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CHAPTER - II

Review of the Literature

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1) THEORIES OF RIGIDITY

Regarding the nature of "rigidity", there are two important theories i.e. Goldstein's (1943) and Warner's (1946). Each theory has its own significance and value. Here each theory has tried to explain the concept of rigidity with its own angle of vision.

Goldstein's Neuro-Pathological Theory

According to Goldstein (1939) an individual who showing rigidity does not shift from one performance to another, as required by the task to be fulfilled. Thus, "Rigidity is a phenomenon which we meet again and again in pathology, but which also plays a great role in normal behaviour". This finding of Goldstein of pathology is particularly suited for an understanding of the nature of rigidity.

According to Goldstein, there are two kinds of rigidity - Primary rigidity and secondary rigidity. Primary rigidity is defined as an inability to change from one set or 'Einstellung' to another. It is observed especially in a patient with sub-cortical lesions is attributed to a defect in the 'Einstellung' mechanism. The patient is able to shift from one task to another when the same Einstellung is involved, but he is
unable to shift voluntarily to a task which demand a new set or Einstellung. If a
new set is demanded, either of two things may happen. The patient may persist
abnormally in repeating the present (adequate) activity and indeed, may seem
incapable of stopping or, if the new stimulus is very strong, his activity may be
"brusquely interrupted". The result may be a "catastrophic condition" (Shock), in
which he is unable to respond to any stimulation. After a while he may gradually
acquire a set for a new task" which he then may perform normally, but with the
same rigidity as in any reaction". In short, primary rigidity does not refer to rigidity
of any single performance but, rather, to rigidity of an Einstellung once acquired.

While secondary rigidity is regarded as directly due to a defect in the higher
mental processes. This defect, which occurs in cortical damage and critical
formulation, has been characterized as impairment of "the abstract attitude", an
impairment which compels an individual to behave in accordance with "the
concrete attitude". Secondary rigidity is also described to denote the discrepancy
between the capacity for abstract behaviour of the individual and the demands of
the environment. Even normal person may manifest secondary rigidity when
confronted with a task which is beyond the capacities for abstract behaviour. The
rigidity of those with cortical defects is distinguishable from the rigidity of normal
only by its more frequent occurrence; that is, for those with cortical defects in
which catastrophic conditions occurs more frequently.
The distinction between primary and secondary rigidity may be summarized as follows:

Primary rigidity involves an abnormality of Einstellung mechanism; Secondary rigidity is a result of primary defect in the higher mental processes. Primary rigidity affects all performances; Secondary rigidity is manifested only when the individual is faced by a “Catastrophic situation”, one in which he feels inadequate. A patient with primary rigidity shows rigid behaviour but not distractibility. It is observed especially in those having lesions of the subcortical apparatus. Secondary rigidity is found when cortical damage and male formation occur in normal.

WARNER’S COMPARATIVE DEVELOPMENT THEORY

The construct of rigidity plays a central role in Heinz Werner’s theory of mental development (1964). Warner defines rigidity as a lack of variability in response or as a lack of adaptability in behaviour. “Rigidity”, he states, “decreases with ontogenetic as well as phylogenetic development. This implies that a more rigid behaviour should be exhibited by young child than by a matured individual, by so called primitive man than by a so called civilized man who is considered to be higher on the developmental scale, and by lower species than by those higher on the evolutionary scale. Abnormality due to under development or injury or diseases of the brain is also associated with rigidity. Evidence is accumulating which indicates that rigidity is a behaviour trait particularly characteristic of subnormal mind. It is also consciously present in abnormal behaviour. In short, rigidity as a
behavioral trait is regarded by Werner as caused by various organistic conditions, outstanding among them are immaturity and abnormality.

**Approaches to Rigidity**

Contemporary clinical and experimental work on rigidity is related with psychoanalytic concept. This is not surprising since most psychoanalysts, while not necessarily using the term rigidity, have concerned with the kind of maladaptive and repetitive behaviour that may be described as rigid behaviour. Here it will be fruitful to throw some lights on the aspect, which seems most relevant subject of rigidity.

**Sigmund Freud**

Observations of rigid and repetitive behaviour led Freud (1933) to alter his formulation and thus, in his all postulates such as the repetition compulsion, “the death Instinct, personality division, the fixation and other ego defenses, he talked of rigid behaviour in terms of neurotics, anxiety, fear, emotional stress etc. For example, a neurotic is always accompanied by a history of fixation and by regression to a point of fixation. Thus a neurotics is said to be tied to his childhood passed and hence to be alienated from present and future, he uses free expression, “reeked by his rigidity”.

Many of his patients, reported by Freud, repeatedly recounted certain experiences, real or fantasies or showed rigid adherence to various behavioral patterns. Repeated washing of the hands, elaborate rituals before going to bed,
and other compulsive acts seemed to occur frequently, as if the patients were powerless to prevent them. Freud also noted a tendency in normal adults and children to relieve and recounts previous experiences and to indulge in respective behavior. So he sees an individual's character as essentially a repetition or disguised repetition of his own mankind past.

Freud further says that the aims of the therapy should be to make the patient aware of the unconscious forces attributing to his difficulties. Transference, if properly managed, is also useful to minimized the compulsive and repetitive behaviour.

**Other Psychoanalytic Approached to Rigidity**

We shall now survey some of the ideas relating to rigidity that have been offered by other Psychoanalysts.

**Franze Alexander**

For Alexander (1948) throughout light the ego is seen as having a basic task; to consciously determined by the trial and error, suitable means for gratification of subjective needs, and to repeat this behavior until it becomes automatic.

Advantages of automatic behaviour are swiftness and effortless which conserves energy, the advantage is its rigidity. This automatic behaviour is adapted to a definite situation and is not easily modified even when changed conditions called on modification. To change or replace a performance that was
satisfactory in the past, required efforts, and the organism disposed to serve its energy resists the change. Difficulties associated with weaning furnish, as an example of habit formation, rigidity of automatic behaviour and resistance to change whenever requires.

Resistance to change is found not in individual development but also in the social science, that is in cultural lag the rigid adherence to outward social attitudes in a changed social order. Alexander further says that repetitive compulsive and ritualistic behaviour manifested by patients, and all other neurotics and psychotics symptoms are considered to be regressive. Thus "many habits of every day life such as smoking, chewing, alcoholism and all kinds of hobbies and games are intelligible and are signs of deep seated need of the organism to return to earlier irresponsible pleasure of life".

WILHELM REICH

Reich (1951) talks of two kinds of rigidity muscular rigidity and character rigidity. Muscular rigidity may be found along with character rigidity or that one can take the place of other. The complete muscular rigidity can be observed in catatonic paranoid's stupor in terms of complete character armoring. Post encephalitis manifest both strong muscular and character rigidity. Reich also says that the goal of mental hygiene is not to present the ability to form and armor, but to aim at the formation of an armor which is flexible mobile. He holds that main tasks of analysis is reduction in the rigidity of the character and muscular armoring seems to be a necessary condition to remobilization of libidinal energy.
CARL JUNG

According to Jung (1920) regression, which is rigid fixation or adherence of the libido to a stage of development is characterized by outward rigidity stereotype of conduct, as well as by irritability and feeling that life is meaningless; these symptoms would disappear if the libido could be liberated from its rigidity so that it could flow continuously and flexibly. Thus for Jung, rigidity means blocking of libidinal energy by which the behaviour of an individual is somewhat retarded and individual becomes habitual of compulsive and repetitive behaviour. Jung further says that it is an important function of therapy to free the libido from its rigidity.

ALFRED ADLER

Adler (1930) maintains that the principles of compensation holds in both the biological and mental realms. The basic drive in human behaviour is a feeling of inferiority, which cause or compensatory striving to overcome it. To understand present behaviour one must look both to the past and future. Behaviour is directed by the persons life goal or purpose or style of life, one’s posture, habits, dreams, apperception, thinking, memory, every aspects of one’s being, reflects the life goal and style.

The study of life is conservative, and thereby permits recognition of it as a consisting trend. There are certain situations that favour rigid adherence to the guiding fictions. There are conditions in which the individual experiences exaggerated feelings of inferiority and the condition that spells anxiety to him. Under such conditions even normals individual functioning is rigid. Such individual
is referred to by Adler as nervous character, a prime example of being neurotic. Thus inferiority feelings lean an individual to adhere rigid style of life.

A major function of therapy, Adler believes, is to soften the rigid life style by straightening social feeling and giving individual experience in more satisfactory interpersonal relations and by gradually substituting a more social goal for his false goal.

KEREN HORNEY

HORNEY (1950) believes that there are at least two characteristics are found in all neuroses; "A certain rigidity in reaction and a discrepancy between potentialities and accomplishment." by rigidity in reaction she means lack of the flexibility which enables the individual to react differently to different situation. According to her, rigidity is indication of neuroses only when it deviates considerably from the pattern and degree of rigidity which prevail in the particular culture. According to her the neurotic pattern is referred to basic anxiety which stems from unfavorable and interpersonal relationship. This inflexibility occurs because the individual feels that only by rigidly adopting the modes of defense that can protect him from danger. So an important task of therapy is to loosen this rigidity and to help the person to be flexible and to change the underline thesis being that "Man can change and go on changing as long as he lives"

Erich Fromm

Fromm's (1960) central thesis is that certain factors in modern culture make the development of a personality which feels powerless and isolated. An important
factor is, in this regard, automatic conformity a mechanism of scope, overcoming the feeling of insignificance in comparison with the overwhelming power of the world outside in which individual adopts entirely the kind of personality offer to him by cultural patterns, and he therefore, becomes exactly as all others are, and as they expect him to be more general. The mechanism of automatic conformity leads the individual to adopt rigid patterns of feelings, thinking and behaviour. From further notes that character structure and the commitment character types tend to become inflexible and rigidified.

Harry S. Sullivan

For Sulliven (1935) an outstanding characteristic of self-esteem is its extreme rigidity. The self-systems is extra ordinarily resistance to change by experience. While other dynamics are modified by recurring experiences, the self system seems to continue change or only slightly changed from two years. Not only the structure of self system but its operating for functional activities also are marked by rigidity. Rigid maintenance of the self system becomes a strong urge which is the source of further anxiety.

To change stereotype requires, changing one’s self concept and encounters the rigidity of self esteem.

Sullivan says that rigidity is considered to be some what lessened when the person is entering a new developmental phase. Rigidity is reduce in during sleep when security operation for the self system are more relaxed than during waking hours. The task of therapist is to help to loosen the rigidity during non sleeping hours.
Rigidity and some personality correlates

Contemporary psychologists have pointed out that rigidity is related with other personality correlates such as learning psychological stress, intelligence and age etc. We shall examine how far these correlates are influencing rigidity and personality development.

1. RIGIDITY AND LEARNING

All learning theorists, whether Gestalt or sign Gestalt, conditioning reflex or Association or behaviourism, seem to have taken the concept of rigidity overly or covertly to define the complex behaviour of animal and individual as rigid.

For example, Thorndike (1963) and Lunchines (1958) have pointed out that repetition of the method in solving the problem clearly indicates the sign of effects related with learning theory. When in solving problem resistance or inhibition comes in, it show that the habit is related with rigidity.

2. PSYCHOLOGICAL STRESS AND RIGIDITY

Psychologists have pointed out that rigidity is produced by psychological stress stemming from anxiety, frustration, shocked or a catastrophic situation. For example Goldstein (1939- 1943) regards catastrophic situation as a prerequisite condition for secondary rigidity whereas Werner (1946) says that lack of variability appears as a behavioural traits of frustrated individuals. Thus rigidity danger to the ego, intensifies behavioural rigidity. So frustrating agents and anxiety providing situation should be avoided teaching and child training.
3. RIGIDITY AND AGE

Studies on rigidity and age are quite contradicting and confusing. The findings of Werner and Goldstein have revealed that there is negative relationship between age and behavioural rigidity. But Miller (1957) has pointed out that rigidity and age are significantly related to each other.

4. RIGIDITY AND INTELLIGENCE

The evidences regarding the relationship between rigidity and intelligence are also confusing and contradictory. For example Braeen and Wallen (1960) have pointed out a significant positive correlation between rigidity scores and intelligence score (I.Q.). whereas Miller (1957), Chown (1961) have found a negative correlation between rigidity and I. Q. Correlates Goldstein and Werner have pointed out that behavioural rigidity decreases with increasing intelligence.

5. RIGIDITY AND SEX

Some studies on sex difference have not yielded any consistently significant difference on sex and rigidity, whereas other studies have shown that female subjects all more rigid than males.(Luchin, 1942; Heglin, 1955; Ansary F.B; 1968, 1974). We suggest that one should investigate that whether these difference are due to culturally generated or as a result of biological generated.
6. RIGIDITY AND CONCRETENESS OF THINKING

Many psychologists assume a positive relationship between the two regard, concreteness as prerequisite for rigidity or use the two concepts interchangeably. Luchins holds that this two variables are related with age and intelligence. Werner describes concrete thinking as nothing but immature persons way of behaving. In short we can say that behavioural rigidity is positively related with concreteness of thinking.

7. RIGIDITY AND INTOLERANCE OF AMBIGUITY

Intolerance of ambiguity can be considered both as perceptual and emotional personality variables. Rigid person always feels uncomfortable in modern fashion because he is great supporter of old traditions and customs. Such individual always feels inferior and needs help from outside. He also shows inability to tolerate ambiguous situation.

2) Theories of Normality:

A : Western theories of Normality

In the early part of nineteenth century, the medical practitioners were less concerned with adequately functioning people who neither manifested disturbing symptoms nor experienced pain. So those people who had no manifest need of medical care could be considered healthy or normal. They defined Normality as freedom from gross pathology, defects, ailments or suffering and majority of the
population fall into this group. Over the centuries the concept of normality and health became synonymous and it continues to have operational value in the twentieth century.

In the latter part of nineteenth century, the medical discoveries substantiated the existing concept of qualitative state of normality and abnormality. And it is believed that the individuals either have harbor bacteria that give rise to illness or were free from such bacteria, which made him normal or healthy.

Barnard Claude (1865) gave a new formula of normality which is based on biology or physiology. According to him the internal milieu and the dynamic equilibrium of living organism were the cause of normal behaviour.

Freud's (1900) universality of neurosis was one of the cornerstones of Freudian theory. His interpretation of dream was able to demonstrate the universality of unconscious conflicts, which reflected in the dreaming process, and he related this to psychopathology of every day life (1901). In 1905, he postulated, Oedipus complex, Childhood repression and amnesia and several mental disorders as well as great ranges of functioning that developed on constitutional, developmental criteria and potentials. Freud's concept of the universal unconscious conflicts was derived from his view of normality as an ideal, and absolute, the end of the range and, hence, non-existent. Freud's (1901) assumption was "all men are at least partly neurotic; while discussing normality, he (1937) stated "Abnormal ego is like normality in general, an ideal fiction". According to Freud, "Every normal person, in
fact, is only normal on the average." His ego approximates to that of the psychotic in some part or other and to a greater or lesser extent, and the degree of its remoteness from one end of the series and of its proximity to the other, will furnish individual with a provisional measure of what he has so indefinitely termed an "alteration of the ego".

In Freud's view, the absolute normality is unattainable. So his normality was based on such as:

1. Descriptive meaning (normality as a subjective feeling).
2. Structural meaning (absolute psychic normality).
3. Economic meaning (fictitious normal ego)
4. Dynamic meaning (harmony of ego).
5. Functional meaning (degree of normality).
6. Social meaning (schematic normality).

So, the Freudian analysts and neo-Freudian analysis's, equate the normal person with ideal person. Charles M. Child (1924) regarded behaviour as a whole unit being standardized by the accidents of nature throughout the time and broad adaptive range to allow variations. Normal behaviour is the result of an interplay between the genetic and environmental forces that compel the organism to behave or adapt in a specific way. So according to Child, in biology normal or abnormal behaviour, represent the potential range of patterns of the protoplasmic system and hence must be defined in evolutionary terms.
Benedict Ruth (1934) in his book, "Anthropology and the abnormal" has made it clear that behaviour which is considered abnormal in our culture is quite acceptable in other culture. Such as, the storm tropper must be considered as the prototype of intergrative adjustment in Nazi culture, the member of the Politburo, as best representing human normality of soviet-style etc. here any evaluative judgement of cultures and societies must be regarded as in appropriate.

Adler A(1938) referred in developing his concept of "social interest as a mark of normality", which implied the learning of local, loyalties and personal affection, it also transcends the provincial limits of group and area. Because the person's symbolic capacity enable him to benefit from the record of human history and to anticipate the future, and because his pattern of social interdependency, especially in civilized societies, reaches across the boundaries of political units and parochial affiliations, so one would expect the positively developed person to behave in such a fashion as to contribute, according to his own particular characteristics of personality, to the gernal welfare of humanity, to take as his frame of reference mankind at large as best he understands it, rather than his own group or class.

In Alder's (1939) view, the ideally normal individial is one who is of the greatest benefit to society. The normal person differs from the abnormal person in his motivation and interests. The neurotic man is self-centered and without a social conscience but in normal man has more common sense, is action oriented, and has the welfare of others at heart as well as his own.
Adler was the follower of Freudian psychoanalysis and both considered that normal man is different from abnormal person but can be partially neurotic. But Adler differed from Freudian view, he added the feelings of superior or inferiority complex in the individual, which may exists in normal individual also. But the normal man has ability to overcome the difficult situation, while abnormal person does not have that capacity.

In psychoanalytic view, normality means a person who is nearer to perfect (man) and perfection is an ideal state which is difficult for the living person, but few can come close to the ideal.

Goldstein (1939, 1959), viewed that the organism as endowed with built in energy serving has potential that could be actualized in time. According to him self-actualization is the over all and all- encompassing goal of life. The healthily organism is one that upholds tension rather than one that strives to discharge it. He again stated (1959) that, since the organism is not isolated from its environment, so individuals self - realization is based on the individual’s behaviour and the universe of surroundings.

Alexander Franz(1948) compared healthy ego as democratic state, where the individual needs are recognized and can be satisfied and conflicting interests are met by attempting to mediate and compromise. Here healthy ego compared to democratic government means, which permits, expression of private particularistic needs. Usually, all aspiration cannot be fulfilled in their organization. In
parliamentary system one is free to express and negotiate which leads to compromises inclusive of all interests as far as possible.

C. Judson Herrick (1956) stated that the normal behaviour is goal-oriented. He minimized the degree of environmental influence upon the behavioural pattern. According to Herrick, the personal genetic predisposition within each organism being the primary determiner of behavioural patterns. And the most important: goals-directiveness is the single force in causing evolutionary changes and which consequently paramount in determining normality. According to him animal as well as human being both are goal-directed, which can not make possible to determine in subhuman species.

Linton Ralph (1956) believed in both relative normality and absolute normality. Relative normality, Linton described as – is a matter of the individual’s adjustment to the cultural milieu and of the degree to which his personality configuration approaches the basic personality of his society. An absolute normality are the individual’s ability to apprehend reality, as understand by his society, to act in terms of this reality, and to be effectively shaped by his society during his developmental period.

The interest in social psychiatry and concern with definition of health and normality, were also typified by the work of Fredrick C. Redlich (1957). According to him, there is no completely satisfactory and universally accepted theory of behaviour. Both Ryle (1947) and Redlich, considered that the integration of statistical and
clinical norms were essential for empirical investigation to develop the group work for the operational definition of normality and health.

Roger E. Money-Kyrle's (1957), anthropological view toward a society is that the fairly homogeneous people tends to create a society and various society establish each member within the particular society which is "good", but bad to other members of the other society. Thus, a normal person is one who is well adapted to the society he lives in. The definition of normality both in clinical and in absolute sense, is being independent of the standard or any arbitrarily chosen culture may be difficult to find. According to Money-Kyrle, the treatment is appropriate for the patient, which will help the patient to achieve a high degree of insight or self-understanding than he had before. Hence, mental health can be achieved by developing insight in the individual. The normal person is one who knows himself. Though it is known that the self-knowledge is always incomplete and it depends on the various degree of maturity.

Edward Joseph Shoben Jr. (1957), in his writing "Toward a concept of the normal personality" had give definition of normality. His model of normality is based on actual, observable behavior and intrapsychic harmony. He pointed out that the normal person is not perfect. He may be, at times, self-defeating, short sighted and function below his capacity. He is not free from feeling of guilt, anxiety or fear. The normal individual would be able to enjoy a relatively high degree of self-respect, and would be able to maintain positive interpersonal relationships. He would learn from his mistakes and experience and would conceptualize his ideals.
According to Shoben, "integrative adjustment" is a prototype of normality. And individual may have many personal problems and conflicts, but it is he, whose own way of functioning and coping that will decide how well he is integrated.

Lawrence S. Kubie (1958) defined health as "the measure of health is flexibility, the freedom to learn through experience, the freedom to change with changing internal and external circumstances, to be influenced by reasonable argument, admonitions, exhortation and the appeal to emotions, the freedom to respond appropriately to the stimulus of reward - punishment, and especially the freedom to cease when satiated".

According to Kubie, the essence of normality is flexibility. A normal repetition will be the result of conscious or preconscious forces which is free from conflict. The dynamic interplay of conscious and unconscious forces are important and which alone can delineate the normal from the abnormal.

Barton Walter E (1959) emphasized on value of statistical norms as well as healthy or equivalent to ideal functioning. He considered that the people are mentally normal if they manifest no evidence to gross psychic inconstancy or disorders of thinking or communication.

Social psychologist Marie Johoda (1950, 1955, 1959) assessed and reviewed the psychological literature and wrote in her book "Current concept of positive mental health" (1959) about six cardinal aspects of "positive mental health" such as:
1. Attitudes towards the self including accessibility of the self to consciousness; the correctness of the self – concept, its selection to the sense of identity and the acceptance by the individual of his own self.

2. Growth, development and self-actualization; the extent the individual utilizes his ability; his orientation towards the future and his investment in living.

3. Integration: the extent to which the psychic forces are balanced; a unifying outlook on life a resistance to stress.

4. Autonomy; the aim here is to ascertain whether the self-reliant person will be able to decide with relative ease and speed that, what suits his own needs best.

5. Perception of reality; a relative freedom from need distortion, and the existence of empathy.

6. Environmental mastery; means – ability to love; adequacy in love, work and play; adequacy in interpersonal relationship meeting situational requirements; adaptation and adjustment; and efficiency in problem solving.

Jahoda was aware of the cultural limitation of her six cardinal aspects of positive mental health.

Eissler's (1960) view was identical to Freud's (1937) concept about "fictitious normal ego" or normality.

According to him absolute normality is unattainable, the degree of an individual's normality can be measured by psychoanalytic method.

Thomas Szasz (1956, 1960, 1961a, 1961b and 1963) had given the border definition of mental illness. According to him all mental illness is fundamentally a problem of communication.
According to Harms (1962) the maturation and individuation procedures and rites are essential because mental health depends to a large degree on completing the development of one's personality.

Carl G. Jung (1920)'s concept of individuation, approximates one's ideal for mental health. He emphasized on "collective norm" which each person tried to attend it, but only the mature person found satisfactory relationship to this norm. According to him, "individuation is practically the same as the development of consciousness out of the original state of identity. It is thus an extension of the sphere of consciousness an enriching of conscious psychological life".

Thus it can be said that any general definition of normality or mental health, either from a statistical or a clinical view point is not possible, and there is no "cut off" point for that. The meaningful proposition, on normality can be possible to be made within specific culture context. So illness and health can be divided into two different categories, such as, illness as psychosis and severe neurosis and health as mild and transitory mental disturbances.

Allprot (1937) defined the characteristics of mature person, as "who can participate and reflects lives and laughs, according to some embracing philosophy of life developed to his own satisfaction and representing to himself his peace in the scheme of things".
Chaube S.P. (1983) has given the definition of maturity "as one grow mature, his emotional stability, depth of social adjustment, vocational and professional aptitude, life's ambitions etc. develops. A mature person is expected to understand a situation without any one's help and realize his duties and responsibilities by himself. He will not act in an irresponsible manner under emotional strain and waste his energy and time over imaginary problem.

He also describe the emotional maturity which is essential for achieving success in life and gain ability to face real life problems. So attaining the emotional maturity, the following qualities are important such as physical good health, control over environment, tendency to remain cheerful, development of self power and healthy approach to emotional excitement etc.

Social maturity may be defined as Chaube S. P. (1983) has emphasized. According to him, if an individual behave or reacts to other people as per social values and situation he may be considered as socially matured person.

Moral maturity defined by him as one who has his own values and he keeps himself engaged in social activities in accordance with these values and morally matured person believes in gradual improvement of society.

Chaube (1983) stated matured thinking or thought as mental maturity, includes 1) Independent decision making capacity. 2) Capability to discharge one's responsibility unaffected by feeling of good or bad. 3) Considering merits and
demerits of the problem without being influences by emotions 4) Problem solving capacity in a proper way and in a appropriate time. 5) Remain courteous.

Mental maturity helps maturity of aptitudes and stability of ideals. Mentally matures persons usually do not have any false beliefs or blind faith in any fortune related things, natural object and on any animals. Mental maturity helps develop power of self introspection and he can judge what is good or bad etc.

**B. Eastern Theories of Normality**

Right from the vedic age Indians had discovered two basic and universal truths of life; one the essential infinitude and divinity of all souls; two- the essential oneness and solidarity of universe and all life. Svetasvatara Upanishad declared the glory of divinity within all beings; “atman” which is an infinite knowledge, power, purity and bliss lurking behind the tiny body-mind complex of the limited human beings.

Swami Vivekananda, the modern interpreter of the Vedanta philosophy said in 1890 in the west : “Though and atom is invisible, unthinkable, yet in it are the whole power and potency of the universe. That is exactly what Vednata says about Atman. According to swamijee, “Each soul is potentially divine. The goal is to manifest the divinity within.”

Vendanta teaches that in every human being there is the dormant power of Buddha, Christ, Napolean or any body. Man is not just a body and within the body, dwells Brahman the self-Infinite knowledge, Existence, Bliss(Sat –chit-anand).
Swami Vivekananda said, “teach yourselves, teach every one his/her real nature—call upon the sleeping soul, see how it awakes. Power will come glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self conscious activity.” If the fisherman thinks he is the spirit (the Atman), he will be better student”. Here vadanta wanted to explain the infinite expansion of mind. If the person is aware about his ability, knowledge, and weaknesses, of his characteristics of personality and can control or cope with that, is called a normal person. These can be achieved by meditation, praying and readings etc.

Swami Vivekananda says “the manifestation of the divinity that is already in man, rather than sense pleasure or enjoyment or the accumulation of power. We are not bundles of material forces or mechanical machines, as modern naturalists or the old materialists tell us. Human life is basically spiritual being. People need to be inspired with the idea that every man is fundamentally spiritual and try to regulate their lives accordingly, then alone do they have a solution to social problems. “People have their intellectual ideas but if the emotions are not satisfied then intellectual ideas are thrown aside. Religion has been divorced from the life and then higher values; relative values cannot be stabilizing elements. As, child enjoys toy and dolls but an adult or natural person cannot do so, he or she has to change and move on to higher values. As individuals develop, they realize that the values they have used once were all relative and temporary. So the secret of adjustment lies in relegating relative values to the proper place and keeping the attention fixed
on the supreme value of life. This requires self-restraint. The basis of social adjustment of self-restraint, not self expression in the erroneous sense.

Swami Akhilananda said Hindu psychologist can not agree with view that man has a basic destructive tendency. Suicide, war are not expressions of the normal mind." He also stated that Hindu psychology advocated self-control, which is not repression it is based on high values. The spiritual nature of an individual is evolved in the form of love, selfless service, sacrifices etc.

Swami Akhilananda's "Mental health and Hindu psychology" defined "Religion" is not mere observance of ceremonies and rituals. It is way of life, both inner and outer, both individual and social. If it does not change our outlook on life, then it is no religion. So in social adjustment the spiritual values means the understanding and realization of God, the understanding of our soul.

Swami Abhedannada in his book, "True psychology" defined that normal individual as real individual. According to him our personality is changing it is subject to growth, progress and evolution. When an individual is aware of the changing situation and acts according, that means he knows about self as the real individual. So when one understands the difference between personality and individuality, one who knows that the personality is changeable, he/ she is the real individual. One who is real individual must not loose his individuality, no mater where he/ she may go.
Radhkrishnan has pointed out that Hinduism appears to be a genuine expression of the mind of the Hindu people. He explained "... souls and matter are comprehended within the unity of the Lord's essence and are related to the supermen as attribute to a substance, as a parts of whole, or as a body to the soul which animates it ..... souls, matter, and God are there on account of their natural difference, but one on account of the identity of the modes and substance ..... Brahman is the inner self of all. One can say that as Brahman "constitutes my " I" also, all is from me, I am all, within me is all......".

The lives of Ramanada, Kabir, Tulsidas, chaitanya suggested that, projective extroversion is an identification of the ego with the universe and complete domination of the psyche by the libido. The result of loves for everybody everything equally. According to Vaishnavism for social reform projective extroversion is essential.

In fifteen centuries or before that, Abhidhmma was developed by Lord Buddha which in present day also Buddhists continue to apply it in various forms as a guide to the working of mind. In this teaching, the central healthy factor is "insight" (panna) means "clear perception of the object as it really is" and "delusion" is the fundamental unhealthy factor. These two factors cannot coexist in a single mental state. Mindfulness (sati) is the continued clear comprehension of an object; this essential partner of insight steadies and holds clarity in person's mind. These two are the primary healthy factors, and is sufficient to suppress all the unhealthy factors. Some healthy factors require certain circumstances to arise. The twin
cognitive factors of modesty (hiri) which inhibits shamelessness and discretion (Ottappa), the opposite of remorselessness, come to mind only when there is a thought of an evil act. Modesty and discretion are connected with rectitude (Cittujjukata), the attitude of correct judgement. Confidence (Saddha) is also healthy factor, means sureness based on correct perception. and confidence act together to produce virtuous behaviour which is essential for both personal and social formed by greed, avarice, envy and aversion and are opposed by healthy factors of non-attachment (alobha), Nonaversion (adosa), impartiality (tatramajjhata) and composure (passadhi), which reflect the physical and mental tranquility that arises from diminishing feelings of attachment. The above four factors replace a grasping or rejecting attitude with an even mindedness towards whatever object might arise in a person's awareness. These four healthy factors allow one to accept things as they are, but also to make whatever changes seems appropriate.

Body and mind interconnection are seen in Abhidhamma. Healthy factors like as, buoyancy (ahuta), pliancy (muduta), adaptability (kammannata) and proficiency (pagunnata). When these factors arise, person thinks and acts with a natural looseness and ease, performing at the peak of this or her skills. They suppress the unhealthy factors of contraction and torpor, which dominate the state of mind towards depression. So these healthy factors make one able to adapt physically and mentally to changing conditions, meetings whatever challenges may arise.

The healthy and unhealthy mental factors in abhidhamma, are mutually inhibiting, the presence of one suppresses its opposite. It is not always one to one
correspondence between a pair of healthy and unhealthy factors in some cases. One healthy factor will inhibit a set of unhealthy factors for example – non attachment alone can inhibit, greed, aversion, envy avarice. Like that one delusion (unhealthy) alone can inhibit all the positive factors.

It is a person's karma that determines whether he or she will experience predominantly healthy or unhealthy states. The particular combination of factors are the outcome of biological and situational influence as well as the carry over from one's previous state of mind. The hierarchy of strength of the factors, that determines whether a specific state will be positive or negative. So when a particular factor or set of factors occur frequently in person's mental states. Then it becomes a personality trait.

Abhishamma (1964, 1965, 1976) recommend the approach of meditation. The first is called concentration- means meditator aims to bring his or her attention to a single object or point of focus, as healthy factor facilitates deeper concentration. The second is mindfulness; here the meditator makes or effort to regulate flow of consciousness, maintains and attitude of being a neutral "witness" of it all.

Gardner and Lors Murphy's (1968), "Asian psychology" selected writings from the ancient scriptures of India, China and Japan 1968, specified that the universal principle of these psychologies from different land attempt to develop a systematic science of mind. The Asian approach is grounded in introspection and arduous self examination. Western psychological approach is based more on observation of
behaviour. West deals with changing peoples' feelings about themselves and their relation to other and to the world of nature. West deals with disturbed people. Watts saw that the aims of the several theorists, notably Jung's individual, Maslow's self actualization. Allport's functional autonomy and Adler's creative selfhood.

Richard Alpert (1960) known as Ram dass and Alan Watts (1961) have bridged and created interest in Eastern religion from western psychology Ram dass (1971, 1974), emphasized the importance of spiritual growth and the emptiness of a life without spiritual awareness.

Abraham Maslow (1971) reconstituted a theory called "Theory Z" in which he described "fully human" or self-actualizing transcenders" are the healthy person in Western psychology. Again he described "the plateau experience" meaning both value and hard work is required for that experience. But Eastern psychology has explored the theories of personality growth long before Maslow, Tart and Ornstein.

Freud (1930) explained, french writer Romain Rolland's feelings of "Limitless and impounded" something which was the teaching of Sri Ramakrishana, as "Oceanic" and he failed to, discover that feeling in himself. Freud considered that, this feeling as infant's feeling of helplessness which is the genetic source of religion.

Franz Alexander (1961), defined Buddhist meditation a "Libidinal, narcissistic turning inward a sort of artificial schizophrenia".
Jung (1920) tried to identify samadhi with his collective unconsciousness. He believed that his method of individuation led to the same goal as yoga a shift way from the ego and toward self.

Buddha's one of the scriptures of Abhidhamma, quotes the normal people as "All worldings are deranged". Very few people as achieve the ideal mental health when they are able to control themself from the seven strong unhealthy factor as greed, false view, delusion aversion, doubt, pride and agitation.

**Four Perspectives of Normality**

There are various definition of normality which has been given by different theorists, psychologist, psychiatrics, philosophers and anthropologists etc. From their point of view so on the basis of those definitions four perspectives of Normality has been classified by Daniel offer and Melvin Sabshin (1974). The four perspective of Normality are (1) Normality as Health, (2) Normality as utopia, (3) Normality as average,(4) Normality as transactional systems.

**a. Normality as Health**

This functional approach, "Normality as Health", in which normality equates with health. Here health is an universal phenomenon. The medical – practitioner, psychiatrists and even many psychoanalysts also falls under this approach. They assumed that the normal behaviour means there is no mainfestion of pathology exists.
Alexander, Franz (1948) considered that of people are normal because the vast majority functioning adequately.

Romano (1950) stated that "a healthy person is one who is reasonably free of undue pain, discomfort and disability. Ralph linton (1956) differentiated between relative and absolute abnormality. According to him the gross malfunctioning psychotics are absolute abnormal. He stated that relative normality is a matter of adjustment to the culture and society. And absolute normality is the ability of the individual to apprehend reality by which society will accept him as a member of that particular society.

Laughlin (1956)'s approach is typical one for psychiatrists who have defined normality as Health. He stated that one who is healthy has well balanced psychological system and can control his own internal and external for adjustment.

Aubray Lewis (1958) Kolle (1961). Were attempted to define, Normality as Health. W. E. Berton (1959) viewed that freedom from disabling symptoms may be considered as health or normality. He considered that the person is mentally normal if he/ she does manifest no evidence of gross psychic inconsistency or disorder of thinking or communication.

Kallmann's (1959) genetic theory described that the environmental factors are not much significant in determining a person's primary health statute but disease can be genetically inherited. So the majority of the people are free from genetically illness.
Anthropologists Hsu (1962) supported the approach "normality as Health". According to him, few people are there who can not maintain positive interaction with himself or withdraws are abnormal. But most of the people do have some positive interpersonal relationships, are relatively normal or healthy.

In many psychological test behavioral and social sciences accepted the approach of "Normality as health'. But well known studies of Eaton & Weil (1954), Leifnton (1959) Masterson (1964) and Beiser's (1971) study revealed that, it is difficult to define health rather than to measure the disease or illness which is easier to measure than the positive mental health.

b. Normality as Utopia

"Normality as Utopia" means perfect personality. This functional approach has accepted by psychoanalysts, those who conceptualized normality on the basis of six major structure, such as the topographic, the dynamic, the economic, the structural and the adaptive. Here normality is defined as "Harmonious and optimal blending of the diverse elements of the mental apparatus that culminates in optimal functioning or self actualization.

This approach had mainly been taken by Freud's concept about normality as an ideal fiction as well as most of psychoanalysts followed this view. Freudian and neo freudian defined normal person as ideal person.

Freud (1937) stated "A normal ego as like normality in general, an ideal fiction". Jones (1948), viewed normality as a fiction which is composed by enumerated utopian capacities and state of mind which is different to attain by any one.
Money – Kyrle (1957) related normality to self-knowledge. This cannot be complete normal person as self-knowledge is insufficient in most of the individual. So normality as Utopia, which is usually possible to attain.

Hartmann’s (1958, 1960) concept of ego is that, each individual starts his life under the average expectable environment may be slightly injured by a type of trauma and the person will develop mild neurosis. If the ego is more damaged, the person becomes abnormal or sick. Thus the ego strength determines the degree of the stability and the degree of environmental adaptation. But no perfectly functioning ego can exist.

Carl R. Rogers (1959) described his model of the "fully functioning person", those who have been adequately counseled to manifest optional functioning in every area of life.

Goldstein (1939, 1959) defined self actualization as the overall, all encompassing goal of life.

According to Maslow (1954), the people who have fulfilled their potentialities to the greatest degree are normal.

Charlotte B. Buhler (1959), has compared the healthy Individual with an ideal person. According to her, "fulfillment to the healthy individual with well rounded personality is to have had" "happiness".
That is the fulfillment to the most essential wishes; to have found sufficient self-realization in successful creative accomplishment; to welfare of others; and to have found "peace of mind" in the resultant internal order. In Asian philosophy "self actualization", "self controlled personality", self knowledge" all these qualities have given the importance to describe a real or normal individual as Swami Vivekanand enchanted the Western people by giving the theory of Hinduism. He uttered that when the human soul is self - conscious and active, then only individual can achieve power, goodness, purity, excellence.

Swami Akhilananda stated that Hindu psychology recommended self-controlled personality as normal personality which is based on high values.

Sarvapalli Radhakrishnan, a great and well known philosopher of India, explained that, in Hinduism, self-realization means "brahmaynan" or knowing self "Brahman" is the inner self of all.

Thus, in west as well as in eastern psychologist, thinkers, psychoanalysts, social-reformists and psychiatrists are the follower of this functional approach.

c. Normality as Average

This functional perspective is commonly used for the normative studies of behaviour. This is the mathematical approach of bell shaped curved which is used for psychological, sociological and physical data analysis. Here normality and abnormality as a straight-line and considered the middle range as normal and both the extremes as deviant.
Among the followers of this approach, one of them is Linton and the other is Kardiner (1939), have developed the concept of the basic personality structure, which is quite consistent with a cultural basis. Hence the personality of people within any particular society may be measured potentially by the degree of approximation to the basic personality type postulated for that society. According to them, the interaction between "Primary institutions" such as the family, child rearing techniques etc. And "secondary institution" such as religion, art and folklore etc. In Kardinals view the basic personality develops not only by the influence of particular culture but by cultural circumstances.

According to Linton (1956), abnormality may be the physiological factors which is present in psychotic individual's behaviour. He postulated that the difference between neurotic and normal are relative. His relative normality is the individual's personality which is based on the personality of his society.

Sociologist A. K. Cohen (1959) defined "deviant" or "abnormal" behaviour in terms of the relationships of action to institutionalized expectations, not in terms of its relationship with personality structure.

Merton (1949) stated that the society is the responsible for the deviant behaviour of an individual.

Coser (1962) discussed the "functions" of deviant. He view that normalcy can hardly be perceived except against the background of deviancy. So in each group it
is necessary to define the behaviour of some of its members may be small in number as deviant in order to clarify what is normal for the remainder of the group.

While "Analysing Terminable and Interminable", Freud (1937) observed, "every normal person, in fact in only normal on average. His ego approximates to that of the psychic in some part or other and to greater or lesser extent and the degree of its remoteness from on end of the series and of its proximity to the other will furnish us with provisional measure of what we have so indefinitely termed an" alteration of ego.

d. Normality as Transactional systems

The fourth functional perspective stressed on, that the normal behaviour is the end result of interaction system which changes over time. According to this perspective. Variables from the biological, psychological and social fields, contribute to the function of a viable system over time. These are several attempt was made to develop a three dimensional, field- oriented concept of human behaviour. Hence it can be said that this is a changing process rather than the cross- sectional definition of normality. Biologist defined this as evolutionary development toward a more perfect biological state. Child (1924) stated that in biology aspects the normal person represents a pattern which explains as potential of the biological system. "Theromal in biology is subject to change over time and further progression along evolutionary lines before its potential can be realized"
Freud (1937) in "civilization and its Discontents" emphasized on degree of evolution which influence the culture and normal characteristics traits he also speculated normality as on ideal fiction.

Freedman and Rpe (1958), according to them maladaptive behaviour is seen in biological factor. They accepted the function of temporal progression in altering the universality of psychopathology.

Erikson (1959) believed that for attainment of normal adult functioning and maturity, epigenesis of personality development is essential for seen development stages. According to him normality is the end product of an unfolding process overtime.

Parsons (1959) and other social scientist defined the systems in term of antecedents, motion and change in which normal functioning can be present without concentrating on current structure. According to them health and normality falls under this approach, "Normality as Transacional system" perspective.

Behavioral and social scientists are the main supporter of this perspective which stresses on change or progress rather than the cross – sectional definition of normality.

Grinker's (1956 and 1967) unified theory on wide range of behavioral integration. The general system theory of Von Bertalanffy (1968), Gray, Duhl, and Riz (1969) have stressed for the applicability of the general system research for psychiatry.
The perspective collects variables from the biological, psychological and social fields which contributes to the functioning of a viable system over time. So in the view of behavioral scientists normal persons is one who depends not only on his specific discipline but also on his functional perspective.

To study the values of the patient, therapist should be aware of his own values as well as the patients value, then it is possible to investigate the facts properly. According to philosophic and aesthetic theory, the definition of normality is affected by the influence of values.

The four “functional perspective” can be considered as cross disciplinary. Each perspective" has different issue and dimensions. The first three have two dimensional approach and the fourth has three- dimensional approach.

The views of four perspectives of normality which is motivated by the part conditioning. In behavioral scientist view about the criteria of normality established by experiment or clinical method, may not differ much from the individual's philosophic, religions or aesthetic values of his culture.
Normality and other related terms

a. Normality and adaptation

The normal Man has successfully adjusted his personal psychic mechanism to the facts, of objective reality, achieving a harmonious blending of the two. By his tentative definition the normal person is one “who is free from symptoms, unhampered by mental conflicts, who shows satisfactory looking capacity, and who is able to love someone apart from himself. The normal man conforms to his environment and is adequately adapted to it. Karl Menninger (1945) said mental health as the adjustment of human beings to the world and to each other with a maximum of effectiveness and happiness. Not just efficiency, or just contentment or the grace of obeying the rules of the game cheerfully. It is all of these together it is the ability to maintain an even tempers, an alert intelligence, socially considerate behaviour, and a happy disposition. According to Adler (1927) the ideally normal individual is one who is of the greatest benefit to society. Adler says, in effect that when one considers human normality, it is crucial to determine whether the individual is a burden or asset to society at large and whether he is contributing to the progressive development of man. Ansbachers (1956) points out, the normal person differ from the abnormal person in his motivation and interests. The neurotic man is self-centered and without a social conscience, the normal man has more common sense, in acting oriented, and has the welfare of other at heart as well as his own. The normal man, then can be differentiated in kind from the abnormal person, but
he can be partially neurotic, suffer feelings of inferiority, and experience some of the same difficult situations encountered by the mentally ill patient.

Crow L.D. & Core A. (1951) have given the definition of mental adjustment is closely related internal qualities and potentials, which an individual can adopt through proper training to bring about changes in his habit patterns essential to his adequate adaptation to all his life situation. And mental health means a well integrated personality. He had given qualities of potential personality which will provide strength to the individual such as:

1. Insight and understanding of his psychological reaction and adjustment problems.
2. Maintains a wholesome attitude towards life.
3. Attains the goals which he seeks.
4. Experiences satisfaction in his many activities.
5. Keeps his wants and desires within the limits of social approval.
6. Adopts easily to social situations.
7. Engage undesirable emotional experience.
8. Display a normal drive to work or to play.
9. Forms habit patterns that are beneficial to himself and others.

Harries and Schulab's (1979) results were consistent with the masculinity adjustment relationship, but they found that androgynous individuals also showed better personal and social adjustment than undifferentiated and feminine group.

b. Normality and Culture

The cultural-relativity position views all behaviour as relative to its particular context and states positively that no form of behaviour is abnormal in all cultures. Although Ruth Benedict (1934) tended to subscribe to cultural relativity, she was not purist and according to Singer (1961), she believed that a university valid criteria of normality might ultimately be found. Singer, in discussing Benedicts theory of personality on culture, makes the following points.

1. In every culture there is wide range of individual temperament types (genetically and constitutionally determined) which recur universally.

2. Every culture, however, permits only a limited number of types of flourish, and they are those that fit its dominant configuration.

3. The vast majority of individuals in any society will conform to the dominant types of that society, since their temperatures will be sufficiently plastic to the molding force of the society. These will be the "normal" personality types.

4. A minority of individuals in every society will not "fit" the dominant types, either because their temperament types are too deviant from the ruling types or because they are "insufficiently endowed."
5. The classification and distribution of "normal" and abnormal personality types are related to the configuration of particular cultures which define the criteria of "normality" and "abnormality".

c. Universalistic criteria of Normality.

In a symposium on "cultural and personality" Herskovits (1954) pointed out that, although such a definition of normality not directly being accepted by the discussant. In all our discussion of this question a hidden hedonistic premise include much of our thought, almost a output premise that basically must be studied so that we can avoid maladjustment of any kind. That is we hold the adjusted the happy individual as the desideratum. We strive to develop the efficiently functioning individual as the ideal.

Herskovits also discuss the study that spiro under took on the Micronesian island of Ifluk. According to Herstovits Spiro found that the inhabitant neither aggression nor competition. Herskovits postulates that the lack of these characteristics may have been related to further observations on the general absence of creative artistic ability and the extreme fearfulness of the ghosts of evil people. HSU (1961) hopes to have overcome the limitation of Western Standards in his criteria for determining the normality of individuals in any culture. He claims that "psychological anthropology" has suffered considerably from an inability to differentiate precisely between the normal and abnormal. He believes that, despite this failing there is evidence indicating that a "core difference exist between the two above and beyond any cultural variations."
HSU (1962) designates areas in which normal behaviour can be evaluated programmatically by emphasizing the importance of mains ability to relate to his fellow man. A positive relationship, namely going towards others and not withdrawing, distinguishes the normal man from the abnormal one.

HSU believes that there are three that exclusively motivate by human behaviour

1. sociability
2. security
3. status

He believes that in Western culture one should add another factor
4. Creative urges, or the desire for new experiences.

Because of the instability of human relationship, HSU advocates that only those who can not maintain any relationships any where should be considered abnormal.

d. Normality and Sociology

Sociologist are interested in studying the act of becoming deviant: they ask not "what is normality"? but rather "what kind of sociological structure leads to certain groups of people being labeled abnormal by other observers"?

Bucher (1963) has sated that a sociologist who becomes concerned units defining terms, like "normality" or "health" may be turning into an amateur psychiatrist to the sociologist, these terms imply value judgement that would be necessary only if it were his place to treat rather than study the society. According to Zold (1964), one of the reason that sociologists are not concerned with individual deviance
which is related to their wish to treat biological and psychological factors essentially constant.

Merton (1949) believe that the variability incidence of individual deviant – behaviour patterns can be attributed to the role of biological and personality differences, but that the structure of our society is responsible for the occurrence of deviancy as such persons speak less of deviancy than positive states of health and normality. He says health refers to capacity, whereas normality to the actions of an individual within a particular action system.

e. Normality and Intelligence

To knowing the correspondence between normality and Intelligence, it is essential to know relationship between intelligence and emotion.

The relationship between early emotional functioning and intellectual achievement has been documented in a longitudinal study of school readings (Kohn and Rosman 1972). They found that the individual who is curious, alert and assertive will learn more from his environment and who is passive, apathetic and withdrawal will learn less about his environment.

Simpson and Izard (1972) found that institutionalized mental retarded people when matched with normal on the basis of intelligence, obtained significantly lowest scores in the Emotional Recognition test. Flavell (1977) also believes that the Social behaviour of the interest is partly depend on the developmental level or quality of metal abilities.
This finding suggests that there is a developmental retardation in both the cognitive and the emotional system of mentally retarded individuals, and that there is some deficiency in integration of emotion and cognitive development.

**Importance and Role of culture in cross cultural studies**

So far, we have discussed several approaches related to normality and rigidity. Therefore, it is a requirement of this study that we know about similarities and differences between two cultures of Iran and India. Importance of cultural values and its influences on human behavior and attributes cannot be ignored. People of different society and culture follow their own cultural standards which may seem abnormal or at least not normal in other society or culture. Also, in some culture, the flexibility of a man does not look normal and some other culture, it looks normal.

So, role of cultures has got importance influences on behavior and attitudes of individuals. But still there are some values in every culture, which it is accepted in all culture, and has global values. For example, humanity, generosity, respect to elder people, eating habits, etc.

So, investigation of cross cultural study is the only way to understand the similarity and dissimilarity of different cultures and finally knowing of typical behavior and its effects on mental health of an individual.

As, the present study is cross cultural study on some clinical variables like rigidity, flexibility and psychological normality on two cultural groups, we will discuss some similarity and differences between two culture of Iran and India.
Similarities and differences between Iranian and Indian cultures.

According to history it is believed that group of people that has been named Arian was travelling from east or Russia towards west of Russia. This group on the way become three branch one of, one of this branch from north of Caspian sea entered to east Europe, that which at present believed Germans are from that race. Second group entered to north of Iran and third group they continued the travelling towards north of India. Obviously this three group did not differ racially from each other, but may after long period of time their race has been effected by the geographical and eliminate factors.

In this discussion our aim is to distinguish cultural and psychosocial differences as well as similarity between the two cultural group of Iran and India which we have persuade to find out cultural differences and pattern of thinking between two countries college going students. As our study is cross-cultural investigation it is necessary that we have a brief over look on cultural values of two country. Iran and India have been neighbor before separation of Pakistan. So as a neighbor two country naturally had some political clash which this finally was causing war between the two countries. Consequences of these sort of war was people knowing about each other costumes and socio-cultural value and finally exchange of ideology by the transcripts, and social values and etc. Example of this exchange is transfer of book Sanskrit, which was story about animals. This book was written in Sanskrit language more than 1500 year ago and it is about animal stories with each other. Name of this book in Persian language is Kelileh – demneh. Therefore by this little example we can conclude that as both of the culture belongs to the
eastern countries so they have got some similarity in social values, cultural family pattern, emotional aspects and even in race and language, as well as religion. Although Hinduism and Islam are two different religion but there is similarity in belief so we can strongly postulate that both of them are religious without considering the kind of religion. As we know religion has strong influences on human attitude and behavior, and it gives direction to his psychological belief and pattern of behavior. Second similarity is both the culture belong to east, and it is old believe that eastern are emotional and dependent people. Therefore in this sort of culture people in any age need to belong to some one and someone belong to them, it is mean they are family oriented people.

Psychological differences between two cultures: Although there are lot of similarity Like race – culture and socially, but still every culture and society has its own characteristics which distinguish one from an other. People of Iran may be strike in some way and flexible in other way. For example they may be very formal and serious when they are in contact with others, they are more concern to give respect and get respect which it may look like obsessive compulsive behaviour for some other culture. For example when someone enter in room they stand up giving shake hand, and same way when some one leaving the room. This is some thing which if some one disobey, they consider him as a impolite person. In another way they are sometimes more aggressive which it may be because of geographical or type of society which they live.
Biological and cultural factors on sex roles

a) Biological factors on sex roles

The influence of sex hormones upon behaviour is a direct source of sex difference in psychological trait, over and above the contribution of such hormones to the reproductive function, Anastasi (1962). The fact that endocrine secretions are carried to all parts of the body through the blood stream provides an opportunity for very broad behaviour effects. Extensive data from both animal experiments and clinical observation on human indicate that the presence of male or female sex hormones do influence certain aspects of behaviour, such as aggressiveness. Another possible source of general sex differences is provided by the sex determining chromosomes themselves, so two sexes differ in every cell of the body. Sex differences have in fact, been reported for almost every physical variable including body build anatomical characteristics, physiological functioning, and psychological composition.

b) Sex Role and culture.

That sex roles and sex stereotypes vary in different times and places in apparently not only from anthropology but from our own cultural history as well. To be sure a few persistent differences in behavior can be identified. Thus the widespread prevalence of male dominance in different cultures may be related to sex differences in physique and muscular strength, as well as to sex hormones. But the amount of such sex differences in dominance varies widely from culture to culture,
as does the manner in which it is expressed. Moreover, many characteristics associated with the traditional male stereotype in our culture may be absent or reversed in other cultures.

Another rigid illustration of the role of cultural factors in sex differences in behaviour describe the traditional emotional characteristics of men and women in three primitive societies in New Guinea. The three groups were sharply contrasted in the pattern of male and female personality, which they presented. Among the Arapesh both male and women displayed emotional characteristics. In this groups sexes are trained to be cooperative, unaggressive, gentle, noncompetitive, and responsive, to the needs of others. The Mundug Umur presented a sharply contrasting picture: Both men and women were violent, aggressive, ruthless and competitive, taking great delight in action and in fighting. Among this three groups, Tehambuli whom there appeared to be a reversal of sex attitudes. It was the women who had the position of power in Tehambuli, since they were responsible for the fishing and manufacturing of mosquito bags, which provided the chief articles of trade for the tribe. The men, on the other hand, engaged predominantly artistic and other non-utilitarian pursuits, most being stilled in dancing, carving painting, or other arts.

c) Race and Human behavior

Race is biological concept referring to subdivisions of a species. It corresponds to such classification as breed, stock, and strain in animals. Modern genetics emphasize the process of race formation or diversification, as well as the reverse
process of race mixture of hybridization, both of which are continually occurring. They point out that the evidence is against the existence of distinctly differentiated "pure races" of man either now or at any time in the past. Genetic differences between human races are not absolute but relative. Human races are population, that differ in the relative frequency of certain genes. As a result any racial group will exhibit variation in hereditary physical characteristics and will overlap with other populations in such characteristics. Races are formed whenever a particular group of people becomes relatively isolated, for either geographic or social reason, so that more among its members is more frequent than marriage with outsiders. Major geographical barrier such as the Sahara Desert or the Himalayas have for centuries separated Europeans from African Negroes and from Asiatic mongoloids, respectively a condition that has lead to a relatively high degree of racial differentiation in certain regions. In areas lacking such barrier intermediate types and gradual transitions are prevalent.

Thus "racial criteria" can be meaningfully employed to describe existing populations. But their application to the racial identification of individuals may lead to confusions and misclassifications.

Illustrations of differential selective factors are provided by comparisons of Negro and White college students. In this investigation Negro college girls were found to be significantly more "self-sufficient" as indicated by the Bernveuter Personality inventory, the remaining scores on this test yielding no significant differences between the two groups. This investigation does not mean that Negroes are more self-sufficient than white or they are more intelligent, so they were more self-
sufficient than white girls because it may have more required self-sufficiency for Negro girls to continue their education than it did for whites girls.

d) Cultural Differences

The geographical and social isolation which leads to race formation is very likely to be associated with cultural diversification. Cultural factors often account for group isolation in the first place, and any form of isolation tends to preserve and argument cultural differentiation.

The particular culture in which the individual is reared may influence his behavioral development through many channels. The operation of environmental forces is not limited to the extent and quality of educational opportunities available in the school. The home and the neighborhood field investigations have recorded some striking examples of the influence of traditions and customs upon test performance. Porteus in his testing of Australian aborigine, found it difficult to convince his subjects that they were to solve the problems individually and without assistance. Similarly Klineberge reported that among the Dakota Indians it is considered bad form to answer a question in the presence of someone else who does not know the answer. This creates a particular difficult situation in school, where teachers find it difficult to induce children to recite in class. In the same group, custom forbid, one to answer a question unless he is absolutely sure to the answer.
The importance of motivation and interest in intelligence test performance has been repeatedly emphasized. Yet it is apparent that many of the tests in current use cannot arouse the same emotional reaction in other cultures as they do in our culture. Such a motivational differences may be directly related to membership in underprivileged groups. Several theories have been proposed, for examples, regarding the reaction of the American Negro and other minority groups to socially imposed frustrations. Dollar has suggested that the Negro may assume an attitude of stupidity and lethargy as a defense mechanism against frustration and oppression. Such an attitude would provide a sort of average and enable the individual to avoid disagreeable responsibilities. Similarly, Brown has argued that the linguistic development of the Negro may be hindered by social pressure which inhibit verbalization inarticulateness reduces the possibility of incurring. The hostility of the dominant social groups, and might thus be "cultivated" as a measure of discretion. Cultural conflicts: persons exposed to the inconsistent and often incompatible mores, goals and social pressures represented by different cultures are likely to develop personality difficulties of varying degrees of severity. Emotional maladjustment, occurring under these conditions cannot therefore be interpreted as evidence of inferior racial background, deleterious effects of race mixture, or other unfavorable hereditary factors. It is now recognized, moreover that emotional disorders may interfere with intellectual development and improve the effective functioning of the individual in many areas.

On personality inventories for example children of immigrant parents report more neurotic symptoms on the average than do children of native-born parents. Crime
and delinquency rates also tend to be highly among American born children of foreign parentage especially in the more highly urbanized and industrialized communities where conflicts with old-world value are more acute. Clinical and sociological investigations, have likewise revealed many areas of emotional conflict, with resulting personality maladjustment, among second-Americans generation.

e) Specificity of group differences in Testing:

As in the case of social class and urban-rural differences, racial and national differences in psychological traits have proved to be specific, not general groups differ in their relative standing in a different pattern of abilities. Data on a wide variety of culture support such a conclusion. Among the groups examined by porteus in Hawai, the Japanese excelled the Chinese in the porteus Maze Test and in all performance and mechanical aptitude tests; but the Chinese surpassed the Japanese in tests of the Binet type and in auditory memory span. Similarly Japanese children tested in America scored significantly higher than the white American norms in tests involving sustained attention, visual perception, or spatial orientation while falling behind on verbal and arithmetic tests.

f) Cultural frames of reference upon Behaviour

The observations of psychologists and anthropologists in various cultures provides innumerable illustrations of the influence of cultural “frames of reference” upon
behaviour. What is often regarded as a "natural" response to a particular stimulus may be "natural" only because of the social norms and standards which we have acquired in our own cultural setting, our conception of the world about us is influenced by our own specific reactional history. A purely "impartial" as "objective" observer is a psychological impossibility. Even the simplest perceptual response may be influenced by cultured frames of reference. Whether we perceive an object as light or heavy, long or short, hot or cold, pleasant or unpleasant may depend in part upon our previous socially determined experience. It is well known that preference for tastes and odor, as well as likes and dislike, for foods, vary widely from one culture to another. Among certain African tribes cologne and scented soap evoked leathing and disgust. On other hand, odors that we find very unpleasant have at other times or places been used as perfumes.

**INDO-ARYANS AND IRANIANS**

Ramaprasad Chanda (1976) writes the kinship between the Indo-Aryans and the Iranians suggesting that the Rsi clans, like the Atharvans, Angirases, Bhrgus and Vasisthas who formed the nucleus of the Brahman caste, were akin to the Magi of Iran on the ground that the Magi also, like the Indian Brahmans, formed a hereditary priesthood (p.33). An eminent Iranist, Professor J.H. Moulton, recently questioned the Aryan origin of the Magi in his lectures on *Early Zoroas Irianism* (London, 1913), and Dr. D.B. Spooner of the Archaeological Department of India has declared that the Indo-Aryans of the Outer countries are the descendants of Magian
immigrants. This part shall deal with Iranian origins and the supposed Iranian affinities of the Indo-Aryans of the Outer countries.

The very close relationship between the language and the religion of the *Veda* on the one hand, and the language and the religion of the *Avesta* on the other, has long been recognized by scholars. Geldner writes:

"The clearest evidence of the extreme age of the language of the gathas is its striking resemblance to the oldest Sanskrit, the language of the Vedic poems. The gatha language (much more than the later Zend) and the language of the Vedas have a close resemblance, exceeding that of any two Romanic languages; they seem hardly more than two dialects of one tongue. Whole strophes of the gathas can be turned into good old Sanskrit by the application of certain phonetic laws."

Among the common elements of the Vedic and Avestic religions are a great number of gods — Asura, Mithra, the Dragon-Slayer Verethragna (the Indra of the Indian), the Water-shoot Apamnapat, etc. Eduard Meyer thus summarises the other common elements: "So, too, fire-worship, especially the sacrificial flame; the preparation of the intoxicating soma, which fills man with divine strength and uplifts him to the gods; the injunction to "good thoughts and good works," imposed on the pious by Veda and Avesta alike; the belief in an unwavering order (*rta*) — a law controlling gods and men and dominating them all; yet with this, a belief in the power of the magical formulae (*mantra*), exclamations and prayers, to whose compulsion not merely domons (the evil spirits of deception — *druh*), but even the gods (*daeva*)
must submit; and, lastly, the institution of a priesthood of fire-kindlers (athravan), who are at once the repositories of all sacred traditions and mediators in all intercourse between earth and heaven."

This intimate relationship between the language and the religion of the Veda and those of the Avesta has led scholars to assume that the ancestors of the Vedic Indians and the Iranians at one time formed a single people – that of the Aryans. According to Eduard Meyer "their residence must have lain chiefly in the great steppe which stretches north of the Black Sea and the Caspian, through South Russia, to Turan (Turkestan) and the Oxus and Jaxartes. For here we continually discover traces of Iranian nationality. From the region of the steppes the Aryans must have penetrated into the cultivable land of Eastern Iran: thence one part spread over the district of the Indus, then on again to the Ganges; another moved westward to Zagros and the borders of the Semitic world." The "undoubtedly Iranian" names borne by some of the princelings of Syria and Palestine and the Kings of Matanni named in the Tell-el-Amarna letters and other cuneiform inscriptions and the appearance of horse in Babylonia, Egypt and Greece about 1700 B.C., have led the same authority to hold "that towards the middle of the second millennium before Christ, the Iranians made a great forward movement to the West, and that certain of their princes – at first probably in the role of mercenary leaders, reached Meso potamia and Syria and there founded principalities of their own, much as did the Germans under the Roman Empire, the Normans, Turks, etc." The names of the gods invoked by a Mitanni King in a Boghaz-keui inscription of about 1400 B.C. – Indra, Varuna, Mitra, and the Nasatyas – further show that there was complete agreement of the ancestors of
Indians and Iranians in language and religion still in the fourteenth century B.C. Though this theory of Eduard Meyer has been adopted by Geldner; other Iranists hold divergent views. Professor Jackson considers it "premature to theorize" on Boghaz-keui inscriptions and adds "The mention may be merely a direct reference to Indian deities without having any immediate connection with Iran. "Professor N. Soderblom of Upsala (quoted by Moulton) is of opinion that the Boghaz-keui inscription confirms the belief that the Boghaz-keui inscription confirms the belief that the Hittites were of Aryan origin, and the names "depend perhaps on a branch of the Aryans slowly pushing their way from the Baltic coasts to their new home in the East." Dr. B.B. Charles, a Semitist, holds that "the Hittites were a people, possibly of mixed Aryan and Caucasian elements," and the Mitannians were "apparently a Hittite people." Professor Moulton writes: "Here I would only observe that we know nothing about the movements of Indian or Iranian tribes in the second millennium, and could postulate an ebb from India to the North-West without compromising anything that is really established." Moulton's latest view regarding the prehistoric migration of the Aryans deserves notice. Referring to an essay of his on some points in Iranian ethnography contributed to the volume dedicated to Professor William Ridgeway, he writes in a note to his Early Zoroastrianism (p.5): "I make the founders of the Aryan culture -or rather the speakers of the language in which it expressed itself - to have been a German tribe which made a very rapid trek across Russia past the north end of the Caspian, into the country north of the Punjab, into which before very long the bulk of the invading tribe passed on." This hypothesis well explains the presence of white and yellow haired Brahmans in India (p.25).
But we are not here concerned with the hypothetical prehistoric Aryan movements or the Mitannian controversy, but with Aryans who settled in Iran and specially the Magi who dwelt in Western Iran or Media. According to Herodotus the Magi were one of the six tribes of Media. Herodotus writes (i.132) that whenever a Persian offers a sacrifice, "a Magian man stands by and chants a theogony thereto, for such the Persians say the chant is. Without a Magian it is not lawful for him to offer sacrifices." We also learn from Herodotus and later classical writers that the Magi not merely played the role of "Fire-kindlers" (athravan) of the Avesta, but formed a hereditary sacredotal caste, acting an important part in the state-advisers and spiritual guides to the King, and so forth. Moulton writes: "From the first the Greek writers assume that the Magi were priests, with special skill in divination and oneiromancy. They were already essential for all priestly acts, and identified thoroughly with the Persian religious system. Moreover, from the fourth century [B.C.] down there are frequent allusions to Zoroaster himself as a Magus, and many of the foremost modern authorities have accepted this as probably true." Among the foremost modern authorities Geldner writes of Zoroaster: "Probably he emanated from the old school of Median Magi, and appeared first in Media as the prophet of a new faith, but met with sacredotal opposition, and turned his step eastward. In the east of Iran the novel creed first acquired a solid footing, and subsequently reacted with success upon the West." In one passage of the Gathas (Ys.33.6) Zoroaster calls himself a priest (Zoatar skt. hotar).

Professor Moulton endeavours "to blaze a path off the beaten track of scholarship" "through a rather difficult wood" by theorising "that the Magi were part of
the indigenous population of Media" with "several remarkable peculiarities of belief and habits which distinguish them sharply from Aryans and Semites alike." Instead of dealing with the arguments of Professor Moulton in support of his hypothesis, I should first point out the consequences this hypothesis involves. According to Parsi tradition (Arda Viraf, I, 2) Zoroaster taught, in round numbers, some 300 years before the invasion of Alexander (330 + 300 = 630 B.C.). This date is accepted by Jackson, West and a few other scholars. Eduard Meyer conjecturally puts the date of Zoroaster at 1000 B.C., which "may be too high" according to Geldner. Moulton writes of the date of Zoroaster: "The traditional date (660-583 B.C.) is a minimum, but there are strong reasons for placing Zarathushtra and his Gathas some generations earlier still." The rebellion of Gaumata the Magus broke out in the reign of Cambyses (528-521 B.C.). This was not a national rising of the Magians or Medians against their Achaemenian rulers, but Gaumata, though a Magian, adopted the role of an Achaemenian (Persian) in the revolt and pretended to be Bardiya (Smerdis) the younger son of Cyrus who had been secretly slain by Cambyses. Gaumata was slain by Darius in 521 B.C. The statements of Herodotus (B.C. 484-424) about the position of the Magi in the Persian empire seem contradictory. While stating that it is not lawful for a Persian to offer sacrifices without a Magi, Herodotus gives an account of a festival called Magophonia which was a celebration of the slaying of the Magian Gaumata, the pseudo-Smerdis, by Darius, and then, 'no Magian may appear in the light, but the Magians keep themselves in their houses that day.' But Dr.L.H. Gray has furnished a very satisfactory explanation of this curious festival. He writes:

"Why the Magi, so universally honoured in Iran, were obliged to keep within doors during the Magophonia has been a hard problem on the basis of the current
explanation; but if, as Marquart holds, it was originally a New Year celebration, to be connected with the Mihrajan, which was also a New Year feast, it may probably be connected further with the Sacaea, which, from the statement of Dio Chrysostom and Berosus, was almost certainly a New Year festival, the prominent feature of which was the killing of a criminal who had for five days been permitted to wear royal robes, to sit on the royal throne, and empowered not only to issue whatsoever mandates he would, but even to consort with the royal concubines, and who, after his brief tenure of office, was scourged and hanged, so that the Sacaea probably represents, in attenuated form, the wide-spread practice (found also in Babylonia) of killing the priest-king. It would then follow that the origin of the Magophonia was the actual killing of a Magus who was at the same time both priest and king. This explains why the Magians were both reverenced and also liable to be killed, although long before the historical period the actual killing had been abandoned and the festival survived merely in a season of merriment, during which the Magi were perhaps the butt of practical jokes and prudently remained indoors. The success of the attack of Darius and his comrades on the pseudo-Smerdis was very likely due in great part to the fact that Gaumata was himself a Magian; and later, as already noted, the Magophonia ('Magus-slaying') was rationalised to commemorate this event, just as in Strabo's day the Sacaea itself had come to be reinterpreted as commemorating a victory over the Scythians which may, indeed, have been won at the time of the celebration of the ancient festival of the Sacaea, after it had long since lost its primal significance."

This theory regarding the origin of Magophonia indicates that it was celebrated by the Persians even in the time of Darius and it involved on their part the recognition
of the Magi as representatives of their primitive priesthood. But even if we refuse our assent to this theory and its consequences and hold with Moulton that Magophonia was nothing but an anniversary of the slaying of Gaumata "intended to remind the subject population of the consequences that would follow if they tempted fortune again with an effort to throw off the yoke," it is very difficult to understand how could the Magi gain the ascendancy that they enjoyed in the Achaemenian empire in the time of Herodotus in spite of such celebrations. Professor Moulton puts his case thus briefly in his Preface (p. x): "It is argued that the Magi were an indigenous tribe of priests or shamans, the leaders of non-Aryan population of Media, who, after failing to gain political supremacy in the revolt of Gaumata, secured in two or three generations a religious ascendancy which compensated for any failure." History furnishes no parallel to the change of which these lines contain a hint. Darius's inscriptions show that he was an ardent devotee of the great God Auramazda "who made this earth and yon heaven, who made man and amenity (civilization) for men, who made Darius King."

According to Moulton the early Achaemenian Kings belonged to the unreformed Iranian religion and Darius was the first true Zoroastrian of the dynasty. But whether the religion professed by Cyrus, Cambyses and Darius was the reformed Iranian religion or no, the question of questions in this connection is, whether this religion required the services of priests or it was a priestless religion - a thing as yet unknown. Professor Moulton does not deny the existence of priests in the time of the early Achaemenian Kings. He writes, "The Aryan Medes and Persians had known them [Magi] for generations as skilled magicians and occultists; and when they
volunteered for the work of the Persian Athravan and Zaotar, which was confined to no special class, the people would feel that they had a special guarantee of correct and effective ritual." If the work of the Athravan and Zaotar was not confined to any special class, it was open to people of all classes. In the time of rulers like Cyrus and Darius when the Persians reached the height of power and prosperity, the work of Athravan and Zaotar must have brought considerable profit, honour, and influence to those who undertook it. That Aryan Medes and Persians, after enjoying such profits and privileges from time immemorial down to the time of the early Achaemenian Kings, should then quietly surrender the right to the shamans of an inferior race in return for a guarantee of correct and effective ritual is simply incredible. Such a surrender is not only incredible but impossible. If the work of Athravan and Zaotar was confined to no special class in the time of Darius and before, it could not have gone on a begging for so long, it must have been included among the functions of the king and must have been exercised by the king and his deputies. This conclusion is forced upon us by the history of the priesthood of almost all civilised nations, whether Aryan, Semitic or Hamitic.

Sir James Frazer writes: "The union of a royal title with priestly duties was common in ancient Italy and Greece. At Rome and in other cities of Latium there was a priest called the Sacrificial King or King of the Sacred Rites. In republican Athens the second annual-magistrate of the State was called the King, and his wife Queen; the functions of both were religious. Many other Greek democracies had titular kings, whose duties, so far as they are known, seem to have been priestly, and to have centred round the Common Hearth of the State. Some Greek states had several of
these titular kings, who held office simultaneously. At Rome the tradition was that the
Sacrificial King had been appointed after the abolition of the monarchy in order to
offer the sacrifices which before had been offered by the kings. A similar view as to
the origin of priestly kings appears to have prevailed in Greece. In itself the opinion is
not improbable, and it is borne out by the example of Sparta, almost the only purely
Greek State which retained the kingly form of governments in historical times. For in
Sparta all State sacrifices were offered by the kings as descendants of the God.

"This combination of priestly functions with royal authority is familiar to everyone. Asia Minor, for example, was the seat of various great religious capitals peopled
by thousands of sacred slaves, and ruled by pontiffs who wielded at once temporal
and spiritual authority, like the popes of medieval Rome. Such priest-ridden cities
were Zela and Pessinus. Teutonic Kings, again, in the old heathen days seem to
have stood in the position, and to have exercised the powers, of high priests."

In the Semitic world, among the Babylonians and the Assyrians — "At first the
ruler was supreme in both the secular and the religious sides of life, but in time the
priesthood developed till its help was needed for all religious actions. Yet the King
remained priest in theory. The priests were always under the control of their chief,
the King." Among the Hebrews, — "The King was judge, general, and priest, the
officers set apart for these duties being only his deputies. There is no clear statement
of the King being the chief priest, but there are many indications that he sometimes
exercised priestly functions. In Phoenicia, Tabnit styles himself 'priest of Astarte, King
of the Sidonians,' like his father. His son Eshmunazar calls his mother (she was his
father's sister) 'priestess of Astarte' and 'queen,' though he himself does not bear priestly title."

In Egypt — "As son and successor of all the divinities (national or local) of the kingdom, the Pharaoh is by right the chief servitor of the Supreme God and the chief pontiff of all the priesthoods. In the bas-reliefs of the temples he is figured as the chief officiating priest, and everywhere he is represented in the dwellings of his divine fathers, celebrating sacrifice, offering incense or libations, or consecrating the offering, opening the tabernacle, adoring the divine image, and going in front of his retinue."

The observation of the same phenomenon among both savages and civilised peoples have led Sir James Frazer to the following generalisation as regards the evolution of kingship:

"On the whole then we seem to be justified in concluding that in many parts of the world the King is the lineal successor of the old magician or medicine-man. When once a special class of sorcerers have been segregated from the community and entrusted by it with the discharge of duties on which the public safety and welfare are believed to depend, these men gradually rise to wealth and power, till their leaders blossom out into sacred kings. But the great social evolution which thus begins with democracy and ends in despotism is attended by an intellectual revolution which affects both the conception and the functions of royalty. For as time goes on, the fallacy becomes more and more apparent to the acuter minds and is slowly displaced by religion; in other words, the magician gives way to the priest, who, renouncing the
attempt to control directly the processes of nature for the good of man, seeks to attain the same end directly by appealing to the gods to do for him what he no longer fancies he can do for himself. Hence the King, starting as a magician, tends gradually to exchange the practice of magic for the priestly functions of prayer and sacrifice."

Frazer's view has revolutionized our idea of the origin of kingship. Mr. A.E. Crawley writes, "Anthropological research has lately revolutionized opinion as to the origin of kingly office. Without excluding the elements of leadership, organization, and generalship in war, J.G. Frazer has established by a long array of facts the theory that among the primitive peoples it was the medicine man, the shaman, or public magician who laid the foundations at least in part of the kingly office." The theory explains the origin of the union of the political and sacredotal functions in the person of the King.

The Ksatriya King of India and the Khshayathia (King) of Persia are the two prominent exceptions to the rule. In India, from the very dawn of history, the sacerdotal function is confined to an exclusive social class, the Brahman caste. According to Professor Moutan's own admission the same state of things obtained in Persia two or three generations after Gaumata when the Magi gained the monopoly of priesthood. The reason why Mouton requires this interval of two or three generations between the revolt of Gaumata and the appointment of the non-Aryan Magi as the sole priests of the Aryan religion of Persia is that when Herodotus gained the opportunity of gathering first-hand information about this religion some seventy

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years after the failure of Gaumata during his travels in the Persian empire, he found the Magi "in undisputed possession of the priesthood." If this undisputed possession had been the result of a very recent change, the historian could hardly have failed to notice it. Even if we hold with Moulton that "the success of the foreign shamans (Magi) in securing a monopoly of the priesthood for a cultus wholly alien to their own is no difficulty when we consider the conditions" (p. 174), the silence of the father of history, about a change of so great a magnitude cannot be ignored. If in course of his travels Herodotus could meet with men who supplied him with authentic informations about the failure of the Magi two to three generations before, it is difficult to belief that there was nobody to tell him anything of the Magi's great triumph in his own generation. And if Herodotus had heard of the way in which the Magi had very lately secured the monopoly of the priesthood of the 'alien' Persian religion, he could not have passed it over in silence. Therefore, in the absence of any positive evidence to show that the early Achaemenian kings and their predecessors exercised the priestly functions, which their successors voluntarily surrendered to the alien Magi, we have no other alternative but to accept as a historical fact the traditional view that the Magi were the hereditary priests of the Aryan Medes and Persians from time immemorial and that Zarathushtra himself was a Magus.

The origin of the Magian priesthood of Iran may be explained on the analogy of the Brahman priesthood of India (ante, p.33). The Magi were perhaps the most pure-blooded of Aryan settlers of Iran who elaborated the Iranian religion and gave it its peculiar shape and imposed it upon their neighbours who were mixed in origin and inferior in culture. The Magophonia indicates that the Magus was at one time both
the king and the priest. He was probably deprived of his sceptre by some one of his powerful subjects who dared not deprive him of his priestly functions. In some such way the separation of the political and sacerdotal functions might have been brought about in ancient Iran. The analogous division of functions happened in India probably under similar conditions. The arguments adduced by Professor Moulton in support of his theory have been ably dealt with by Professor A. Berriedale Keith in a short article on the Magi published in the Journal of the Royal Asiatic Society, 1915, pp. 790-799, which should be carefully read by every one interested in the question.

While recognising the distant kinship between the Vedic Indian Brahman and the Median Magi, it is difficult to subscribe to the theories of Dr. D.B. Spooner enunciated in his second paper on the Zoroastrian Period of India History already referred (ante, p.155). Dr. Spooner's theories practically amount to this: — After the coming of "those Aryans who first invaded Northern India, and to whom we attribute rightly the Rigveda." there followed a series of invasions of the Magians from Persia that continued till the rise of the Maurya empire. These Persian invaders inaugurated the Zoroastrian period of Indian history that closely followed the Rgvedic period and bequeathed to India the Outer band of Indo-Aryan languages, the Atharvaveda among the Vedas, the Buddha and Buddhism, and the powerful empire of the Mauryas. As was to be expected, these views have already been subjected to a good deal of adverse criticism. Dr. Spooner has restated his main theory in a somewhat modified form in a letter published in The Bengalee (Calcutta) of March 11th, 1916. In this letter his position is thus defined:
"I do not say that either Chandragupta or the Buddha was a Persian in our modern sense. I say they were members of a body of Aryans who came into this country at a date subsequent to the arrival of the first Aryan immigrations, when sufficient time had elapsed for the Vedic Hindus and their Iranian cousins to have developed differences of faith."

Dr. Spooner then goes on to sum up the evidences upon which he bases his theory in this way:

"When the Linguistic Survey of India shows us, at that time beyond all explanation, that the Aryan languages of North India fall into two groups; when the Prakrt Grammarians assert that the (obviously Iranian) dialect of Balkh was integral part of Magadhi; when the language of these Outer Band Districts display Iranian characteristics; when excavation at Pataliputra discloses pottery with the Persian fire-altar emblazoned on it, as well as a group of palaces agreeing in minute detail and even in grouping with the complex of Perisipolis; when the Prabodhacandrodaya tells us that Magadha was a country peopled mostly by foreigners; and when the present population of Bihar shows such a number of admittedly Sakadvipin Brahmans, is it so wholly preposterous to suggest that this region must have been settled by an Iranian body in prehistoric times?"

(I) The classification of the Aryan languages of Northern India into two groups was never regarded as beyond all explanation. One explanation was suggested by D. Hoemle, the author of this classification, and has been adopted by Sir George Crierson in whose opinion "the contention is ....... borne out by the results
of ethnological enquiries" (ante, p.45). The present writer put forward another explanation in a paper entitled the *Origin of the Bengalis* published in *East and West* (Bombay) of April, 1997 (noticed in *Nature*, July 25th 1997) which is elaborated above in Chapter II. Dr. A.C. Haddon has expressed very similar views with regard to the western section of the Indo-Aryans of the Outer countries. He writes in *The Races of Man* (pp.60-61):

"A zorie of relatively broad-headed people extends from the great grazing country of the Western Punjab through the Deccan to the Coorgs. Risley supports the view that this may be the track of the Scythians, who found their progress east blocked by the Indo-Aryans and so turned south, and mingled with the Dravidian population, and became the ancestors of the Marathas and Canarese. But evidence seems to be lacking that the Scythians penetrated far into the Deccan, and apart from brachycephaly there is little to associate these peoples with Scythians. It seems quite possible that these brachycephals are the result of an unrecorded migration of some members of the Alpine race from the highlands of south-west Asia in pre-historic times."

Dr. Haddon repeats this opinion in *The Wanderings of the Peoples* (Cambridge, 1911), p.27, where he adds, that "the foreign element is certainly Alpine, not Mongolian,"

(2) Dr. Spooner's linguistic arguments are not likely to commend themselves to philologists. Among the languages of the Outer Band, the modern languages of Eastern India, viz., Behari, Bengali, Assamese and Oriya owe their origins to Magadhi Prakrt. According to Pischel Magadhi Prakrt "included all those Prakrt dialects which had ya instead of ja, la for ra, sa for sa, and in which the nominative of nouns in a
ended e." Some of these peculiarities, the nominative of nouns in a terminating in e, and the change of ____ into I, are also found in all the inscriptions of Asoka except those of Girnar and of North-West Maga Brahmas are recognised by some scholars as the modern representatives of the Persian Magi who migrated to India in the past. The legend of the coming the Magi as narrated in the Bhavisyapurana (137) is thus summed up by Bhandarkar:

"Samba, the son of Krsna by Jambavati, constructed a temple of the sun on the banks of the Candrabhaga, the modern Chenab in the Punjab, and no local Brahman would accept the office of a regular priest of temple. He thereupon asked Gauramukha, the priest of Ugrasena. He told him to get Magas, who were special sun worshippers, from Sakadvipa. Then is given the history of the Magas, who were special sun worshippers, from Sakadvipa. Then is given the history of the Magas. Sujihva was a Brahman of the Mihira Gotra. He had a daughter of the name of Niksubha, with whom the sun fell in love. The son of these two was called Jarasabda or Jarasasta [= Zarathushtra], and from him sprang all Magas. They wore a girdle round their waist, which was called Avyanga. There upon Samba went on the back of Garuda, his father's vehicle, to Sakadvipa, brought some Magas from it and installed them into the office of priests of the temple he had constructed."

The legend of the importation of the Magas by Samba is referred to in the Govindapur stone inscription of the poet Gangadhara, dated Saka 1059, corresponding to A.D. 1137-38, thus: "Hail to that gem of the three worlds, the divine Aruna, whose presence sanctifies the milk-ocean encircled Sakadvipa where the Brahmans are named Magas! There a race of twice-born [sprang] from the sun's
own body, grazed by the lathe, whom Samba himself brought higher. Glorious are they honoured in the world!" This legend cannot be as old as the other legends about Krsna and his descendants that are narrated in the Harivamsa, the Visnupurana and the Bhagavatapurana, for in that case it would have found a place in these standard authorities. So it cannot be treated as an evidence of the early migration of the Zoroastrians to India. But this legend is probably based on a tradition that the Magas were foreigners in origin – evidently related to the race of Jarasasta or Zarathushtra – and inaugurated the Saura cult in India. In the Visnupurana II.4. 69-70 Magah (variant, Mrgah), Magadhah, Manasah and Mandagah are given as the names of the Brankans, Ksatriyas, Vaisyas and Sudras respectively of Sakadvipa. In a palm-leaf manuscript of the Mahabharata in Bengali character in the collection of the Varendra Research Society, in the Bhismaparvan (II, 35-38) we read:

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\begin{align*}
tatra punya janapada scatvaro lokasammatah 
magasca masaka scaiva manasa mandaga statha 
maga brahmanabhuisthah svakarmmanirata nrpa 
masakesu tu rajanya dharmmikah sarvvakamadah 
manasasca maharaja vaisyadharmmopajivinah 
sudra sca mandaga nityam purusa dharmmasalinah
\end{align*}
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"There (in Sakdvipa) are four holy countries praised by men – Mega, Masaka, Manasa and Mandaga. Maga (contains) numerous Brahmans devoted to their own duties. In Masaka there are Rajanyas pious and munificent, O King. O Maharaja, Manasas earn their bread by performing the duties of the Vaisya. The Mandagas are ever pious Sudras."
In the Bombay edition of the Mahabharata and in the new edition based on the South Indian MSS (printed in Bombay) we have mangah, and in other editions mrgah, instead of maga. Magadha of the Visnupurana is evidently a misreading for Masaka of the Mahabharata and so the Magadha cannot be connected with Sakadvipa. But as the Magas are not mentioned in any of the earlier texts, though the Magadhas and the Magadhadesiyabrahmanabandhus are (ante, pp. 37-38), the time of the coming of the Magi cannot be pushed very far back. According to Weber, "The Magas go back to an old mission of the Mithra-cult, the members of which, after their arrival in India (about the first two centuries A.D.), were incorporated in the Brahman caste." Sir R.G. Bhandarkar writes: "On the coins of Kanishka there occurs a figure with the name Miiro == Mihira [Persian Mihr == Mithra] by its side. The cult, therefore, must have penetrated to India about the time of that Kushana prince, and the Multan [Skt. Mulasthana] temple, which was its original seat, must have been constructed about the same time." This supposition is, I believe, correct. The Magas, as we have already seen (ante, pp.160-161), appear in Indian history in connection with the worship of the sun-image, and the appearance of the same of Miiro [Mithra] on the Indian coin may be recognized as the first indication of their advent. The Magian missionaries of Mithraism probably did not come to India alone, and were partly adopted, as Weber observes, "probably together with some members of the other stratum of the Iranian immigrants, into the ranks of the Brahmans themselves under the name of Sakadvipiya Brahmans." Anyhow, the immigration of a class of men whose foreign origin was remembered by a people like the Hindus usually forgetful of the past cannot be pushed back to a remote antiquity. This unique tradition further
shows that the Maga Brahmans have always been recognized as aliens in Magadha and therefore a Magian origin cannot be postulated for the non-Maga population on the strength of this tradition.

Though pottery with the Persian fire-altar emblazoned on its is said to have been unearthed at the site of Pataliputra, there is nothing peculiarly Persian in the religion of Magadha in the Maurya period as known from the Kautiliya Arthasastra, the edicts of Asoka and other sources. We discern three different strata in this religion, - a higher or philosophical stratum, and a Vedic stratum side by side with another that is evidently of local origin. Kautilya assigns to Anviksaki the first place among the sciences, the three others being - trayi (the triple Vedas), vartta (agriculture or business generally) and the science of government. In the Arthasastra 1, 2, Aniviksaki is said to comprise Samkhya, Yoga and Lokayata. The Samkhya and Yoga are the names of well-known systems of philosophy. The meaning of Lokayata is doubtful. Patanjali (on Panini VIII,1) names a commentary (varnika) on Lokayata called Bhaguri. The reason why Anviksaki is placed above the other sciences including trayi is thus explained by Kautilya 1, 2:

"Righteous and unrighteous acts are learnt from the triple Vedas; wealth and non-wealth from Vartta; the expedient and the inexpedient, as well as potency and impotency, from the science of Government; (Anviksaki), viewing these (sciences) in the light of reason (hetubhih), does good to the world, keeps the mind steady in weal and woe alike, and bestows skill in knowledge, speech, and action."
"Anviksaki is ever held to be the lamp of all branches of knowledge, the means of performing all rites, and the support of all the sacred laws."

Anviksaki is grammatically irregular and the regular form Anviksiki is used in all other texts. The characteristic of viewing all other sciences in the light of reason better suits the Nyaya philosophy than Samkhya and Yoga as we now have them. Vatsyayana, the author of the Bhasya on Nyaya Sutras of Gautama, takes Anviksiki in the sense of Nyaya philosophy. Commenting on Sutra I, I.1 Vatsyayana writes:

"What do you mean by this Nyaya or reasoning? It means the examination of things [i.e. categories] by means of proofs, that is to say, Inference based upon Perception and Verbal Testimony is called 'Nyaya' or 'Reasoning'; it is also called Anivksa ('investigation'), because it consists in the reviewing (anu-iksana) of a thing previously apprehended (iksita) by Perception and Verbal Testimony; the science that proceeds by this 'investigation' is called Anviksiki, Nyayavidya, Nyayasatra."

Vatsyayana, in the concluding portion of his commentary on I, II, reproduces the above quoted stanza of Kautilya with one little variation, vidyodde prakirtita, 'it has been expounded at the very outset of all vidya or branches of knowledge' instead of sasvadanviksaki mata. Vatsyayana is traditionally identified with Kaultya or Chanakya. The Bhasya on the Nyasasutra attributed to Vatsyayana is later in date than the Arthasastra; but the tradition of Chanakya's authorship of the Bhasya may be taken to indicate that it is a later production of a school of philosophy founded by Kautilya himself that subsequently specialised in Nyaya. Kamandaka, whose Nitisara
is professedly a summary of Kautilya’s *Arthasastra*, writes of Anviksiki (II, II), “Anviksiki is *atmavidya (padarthasvabha vavicya, ‘science of the nature of categories’) or metaphysics; from observing (*iksanat*) happiness and misery and finding our (*iksamah*) truth by means of that (Anviksiki) (one) removes pleasure and pain.”

So for have been discussed different theoretical approaches as well as historical background of two cultures of Iran and India. And the rest if the chapter is followed by research review of the relevant.

**Imperial Research on Rigidity and Normality**

**a) Imperial Research on Rigidity**

Macholka (1967) has pointed out that subjects who show less tolerance of ambiguous happiness, are very aggressive outside but playful inside.

Akhtar, S.N and Sowrid M. (1972) conducted study on personality rigidity and found that rigidity is negatively correlated to incidental learning.

Singh Lakshmi K. (1980) has investigated the relationship between rigidity and parental discipline on 70 undergraduate male and females that rigidity is significantly related to power, assertain discipline of father, and love withdrawal of Mother.
Wirtler et al (1980) studied the role of changes in rigidity in the goal. It was found that that capacity for adaptive and spontaneous flexibility decreases in both men and women found to be less rigid.

Inderjit S. Muhar (1974) has investigated the different measures of rigidity intercorrelated among individuals. It was found that score on authoritarianism scale and the tests of rigidity fail to show positive and significant correlation.

Ansari, F.B. (1979, 1989, 1992) has conducted cross-cultural studies on Indo-Iranian students, Indian and middle east students middle east culture on various variables including sex, occupation and personality traits, since these studies have been conducted on different culture groups and different variable, it is difficult to explain them in detail here. At this stage, a summary of these results is given below.

i) There is no significant difference between in Indo-Iranian Students.

ii) Rigidity score do not affect significantly on social attitude, values, customs and traditions of Indian, Iranian, and Sudanese and Mauritius student.

iii) Females are more rigid than males.

iv) The rigidity is correlated with various personality traits and its was found that rigidity is significantly and high positively correlated with Dominance, Nouriticism and introversion but negative correlated with self sufficiency.

However, these studies by Ansari F.B. have been conducted for the first in India (no study is ever conducted in abroad), so these validity depends on further investigation.)
b) Imperial Research on Normality:

Although there is not such a cross cultural study on normality and rigidity dimension, but researcher tried to collect some research work which can indirectly support his present project work.

King (1971) and his associate have studied the psychological functioning and coping abilities of students throughout out the four years of college. Four pattern of personality changes were reported by these authors:

1. Progressive Maturation. Here king found continuity between past and present. The subjects who had good object relationships, they increased their self esteem during college, maintained good impulse control and developed their vocational and general interests. Their mood become stabilized and in general, their behavior was good directed. Delayed maturation. This group showed some discontinuity between their past and present functioning. The students were confused about themselves and lacked a solid identity. They had a capacity to adapt, and they were depressed at times. On the whole they did not cope with the same degree of consistency as did the students belonging to the first group.

2. Crisis and reintegration thus group showed definite psychiatric symptoms. Their coping ability were limited their self- changes were limited; their self- changes were negative, they had problems with anger. They were loners general, had poor interpersonal relationships. The longitudinal study was significant in
demonstrating the pattern of periodic crisis, followed by temporary reintegration.

3. Deterioration (5 percent of the total sample). This group showed serious disturbances in their emotional and continue functioning. This finding should not come as a surprise, when one selects a random population for study, one is apt to discover disturbed individuals within it.

Shapiro (1983a, 1983b, 1985) studied relationship of psychological health and self control on two groups of subjects and results showed similarly between the groups, indicating a high degree of self control also indicated a high degree of psychological health and vice versa.

Grinker's (1962) study on a group of college student. The objective was to obtain subject with a health range located around high-low pole of stability-instability axis. He found the behaviour of this students which revealed goal-seeking rather than goal changing ambitions.

Eysenk (1983) studied a cross cultural project which compare social desirability aspect in behavioural control and mental health. He found social desirability and mental health are correlated with respect to norm orientation.

Shapiro (1983a, 1983b) had done cross cultural study on Greek, German France and U. S. A. subjects, results showed that Greek subject obtained highest scores in behavioral control and German and France subject showed lowest scores. United states showed higher scores which may be because of the higher age average of the subjects.

The results showed that when social Permission is low (IC. Greek) people describe themselves as norm oriented (high score in Eysenk Lie score) and
they think norm orientation is a healthy attitude. In culture when social permission is high (i.e. Germany and France) people described themselves less norm oriented (Low L score), and they regard norm oriented and less healthy.

Bhachech M. H. (1993) Dissertation a couples study of sex role orientation using cross rating method in relation to normality and neuroticism. She found that:

There is no significant difference between working and non-working females in normality.

There is not significant differences between husbands, and wives in normality.

Also there is differences between the employed men in normality.