RELIGIOSITY AND GENDER AS DETERMINANTS OF FRUSTRATION TOLERANCE AND ALTRUISM DIFFERENT RELIGIOUS GROUPS

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CHAPTER – I

INTRODUCTION
AND

REVIEW OF LITERATURE

There has been a controversy about the basic nature of human beings. Some people are basically self motivated, while some give more emphasis on the altruistic dimension. But it is sure that according to Darwinian theory of the survival of the fittest every body is struggling for his own existence. It gives a different shade to the behaviour of individuals; sometimes they like to provide help while sometimes they like to seek help from others. It is realized that the present day society would not been have existed and developed and even no civilization could be if the individual has no altruistic tendency. In fact the positive aspects of human beings give a meaning and significance to human life. But some times as it is a tough time, when it has become difficult to run with the society for the individual so the frustration is also an important phenomena dominating the individual behaviour and playing significant role in human life in different process as adjustment and its a importance is growing more and more in modern time.
NATURE OF FRUSTRATION

Frustration is an important phenomenon because of its close relation for the understanding of normal and abnormal behaviour, its inevitability in human life, its role in human adjustment and its growing importance in the more and more day by day. In the modern time the needs have multiplied and there is very though competition in every field because everybody is trying to supersede the others in every field as education, trying to get more position, prestige, money and so on. The fulfillment of greater number of needs would require greater efforts and if not that much ability it will cause more barriers; and will result in more frustration. The rapid progress in scientific knowledge and new fields emerging for frustration. Modern age has reshuffled our social life, so now the person is facing a conflict or clash among the old and new needs; and therefore it is supposed to be more frustrating. Frustration behaviour lacks goal-orientation, feeling of intensive need deprivation, and has a different set of behaviour mechanism which appears more or less senseless due to compulsive nature (Malavia, 1977).

Frustration has been defined in many ways by different psychologists, but all of them agree on its general nature. They
emphasized the one of the principal characteristics of the human
behaviour is that it is motivated and goal directed. There is some driving
force or motivation behind all behaviour, which activates the individual
for achieving that goal. When motivated behaviour is blocked by an
obstacle tension is produced and it lasts as long as the barrier is present.
But frustration occurs only when the organism meets hindrances which
are difficult or impossible to overcome (Malavia 1977).

The individual who show lower capacity of frustration tolerance may
have difficulties in helping behaviour. The low frustration tolerance also
leads to-indulgence in anti-social behaviour as most neurotics and
psychotics show deficiency in their capacity to tolerance frustration (Rai
& Gupta, 1988).

**NATURE OF ALTRUISM**

Altruism is defined as the concern for the will being of others without
care for one’s own self interest. Social psychological studies the acts
of charity and it fall under the heading “Posocial behaviour” “Altruism”
or “helping behaviour”. The voluntary and interntional aspect of
prosocial behaviour is an important part of the altruism which reaches its
greatest potential only in unman. It is now something that is imposed by
reward and punishment on the growing human child. It can be fostered during growth but along with his intellectual and emotional characteristics man should have a greater aptitude for altruistic attitudes. Human beings have this attitude at the peak in comparison to any other animal and it is of great importance in its development. This knowledge can be obtained by animal study as well as by human study, Darwin suggested that it is a process of natural selection that altruistic creatures might contributes to the survival of their species.

The study of frustration, of course, is an elaboration of the study of motivation, unless a man is motivated, he can not be frustrated (Karen and Weitz, 1955). According to a motivational cycle, any need, drive or motive, it may be biological, social and personal disturb the homeostasis or equilibrium. But sometime there are some barriers in attainment of goal and instrumental behaviour to attain the goal is thwarted which cause frustration and when human being in not able to tolerate that frustration he may not like to be involved in altruism.
REVIEW OF STUDIES RELATED TO FRUSTRATION TOLERANCE

Frustration is an integral part of life and therefore inevitable for all living beings. Many psychologists like Freud, 1933; Wright, 1937; Alexander, 1944; Karen & Weitz, 1995; Sanford, 1961; Krech and Crutchfield, 1962; and many others have focused on the importance of frustration towards constructive side.

The frustration may spur an individual towards greater and more well organized efforts, to determine to achieve ultimate success and satisfaction. As Wright (1937) also expressed that it may increases the strength of motive and redoubles the efforts to go ahead with the blocked line of activity. Psychologists have conducted experimental studies to find out the effects produced by frustration on the individuals behaviour. Whether frustration plays a constructive or destructive’ role in life depends upon the way individual reacts to frustrating situation.

There are many studies which show many factors affecting frustration tolerance. Culture is one of the important variables, affecting the frustration tolerance. In some cultures, children are kept in such an atmosphere where they learn to tolerate frustration more than the
children of other cultures. Reek, Mc Carry and Weatherylm (1969); Tsubouchi and Jenkins, (1969) have shown the culture’s effect on frustration tolerance in their studies. An individuals characteristics affect the frustration tolerance. The person who are gay, cheerful, healthy and social have a greater degree of frustration tolerance. According to Resenzweig (1944) frustration tolerance increases with maturation and age; but they further said that there is some sort of optimum amount of frustration that and individual should experience at a particular development level in order to attain maximal frustration tolerance. Though males are supposed to tolerate frustration more than females, yet in study, Rai and Gupta (1988) have postulated that females have shown higher frustration tolerance than males.

Initial research reported differences in the attributions made about men verses women that are consistent with traditional sex-role stereotypes. Such stereotypes provide exceptions of higher performance by men than by women, Deaux (1976) emphasized the importance of such exceptions in inferring personal attributes. People expect men to be more competent and successful and this is credited to their personal abilities (Deaux and Farries. 1977; Zuckerman, 1979).
REVIEW OF STUDIES RELATED TO ALTRUISM

Studies on human altruistic behaviour reveal that helping behaviour is related with several variables such as family pattern, social values and mental set etc. it has been found that girls are more sympatric and helpful than boys (Shrivastave and Gupta, 1982). Similar findings are reported by King, Bernett, and Oconner (1982).

But Zelding Small and Savina (1983) found no significant difference in helping behaviour of boys and gols with regard to intelligence. Helping behaviour is frequently found in the person who live in simple environment. Amato and other (1982) found that helping behaviour was higher in town than in the cities.

These studies lead us to believe that helping behaviour is a product complex of environment factors. Learning theorists believe that prosocial behaviour, like other behaviour, is fixed through reinforcement. The child in the course of interaction with the social environment learns to receive and reciprocate altruistic behaviour. Miller (1951) believes that altruism is a Learnet drive. If it is a learned drive, than social factors are responsible for such a behaviour. Some social scientists have emphasized the effects of social Norms in prosocial
behaviour, attitudes and beliefs that are formally or informally established as appropriate for societies and culture. (Cohen, 1978, Armand and Pepitone, 1975).

Mead (1935) found that Arapesh adults loved and cherished their children and this closeness and empathy were carried out by them into their adult hood. The Mundugamor Society stressed independence and self seeking behaviour show little love or affection toward children, conducted little training in empathy and their children developed into adults who would not wish to help others. Early development of empathy is an important cultural factors in prosaically behaviour (Cohen, 1978).

In the study conducted by Juel (1993), it was found that Extroverts are more altruistic than Introverts. Hindus are more altruistic than Muslims. But no study has so far been conducted to study all the personality factors related with prosocial behaviour. Therefore, this study has been undertaken to study factors related with altruism. It is a well known fact that being a Hindu or Muslim does not affect altruism, as it is a learnt behavior from the familial, social, religious and political environment. Tyagi (1988) found that the person having high social values are more altruistic. These social values one learns, are derived from the cultural, and moral values and these values are the by product of one’s religious
faith. Every religion has some universal and specific values related with a particular religion. Religion is a powerful institution which plays important role in shaping of social behavior. Kordiner (1960) discusses that the religion plays an important role in childhood, adolescence, adulthood and old age.

Different religions differ in their theoretical and practical aspect. However, the dimensions are common to most of the religions in the world as the religious phenomena is multidimensional. King and Hunt (1975) identified a large number of factors in religiously. Allport (1967) says that these are two dimensions intrinsic vs. Extrinsic, The extrinsically religious person uses religions as a means of obtaining security or status. Whereas the intrinsically religious person internalizes beliefs regardless of social pressure.

Spilka and Werna (1971) said that religion may serve as a means of expressing emotional disturbance, as a source of stress, as a means of social acceptance and conformity or as a means of growth and fulfillment.

In order to study the impact or religion, it is essential to measure the religiously of the individual because religion which is mainly
determined by the birth in to a particular family; is important for the individual of a particular religion. How does the religiosity affect pro-social behavior is burning problem of the present time. Therefore, the present study aims to study this phenomenon; i.e., altruism.

Though frustration seems to be a negative trait and altruism is a positive trait but no psychologists even tried to study the relation of frustration tolerance with altruism. The degree of frustration tolerance should be either positively or negatively related with altruism.

The researcher selected the present study to measure the effect of religiosity on frustration tolerance and altruism in male and female of different religions i.e., Hindu, Muslim, Sikh and Christian. The history depicts a lot of change in women status. It is certain that today female attitude is changed she has become rather more confident. The status of women has improved and when she is standing along male, she has a free choice to take her own decision. So there may be difference in frustration tolerance and altruism as Baunan etal (1983) found sex difference in altruism behavior. So the present study will be conducted to find out the effect of religiosity and gender, on frustration tolerance and altruism among different religious groups.
CHAPTER-II

PROBLEM AND METHOD

Major Problems:

1. The first main problem of the present study is selected to find out the effect of religiosity on frustration tolerance and altruism.

2. The second major problem of present study is related to investigate the effect of gender on frustration tolerance and altruism.

3. The third major problem of preset study is related to investigate the effect of religious group on frustration tolerance and altruism.

Problem Related to Interaction:

From the above mentioned three major problems, the following problems arose due to interaction of the three variables:

(i) The first problem will be concerned with the interaction effect of religiosity and gender on frustration tolerance and altruism.
(ii) The second problem will be to study the interaction effect of religiosity and religious group on frustration tolerance and altruism.

(iii) The third problem will be concerned with the interaction effect of gender and religious group on frustration tolerance and altruism.

(iv) The fourth problem and final interaction will be between the three variables religiosity, gender and religious group of the subjects on frustration tolerance and altruism.

Major Hypothesis

1. There will be a significant difference in frustration tolerance and altruism of highly religious and low religious subjects.

2. There will be a significant difference among male and female subjects in frustration tolerance and altruism.

3. There will be a significant difference in frustration tolerance and altruism of Hindu, Muslim, Sikh and Christian subjects.

Hypothesis Related to Interaction:

1. There will be a significant interaction effect of religiosity and gender on frustration tolerance and altruism.
2. There will be a significant interaction effect of religiosity and religious group on frustration tolerance and altruism.

3. There will be a significant interaction effect of gender and religious group on frustration tolerance and altruism.

4. There will be a significant interaction effect of religiosity, gender and religious group on frustration tolerance and altruism behavior.

**Design**

Three independent variables, i.e., religiosity, gender and religious group will be taken. There will be two levels of religiosity, i.e., high religious and low religious. Two types of gender i.e., male and female four levels of religious group i.e., Hindu, Muslim, Sikh and Christian. A factorial design of $2 \times 2 \times 4$ will be used. Frustration tolerance and altruism behavior will be dependent variables.

**Selection of Subjects:**

Two hundred and forty subjects will be divided in two groups, each group consisting of equal number of 120 subjects will be divided in two groups i.e., high religious and low religious on the basis of religiosity score each group consisting of 60 male subjects and 60 female subjects and they will be further divided in four groups i.e., Hindu, Muslim, Sikh
and Christian according to religion (each group consisting of 15 subjects). The Ss will be selected from different colleges of Meerut City ranging in 20-25 years of age group.

**Tools:**

1. Religiosity scale constructed by L.I. Bhushan will be used to measure the religiosity.
2. An altruism scale constructed by Dr. S.N. Rai and Dr. G.S. Mehta will be used to measure altruism behavior.
3. Frustration tolerance (FRTO) constructed by Dr. S.N. Rai will be used to measure frustration tolerance.

**DATA**

The data collection will be done in different colleges of Meerut City. The data will be obtained related to three variables i.e., religiosity, gender and religious group on frustration tolerance and altruism behavior.
CHAPTER – 3

RESULTS

Analysis of variance followed by Newman Keuls test will be used to test the significance of difference.
CHAPTER – 4

DISCUSSION

AND

INTERPRETATION

The result will be explained in the light of the theoretical framework and the theories developed in this field.
REFERENCES


