INTRODUCTION

CHAPTER I

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Man is basically a social being. To be social means interaction with and dependence on other people. Man's existence depends upon co-operation and co-existence, not on jungle rule, i.e., survival of the fittest. Co-operation and Co-existence require helping each other not because of selfish motives only but on selfless service to other people also. This selfless service is the backbone of the advancement of culture, civilization and religion.

Altruism is defined as the concern for the well being of others without concern for one's own self interest. Social psychological studies of acts of charity most often fall under the heading "Prosocial behaviour" "Altruism" or "helping behaviour".

Psychologists coined the word "Prosocial behaviour" in contrast to "antisocial behaviour". Prosocial behaviour is defined as voluntary behaviour performed with the intention of benefitting another person or group of person". (Stang and Wrightswan 1981). The voluntary and intentional aspect of prosocial behaviour is an important part of the
definition because it excludes beneficial behaviour forced on a person or actions that indirectly benefit another. Cooperation is also prosocial behaviour but it contributes to the attainment of mutual goals. But altruism is carried out without expectation of personal gain.

The primitive form of a concern for others may be perceived in parental care and attachment to a sexual partner. This type of concern for others can be clearly observed in animal behaviour.

Altruism reaches its greatest potential only in man. It is not something that is imposed by reward and punishment on the growing human child. It can be fostered during growth, but due to his intellectual and emotional characteristics, man has a greater aptitude for altruistic attitudes than 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. "Charles Darwin" suggested that through a process of natural selection, altruistic creatures might contribute to the survival of their species.
Studies on human altruistic behaviour reveal that helping behaviour is related with several variables such as family pattern, social values, mental set etc. It has been found that girls are more sympathetic and helpful than boys (Shrivastava and Gupta 1982). Similar findings are reported by King, Bernet, and Oconner (1982).

But Zeldin Small and Savine (1983) found no significant differences in helping behaviour of boys and girls with regard to intelligence. Technion (1983) reported that there is no significant correlation between intelligence and altruistic behaviour.

Kallio Puska (1982) found that development of altruism depends upon cognitive factors which attribute to responsibility and empathy which depends upon the moral standard and discipline in the family.

Helping behaviour is frequently found in the persons who live in simple environment. Amato and others (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 of complex environmental factors. Learning theorists believe that prosocial behaviour, like other behaviour, is fixed through reinforcement. Human child the source of interaction with the social environment learns to receive and reciprocate altruistic behaviour. Miller (1951) believes that altruism is a "Learned 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. Social norms are patterns of behaviour, attitudes and beliefs that are formally or informally established as appropriate by the social organization. Prosocial behaviour varies greatly across societies and culture. (Cohen, 1978, L. Arnaud and Pepitone, 1975).

Margaret Mead (1935) explained these differences in terms of early child rearing practices. In comparing two different societies in New Guinea, she found that Arapesh adults loved and cherished their children and this closeness and empathy were carried into adult hood. The Mundugamor society stressed independence and self seeking
behaviour, showed 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 prosocial behaviour (Cohen 1978). Culture differences in "Social responsibility Norms" provide another explanation for variation in prosocial behaviour. This responsibility norms may cause individual to criticize people who deviate from defined standards of the group. It may also lead to helping behaviour.

A number of studies were searched for the basic personality characteristics of altruistic people (Staub, 1978-1979) and suggest that some personality characteristics may predispose people to help. But the act of helping is mediated by a number of factors i.e. social Norms, values and belief. The effect of helping models, sex differences, psychological state cultural factors etc.

Cergen and Meter (1972) Bryan (1975) Krebs (1970) Staub (1978) and Feinberg (1979) have reviewed the personality literature with respect to Altruism. Although no personality trait is highly related to
all types of helping, certain traits appear with considerable frequency. People, both adult and children who have a strong need for social approval kind to help less often than those with weaker approval needs (Darely and Latane 1968), Rutherford and Musson (1968), Staub and Sherk (1970). This may be because potential helpers are uncertain as to how their intervention will be received by others, while Americans learn that is a norm to help others. They also learn the counteracting norms to mind their own business. When confronted with an emergency, these conflicting norms fail to make clear just which response intervention or non intervention is more socially acceptable. So those people who value highly the approval of others tend not to intervene, perhaps because of their lack to certainty about what other people's reponse will be. It has been demonstrated that under certain conditions, the act of seeking help involves a threat to the needy person's esteem because the individual who asks another for help admits his or her own failure and inadequacy (Eg. depaulo and Fisher 1980, Morris and Rosen 1973, Tessler and Schwartz 1972).
In a recent study conducted by Tyagi (1988), it was found that the persons belonging to a single family are significantly more altruistic than the persons belonging to joint family.

2. Altruism increases with the increase in social values.

Religion is a powerful institution which plays an important role in shaping of social behaviour. Kordiner (1960) discusses the important role, religion plays in the development of social values.

In another study conducted by Jual (1993) it was found that:

1. Extroverts are more altruistic than introverts.
2. 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 taken to study the personality factors related with altruism. Also it is a well known fact that being a Hindu or Muslim does not affect altruism, as it is learned behaviour, depends upon the values one develops through the environment familial, social religious and political.

Tyagi (1988) found that the persons having high social values are more altruistic. These social values one learns, are derived from the cultural, theoretical, practical and emotional aspects of one's belief in God as omnipotent, omnipresent, omniscient, benevolent, loving...
product of one's religious faith. Every religion has some universal absolute values and some specific related with a particular religion.

Religion is a powerful institution which plays important role in shaping of social behaviour. Kordiner (1960) discusses the important role, religion plays in childhood adolescence, adulthood and old age. Impact of religion on cultural values and social change is also important. A large number of studies have been conducted to understand the personality and behavioural variables of religious individuals. The term 'religiosity' refers to religious faith. Galloway (1956) defines 'religiosity' as 'faith in a power beyond one's self where by one seeks to satisfy emotional needs and gain stability of life, which is expressed in worship and service.'

Apparently, 'being religious' is different from 'having a religion'. One may belong to a religious group but may not be actually religious. It is difficult to identify a person as religious simply from his behaviour. In fact, religiosity has three important aspects: theoretical, practical and emotional. Theoretically it refers to individual's faith in God as omnipotent, omnipresent, omnicient, benevolent, loving and
and just. Experience of or belief in nearness to God constitutes the core of the theoretical aspect of religiosity constitutes of individual's faith in observance of ethical and moral duties and rituals which differ in different religious. Review of literature relating religious practices indicates that the behavioural dimensions of religiosity preached almost commonly by different religious are the same, such as prayer, considering good or bad act (paap or punya) observing rituals, sacrifice, tolerance etc as religious values. Emotional aspect is reflected in the feeling of devotion and dedication to God and experience of delight, pleasure and satisfaction in observing religious practices.

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

Kahoe (1974) found that intrinsic scores correlated positively with responsibility, internal laws of control, intrinsic motivational traits and grade point average, whereas extrinsic scores correlated positively with dogmatism and authoritarianism but negatively with responsibility, internal control, intrinsic motives and grade-point average.

Therefore, the present study also the study of this phenomenon, i.e., A person's personality is a product of the cultural and individual values, as an individual grows, how does the religiosity affect pro-social behaviour is a burning problem of the present time.

Analyses of personality and social functioning show considerable evidence that religious involvement is negatively correlated with problems of social conduct such as sexual permissiveness, teenage pregnancy, suicide, drug abuse, alcohol use, and to some extent, deviant or delinquent acts. These is also a positive association between religiosity and self esteem, family cohesion and perceived well being (Burkett & White 1974, Cardwell 1969, Gorsuch & Butler 1976, Rhrbaugh & Jesser 1975).

Spilka and Werne (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 confirmity or as a means of growth and fulfillment.
In order to study the impact of religion, it is essential to measure the religiosity of the individual because religion, which is mainly determined by the birth in to a particular family; whereas, the intensity of religiosity may vary from individual to individual. It is very necessary to develop pro-social attitudes and affect pro-social behaviour is a burning problem of the present time.

Therefore, the present study aims the study of this phenomenon, i.e., a person's personality is a product of the cultural and religious values. How an individual belonging to a particular religion is religious and how does this religiosity affects pro-social behaviour and what are the personality traits related with these factors.

**RATIONALE OF THE STUDY**

Since pro-social behaviour of the individual is the back-bone of the harmonious existence of mankind and the development of civilization, it is very essential to find out what personality traits are to be developed in the children so that they can contribute to the welfare of their society. In the present time old religious teachings are lagging behind and the
individual has become more materialistic and selfish, the result is social and political unrest. Nobody feels oneself either at home or outside at home, man has no faith in others. Life has become very insecure. In order to restore human values of love and respect for others, it is very necessary to develop pro-social attitudes and behaviour in the children and this study aims at finding out those basic personality traits which are positively related with pro-social behaviour.

OBJECTIVES OF THE STUDY :-

1. To find the basic personality traits which are significantly related with pro-social behaviour, so that the society at large might know the importance of those factors and they may be promoted in the children during their developmental period.
2.

To find out the relationship between religiosity and pro-social behaviour in different cultural groups which will enable the Psychologists to rationalize different types of religious activities which help in the development of the pro-social behaviour.