1.5. RELIGION AND SOCIETY

It is a matter of fact that we may say that man cannot live apart from society and religion. Today the goal of religion is not only liberation, but it is more concerned with social welfare, social relation, social concession and national integration. Religion is for the betterment of human beings\textsuperscript{46}. Social welfare and service of humanity is the call of all religions. And hence religion must be viewed as a part of culture through society.

2. SOURCES OF RELIGIOUS BEHAVIOUR

2. I. THE INSTINCT THEORY

This theory tries to explain many aspects of human behaviour including religion. It was very popular in the earlier decades of this century when behaviour was labelled 'Instinctive'. It was deemed that no further explanation was necessary.

The word 'Instinct' has been used in various senses. McDougall, the doughty champion of instinct theory defines it, as "an inherited or innate psychophysical disposition which determines its possessor to perceive and pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act regard to it in a particular manner, or at least, to experience an impulse to such action"\textsuperscript{47}.
Jung thinks that the commonly understood meaning of the term instinct is an impulse towards certain activities. This impulse is caused by an outer or inner stimulus and results in the discharge or psychic energy. The roots of this action are outside the range of psychic casualty. Every psychic phenomenon is instinctive which proceeds from no cause postulated by the will .... but from dynamic impulsion irrespective of whether such impulsion has its origin, directly inorganic . . sources, or . . . . effected by the purpose of will. Therefore Jung says "all those psychic processes over whose energies to conscious has no disposal come within the concept of instinct".

The traditional meaning of the term 'instinct' as behaviour not learned or acquired by the individual but innate requirement of some modification when applied to religion, since an element or learning is also present.

Religion is instinctive not in the sense of unlearned behaviours but in the sense that it is moved instinct. As Leuba puts it: Religious behaviour is the outcome of a learning process, itself made possible by the presence an 'Instinctive ' foundation. Vetter says, " any behaviour found universally in man must of course be instinctive too".
Pratt claims that the individual brings with him into this world certain innate tendencies which determine to a considerable extent religious attitude should be. Now let us consider some of these tendencies.

2.1.1. SEX INSTINCT

The relation between religion and the instinct of sex has been widely discussed with by the students of the psychology or religion. A school of American writers who call themselves Erotogenisists also affirm that religion is based on sex instinct. The early religious writer on this subject claimed that religion was a form of psycho-sexual perversion.

Hendric says that the term psycho-sexuality comprises “all aspects of love and pleasure-seeking and their mutual interrelationships, it emphasis unconscious wishes for sensual gratification and their conscious de-eroticized derivates, moral and abnormal, as well as wishes which culminate in complete and nature heterosexual Union”. The desire for heterosexual union is repressed due to disapproval, disappointment or fear and the individual turns aside from the normal course - a morbid alteration of function which may occur in emotional, intellectual or spiritual fields.
The individual seeks a new ego-ideal in conformity with the demands of the society. This ego-ideal is identified with the idea of those who condemn sexual activities. Therefore the super-ego, the moral aspect of personality, of the perverted person is generally manifested in ascetic or aesthetic form. The Super-ego takes an extreme form in the opposite direction which is mainly non-sexual when the sexual tendency is deeply repressed or condemned. Hadfield puts: "because of the early repression of love in favour of sexual reaction, the super-ego oftentimes takes the form of a rigid morality devoid of love, and hardness or character, which keeps itself from a breakdown at the expense of others. In others it takes form a breakdown at the expense of others. In other it takes on a religious and ascetic form, which despises, if it does not condemn, sexuality as lustful, and discourages marriage for those who would reach the highest spirituality".55

Sex perversion is also very conspicuous in the field of aesthetics, in music, painting, dancing and literature. Hadfield says, indeed, it is often a matter of astonishment to the pervert himself to find within himself tendencies so alien to his refinement of character and taste. Those acquainted with the perversions can also detect morbid perverse tendencies in the works of some artists whose
sadism, masochism, analerotic or exhibitionistic tendencies are freely displayed in their works\textsuperscript{56}.

Leonardo da Vinci’s painting of Madona is an expression of his longing for his mother, Tschaikowsky’s interest in music, the great novels of Froust, the sonnets of Shakespeare and the poems of Walt Whitman are some of the homo-sexual desires in aesthetic field. They turned to the creative imaginations as they have failed to obtain perfect sexual satisfaction in the real world. Similarly a love-sick person who is unable to fulfill his sexual desires biologically, replaces the loved object by God.

Freud finds the source of religion in sex. He finds evidence for his theory in various primitive cultures. He says that all religions attempt to cope with a problem of sense of guilt. The guilt is partially derived from the "Oedipus Complex". This complex is the situation in which the male child "falls in love" with his mother and rebels against his father. Later, as an explanation for his act of rebellion and as an expression of a tender feeling toward his father he tries to reconcile himself with him. As part of the process of reconciliation the boy tries to appropriate the fathers good qualities. This leads to the search for the "father image". The father-image is later identified with God\textsuperscript{57}. 
2.1.2. HERD INSTINCT

Trotter suggests that the "Herd instinct is the root cause of man's religious behaviour"\textsuperscript{58}. The influence of herd-instinct is seen not only in physical and intellectual matters but also in the make-up of human personality. Galton's study of water-buffaloes in Damaraland not only helps to understand the herd-instinct among the animals and birds, but also in man. The gregarious instinct in a Damara oxen is so strong that this animal cannot tolerate separation for his herd even for a few minutes. He can not endure even a momentary severance from his herd. If he be separated from it by stratagem, or force, he exhibits every sign of mental agony; he strives with all his might to get back again, and when he succeeds, he plunges into its middle to bath his whole body with the comfort of closest companionship\textsuperscript{59}.

The herd-instinct is a biological necessity. It reveals man's sense of incompleteness and compels him to go in search of some larger existence than his own. The Herd-instinct makes us to seek a remedy for physical loneliness and intellectual isolation. The company of his fellowmen gives man some comfort but it is only in fellowship with God that he attains complete satisfaction.
2.1.3. INSTINCT OF CURIOSITY

The instinct of curiosity is a powerful force in human life. Under the form of wonder and admiration it has played an important part in the evolution of human religious behaviours and also in other directions such as speculative and scientific hypothesis.

Mc Dougall thinks that much of man's splendid achievements are based on the instinct curiosity. Human civilization and social progress also are achievements based on this instinct. Everyman who has progressed beyond the savage level has got three modes of thought, co-existing in him. They are the magical, the supernatural and the scientific. The magical, mode of thought is the immediate expression of his desire to control the forces of his environment, For example, he tries to cause rain by sprinkling water on the ground with some kind of ritual. But the repeated failure of magical formula forces him ultimately to give up the belief that he can control nature. After his failure, his curiosity compels him to find out other explanations. He then turns toward supernatural powers, for now he believes that he can control nature with their help. This belief which he shares with his fellowmen has helped to build up a practical way of worship. Every natural event is given supernatural explanation.
2.1.4. RELIGION AS EMOTION

Continuous attempts have been made by psychologists to study the religious behaviour of human beings from the emotional side. From the primitive period to the present day many religious beliefs and practices have surcharged with emotion. The emotion of fear, awe, reverence, and the sense of freedom felt by the worshippers often received the attention of psychologists.

Weiser stresses emotional thrill as the core of religion\(^{61}\). Even though Kirkpatrick disagrees his view he asserts that "an emotional element of some kind has probably been the most constant factor in the religious complex since it first came into existence"\(^{62}\).

The emotional experience awakened during the religious life of man depend on time and situation. In primitive religion the emotion of fear and awe were dominant. Fear has received the attention of more writers than any other emotion. Lucretus said, "Fear begets religion". Some theologians opine, the fear of God is the beginning of wisdom\(^{63}\). Religious leaders in the past found it easy to use fears of all sorts as effective organising principles.

Leuba has drawn out attention to two ways in which fear influences the religious life of primitive man. First, evil spirits play an
important part in his religion. This is so because he is frightened of them. For the same reason he seeks to pacify them through sacrifice and worship\(^64\).

The primitive man lived in an environment which was full of perils. He felt helpless. He met with many forces of evil which covered him into submission and evoked in him a sense of awe and reverence. A man who lived in a world of wild beasts, dreadful diseases, insanity, earthquakes, lightning, storms, floods and death without being frightened would be certainly abnormal. There are other kinds of fear also. The great heroes became heroes only out of fear of their rivals. Battles were fought because of the fear of enemies. Bright man says that fear is both normal and intelligent and any true philosophy of religion must take into account of the fear aspect in the life of human beings\(^65\).

The primitive man also has learned the cause and the result of the anger of mighty powers and controlled his impulses accordingly. His emotions and impulses further have been regulated by the punishments given by his society\(^66\).

The physical forces of nature that helped him to live, for example, water which daily sustained him, also destroyed him. He
believed that all dreadful diseases, evils as well as failures were caused by the malignant spirits. Hence, in the beginning of culture man strove to propiate them.

He believed that sacrifice and worship would keep him away from danger. He has systematized such sacrifice and worship into regular and periodical activities. These kinds of activities were common to almost all religions.

The worship of hostile spirits exists not only in primitive communities but also in comparatively more advanced communities. The emotion of fear has been a source of religious behaviour in the life of civilized man also. While justifying this view, Bright man says, that fear gets religious value when applied to goodness and justice. The divine power is God, only when it is endowed with true values like truth, beauty, goodness and holiness. In the presence of perfect goodness and justice, the sinner is frightened. Such fear is religious fear and makes one realizes the sin he has committed against truth, goodness and justice.

There are agricultural deities all over the world. Agricultural rites in some form or other practised in many cultures. These are all expression of fear of hunger.
Animism is the belief that there is a spirit in every object which enables it to move and act. Disasters are caused by these spirits. According to this theory, the primitive man believed that the dead man's spirit got into another body and created diseases and disasters. The animistic view suggests that the emotion of fear caused by spirits and ghosts made the primitive man to worship any object in which he thought there was a spirit. Spencer's view of ancestor-worship has no other significance than the fear for ghosts of ancestors. The primitive man believed that if he failed to worship his dead ancestors they would cause diseases and disasters to his family. Ancestor worship is prevalent even now in many Hindu families\textsuperscript{69}.

Couklin says that Howells attributes all types of anxiety insecurity, frustration, maladjustment, apprehensiveness, inadequacy dissatisfaction, disappointment and vulnerability to religious fear\textsuperscript{70}. The horrors of the Christian hell, portrayed by Jonathan Edwards was intended to frighten people into the virtues path\textsuperscript{71}.

Russel remarks that fear is the foundation of religion. It is both the terror of the unknown and wish for an elder brother who would help him in all his troubles. The fear of the mysterious, of defeat and of death constitute the basis of religion\textsuperscript{72}. 
2.1.5. REVERENCE OF EMOTION

The complex emotion of reverence plays an important part in the development of religious life of man. Reverence is a mixture of certain simple and complex emotions. The simple emotion is gratitude when combined with the complex emotions of admiration and awe which results in reverence.

2.1.6. ADMIRATION

It involves a degree of maturity. It is the blend of simple emotions of wonder and negative self-feeling submission. The impulse to approach the object of contemplation is due to the presence of wonder. After having some experience of the object, wonder disappears, and with it admiration also.

We do not approach the object of our contemplation suddenly or abruptly even though we are strongly impelled to do so by wonder. Our approach is both shy and hesitant especially if the object is an exalted one. Because of this exalted nature, negative self-feelings are also aroused.

When there is admiration for a person negative self-feelings are evoked. As a result of this we attribute certain powers to the
person. Later on, the same person is thought of as a supernatural being.

**2.1.7. COMPLEX EMOTION**

Awe is the complex emotion of three simple emotions. i.e., wonder, negative self-feeling and fear. It becomes still more complex by blending with the emotion of reverence, the religious emotion. In its final form it is made up of emotions such as wonder, negative self-feeling, fear and gratitude, and it is a combination of two complex emotions of admiration and awe with gratitude\(^73\).

**2.1.8. RELIGION AS SENTIMENT**

A sentiment may be defined as a permanent tendency to emotion and action crystallized about some central idea\(^74\). According to McDougall, a sentiment is a system in which a cognitive disposition is linked with one or more emotional or effective conative disposition to form a structural unit that functions as one whole system\(^75\). When some object arouses in us a mixture of two or three emotional traits, we may be said to have formed a sentiment towards. A father for example arouses in the mind of the son not only emotion of love but also that of fear and sometimes that of jealousy. The son thus form a sentiment towards his father. Most of our emotions are really complex in character, and they are sentiments. Each sentiment has
a life history of its own. It is gradually built up and may go on increasing in strength or may decay after some time. When anyone of the emotions is repeatedly excited by an object, then the beginnings of a sentiment appear.

Religion possesses all the characteristics of a sentiment. In it, there are fear, distress, negative and self-feeling. Each one of them originates from a corresponding instinct and all centre round God. "Religious sentiment, is composed first of all the emotion of fear in its different degrees, from profound terror to vague uneasiness, due to faith in an unknown mysterious impalpable power"76. Religious sentiment is aroused and continues to work in a dynamic way during worship, reading of scriptures, and participation in religious rites and festivals.

G.W. Allport has developed a concept of religious sentiment with special reference to behaviour. He says, that a nature religious sentiment is a disposition, built up through experience to respond favourably, and in certain habitual ways, to conceptual objects and principles that the individual regards as of ultimate importance to his own life, and as having to do with what he regards a permanent or central in the nature of things. There are five factors that create the religious sentiment77.
1. Bodily needs
2. Temperament
3. Pursuit of meaning
4. Culture and Conformity
5. Four wishes

2.1.8.1. BODILY NEEDS

Man's fundamental needs are food, water and a place for living. He desires security, most and supplicates God for it. When frightened, he seeks help and strength from God. Generally the organic desires are very strong at the time of crisis hence religious feelings are also strong at such times. A state of helplessness very often arouses intense religious experience. Since at a given time what is desired by one person, is not desired by another, a very large number of desires and crisis arise in human beings. Allport states that, "Their multiplicity is indicated by the varying conceptions of deity held by different individuals and by one and the same individuals at different periods of time. Sometimes the attribute of power is stressed; God is omnipotent – the Creator, and able to still the tempests; the heavens declare His glory. Sometimes he is the source of security and strength, an ever present help in the time of trouble. Often he is Cosmic perfection, to be worshipped in the beauty of holiness. When we need affection, God is love and knowledge. He is
omniscient and consolation. He grants peace that passeth understanding when we have sinned, He is Redeemer; when we need guidance the Holy spirit. Divine attributes plainly conform to the panorama of desire, although the individual is seldom aware that his approach to his deity is determined by his present needs”78.

2.1.8.2. TEMPERAMENT

This is a characteristic of emotional state and includes such aspects like joviality, cheerfulness, gloominess, fretfulness and indifference. There are some people who are habitually cheerful and hopeful. They are said to be optimistic in their temperaments. On the other hand, there are persons who take up a gloomy way of life. These people are the pessimists. The former type of the people, even in their moments dependence, they incline to take a sanguine view of the operations of providence. While the latter type tend towards the grimmer aspects of whatever they encounter, and strain their religious sentiment with their sense of forlornness. Allport observes that both the optimists and the pessimists, "may be concerned with the wrongness of life and may seek a religious mode of righting it, but their paths may be separate”79.

Besides vicerogenic desires such as nourishment and rest, man has also psychogenic desires like the quest for truth, beauty and
goodness. The fulfillment of these desires involves an object in the outer world. The desired value may be, for example, music because it satisfies our aesthetic desire. The psychogenic desire are purely human and complex as opposed to the viscerogenic desires which are common to both man and animals. Allport further comments that, "Now anything that yields a satisfaction we designate a value. Chronologically the viscerogenic or bodily values precede the psychogenic or 'spiritual' values"\textsuperscript{80}.

The infant has no self-consciousness. He only responds to stimulation and satisfies his needs. At the age of two a sense of ego forms in him. He seeks self-expression and power. He begins to understand others in terms of his own ideas, feelings, and action. He seeks the difference between right and wrong. Allport observes. "When once only my personal life was the supreme value, I now acknowledge the worth of any person. And this enlarged value may come to subsume, depending on my own trends of logic and the teaching offered me, many subordinate values such as charity, tolerance and equality. My concept of the person may now be even diverted of corporeal attributes without thereby losing its insistent character. God himself, I may declare, to be the supreme expression of personality, a necessary and final value required to explain and to conserve all other values of the self-hood"\textsuperscript{81}. Art and science and
the world around us are dealing with the production of values. We wish that these values should not perish. God as Beauty, God as Truth, God as love and God as Infinity can be realised in the value of art, science, and philosophy.

2.1.8.3. PURSUIT OF MEANING

Allport opines that when, we deal with religion we are concerned with a state of mind in which emotion and logical thinking are combined\(^2\). According to him, religion is a mode of response in which feelings are fused into a conception of the native of the world in a reasonable and thought – provoking way. This cognitive-effective fusion is a sentiment which guides the individuals in life and gives him a sense of calm and peace. Most individuals do not accept in the total explanations given by expert theologies about the nature of the world. They accept parts of it depending on their particular need.

Man finds that religion is not directly responsible in satisfying his viscerogenic and psychogenic needs. Therefore, he tries to make a series of enquiries. Why should man have such desires? What is the purpose of seeking satisfaction? This kind of curiosity increases in the individual when he meets with more problems in his life. He wishes to know the meaning of the existence and the world.
The Universe is very wide. It is beyond the complete understanding of man. He understands it only in fragments. But have these fragments are interrelated and they fit into a single whole or beyond his understanding. The process of creation itself is a great wonder to him. He tries to have a complete knowledge about it. Religion is fundamentally interested in finding answers to these problems. Therefore, man's attention turns towards religion.

2.1.8.4. CULTURE AND CONFORMITY

Culture is one of the determining factors of religious beliefs. It plays an important role in the religious life of the child. The child is trained to adopt habits of its own from the behaviour of its elders. The child during his childhood days does not know the meaning of the religious practices that are imposed on him. He likes to please the people from whom he receives love and security by doing what they want him to do. The child learns to participate in some of the rituals like prayer or fasting. He likes to hear religious stories. Later, he learns the meaning the significance of these acts and stories.

Allport considers that culture plays an important part in the religious life of an individual in these ways. Firstly, every culture gives great importance to rites and myths and every culture tries to retain religious beliefs, and practices through some kind of organization.
Secondly, wherever religious systems are shattered some alternative systems of beliefs are provided. Thirdly, religious systems are not independent parts of culture. They are intimately connected with it. Any attempt by one religion to take place of another would be impossible without making fundamental alteration in the culture itself\(^3\).

2.1.8.5. FOUR WISHES

Clark explains religious behaviour in terms of Thomas' four wishes. These four wishes are:

1. Security
2. Response
3. Recognition
4. New experience

These four wishes themselves are not religious in nature, but supply the background and drive to such behaviour\(^4\).

2.1.8.5.1. SECURITY

The wish for security expresses the basic needs of man for survival. To survive, he seeks food, clothing and shelter. The words of the lord's prayer. "Give us this day our daily food" is a petition for security. Such petitions are found in the prayers of all religions. The
wish for security has get two qualities. One is selfish and the another of a loftier kind. The former is begging divine favour purely for the benefit of the worshipper and the latter becoming aware of the absolute dependence of all mankind on the cosmic process.

2.1.8.5.2. RESPONSE

The wish for Divine response is present in almost all religions. It is the desire to love and to be loved. This wish is very prominent in higher forms of religion. The words, "God is Love" is the purest form of recognition of this kind of felt need. Religion also speaks about the love between man and man. friendship and fellowships have played a large part in every religion.

Even though there are various avenues through which the need for response may operate it is only in a religious context that it is more satisfying. The response that a man makes to his neighbours or fellow – beings is extended to God. If, he finds such response he may turn to God. "God is conceived as a father who loves his children, full of loving kindness and tender mercy". The cults of primitive faiths, worshipping Mother Goddess and the worship of Sakti indicate only the wish for response. This is a potential drive that pushes man to religious experience.
2.1.8.5.3. RECOGNITION

Every human being wishes that he should be respected by others in this world. He also wishes that his rights and values should be treated as valid. Every religion has this characteristic feature. Higher religions like Hinduism, Judaism, and Christianity clearly recognised the individual's rights and values. Clark says that in every religious function need for recognition is operating at all levels of spiritual experience.\(^{85}\)

2.1.8.5.4. NEW EXPERIENCES

Gaining new experiences is a laric activity in human beings. It is one of the important sources of religious life. Religious biographies reveal the fact that such experiences are gained only after a hard struggle. Clark defines: Witness the wrestling with God by the Patriarch Jacob, the fight from the "Hound of Heaven" in Francis. Thompson's poem of glorious poetry of the Book of Job which could be the expression only of a profound and exciting spiritual experience. Religion in its every aspect offers excitement to man. This can be seen in ritual practices, evangelistic meetings and mass prayers. Here hard working people were able to escape from their everyday boredom "into a world of temporary exhilaration".\(^{86}\)
2.2. THE SOCIAL LEARNING THEORY

A widely held view is that religious behaviour, experience and attitudes are only a part of culture. These are systematically communicated from generation to generation like other customs. "Religion is learned by a process of socialization".

Man is a social animal. Religion is both an individual and a social matter. The newborn child has to learn many things as it grows up. During the period of its growth the child's mind is ready to receive anything new. Society tries to mould him according to certain patterns of behaviour. He cannot be free from his social and hereditary customs, manners, feelings, ideas, language and religion. The child must become a functioning member of his society and for this he must learn the condition operating in society and act accordingly.

When does the individual become religious? Becoming religious is a slow and gradual process. It is the result of the individual's interaction with society. The child slowly learns to react to the wishes of the family in his religious life. The young child receives the love and care of his family. Breckinridge and Murphy write, he has a feeling of harmony with his world. A sense of trust and a realization the lawfulness of the universe can have their foundations laid early. For the older child, who is walking around,
talking, playing in a group, there are many additional possibilities for spiritual growth\(^88\).

Pratt says that the adult world had entered into a conspiracy to force the child's attitude into approved social grooves. Religious belief becomes part of cultural conformity\(^89\). Socialization includes certain negative ways that would tend the individual to adopt certain religious practices. Bridle says "preaching the wrath of god hell fire and damnation is a negative type of religiousness"\(^90\). The individual is prohibited from doing some activities. He is taught that it is against God's will or the spirits may get angry. Therefore, the individual learns to avoid socially prohibited acts and accepts what is permitted by society.

Custom was a determining force in the life of the primitive people. It was a bundle of actions passed on from generation to generation by means of social control. Therefore, primitive religion was nothing but a body of customs and individuality had no place in it. In primitive society, all social gatherings had religious significance. Law, morality, art and religion went together\(^91\). A striking feature of religion is ceremony. All religious ceremonies took place congreagationally. Prayer, sacrifice, supplication and thanks-giving
are typical ceremonies in which all the members of the group assembled and acted together.

Seasonal and annual feasts and festivals with large congregations of people were important religious functions. Religious meetings and celebrations were common to all. Therefore, the primitive religions were the concern of the community and the individual had no-existence of his own\textsuperscript{92}. For example, prayer in primitive culture is not individual. It is always a social act and prayers are said commonly for food, protection against danger, victory over enemies and other wants.

Major Leonard states that religion is interwoven with the whole of social systems of the people and they cannot get out of it\textsuperscript{93}. The Gods and Goddesses of Hindu Religion bore social characters. Brahma for creation, Vishnu for protection and Siva for destruction. Goddess, Lakshmi is for wealth Saraswathi for knowledge, and Sakti or Parvathi for power.

Not only the family, tribe and community, but the state also is held responsible for the individuals religious experience. The state is the embodiment of moral and legal laws. The Chiefs of the state are generally considered equal to Gods in many communities. Even in
the middle ages, the kings were considered as the representatives of Gods. In ancient time the roles of kings and priests, were the same. The King was the Chief of the people and at the same time a magician who could control and direct the climatic conditions. He could predict the quality of the crops. The Egyptian farmers celebrated their agricultural festivals for the sake of securing the grace of the Gods. They thought that the Gods are responsible for the change of seasons. Sowing and harvesting they believed would be successful only by the blessings of agricultural Gods⁹⁴.

Religious beliefs colour every aspect of human life-food-supply, livelihood, trade, war and Government. In ancient China, the relation between religion and politics was on a national footing. The head of the family was looked upon as the priest of the house and the Emperor was considered as the priest of nation. The Emperor had the duty of guiding the invisible powers for the welfare of the people. The Emperor in China was considered as the son of Heaven⁹⁵.

2.3. FRUSTRATION THEORY

According to this theory, religion is a kind of response to frustration. Every human being has certain basic needs which, he strives to fulfill. He strives for something which is needed either biologically or psychologically. Some of the biological needs are
hunger, sleep, thirst and sex. The psychological needs are expressed in emotional forms which are acting as powerful drives in directing man's behaviour. Unpleasant emotions stir up the organism and mobilize energy in the body for actions, like fighting, fleeing, weeping and responding affectionately. The Psychological needs are also expressed in common social motives like self-assertion, social approval, status, security and achievement. Sometimes, the individual achieves them, sometimes he does not, because of some barriers between his needs and goals.

Frustration is a state of mind. It is the annoyance, confusion or anger engendered by being thwarted, disappointed or defeated. There are three types of frustration-personal, conflictual and environmental. When a man is frustrated he becomes, anxious. This keeps him from seeking a response which would help him to reduce the frustration. As a result of this, he is still more frustrated. According to Hilgard anxiety is a general state of apprehension of uneasiness that occur in many different situations. It is a vague fear that is acquired through learning and generalization.

When a man fails to resolve his state of frustration directly he tries to do so indirectly. Some of the methods the individual adopts to
resolve his frustrations, conflicts and anxieties are identification, displacement, sublimation and other defense mechanisms.

Defense Mechanism is Freudian concept. Morgan says: "A defense Mechanism is a device- a way of behaving that a person uses unconsciously to protect himself against ego-involving frustration". Murphy says that defense mechanisms are adjustments that enable a person to avoid facing a painful fact or unpleasant situation.

The general characteristics of the defense mechanisms according to Hallrun are thus: "The defence mechanisms of the ego are irrational ways of dealing with anxiety because they distort, hide, or deny reality and hinder psychological development. They tie up psychological energy which could be used for more effective ego activities. When a defence becomes very influential it dominates the ego and curtails its flexibility and adoptability. Finally, if the defences fail to hold, the ego has nothing to fall back upon and is overwhelmed by anxiety. The result is nervous breakdown.

Therefore, this process saves the individuals from over-anxiety and nervous breakdown, which are caused by incessant frustration by providing an outlet for his basic needs. Frustration is reduced by
turning toward religious behaviour. Sublimation is a defence mechanism in which a person substitutes some approved behaviour for socially unapproved forms. If such sublimation does not take place man becomes neurotic or psychotic.

Swamy Ahilananda defines it thus: Psychosis is generated by the conflicts, confusion and frustration of the mind and by uncontrolled emotions. Those tendencies can hardly be removed unless higher values are absorbed by the person and then practically applied in his life. When a man has the religious ideal and regulates all his activities by it, he has a satisfactory way of life. He may fail many times to reach the goal, yet the very attempt gives a great deal of satisfaction and joy to the mind.

In the early stages of the struggle the conflicting elements may remain strong and cause a little disgust and disappointment, but in the long run his whole mind becomes unified because his activities are subordinated to the highest value or goal of life …… A proper understanding of religion and religious ideals cannot hypnotize a man into a paralytic state nor can it create an abnormal sense of fear on the other hand, it gives encouragement, determination, and power to reach the desired goal".100
The important function of the defense mechanism is that the energy that man puts forth formerly to satisfy his essential needs which was mainly sexual is now directed towards religious ideals. His desires are satisfied in a world where God is the Supreme Person.

Vetter remarks, that under trouble there was to be an expected increase in the attention paid to Gods, as at deaths, during famines are and other individual crisis. The religious zeal of convicted criminals is considerably in excess of others\textsuperscript{101}. There is no single factor that can account for frustration, social deprivation, economic deprivation, sexual deprivation, severe illness and fear of death may all cause frustration.

It is economic frustration that drive working class to adopt religion. Argyle remarks that there was an increase of membership in the Church of England and Roman Catholic church in great Britain during the period of economic depression in 1930 -1935\textsuperscript{102}. Man is a gregarious animal. Persons leading a lovely life for a long period often suffer from severe frustration and may turn religion\textsuperscript{103}.

Sexual frustration is often stressed as one of the Psychological backgrounds to religious behaviours and activities. The assumption
is that sexual inhibition or reduced sexual activity increase religious favour. Argyle believes that, "there is some evident to support the view that unmarried people are more religious than married people"\textsuperscript{104}. According to him, sexual frustration takes place from 15 years onwards. A youth at this age does not find socially accepted outlet for his sex desires.

As a result of this he changes over to a different type of life gradually or suddenly. Psychologists call this process as conversion. Conversion is a process in which a physical symptom replaces an emotionally charges idea and can be considered a dynamic equivalent to it\textsuperscript{105}. The emotionally charged idea may change over to a religious idea, when conversion takes place. Religious conversion is a "spiritual growth and development which involves an appreciable change of direction concerning religious ideas and behaviour"\textsuperscript{106}.

Stouffer says that fear of death seems to be another factor is shape in the religious beliefs of man\textsuperscript{107}. He has found in an investigation, that soldiers in World war-II attended church services in large numbers when confronted with great danger.

According to Wilson, severe illness creates frustration, especially incurable illness\textsuperscript{108}. Investigations reveal that many
deformed people in Britain and also many suffering from incurable diseases are highly religious.

2.4. CONFLICT THEORY

One of the psychological sources of religious behaviour is conflict. The feeling of conflict is present in every aspect of human life. Religion according to this theory is an outcome of conflict between the opposed tendencies, for example, good and evil, activity and passivity, humility and pride. The religious behaviour of man that arises out of conflict has special reference to the pain caused by man in his struggle between different inclinations, finds his capacity for decision insufficient and goes in search of some power, which would help and comfort him. This power is the divine power. Conflict itself cannot arouse religious behaviour but it serves as a stimulus.

Regression is one way of solving the conflict of desires. When a man's desire is not fulfilled in the actual world he regresses into a simpler level of existence. Just like the child depend upon the elder persons, a man is depended upon the supernatural power. The child expects love and fond treatment from his parents. So also man desires for perfect happiness in child-like way. He wants that the state of happiness should in no way be disturbed by evil thought. Self-modification and renunciation of life are also the expressions of
conflicting desires in regressive way fasting is a way of self-purification\textsuperscript{110}.

The same conflict has been looked upon by Flugel in a different way. According to him, religion is a product of conflict between two parts of the personality, particularly between super-ego and the instinct. He says that super-ego is projected on God\textsuperscript{111}. The super-ego is not absolutely independent of social support and control. But the super-ego provides man with the power of self-regulation with regard to morality. Only very few people are endowed with strong super-egos. We are independent from the environmental conditions. Persons of such super-egos naturally attain the status of moral law within themselves, whereas others whose super-egos are not strong are dependent upon environmental conditions for the moral law. In this case, social support becomes the determining factor of our happiness. The social sanction in such that it can even replace the will of this super-ego. The environmental condition is an external force of moral control. While comparing these two, it is evident that the external moral control is more primitive and under-developed than the internal moral control. According to this view, the super-ego is projected to find out a new representative in the external world.
As Flugel puts it, obedience is easier than self-control, and admiration at another is easier than the actual attainment of such qualities as will allow as freely to find in the outer world masters who will guide our conduct and heroes who will exemplify our ideals, thus affording us some relief from the greater effort of self-regulation in the light of these ideals\textsuperscript{112}.

This figures on whom the super-ego is projected are the Teacher, Priest, Writer, Scientist, Politician, Military Leader and Doctor. A successful leader often becomes a figure on whom the super-ego of his followers are projected. In a totalitarian country such a projection is much encouraged and the leader is attributed super human qualities. These figures are mortal human beings. Mortals are not beyond imperfections. Man finds imperfections in these figures and is disappointed.

Therefore, he seeks an absolutely perfect figure and projects his super-ego upon God, a figure who is beyond all imperfections. Just as the child turns towards his parents for love and protection man in a state of conflict turns towards God by projecting his super-ego and finds himself free from the trouble of self-guidance and moral conflict. Flugel described this act as an altruistic surrender by which the ego, loses its fears and worries, identifies itself with the ego,
loses its fears and worries, identifies itself with the infinite and is happy\textsuperscript{113}. The super-ego as a moral force advances in two ways: one God with perfect love an help and the other evil beings with cruel and punishing characters. So, there is a desire for greater freedom from guilt and the necessity for punishment.

Swami Agilananda describes that religion possess therapeutic value as it overcomes conflict\textsuperscript{114}. He supports this view with interesting case studies. For example, a happily-married young woman got depressed in her early thirty's when her husband's financial position was shaken by the death of her successful father-in-law. She came to know that her mother-in-law was in need of help from her husband. The presence of her mother-in-law in her house caused in her a mental breakdown. But she was slowly able to restore her mental balance by restoring to a new way of life. The new way of life she has exercised was a systematic spiritual exercise of concentration and meditation. This evidence provides sufficient background for the conflict theory that conflict is psychological source of man's religious behaviours.

So far the psychological analysis of religious and the related attitudes have been dealt in a simple way. The summary of the discussion is. Man is religious in one way or other irrespective of the place, time, culture and civilization that the finds himself in. He
worships a God according to the needs of the environment. Religions persuade every aspect of his life.

Religion is so comprehensive that a single definition cannot be given. Even writer has given a definition. But many of the definitions possess some factors such as belief, value feeling and emotion.

Religion may be defined as a way of life, revealed in emotional expressions by the inspiration of faith in God or Supernatural Power who controls and guides all human actions and the universe. Man realizes his inadequacy and tires to rectify it in certain ways. He tries to find somebody who could be do for him things that he cannot do for himself.

The sources of religious behaviour can be classified under four main heads; Instinct, Social Learning, Frustration and conflict. The Instinct theory has received the attention of the psychologists and every human activity has been attributed to it. As man is religious all over the world, a natural trait is said to be present. Instinct itself is not religious, but religious feeling is learned through the innate traits a man possesses.
Religion has a relation with sex. Freud says that it is from the father image, the idea of God arises. The herd instinct has also been used to explain man's religious behaviour. The individual who gets bored by his loneliness tries to find some remedy for his feeling of loneliness. This search of companionship ends in religion.

The emotion of fear has played a dominant part in religious life of the primitive man. The primitive man is helpless in front of the mighty forces of nature. This evokes in him a sense of awe and reverence. The emotion of reverence is a complex emotion consisting of wonder, negative self-feeling, fear and gratitude. These four emotions gradually impel man towards religious behaviour.

According to Allport, there are five factors that engender the religious sentiment, bodily needs, temperament, psychogenic interests, pursuit of meaning and response to surrounding culture.

Thomas' four wishes wish for security, wish for response, wish for recognition and wish for new experience-furnish the background for fulfilling religious desires by creating religious sentiments.

Man is a social animal. Religion is both individual and social. The new born child is helpless and ready to receive anything new. Society tries to mould him according to certain pattern of behaviour.
He cannot be free from his social heredity, customs, manners, ideas, language and religion. Becoming religious is a slow process of development of the individual through interaction with society.

Religion is a kind of response to frustration that man tries to achieve his goals in many ways. But when he fails in his attempts, he becomes frustrated. Frustration is a state of annoyance and confusion. Frustration is of three kinds- environmental, personal and conflictual leads man to religious behaviour.

Religion is the outcome of the conflict between contradictory tendencies of good and evil, activity and passivity. There is a conflict between the super-ego and instincts in human personality and the super-ego is projected upon God.

3. HINDUISM

The study of religious behaviour in India is very interesting. Since this country has been the birth place of several religions, her wonderful religious diversity and also the unity in diversity provides interesting information to the students in this field. India had seen successive invasions, by many foreigners from, 3,000 B.C onwards. These invasions, some militant and some peaceful, lead a mark in the cultural, social and religious life of the people in India. Susceptibility and adaptability were two 'Chief' characteristics of the
Indian's attitude to alien faiths, of the 840 millions of people India, today 85 percent are Hindus, 10% Muslims, 2% Christians, 1.7% Sikhs, 0.06% Buddhists, 0.05% Jains and 0.03% Zoroastrians. The rest are animists. Roughly there are about 800 millions Hindus in the world and most of them are in India. Hinduism is largest single religion in India\textsuperscript{115}.

Hinduism is one of the earliest religions in the world, but it has no founder like Buddhism, Christianity or Islam. It is not proselytizing religion. It is not a formulated system of faith but is based on myths, legends, customs, traditions and folklore. It has a comprehensive ethical code. The metaphysical aim of Hinduism is to make man perfect and one with the ultimate reality. This is possible only if there is transformation of the finite spirit into the Divine spirit. All Hindu scriptures teach ways and means of the transformation of human consciousness into Divine consciousness. This transformation is called Moksha or liberation. But this is not possible in one single birth. A series of births with the continuity of the same self is necessary\textsuperscript{116}.

The 'Soul' in its journey of births and rebirths inhabits many bodies and to reap the fruit of its actions in a previous birth until it reaches its final goal, Moksha or identification with the supreme self. Thus Hinduism justified rebirths and the immortality of the 'Soul'.
Roughly, the history of Hinduism can be divided into three main periods, the ancient, the medieval and the modern. The ancient period extends from 2,000 B.C. to 1,000 A.D. It starts with the Vedic age and ends with Advaita system of Sankara, a profound thinker of the period. Hinduism in the ancient period had to face two great faiths, Buddhism and Jainism. Hinduism did not receive the support of great kings in the ancient period. Great Emperors like Asoka and Mahavira embraced Buddhism and Jainism respectively and became the ardent supporters of these religions. Buddhist monks travelled all over India and built monasteries, learned different languages, became great scholars. Hinduism lost its ground both in North and South. Buddhism and Jainism had a strong hold over the people till eighth century A.D.\textsuperscript{117}

In the South, the twelve Vaishnava mystical poets known as Alvars and the sixty three Saiva mystical poets known as Nayanmars were able to turn the tide in favour of Hinduism through their devotional songs.

According to D.S. Sharma, the ancient period may be subdivided into the Vedic period (2000 B.C – 500 B.C) the Sutra period (500 B.C - 200B.C.), the Epic period (200 B.C – 300 A.D), the