CHAPTER I
Chapter I

1.1 Introduction

Religion as a powerful social phenomenon not only forms one basic theme in philosophy but also plays significant role in moulding the society. It discusses inter-relationship between God, the universe, birth and death, the conduct of human beings and many other related matters which fall within the purview of philosophy. It is considered as an educational mode because it proposes some programmes to educate the man. There are different viewpoints about relationship between religiosity and mental health; some believe it as a cause of disorder (Kelley, 1992) but some believe it promotes mental health (Robin, 2001). Regarding relationship between locus of control and mental health there are also different viewpoints; some believe these are related but on the contrary some do not.

The religion of most Iranians is Islam; almost 99 percent of them are Moslem. Islam is against attributing to the cause of events merely based on external factors that seeks origin of matters out of man's control, so according to this point of view everyone is responsible for all his / her behavior and actions resulting in state of mental health (Quran, 16 : 100).

In Islam we find the correct perspective concerning man's freedom of choice and action and the limits of his capacity to control events. Islam informs us that every single thing in the universe, every atom of creation, is always dependent on Allah not only for its very being but for its continuance and functioning as well. In this universe human beings are no different from the rest of
creation; despite the illusion that we are in control, our being is dependent on him and we are sustained by him at every moment of our lives, whether we are peacefully relaxing in the security and comfort of our homes or are in a state of critical danger or affliction.

At the same time, it is also clear that man has been endowed with freedom of choice and freedom to act. Does this not mean that he is, at least to some extent, independent and in charge of his own affairs? How does Islam resolve this very fundamental question of Allah’s will in relation to man’s freedom of choice and action?

To begin with, Islam places great emphasis on action, repeatedly exhorting Muslims to strive, to make an effort, to do their best. Without action and effort nothing whatsoever can be attained or achieved. But at the same time, actions and efforts do not necessarily guarantee the results one desires (Suzanne, 1994).

Islam also claims that if everybody was trained according to its dictates he will obtain the high level of mental health (Quran, 13: 28). Iran is one of the developing countries. After Islamic revolution in 1978 the need for educated personnel has become more important because of progressive economy, social, political and scientific fields. A system of education especially universities are playing effective role in this context, since most of skillful personnel are being trained in universities. The skillful personnel need very high level of mental well being to perform their duties; the focus of this study is religiosity, locus of control and mental health. Before we discuss concepts and relationship it is important to understand the background of Iran.
1.2 General background of Iran

The Islamic Republic of Iran (Jomhuri-ye Estami-ye-Iran) covers 636,300 square miles (1,648,000 square kilometers) in southwestern Asia. It is bounded on the north by Azerbaijan, Armenia, Turkmenistan, and the Caspian Sea, on the east by Pakistan and Afghanistan, on the south by the Persian Gulf and the Gulf of Oman, and on the west by Turkey and Iraq. Iran also controls about a dozen islands in the Persian Gulf. More than 30 percent of its 4,770 miles (7,680-Kilometres) boundary is seacoast. The capital is Tehran (Teheran).

Among Middle Eastern countries, Iran is unique in many ways. Its official language, Farsi (Persian), is Indo-European. A series of massive, heavily eroded mountain ranges surround Iran’s high interior basin. Most of the country is above 1,500 feet (460 meters) with one-sixth of it over 6,500 feet. In sharp contrast are the coastal regions outside the mountain ring. In the north, the 400 miles strip along the Caspian Sea, never more than 70 miles wide and frequently narrowing to 10, falls sharply from the 10,000 feet summits to the marshy lake’s edge, 90 feet below sea level. Along the southern coast, the land drops away from a 2,000 feet plateau, backed by a rugged escarpment three times as high, to meet the Persian Gulf and the Gulf of Oman. Iran is the only country in the Middle East that uses the Islamic solar calendar, which originated before the beginning of the Persian Empire (550 B.C.). After the conversion of the vast majority of Iranians to Islam, the ancient Iranian calendar was adjusted to begin with the year of the prophet Muhammad immigration to Medina (the hijrah), equivalent to (622 A.D.) in the Gregorian calendar. To
convert from the Islamic solar calendar to the Gregorian, 621 or 622 year.

Iran has played an important role in the Middle East, as an imperial power and as a factor in rivalries between East and West. Its strategic position and its vast resources, including petroleum and natural gas, make it a nation to be reckoned with in the modern world.

Iran is a multilingual and diverse cultural society, and the majority of the population is extremely young. Nearly one-half of the people speak Farsi, and one-fourth speak some other Indo-European language or dialect. These are descendants of the Aryan tribes, whose origins are lost in antiquity. The Kurds, whose language has seen scant modification over the centuries, are dwelling in the western mountains of Iran population. Also inhabiting the western mountains are semi nomadic lures, thought to be the descendants of the aboriginal inhabitants of the country. Closely related are the Bakhtyari tribes, who live in the Zagros Mountains west of Esfahan. Both speak Luri, a language distinct from, but related to, farsi. The Baluchi are smaller minority who inhabit Iranian Baluchistan, which borders on Pakistan.

About one-fifth of Iranians speak a variety of Turkic languages. The largest Turkic-speaking group is the Azerbaijani, a farming and herding people who inhabit two border provinces in the northwestern corner of Iran. Two other Turkic ethnic groups are the qashqais in the Shiraz area to the north of the Persian Gulf and the Turkmen of Khorasan in the northeast.

The Armenians with a different ethnic heritage have maintained their Indo-European linguistic identity. They are concentrated in Tehran, Esfahan, and Azerbaijan and are engaged primarily in commercial pursuits. A few isolated
remnants of Dravidians are found in the sistan region to the southeast.

Semites-Jews, Assyrians, and Arabs - constitute only a small percentage of the population. The Jews, like the Armenians, have retained their ethnic, linguistic, and religious identity and traditionally have clustered in the largest cities.

The Assyrians are concentrated in the northwest, and the Arabs live primarily in the Persian Gulf islands and in Khuzestan.

The vast majority of Iranians are Muslims, mostly of the Shiite Branch, which is official state religion.

Major religious minorities are Christians, Jews, and Zoroastrians. Christians comprise the largest minority group, of whom Orthodox Armenians constitute the bulk.

The Assyrians are Nestorians, Protestants, and Roman Catholics, as are a few converts from other ethnic groups.

The Zoroastrians are largely concentrated in Yazd in central Iran, Kerman to the southeast, and Tehran.

While Christians, Jews, and Zoroastrians are recognized in the constitution of 1979 as official minorities, the population of Iran in 1997 was 62,304,000. At present, Iran is divided into 28 Ostans (Provinces); the Azerbaijan province is located in North-West of Iran. It is one of the important provinces politically and ethnically. Geopolitically it is meeting point of three countries viz Iraq, Azerbaijan and Turkey. The society consists of Kurds, Turks and other Iranians. Religious denominations consist of Islam, Christianity and Jewish.

Urmia is the central city of the province and its university is one of the oldest university in Iran and the central university in this province. From all corners of the province the students come to this university.
Map of Iran
Islam in Iran

The prophet Muhammad proclaimed the religion of Islam in a series of revelations (which came to be called the Quran) that came to him between 611 and his death in 632 A.D.

Quran is the sacred book of the Muslims. It is also spelled Quran or Koran. The name Quran means recitation or reading. Muslims believe that God revealed the contents of the Quran to the prophet Muhammad through the angel Gabriel. The first verses of the Quran were revealed to Muhammad in A.D. 610 and marked the start of his mission to bring Islam to the world. The verses begin: "Recite in the name of your lord who created..."

Quranic passages of various lengths gradually came to the prophet over the whole period of his mission. This lasted from 610 until 632, the year of his death. His companions learned the passages by heart. Some of them wrote the passages on various kinds of material, such as hide, stone, and bone. The Arabs had a long tradition of learning their history and literature by heart. It was particularly important for Muslims to learn the Quran by heart, and Muhammad read it to them many times throughout the years of his mission.

The Quran is the highest authority in Islam. It is the first and basic source of the Islamic creed (code of beliefs), rituals, ethics, and laws. What Muhammad the prophet said and did, which was reported in the Hadith, comes second to the Quran. It serves to confirm, explain, or build on the
Quranic principles. The Hadith never contradicts the Quran. The central teaching of the Quran is that there is only one God. Allah is the creator of the universe. The wonders we can observe around us are presented in the Quran as signs of God’s existence and mercy. The Quran speaks at length about these signs and invites the reader to reflect upon them.

The prophet Muhammad lived in Mecca in western Arabia, and the earliest Muslims, or believers in Islam, were Arabs. Motivated at least in part by religion, the Arabs embarked on conquests after Muhammad’s death. Around 636 they defeated the Sasanids and captured Ctesiphon, the capital. The last Sasanid shah died and a fugitive in eastern Iran in 651.

The Caliphate was the governing institution established by Muhammad’s successors to rule the newly conquered empire. The capital of the Caliphate moved from Arabia to Damascus, Syria, in 661 and to Iraq in 750. A new capital was built at Baghdad on the outskirts of the old capitals of Seleucia and Ctesiphon. Arab governors sent by the caliphs ruled Iran. Medieval Islamic historians and geographers seldom wrote about Iran as such; they wrote instead about individual provinces such as Fars and Khurasan. There were many provincial capitals.

Most Iranians converted to Islam over a period of three centuries. The first generations of Iranian Muslims assimilated the culture of Arab conquerors and did not write in their native language. Since 830 A.D. onward more and more Iranians wrote in Iranian language derived from the Middle Persian language of the Sasanid period. This language is properly referred to as New Persian or Farsi, although it is usually called Persian. It is written in the Arabic script and has a substantial admixture of Arabic loanwords. Many Iranians continued to write Arabic, including some of
the greatest writers and thinkers in the history of Arabic letters, such as Ibn Sina and al-Ghaali.

1.4 Education system in Iran

Education system in Iran can be broadly divided into two general categories as: School education and higher education. Comprising a course of 12 years (Elementary school 5 years, guidance school 3 years and secondary school 4 years). In the new system of school education, the last year of secondary school is called pre-university, the candidate can take admission subject to passing on the entrance exam.

The system is funded by the control role. There is a fixed curriculum, syllabus and textbook for all schools in the country. Elementary, and guidance education is free for all children and according to the law no fee can be charged.

After completing pre-university course the candidates are allowed to take part in the national university entrance test (concur). They can continue their studies further. There is a unit system in higher education and every academic year contains two terms, and a provisional summer term.

There are also three levels in higher education. Bachelor's degree in 4 years, Master degree in 3 years and Doctor's degree in 4 years.
1.5 Higher education in Iran

During last fifty years up to Iran's revolution in 1978 and settlement of Islamic government, the country had close economic, political and socio-cultural links with western countries and consequently with U.S.A. The country's educational system also was highly influenced and dominated by the educational method of these countries and a mixed westernized and western-oriented system prevailed in the country.

The influence had their roots almost in all dimensions of higher education, such as: curriculum, methods of teaching, administration, planning, policies and even goals or higher education.

But after the revolution and dawn of Islamic government in 1978, the changes have been brought about in almost all aspects of political, social, economic and educational systems of the country. This had its effect upon higher education too. The revolutionary council of Iran the acting council for the new government of Iran, made a statement in the following words:

The general system prevailing in the Iran's universities is colonial system and is at the service of imperialism and has been created by it. Hence there must be a revolution and Islamization in all Iranian universities regarding all dimensions and features. Fighting the imperialism is not different from fighting for its internal bases and that one of important basis is the western oriented system, prevailing in the universities of Iran. Therefore, they should be basically changed and the universities must be at the service of the needs and
requirements of the nation and not the foreigners. As a consequence to these statements and the over all prevailing revolutionary situation in country, revolts occurred in most of the universities too, leading to a cultural revolution programme by the authorities and therefore indefinite closure of the universities institutions of higher education almost all over the country on June 4, 1980.

Immediately after 10 days the council of cultural revolution, consisting of a seven members board appointed by the leadership Ayatollah Khomeini began work assigning to undertake required steps, researches, plans, studies etc. In order to bring about Islamization and other essential changes in the system, background administration, policies, curriculum, etc. of higher education in Iran.

1.6 Goals of higher education in Iran

1. The main goals of the council of cultural revolution are, fulfillment of goals of cultural revolution by creating an Islamic higher education and bringing about certain required changes in total education as well as in the culture of the society by all means of executive units (Ahari, 1988).

2. To develop and approve the goals, policies and general instructions of research and higher education programmes.

3. To prepare and approve all educational programmes and plans pertaining to university education.

4. To approve the universities' instructions.

5. To prepare, develop and approve of all plans and instructions of research projects and curriculum and
co-curriculum for all levels of higher educational courses.

6. To approve general instructions of the new research institutes of the universities and academics.

7. To study and audit of bills pertaining to culture and higher education before they are presented to the parliament.

8. To prepare and approve the conditions of the establishment of instructions of higher education.

9. To appoint the capable professors for the universities.

1.7 Operational definition of the terms used

In every research it is necessary that investigator define the concepts that will be used in research.

1.7.1 Religiosity

According to Britannica Encyclopedia' (1998) human being's relation to that which they regard as holy, sacred, spiritual, or divine. Religion is commonly regarded as consisting of person's relation to God or to Gods or spirits. Worship is probably the most basic element of religion, but moral conduct, right belief, and participation in religious institutions are generally also constituent elements of the religious life as practiced by believers and worshippers and as commanded by religious sages and scripture.
Hill (1996) defines the word religion as rooted in two Latin words: legare and religio. Legare denotes a process of refunding or reconnecting.

Religio means to restrain or hold back, which implies that one purpose of religion is to bridle human motives and impulses. Religion can be understood, then, as a force that reconnects human fragmentation to a sense of wholeness and restrains problematic drives and impulses.

Simpson and Veiner (1989) define religiosity: religiousness, religious feeling or sentiment.

According to Webster’s International Dictionary (1989) religiosity is: 1. The quality of being religious; piety; devoutness. 2. Affected or excessive devotion to religion.

Charles (1998) states; religion is constituted by a set of beliefs, actions, and emotions both personal and corporate, organized around the concept of an ultimate reality. The term religion means “to bind” and highlighting this may be useful to bearing to the fore the notion that religion draws people together or delimits a person’s identity.

Religion may be defined in terms of the belief and worship of God or Gods. But this has the undesirable consequence of classifying atheist versions of Buddhism as nonreligious. Alternatively, religion may be defined in terms of reverence and awe as such that to have reverence and awe towards something believed to be sacred is to be religious.

According to dictionary of religion (1994) for the purpose of dispassionate enquiry and discussion, a religion may be regarded as a system of belief and ritual with subjective depth and social extension. The adherent or exponent of a particular religion will usually prefer a more substantial definition reflecting the special nature of his
or her faith or experience, but such normative definition are likely the conflict with each other. For this reason they cannot be adopted for scientific purposes. Since many religions are evidently comparable to each other in a number of striking ways, in spite of many differences, it is appropriate to use the word “religion” in the singular to refer collectively to the cases being considered. However, this does not mean that one single feature is necessarily of determiner significance for religion in general.

Thus, the study of religion is not dependent on an essential definition of the subject matter. Furthermore it may be noted that the modern use of the term is not dependent on its etymon.

Nasr (1995) states; the term that corresponds most closely to “religion” in Arabic is al-din. Whereas religion comes the root relegate, meaning that which binds and therefore by implication binds us to God, al-din is said by some grammarians of Arabic and Quranic commentators to derive from al-dayn, which means debt. Al-din, therefore, is the repaying of our debt to God and involves the whole of our life, because we are indebted to God not only for this or that gift but also for existence itself. For the Muslim mind it is the most obvious of facts and greatest of certitudes that we are nothing and God is everything, that we own nothing by ourselves and that all belongs to God. According to the Quranic verse “God is the rich (ghaniy) and you are poor (fugara)” (XLVII: 38).

In the Islamic perspective, religion is not seen as a part of life or a special kind of activity along with art, thought, commerce, social discourse, politics and the like. Rather, it is the matrix and worldview within which these and all other human activities, efforts, creations and thoughts take place or should take place. It is the very sap of the tree of life. As has been said so often, Islam is not
only a religion, in the modern sense of the term, redefined in a secularized world in which the religious life occupies at best a small part of the daily activities of most people. Rather, Islam is religion as a total way of life. Islam does not even accept the validity of a domain outside of the realm of religion and refuses to accord any reality to the dichotomy between the sacred and the profane or secular or spiritual and temporal. Such terms as secular and profane cannot even be translated exactly into the Islamic language in their classical form, and current terms used to render them into these languages are recently coined words usually derived from the idea of worldliness, which is not the same as secular or profane. The Quran often refers to this worldliness, which is contrasted with the abiding realities of the other world (al-dunya and al-akhirah), but this dichotomy must not be confused with the division between the sacred and secular or profane. One can be worldly in a completely religious universe in which worldliness itself has a religious meaning, but one cannot be secular in such a universe unless one claims the independence for a particular realm of life from religion. Islam asserts that there is no extraterritoriality in religion and that nothing can be legitimately outside of the realm of tradition in the sense of religion and the application of its principles over the space and temporal history of a particular human collectivity. Moreover, Islam claims this all-encompassing quality not only for itself but also for religion as such. Religion, then, must embrace the whole of life. Every human thought and action must be related ultimately to the divine principle, which is the source of all that is. Both the existence of the cosmic order, including the human world, and all the qualities to be found in the cosmos come from God and are therefore inseparable from his will and the theophany of his other names and Qualities. Religion is
there to remind forgetful human beings of this metaphysical reality and on the more practical level, to provide concrete guidance so that men and women can live according to the will of God and at the highest level gain or rather regain the knowledge of his oneness and the manner in which all multiplicity is ultimately related to the one.

Every act that a man or woman performs, every thought he or she nurtures in his or her mind, and every object that he or she makes must be related to God, if he or she is to remain faithful to the very nature of things and himself or herself. Religion is that reality which makes this nexus between the human world in all of its aspects and God possible. Therefore, its role in human life is central. It can even be said from the Islamic point of view that religion in its most universal and essential sense is life itself.

Pye (1994) states; as the name of the faith of Muslims, Islam means active and voluntary submission to the will of God (ALLAH); a Muslim therefore is one who, in thus submitting himself, acknowledges that God's will encompasses all the facets of human activity as expressed in the religious law (SHARIA).

Islam, also refers, in an extended sense, to the whole of Muslim civilization, for general accounts as explained in the writings of Hodgson 1974; Rodinson 1974; Savory 1976; Stowasser 1987.

The concept of religiosity as explained by Webster (1989) states: 1. The quality of being religious; piety; devoutness. 2. Affected or excessive devotion to religion.
1.7.2 Locus of control

According to Encyclopedia of psychology (2000) locus of control was the predominant construct in personality research during the 1970 and 1980. It had originated within Rotter's social learning theory in which behavior is predicted from the value that people have for particular reinforcements, their expectancies about certain behaviors' effects upon the occurrence of reinforcements, and the nature of the given situation. As an example, students studying behavior would be predicted from knowledge about the value they place on school success, their expectancies that studying enhances the likelihood of success, and the teacher's responsiveness to those efforts.

In social learning theory, locus of control is a "generalized expectancy" that pertains to the perception of causal relationships between behaviors and reinforcing experiences. It is similar to belief or an attitude that persons have about the effectiveness of their behavior to achieve desired outcomes. Persons, who become fatalistic, believing that they can do little to change the nature of their experiences, are said to hold generalized expectancies for external control. In contrast, if individuals believe that their experiences reflect their efforts, personal characteristics, and actions in conjunction with efforts, personal characteristics, and actions, they are said to have developed generalized expectancies of internal control. That is, they assume that their outcomes and experiences are at least partially shaped by their own actions.

Generalized locus of control expectancies have been used to explain the different ways in which people respond to threats and challenges. A more internal locus of control is said to characterize resilient individuals who actively deal with problems in the hope of overcoming them.
A more external locus of control is said to characterize lethargic persons who seem more ready to capitulate, succumbing to inactivity and dysphoria when confronting even small obstacles.

According to Simpson and Weiner (1989) Locus of control refers to the degree to which an individual sees himself in control of his life and the events that influence it.

Rotter's locus of control scale (1966) measures the internal external orientation of personality. Internal locus of control orientation refers to the perception of positive and or negative events as being a consequence of one's own actions and thereby under personal control.

External locus of control orientation refers to the perception of positive and or negative events as being unrelated to one's own behavior in certain situations and therefore beyond personal control.

Rotter (1954) defines freedom of movement as the mean expectancy of obtaining positive satisfaction as a result of set or related behavior directed towards the accomplishment of a group of functionally related reinforcement: A person's freedom of movement is low if he has a high expectancy of failure as a result of the behavior with which he tries to obtain the reinforcements that constitute a particular need.

Locus of control is an expectancy variable that describes the perception of control that one has over the reinforcement that follows one's behavior. The effects of reward of reinforcement preceding behavior depends in part on whether he perceives the reward as contingent on his own behavior or independent of it. Acquisition and performance differ in situations perceived as determined by skill or chance.

According to Rupinen, Markku (1994) locus of control is an important variable describing individual differences and predicting behavior in organizational settings. Loc refers
to a person's beliefs about control over life events. Some people feel personality responsible for the things that happen to them. These people have internal Loc beliefs. People with external Loc beliefs feel that forces beyond their control determine events in their lives. Loc is thought to be associated with occupational needs, which are the most traditional predictors of occupational behavior. Loc is also thought to be associated with the need for achievement. This need is important in organizational behavior and is associated with many of job factors that contribute to a high level of job satisfaction.

The concept of locus of control as Simpson and Weiner (1989) state locus of control refers to the degree to which an individual sees himself in control of his life and the events that influence it.
1.7.3 Mental Health

According to Britannica Encyclopedia (1998) since the founding of the United Nations the concepts of mental health and hygiene have achieved international acceptance. As defined in the 1946 constitution of the world health organization, "health is a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity".

The term mental health represents a variety of human aspiration: rehabilitation of the mentally disturbed, prevention of mental disorder, reduction of tension in a stressful world, and attainment of a state of well-being in which the individual functions at level consistent with his or her mental potential. As noted by the world federation for mental health, the concept of optimum mental health refers not to an absolute or ideal state but to the best possible state insofar as circumstances are alterable. Mental health is regarded as a condition of the individual, relative to the capacities and social-environmental context of that person.

Lulla (1981) states that: Mental health is global term which refers to that condition of an individual which results from the normal organization and functioning of his mind.

Mental health can also be called the process of human self-realization, self-satisfaction and fully successful existence. Mental health of a person among other things, is chiefly concerned with his total sense of growth and development; adjustment and peace; success and happiness and effective membership of a group of community.
According to Wolman (1973) "Mental health is a state of relatively good adjustment, feeling of well being and actualization of one's potentialities and capacities".

Longman (1984) states; "Mental health is a state of mind characterized by emotional well-being, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationship and cope with ordinary demands and stress of life".

Numerous attempts have been made to define the concept of mental health. However, the approaches to this concept have differed widely depending on the various fields presented by the authors. WHO (1981) stated; "the scope of mental health programmes has been enlarged to include not only psychiatry and neurology but also the psychosocial, biological and other aspects of health and development in general".

According to Burchfield (1989): Mental health is distinct from physical health measures directed towards the presentation or improvement of mental health.

Sills (1972) states; the meaning the term mental health is ambiguous; not only is difficult to agree on its general applications, but even in a single context it may be used in many different ways. This lack of agreement will probably continue because the term has been adopted for a variety of purposes.

The mentally healthy person is the productive and unalienated person; the person who relates himself to the world lovingly, and who uses his reason to grasp reality objectively; who experiences himself as a unique individual entity, and at the same time feels one with his fellow man; who is not subject to irrational authority, and accepts willingly the rational authority of conscience and reason; who is in process of being born as long as he is alive, and
Sperrazzo (1996) defines mental health as a medical, psychological and sociological phenomenon that is the need of psychiatrists, clinical psychologists, counseling psychologists and psychiatric social workers.

Chakraborty (1990), in a study "social stress and Mental health "survey instruments pointed out important trends in questionnaire content and conceptual issues that deserve empirical attention.

Davis (1987) states that, answers given nowadays to the question "what are the characteristics of a mentally healthy person?" are likely to refer to such signs as the capacity to co-operate with others and sustain a close, loving relationship, and the ability to make a sensitive, critical appraisal of oneself and the world about one and to cope with the everyday problems of living.

Jahoda (1963) states: there are at present two schools of thought about the meaning of mental health. One, largely represented by the medical profession, finds it fruitful to think about mental health as the absence of mental disease. The second, largely represented by psychologists, the teaching profession, and psychoanalysts, regard mental health in positive terms as the presence of certain psychological characteristics. Each school has good reasons for its approach. To regard mental health as the absence of mental disease is in keeping with the traditional task of the medical profession to help and cure. So many persons suffer from mental illness or emotional disturbance that the task of dealing with their problems appears overwhelmingly important, even without adding the complication of asking whether those who are free from disabilities are thereby also free to strive for a full and satisfying life.
This last question is the major concern of the second school of thought about mental health. To think of it in positive terms avoids one major problem in the first approach, that there is no general agreement on what constitutes mental disorder. It is easy enough to recognize severe forms of mental illness; but with severe disturbances it is not easy to say whether a person is actually ill or not. And where socially disapproved behavior is concerned, for example, in the current controversy about whether or not certain crimes should be regarded as the result of mental disturbances, the fact that no general definition of mental illness is available makes the debate hopelessly confused. To regard mental health as the presence of certain qualities avoids this particular difficulty. It also has the advantage of setting specific and concrete aims for mental health education.

Tsung - Yi Lin (1983) pointed out that "Mental health programmes which aim to cultivate and promote human development should take the family and school as strategic targets, for these two social institutions represent the foci of the most intensive human interaction where conduct and learning are fostered and modified”

The working group on health education of children and young people (1978) pointed out that, “school teachers are ill-prepared on health issues”.

The concept of mental health defined by Appel (2000) states Mental health as psychological well-being or adequate adjustment, particularly as such adjustment conforms to the community - accepted standards of what human relations should be. Among characteristics of mental health he includes reasonable independence: ability to take responsibility and make needed efforts; ability to get along with others; ability to work under authority, rules and
difficulties: tolerance of others and of frustration; and a sense of humour.
1.8 Need and Significance of the Study

Today in modern world with its increasing dependence on science and technology, university and institutions of higher education hold a unique place. Their role and influence in determining the pace of progress; material, cultural and even spiritual is both powerful and profound. Perhaps there is no other institution or agency, which in this respect is of comparable importance. The mission of universities is to provide society with good and competent men and women trained in different professions who above all are imbued with a sense of high-minded education.

Equally important is their mission to seek and cultivate new knowledge and to engage themselves vigorously and fearlessly in their pursuit of truth. Therefore, the universities must have to serve as useful instruments of change and development. A proper and well-planned system of higher education enables a nation to development in all aspects of science, technology, economics, political and social areas.

Surveys have shown that no research has been done to show relationship between religiosity, locus of control and mental health.

I hope the results of the present investigation can be of use to the educationalists, counselors, teachers, students and policy planners.
1.9 Religiosity, locus of control and mental health

Catherine (1999) examined the relationship of religious beliefs, depression, and locus of control in a sample (n = 90) of New Jersey residents. The sample was organized into five religious affiliations (catholic, conservative protestant, Liberal protestant, Jewish, and Unaffiliated), both genders, and three adult age groups. Several scales of a new measure of religious beliefs, the Alton Religious belief and behavior inventory (ARBBI), were found to be highly correlated to the Allport-Ross religious orientation scale, while other scales and categories were found to assess different facets of religiosity. These categories make the (ARBBI) a significant addition to the field of psychology of religion. While the concept of control by God was not significantly related to internal or external locus of control, no significant difference were found in depression scores among these different types. Depression was not significantly related to religiosity or locus of control, nor were significant differences found among most of the demographic categories.

Nearly all measures of religiosity were significantly different among religious affiliations, with conservative Protestants consistently scoring highest, and Jewish and unaffiliated subjects scoring lowest. Significant relationships between religiosity (spirituality), depression, and locus of control were found for unaffiliated subjects. Perceived parental religiosity was marginally related to the religiosity/ spirituality of the subjects. Strong differences were found for political affiliation; conservatives were significantly more religious than liberals on a variety of measures, while liberals were higher only on one measure (God as loving). On the
longitudinal aspect of this study, more educated subjects were significantly more likely to participate in this type of research, and religiosity was found to be stable over time.