and **pranic body must be in good balance, otherwise there will certainly be dis-unification and potential dysfunction within the other three bodies**.

As one progresses through the various kosha, the dispositions of a sheath are more subtle than its predecessor. The pranic body is considered to be more subtle in nature than the physical body. Pranamayakosha also supplies all of the energy to the annamayakosha, and the pranic body is supported by the manomayakosha, and manomayakosha by vijnanamayakosha, and vijnanamayakosha by anandamayakosha. Pranayama replenishes the vitality of the pranamayakosha. Exercises like diaphragmatic breathing, the complete yogic breath, and **alternate nostril breathing are specifically designed to enhance the proper functioning of the second sheath** *ManomayaKosha:* Manomayakosha is the mental sheath, and **is responsible for regulating all thoughts and actions within the human being**. It also acts as a mediator between the more material koshas (pranamaya and annamaya) and the elementally subtle koshas (vijnanamaya and anadamaya). Manomayakosha**relays information to and from the various bodies, and is responsible for absorbing all of the input from the external world as well as receiving information from the intuitive world**. With such information, it regulates and executes decisions and moderates the activities of prana and the physical body. Manomayakosha has various levels of its own, including conscious, unconscious, and subconscious layers similar to Freudian theories. Whereas, annamayakosha and pranamayakosha are time limited, or dependent upon the movement and passage of time and space, manomayakosha is not. It has the ability to transfers through the past, present and future, and therefore possesses greater freedom over the other two koshas. The mental sheath is the first of the sheaths mentioned thus far that can also transfer beyond the limits of the human

form, and can reach beyond the boundaries its own physical being. On a rudimentary level, thoughts can be expressed in imageries that extend beyond the direct experience of the human being. On a more advanced level, manomayakosha can transcend beyond the physical and into the more cosmic and universal dimensions, starting with its relationship to vijnanamayakosha.

Health of the manomayakosha is tremendously enhanced through the practice of mantra meditation. This soothes and balances this inner body, and helps release "knots" of energy tied up in mental complexes and obsessive thoughts.

All the five sheaths of the human body should vibrate harmoniously. Only then one will have good health and a sound mind. Through pranayama one can control the circumstances and character. One can consciously harmonize with the cosmic will. (Swami Sivananda, 2009)

Rishis have selected the words of various Mantras and arranged them in such a way that they not only convey some meaning but their chanting also creates specific energies. **Gayatri is a mantra which inspires righteous wisdom**. It means that the Almighty God may illuminate our intellect, which may lead us on the righteous path. This is the most important prayer. The worship of Gayatri mantra bestows the boon of righteous wisdom. The teachings of and the powers incorporated in Gayatri mantra fulfil this purpose. **Righteous wisdom starts emerging as soon as japa of this mantra is taken up as a Sadhana**. In short a man gets imbued with divine qualities contemplating and meditating on this meaning of Gayatri. (Pandit Shriram Sharma Acharya, 2000)

Gayatri is the saviour force and pious light for those entrapped in the vicious cycle of **durbuddhi** and evil instincts and those loosing the invaluable human life in shear ignorance. It kindles the spark of **sadbuddhi** and thus provides a divine support, a courageous hope and liberates and saves the prana of people from the smog of illusion and perversion. The path to righteous evolution opens up with the inspiration of Gayatri. **Sadbuddhi– the enlightened intellect that enables prudent distinction between the truth and the false, the right and the wrong and guides the righteous decision making**, is indeed a unique power, which proves to be superior and more beneficial than any other power or resource in the world. Wisdom

or brilliance of mind trained and talented in worldly affairs might serve excellent achievements in materialistic developments. But the glittering success, haughty possessions and luxurious comforts attained thereby do not assure reduction of ego, jealousy, worries, tensions and other complications; and on the contrary, often gravitate the burden of the untoward tendencies and problems in life. No wisdom, no intelligence — how so ever trenchant, clever or erudite it may be, can nurture real and viable progress with peace and joy if it is not endowed with sadbuddhi. The sharp intellect if deprived of sadbuddhi turns out to be a negative talent in many respects. In extreme cases, it might trigger detrimental decline by accumulating egotist cruelty and immoral use of talents. The divine light of **Gayatri generates sadbuddhi**, which illuminates righteous intellect and inculcates virtuous tendencies. Every step guided by its inspiration is a forward move towards welfare, peace and happiness. The sadbuddhi educed by the grace of Gayatri strengthens one's virtuous talents, enlightens the prana and gradually bestows greater success and glory in ideal direction. Durbuddhi, on the contrary weakens the vigor of prana by draining it in untoward thoughts and activities driven by selfish passions and addictions. Gayatri is not any mythological deity or imaginary power. Rather, it is the source of divine luminescence, the evolutionary impulse of thy will that is expressed in human self as sadbuddhi and that enables enlightened progress and glorious accomplishment of life. (Pandit Shriram Sharma Acharya, 2000).