NATIONAL SEMINAR ON

PSYCHOLOGY IN INDIA:

PAST, PRESENT AND FUTURE

2001 October 22, 23, 24
KOLLAM

Golden Jubilee Celebrations of
Fatima Mata National College, Kollam

12th Annual Conference of NAOP

Sponsored by the Infinity Foundation, NJ, USA,
ICSSR and STEC

Conference Website : http://www.psychology4all.com/fmncseminar

Department of Psychology
Fatima Mata National College, Kollam

The degree course in Psychology was introduced in 1981. Rev. Dr. Fr. Joseph J. was appointed lecturer on 17.9.1981. Fr. Josph J. initially functioned from the Chemistry Department and taught the classes for I, II & III DC students till 1983. On 19.9.1983 Dr. K.A.Sebastian, on 23.9.1983 Dr.Diana Janet Fernandez and on 3.10.1983 Dr. Roshan Varghese joined the teaching staff as junior lecturers. Mr. Hedrin Pereira M.A. served the Department in the leave vacancies.

The following lab assistants Mr. S.Alphonse , Mr. T.Thomas, Mr. A.Velasco, Mr. A.Berchmens, and Mr. L. Steny. served the Department from its inception. Currently Mr. C. Jerome is serving the department as lab assistant.

Chronicle of Important Events:

1981	Psychology B.A. Degree Course introduced
1984	Kerala Manashastra Parishath Seminar - Publication of KMP Souvenir
1984	Leadership Training 'One Day Seminar'
1985	Theology of the Fisherman" Published by Dept. of Psychology, FMN College,Kollam.
1989	Psychology Exhibition
1989	Rev. Dr. Joseph J. at Sienna Heights University, Michigan, USA, for Masters Degree in Addiction Counselling.
1993	Seminar on "Scientific aspects of learning" for B.Ed & TTC students
1994	PhD. awarded to Mr. K. A. Sebastian
1995	One Day Seminar "Counselling Techniques" for FMN College Staff.
1996	PhD. awarded to Varghese Roshan Maria and Diana Janet Fernandez
1999	Mental Health Exhibition for the College students & the Public Psychology Exhibition, Health Awareness Seminar and Inauguration of Psychodignostic Centre.
2001	PhD. awarded to Rev. Fr. Joseph J. National Seminar on Psychology in India: Past, Present & Future

STAFF

Rev. Dr. Joseph J.
M.A. Psycholgy (A.M.U.), M.A. Addiction Counselling
(Siena Heights University, Michigan,USA
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M.A., Ph.D. Kerala University

Dr. Varghese Roshan Maria
M.A., Ph.D. Kerala University

Mr.C.Jerome
(Lab Assistant)

EXTENSION SERVICES:

Psychology Department is offering consultation to :

IPSS De-addiction Centre, Vettuthura, Channankara ,Trivandrum

Family Counselling Centre, Jawahar Balabhavan, Kollam.

Infant Jesus Anglo-Indian High School, Tangaseri, Kollam.

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2.   Indian Council of Social Science Research, New Delhi.

3.   STEC (Science, Technology and Environment Department) Body of Kerala State Government.

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M.G. College, Thiruvananthapuram

PRESIDENTIAL ADDRESS

PSYCHOLOGY IN INDIA;
PAST, PRESENT AND FUTURE

ABSTRACT

The Paper Traces back the roots of Psychology in India to ancient philosophical and religious texts. The British system of education transplanted to colonial India not only asserted the superiority of Western Knowledge, but also defended its position by degrading and discouraging local systems of knowledge. The end of British Colonial rule in 1947 led to major expansion in higher education in the 1950s and 1960s. In the last three decades, the importance of cultural variables in understanding human development and behaviour has received greater attention from psychologists both in India and abroad. India's cultural ethos is unique. It is predominantly a rural country, with many castes, tribes, languages, religions and socio-economic disparities including rampant poverty and deprivation. The Indian psychologists need to organize and work hard for high standard teaching and research 'and take greater responsibility to improve quality of psychological services for advancing the status of their discipline.

JANAK PANDEY
G. B. Pant Social Science Institute, Allahabad
President, NAOP

PROGRAMME

October 22

I. **INAUGURAL SESSION**
(FMN College auditorium)
11.00 a.m.

II. **ACADEMIC SESSION 1**
(Animation Centre, Kottiyam. Ph: 530145)

2.00 p.m. - Introduction and conference info
2.15 p.m. - Presidential address (Prof. Janak Panday)
2.45 p.m. - Symposium on Indian Psychology
6.00 p.m. - Cultural Program

October 23

III. **ACADEMIC SESSIONS 2 & 3**
(Ashtamudi Ayurvedic Island Resort)
9.30 a.m. - Psychology in India Today (paper presentations)
12 noon   - Workshop on Teaching Psychology - An integrated Approach
2 p. m.   - Strategies for Professionalisation of Psychology (paper presentations)
4 p.m.   - Indic Psychology and Psychology in India Today (panel discussion)

IV. **NAOP GENERAL BODY MEETING** (Animation Centre, Kottiyam)
6 p.m.   -   Cultural Program
8 p.m.   -   General Body meeting

October 24

V. **ACADEMIC SESSION 4** (Animation Centre, Kottiyam)
at 9 a.m.
Four concurrent sessions on Psychology for National Development
Indian Psychology perspectives on four aspects of National Development

VI. **VALEDICTORY SESSION** (Fatima Mata National College, Kollam)
3 p.m.   -   Meeting
4 p.m.   -   Cultural program

PS: There will be Bhajans at the start of every session and 2 minutes silence before every paper.

Notes:
1.   Bus timings from Trivandrum city for the conference:
        22.10.2001   9 a.m.   (University Office, Palayam)
        23.10.2001   7 a.m.   (University Office, Palayam)
        24.10.2001   8 a.m.   (University Office, Palayam)

2.   For tourist information and bookings contact Jijo (Tel: 95476 687361,   98471 05522)

3.   Mess timings at Animation Centre:
        Bed coffee   :   6 a.m. (with / without milk)
        Breakfast   :   8 a.m. (7 a.m. on 23rd Oct. only)
        Tea   :   11 a.m.
        Lunch   :   1 p.m.
        Tea   :   4.pm
        Dinner   :   8 p.m.

CONTENTS

AUTHOR INDEX

1 Psychological outlines of early Buddhism

Dr. Jai Mangal Deo, Magadh University, Bodh - Gaya - 824234

Right from the days of the Vedas, our sages have been interested in understanding and controlling the mental processes. As such, there is no system of Indian thought that has not made significant contributions to Psychology. It is against this background that an attempt has been made in the present paper to highlight the 'psychological sagacity' of the Early Buddists who in their attempt to focus on the human potential for growth & betterment paid due attention to many aspects of human behaviour such as sila (morality), samadhi (concentration), Panna (wisdom), citta (mind), dukkha (suffering), sanna (perception), vedana (sensation), and vinnana (cognition/consciousness) etc. Early Buddhism, also known as 'Pali Buddhism', 'Canonical Buddism' and 'Theravada (or 'Sthavirvada' i.e. 'the doctrine of the elders') grew and developed during the period between the middle of sixth century B. C. and the middle of fourth century B. C. It is based upon the original teaching of the Buddha. He wrote no ethical or religions treatise, nor did he develop any school of psychological thought. His teachings have aspectes so varied and fascinating that scholars have called Buddism a religion, a philosophy, an ethical code, a religio-philosophical system and ethical idealism. Since the main objective of the Early Buddhist thought is to explain the facts of life as they really are, and thereby teach how one can attain freedom from the evils of life by leading a disciplined and virtuous life, the psychology that one comes across in the Early Buddhist texts is only a by-product of an enquiry undertaken for mainly religio-philosophical purposes. Ore knowledge of Early Buddhism is mainly based on the Tripitakas (literally, three collections of the teachings of the Buddha, namely, (i) the Suttapitaka - the collection of discourses, (ii) the *Vinayapitaka* - the collection of rules of discipline; and (iii) the *Abhidhammapitaka* - the collection higher teachings). With a view to indicate as to how fully the working of the human mind have been dealt with in Early Buddhism, this paper, on the basis of an academic analysis of the commentarial writings on the Tripitakas, outlines the Early Buddhist conceptualizations of two basic psychological aspects of human behaviours, namely, perception and emotion. It is hoped that the exercise would aspects of human behaviour, namely, perception and emotion. It is hoped that the exercise would serve well to whet the appetite of present day psychologists to know more about the psychological significance of Early Buddist expositions with regard to human potential for growth and betterment.

2 New Directions in Psychotherapy in India

Akhar Husain and Naheed Nizami, Dept. of Psychology Aligarh Muslim University, Aligarh.

As we have entered in the new millennium, the field of psychotherapy in India is still struggling with a number of unanswered questions and difficult challenges. Researchers have devoted a tremendous amount of effort towards developing empirically supported therapeutic methods. The use of Indigenous therapies - yogasana, meditation, vedantic psychotherapy, sufi psychotherapy, guru-chala relationship, opposites therapy-in clinical practice and their effectiveness in the treatment of various forms of disorder is the aim of present article.

The present paper would give answers of the following questions: What have we learned from more than five decades of outcome research in terms of the strengths and limitations of current psychotherapy approaches? When therapy works, how does it work? What have we learned and how much further can we benefit? How accurate are our current theories of Psychotherapy? Can advances in our understanding of the theoretical concepts, etiology and maintenance of psychopathology help us improve our the repeutic interventions or our ability to predict what form of treatment would be most beneficial for specific type of clients? Which of therapy will stand and be effective to future generations of therapists in the course of treatment in the new millennium. The answer of these questions will provide us the guideline for the future course of action in the field of psychotherapy. The authors of the present paper realizes that the indigenous therapies should be practiced by the mental health professionals.

3 Spiritual Values in Psychotherapy

Akhar Husain, Depat. of Psychology Aligarh Muslim University Aligarh - 202002

This paper has emphasized the role of spiritual values in Psychotherapy. This is an important and somewhat overlooked aspect of psychotherapy. Considering the spiritual valued along with the treatment procedure can make up a therapy more potential and effective. The present author views that the psychotherapy may be highly effective if the therapists rigorously maintain spiritual values. Furthermore, spiritual values should be the goal of the therapists irrespective of the therapeutic approach they follow.

The present paper has two sections. In Part I, the author has discussed assumptions about values - naturalism, ethical relativism, ethical hedonism, and positivism. These assumptions had a major influence on psychotherapists' beliefs about how values should be used in practice. Part II dealt with values in psychotherapy. Spiritual values occupy the clinical importance in the role of psychotherapist. Some of the most important spiritual values which can help in facilitating the role of therapist have been discussed under this part. The meaning and significance of spiritual values which seem to be the basis of the role of therapist are: autonomy, compassion, gentleness of speech, humanity, love and relatedness, patience, selfishness, self-restraint, sincerity, trustworthiness, wisdom, responsibility, and determination.

4 Ageing and Work : A New Vista In HRD

Tabassum Rashid and Akbar Husain, Depat. of PsychologyAligarh Muslim University, Aligarh

One of the goals of HRD is to develop skills and capabilities in people for maintaining their quality of work life and happy living. The HRD of the elderly in relation to work may vary from individual to individual. These may include higher education or skills, status and recognition in the society, and a sense of well-being for the individual, group, society or the organization. At the work place the elderly may motivate the employees and enchance their levels of productivity, in terms of profitability and growth of the organisation.

In the face of globalization, privatization, and liberalization, HRD of the elderly is a challenge to society and organization, HRD of the elderly is a challenge to society and organisation. The present paper addresses the role of elderly people in the organizational and societal development. With their vast reservoir of experience, the elderly people may play a vital role in the industrial organizations as the trainers, planners, policy and decision makers, strategists etc. Besides, some suggestions have been offered for the organizations/employers to effectively utilize the potentials of the elderly. The present authors view that for the organizational development, HRD of the elderly should be one of the priority area in the future policy programmes at both the government and organizational levels.

5 Academic Anxiety Among Rural and Urban Children and Its Implications

Dr. L. R. Yagnik, Head, Dept. of Psychology, Bhavnagar University, Bhavnagar
Dr. Ravi K. Gunthey, Department of Psychology, Jai Narivan Vyas University, Jodhpur.

Presently our culture is paying more attention to child's academic achievement. This tension is perceived by child as an academic pressure. The multi-dimensional growth of the child's brain is restricted due to this pressure only few of the dimensions are properly channelized and rest of the dimensions are left intact. In the present investigation an attempt is made to compare the academic anxiety level of rural and urban children. Three groups of Government school (Urban), Private school (Urban) and Government school (Rural) were taken. 65 male students of class V and VI standard were taken in each group. Academic Anxiety Scale (Singh & Gupta, 1971) and Anxiety Scale (Sinha, 1974) were used to measure anxiety level of child and parents respectively Significant difference is reported among all the groups, except Government and private schools of urban setup. Similarly parents of three groups differ significantly from each other.

6 Women's Status, Vision and Reality - A Challenge

Prof. Kalani Mishra, Head of Dept. of Psychology, S. G. Women's College (Morning Shift), Rourkela, Orissa.

At present, in the Indian scenario, the women have established themselves equal to men and as such have succeeded in a man's world. As working women, are able to manage both job and house with commendable officiency. Simultaneously, at present, the nature of female employment has undergone a vast change during the last few dacades and the number of working women is gradually increasing day by day. The women, as a group, now came to realize their status, role and values in the society in connection with their roles and responsibilities both as a career women and housewife. Both of these roles are physically demanding and psychologically challenging.

Because, for working women, managing occupational as well as family hazards at the same time could be a very difficult and trying task from social-psychological point of view. In-spite of the amenities of life, Indian Women are still leading a harsh life in comparison to their male counterparts, because, "home making" is still considered the prime task of women and they can't dissociate themselves from the stereo typed family culture. As such, at present, there is a constant focus and pressure as to how to transgress the feminine role. Because, as a wife and mother, she is supposed to be feminine, where as, in her professional career, she has to play a distinctly separate role outside the family front by establishing herself genuinely and confidently. While carrying on these two identities at the same time, she can't transcend her feminine role, but, can transgress the feminine role. Because, as a wife and mother, she is supposed to be feminine, where as, in her professional career, she has to play a distinctly separate role outside the family front by establishing herself genuinely and confidently. While carrying on these two identities at the same time, she can't transcend her feminine role, but, can transgress into the masculine role.

The major objective was to find out, whether today's women are competent enough to successfully discriminate between these two roles/identities and could establish herself as a model before others or fails to climb the ladder proving herself unsuccessful.

This paper is prepared taking into consideration the reactions and responses of 220 career women from various professions from different parts of India. This study relates to the year 1998-99. This paper also highlighted upon those prime issues that are creating obstacles in their way to success and is also supported by some ways and means of overcoming the irrelevant stresses (and stresses) and strains of life positively and gracefully.

7 Immune Deficiency And Consciousness; Causes And Control In Reference of Indian Psychology

Dr. Sheetla Prasad, Lecturer in Psychology, Ewing Christian College, Allahaad (An Autonomous College of Allahabad University)

This study is related with the consciousness and application its application in our daily life behaviours. Here all aspect of consciousness had discussed in term of Indian approaches of philosophy. Both of the dimension of immune deficiency (causes and control) were taken for study. In Indian literature it was found that rich information from which we could trained the people for prevention and very minutely philosopher and thinkers had given their view on this issue. Bhagvat Gita, Vedas of immune deficiency is linked with avidya (ignorance) and vasana (desires). The other part of the study was related with Control of immune as rooted with self and personality and self-development by which we could control on our avidya and vasana for saving the life.

8 Psychology in Ancient India

Dr. J. P. Balodhi, Add. Professor of Indian Philosophy & Sanskrit Dept. of Clinical Psychology, Nimhans, Bangalore

Under this theme:

A full paper on: Place of Psychology in the scheme of 'Shasta' will be presented.

Content:

1. A brief outline of Psychological in ancient Indian ....
2. Basic processes in development of Psychological thought
3. Systems and theories

Vedic

Upanishadic

Philosophical : Samkhya, Yoga, Nyaya, Vaisheshika, Mimasa, Vedanta, Jainism, Buddhism, ayurweds, Tantra

Therapeutic Paradigms:

a. Magico-religious (Vedic)

b. Psycho - analytic (Upanishadic)

c. Pharmacological (herbal naturopathic Ayurveda, Yoga).

9 Retrieval ability as a function of personality dimension and level of intelligence

Nov Rattan Sharma[1], **Amrita Yadava**[2] and **Manju**[3]

Memory is the brain's ability to recreate or reproduce past experience and thoughts. It is not only the part of cognition but in a very fundamental sense, memory is the basic building block upon all of human cognitions are based. However, there are many stages of memory like - encoding, storage and retrieval but retrieval is very very important. Retrieval is the search process and at many times cause of forgetting is not the result of loss of information rather it is the loss of access to the information. There may be many kinds of factors which influence memory processes but factors related to the learer that too associated with his/her personality and intelligence are of great importance because of their contributions in the area of individual differences.

Present study was conducted with the objective to study the retrieval ability as a function of personality dimension and level of intelligence. For this purpose, Eysenck Personality Inventory (Hindi version) and Standard progressive materices (SPM) were administered in small batches of undergraduate female students of Rohtak city. On the basis of the scores on personality dimension and intelligence level, the entire sample was classified and finally two experiments based on factorial designing were conducted and subjects were asked to learn a list of non-sense syllables (NSS). Trials taken to reach perfect learning of the list and NSS correctly recalled after the interruption time were recorded. Results of the study indicate that personality dimension and level of intelligence significantly influence the retrieval performances.

1. *Reader, Department of Psychology, M. D. University, Rohtak.*
2. *Reader and Head, Department of Psychology, M. D. University, Rohtak*
3. *Department of Psychology, M. D. University, Rohtak*

10 Nondual wisdom and Psychotherapy

Dr. Peter Fenner, Deakin University, Australia

This presentation offers my own explorations in developing of form of psychotherapy that is explicitly indebted to the wisdom contained in Buddhist and Hindu nondualistic traditions. This form of therapy, which I call "nondual psychotherapy," extends the wisdom of non-duality directly into the therapeutic arena.

The primary aim of "nondual therapy" is to introduce people to a pure and expanded way of being that goes beyond "loss and gain." In Indian traditions this experience is known, among other names, as pure awareness, the viewless view, not knowing, contentless wisdom, witness consciousness, self-experience that has no structure, yet which is meditated through our conditioned organism.

In nondual forms of spirituality, habitual and reactive ways of being are "deconditioned" by gaining access to the unconditioned state of pure awareness. The focus in "nondual therapy," then, is to gently introduce clients to the experience of unstructured awareness while they are present to their thoughts, feelings and perceptions. This is achieved through a conversational form of contemplative inquiry (jnana-yoga) that reveals the coincidence of objectless awareness and everyday empirical experience.

The Particular form of therapy I have developed is minimalist and natural. It seamlessly integrates key methods drawn from Advaita, Madhyamika, Mahati and Zen. It uses the methods of self-inquiry (atma-vichara), deconstructive analysis (prasanga-vichara), natural release (rang grol, svamukti) and the "naturally occurring koans" found in original Zen. The above traditions provide a rich set of possibilities for dissolving a client's identification with limited ways of thinking and feeling.

For example, the Madhyamika and Advaita forms of deconstructive inquiry are used in a focused and targeted way to dismantle the narratives that support emotional fixations. The Mahati approach, on the other hand, is nonstrategic and non-interventionist. This tradition "creates space" around a client's problem and relies on the mind's natural capacity to release (rang grol) emotional problems. The Mahati creates an atmosphere that allows clients to accept "what is," without judgement or preference. These approaches—the proactive and noninterventionist—are blended into a form of therapy that respects a clients' conditioning, but which doesn't collude with their need to change their experience, or resist transformation.

These methods and other methods are integrated into a form of therapy that works in the here and now to dissolve the fixation or grasping (graha) that blocks an effortless access to the unconditioned nature of being itself (dharmata, brahman, etc)

This presentation will outline the theory behind "nondual therapy." The flavor and clinical contours of this form of therapy will be demonstrated by working with fixed perceptions that arise during the presentation.

11 Gender biased role segregation of house work

Dr. Sunita Gupta (reader), Department of Psychology, G.N.D.U., Amritsar

The study was conducted in villages of Amritsar district, Punjab with a sample 66 nuclear households having a male and a female child above & yrs. maximum involvement of female children was observed in childcare activity in 50% families the entire responsibility of keeping/playing with child was that of female child while 75% of remaining women were helped by female children involvement of female child as a main helper to their mothers was also cent percent in dish washing making of cowdung cakes and sweeping, followed by washing of cloths (98.46%). In 15% families the entiqe responsibility of stitching/repairing of cloths was that of the female children. Other activities in which they were found extending a helping hand to the women workers were cleaning/dusting of house (65.08%) cooking (61.12%). It was revealing to note that their involvement in account keeping and shopping was absolutely lacking. Findings on the whole printed towards gender biased role segregation of house work.

12 A comparative study of the impact of sexuality and criminally motivated advertisements on adolescents of two states in India.

Froid Xavier & Yogesh Jogsan, Department of Psychology, Bhavnagar University Bhavnagar, Gujarat - 364 002

We are in 21st century and social status of human beings has its own paramount significance because of the swift and comprehensive movement of the modern psychology. Due to Hi-Tech market mobilization, advertisement plays a pivotal role between customers and manufacturers. Any how, to attract these customers, advertisements of small to fortune-500 companies display their merits through different media like press consisting of newspaper, magazines, posters, etc and electronic media comprising of radio, T.V., cinema, and other visual media. They target their product range to different categories like children, adolescents, adults etc. Of course, the main target is adolescent due to their craze for these advertisements affect their views and to suggest measurers to make our next generation morally good and mentally cultured. Here an attempt was made to find the effect of these advertisements from two states (Rajastan & Gujarat), Sex (Adolescent boys & girls), Habitation (Rural & Urban), Family (Joint & Nuclear), Medium of instruction (English & Local). For the present study a sample of 960 subjects were selected from both states. 480 from Gujarat and 480 from Rajastan State. For the present study a tool was constructed by the researcher which consisting of 60 items. Among this 60 items 30 were related to sexual and 30 were related criminal. A 2x2x2x2x2 experimental factorial design was used for the study.

On the basis of the research, it is clear that the impact of sexually and criminally motivated advertisements on adolescents of both states showed significance. Variable sex showed non-significance bit in area showed high significance. Students of two medium showed significance. The last main variable, family also showed non-significance.

An abstract of paper submitted to 12th annual conference of National Academy of Psychology at Fatima Mata National College, Kollam on Oct. 22-24 2001.

13 Resilience & its Predictors for Low Income Working Couples

Abhilasha Srivastava, D.Phil Research Scholar, Centre for Advanced Study in Psychology, Allahabad University & G. B. Pant Social Science Institute, Jhusi, Allahabad.

Moving away from the prevalent stress-illness paradigm, the paper focuses on the positive aspect of human strength and calls it 'resilience'. Resilience is human capacity to brave adversity. By reviewing similar constructs viz. Hardiness, Sense of Coherence, Dispositional Optimism, Learned Resourcefulness, Competence; and with the help of in-depth interviews of low-income women workers, resilience is conceptualized in the present study and a measure of resilience is developed in the context of poverty stricken masses. 200 slum dwellers of Allahabad City were interviewed with the help of questionnaire to find out the predictors of resilience for low-income women workers and their husbands. Both past and present experiences were taken in account. Among the past experiences Economic Stress, Family Hassles, Relative Economic Deprivation, Future Orientation, Psychological Symptoms, Physical Symptoms, Quality of Family Life, Female Autonomy and Social Mobility. In the case of husbands these variables predict 63.05% of the variance in resilience. For wives they predict 49.61% f the variance. Future orientation and Psychological Symptoms are found to be significant predictors of resilience across gender. Relative economic deprivation and present Quality of Family Life predict resilience of husbands whereas Female Autonomy is found to be a significant predictor of wives' resilience. The similarity and difference regarding predictors of resilience for men and women are discussed in the paper. Husbands have scored higher than their wives on resilience and its various dimensions.

14 Some Acculturation Experiences of the India Immigrants in Paris

Jyoti Verma, Patna University, India.

The study focuses on the acculturative experiences of 28 people of Indian origin living in Paris. The sample included students, persons in jobs, professions, business and performing arts. Eighteen interview questions were clubbed into five areas of inquiry namely: (1) Who are the people from India who come to France, and what are their aspirations? (2) What are the major hurdles in adaptation? (3) How do immigrants perceive French people? (4) What is their perception of the French work environment? And (5) does India matter? The quantitative data suggested that not knowing French language was the major hurdle in adaptation, while Indian Associations helped continue and relive the Indian experience. Besides being perceived as culturally conscious, aesthetically oriented, nationalists, and straight forward, Parisians were perceived as closed people. Some believed that there was subtle discrimination against outsiders and non-French do not reach the top positions. French work environment however, was alike any other Western country. India mattered, but few had plans to return. It is argued that when the immigrants chose to utilize their own cultural values, beliefs and standards, for judging the life style, values and preferences of the people of the host culture, they were likely to suffer frustration in relationships and difficulties in adaptation. This modest work has insights for intercultural understanding between Indian immigrants (from a developing country) who migrate to Europe, and people who have to live and deal with the flux of immigration.

15 Challenges in Running Community Development Programme

Jitendra K. Singh, VBS Purvanchal University, Jaunpur - 222001

Improving the quality of life of the weaker and disadvantaged sections of rural society has been the subject of concern not only for the government but for the private organisations working in this area. Since independence various efforts have been initiated to tackle the problems through community development programmes. However in most of the cases it has been observed that these programmes have failed to produce desired results particularly in rural areas. The present paper is an experiential account of challenges being faced in running a community development programme in one of the villages of Jaunpur district following community based rehabilitation approach. The paper highlights some of the pertinent issues, which need to be tackled while running such programmes in rural areas.

16 Work Locus of Control as a Moderator of the Relationship between Lack of Strain and Organizational Commitment

Ajay Kumar Jain and Aravind K Sinha, Dept. of Humanities and Social Sciences, Indian Institute of Technology - Kanpur

The present study examines the predictive ability of lack of strain and moderating effect of work locus of control, in predicting the organizational commitment. Results of the study using middle level executives ($N = 250$) suggested that some of the dimensions of lack of strain predict conditions continuance, and normative commitment negatively; but external work locus of control as represented by luck, and significant other, makes the relationship between the two variables positive. Additionally, lack of strain, as represented by botheration free existence, predicts affective commitment positively, ad internal work locus of control represented by action initiative, makes the relationship negative. The implication of results are discussed toward a possibility of increasing the retainability of the employees.

17 Psycho-Social Dimensions of Dehumanization

Pankaj Bharti, Research scholar (G. B. P. S. S. I.)

Dehumanization is a complex process by which human beings are divested of some universally expected human characteristics or qualities that are considered common features of human beings. This process involves socio-economic discrimination of worst kind. A person who is victim of dehumanization is to be looked upon as a victim of the vagaries of his/her life settings and circumstances.

The present paper analyses the process of dehumanization among downtrodden segments of the society. In the process of social, economic, industrial and political change there also grew social inequalities in Indian society and with it the social discrimination and various dimensions of dehumanization. In fact numerous social reformers after having realized the anomalies of the hierarchial structure of Indian society and their ruinous consequences made an attempt to integrate the downtrodden segments into the mainstream of society. Therefore, at first the author emphasizes on speculative viewpoints about the dehumanization articulated by social scientists, social reformers and political leaders. Second, this paper analyses different forms of dehumanizing treatment in Indian context such as exploitation, discrimination, humiliation and other kinds of oppression. Thirdly, based on a pilot study, this paper explores the characteristics of dehumanization process and its victims. In this section self esteem, locus of control, personal growth and habitat of victims of dehumanization is discussed.

18 "Self-esteem, autonomy & decision making patterns among self-help groups Andhra and Kerala"

K. Sachi Devi, Nalini B., Sumita Kantilal, Research Scholars, Dept. of Psychology, Andhra University.

This paper aims to study the differences in self esteem, autonomy & decision making patterns among beneficiaries of self help groups in Andhra & Kerala. The sample consisted of 21 DWACRA beneficiaries, 21 kudumba shree beneficiaries who were administered self esteem inventory and a semi structured interview for autonomy and decision making. A 't' test was one and the result were analysed. The findings will be discussed.

19 Emotional Intelligence in the work place: A Qualitative Analysis

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The present research focuses on the role of emotions in Indian organisations and thus attempts to understand the concept of Emotional Intelligence (E.I.). It has been proposed by many *Western* researchers that the notion of intelligence should be expanded to include "emotional intelligence" (EI), which has generally been defined as the ability to perceive, understand, and manage one's emotions (Salovey & Mayer, 1997). Organisations world over, are interested in understanding the role of E.I. in order to secure a sustainable competitive advantage, which can be developed through attention to issues of the people. In the Indian context research in this area is still in its infancy. The present study focuses on the use of quantitative methodology in trying to understand the role of emotions in the Indian organisations. The study was based on the Thematic Analysis of detailed interviews conducted on 30 Human Resources personnel, who are now seen as the key to organisational success. The information was coded both by deductive and inductive methods of Thematic Analysis. In deductive analysis themes were generated keeping in mind the 4 dimensions of the E.I. theory Viz: Perception of emotions: Emotional facilitation of thinking; Understanding emotions and Reflective regulation of emotion. Inductive analysis resulted in themes, which appeared unique to the Indian Culture.

20 My New Concept of Evolution

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I have presented a new concept of evolution in my book 'The seven Assertion'. Following is the synopsis of the new concept of evolution.

Electricity is the basic underlying Principal. Electrical Bipolar Structure is a 'living unit'. The two poles of this structure can be named as 'Mind' and 'Kundalini'. The pole called mind is the controlling centre in the body and Kundalini which is in potential form and gets activated (only in case of human beings) with the practice of concentration of mind, or by the transfer of energy by a person whose kundalini pole has already been activated, is the supporting energy. It holds the body against the pull of gravitation. This 'living unit' with its bipolar structure travels from one body to another and from one species to another. Modification occurs in case of this 'living unit' and not in case of the convert part of the species. Species remain as they are. The' Living Unit' selects species suitable to its evolutionary stage up to which it has evolved. The 'selection' depends upon the electrical properties of the 'Living Unit' and of the 'concepting cells' in a living organism.

Inactivity or sleep is the inherent mechanism that helps the 'living unit' evolve. The unit undergoes modifications and this enables the consciousness to play its role in an increased amount. The modification of evolution that occurs in the living unit becomes visible due to the increased play of consciousness. Pure consciousness is the ultimate reality which is enveloped, not of course entirely but to the extent of the living unit, by the electrical field of that unit. So the complexity in the physiology of organisms is not the criter of progress, but the increased play of consciousness discernible through the behaviour of organisms is the criterion of the progress in evolution. So the emphasis should be on psychology rather than biology.

The evolution ultimately leads to the destruction of the mind as well as of the living unit itself. The destruction of the unit takes place while it is the human form. Once the destruction of the living unit took place no question of this living unit wearing a new form of species arises.

An evolution, therefore, finds its end in Man. No further progress in evolution is possible.

21 Impact of psychological adoption and training on academic performance among institutionalized orphan children

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The study focuses on the moral concept of Psychological Adoption and Training and its impact and application on Academic Performance among Institutionalized Orphan Children. The objective of the students to investigate the relevant importance of parenting and Training, essential for an effective development and enriched future of the uneared, neglected, forlorn orphan children.

The population taken for the study was Institutionalized Orphan from various Orphanages placed at distant parts of the City of Chennai. This is facilitate parenting, provided by desirous admits from neighbourhood. The target sample selected for the studies were Institutionalized Orphan Children who either have no parents or have single parents not available to them for parental care. The Institutionalized Orphan Children taken for the study were 1000 from distinct Orphanages. They were categorized into 3 experimental groups and a control group, holding 50 children as n for each group.

The assessment tools employed were the Academic school records of Institutionalized Orphan Children and for Psychological Adoption the Parents were assessed through Frequency of visible, Mode, Duration and Content of the Parents visits. To dementiae the Intervention Programme, the Institutionalized Orphan Children were initially assessed on their Academic performance, and then followed by Intervention, i.e. Training on study skills, Memory skills, Examination skills and Time Management and Psychological Adoption through dearous parents.

The study was carried out based on the research design, baseline pre and post test experimental design, which enabled a within group and between group comparison. The results were statistically analyzed through paired t tests, ANOVA and t tests from which it can be inferred that Psychological Adoption and Training has made a tremendous impact on the personality, especially the Academic performance of the Institutionalized Orphan Children, than Children were not introduced to this kind of intervention.

22 Self and Group Perceptions as related to Individualism and Collectivism

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The study seeks to examine the relationship between self perception, own group perception and individualism-collectivism. 100 Hindu subjects from India and 100 Muslim subjects from Bangladesh were administered individualism-collectivism questionnaire and social identity scale for measuring self and group perceptions. Results indicated that regardless of ethnicity, there were no difference in individualistic and collectivistic orientation as related to self and own group perceptions. The implication of the finding are discussed with reference to intergroup social context and wider socio-cultural influences operating in the Indian subcontinent. Finally, the need for reexamination of individualism-collectvism theory in its cross-cultural contextual implications are also emphasised.

23 Barriers in the Development of Psychology in India

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Indian psychology has been rapidly expanding. The number of psychologists, institutions offering courses in psychology, research publications, and journals are increasing. However, the bulk of research remains replicative and imitative. There is slow and gradual increase in problem oriented and culture sensitive research carried out by a small minority of front runners who are constrained by the lack of intellectual and professional support, infra-structure deficiencies(Like decline in library facilitiesdue to prices of books and journals, exchange rates, electric based information is not reaching properly in all Institutions) , and inadequate financial and human resources. Together they cause daily hassles which hardly leave any energy in many for sustained research of high standard. The paper traces the roots of these proximate impedients to four major predisposing factors: Pervasive poverty, excessive political interference and government control, poor Infrastructures and social values and practices in India. The new policy of the government together with the awareness of Indian, psychologists of the societal demands and their roles, it is hoped, are likely to create a conducive condition for faster growth of "appropriate and proper" psychology in India.

24 "Folk Notions of Causation and Treatment of Mental Disorders: The Dargah of Munawwar Shah"

P.Ghildyal & Dr. K. Thapa, Department of Psychology, University of Allahabad, Allahabad.

Traditional beliefs and supernatural explanations about the causation of mental disorders are still prevalent among large sections of people in this country, being reflected in the cures patients and their families seek for the amelioration of these disorders. Beginning with a brief history of the locale in which such cures take place-the Dargah of Munawwar Shah in Allahabad, this paper aims to explicate these beliefs and notions which impel patients and their families to seek a cure at the Dargah. Observations and accounts of patients' experiences and interviews of relatives were the basis of achieving an understanding and appreciation of these beliefs and notions. Interviews focused on casual beliefs with reference to disorders, the supernatural forces which facilitate healing and the process by which these cures are effected. Preliminary findings based on the content analysis of these interviews are presented. The implications in terms of inclusion of cultural practices in the management of mental disorders is discussed.

25 Adolescence Health Risk Behavior in Indian Perspective

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Adolescents' account for 22.8% of the Indian population (as on 1st March 2000). This implies that about 230 million Indians are adolescents in the age group of 10 to 19 years. It is the largest generation in Indian history to make transition from children to adult. In an era of global competition, widening social inequality, and technological innovation, dramatic changes have occurred that shape the timing and nature of young peoples choices and lifestyles. Globalization and associated factors responsible for rapid social changes have brought about discontinuity in transition to adulthood. Various such factors that highlight the dawn of adolescence in India have been discussed. A strong argument is proposed that adolescence has finally come as a distinctive age in India.

Adolescent health risks are of particular importance to social scientists because all major threats to health in this age period are largely behaviorally based. Researchers on adolescence in psychology have traditionally concentrated on the organism, giving markedly less attention to the role of context in behavior and development. Emphasizing the importance of critical influence of social and physical contexts, the paper advocates the use of Uric Bronfenbrenner's ecological model, which accounts for the factors that are embedded in the environment and influence the development. Individual, familial and extra-family factors are currently seen as factors interrelate to produce the various adolescent high-risk behaviors or lifestyles. Finally an explanatory schema for adolescent health risk behavior is presented identifying the risk and protective factors that determine adolescent well-being.

26 Motivational Correlates in Tribals as affected by sex and age.

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Motivation is an affect to cognitive factors which operates in determining the direction of an individuals' behaviour towards a goal and achievement motivation is comprised of the factors which show the need of a person to obtain a goal that is rather difficult for him. It can be manifested across culture and within sub-culture in the form of competitive effect and individualistic striving consequently. Also, different cultures/groups/individual along the same continuum on the scale of achievement motivation. It has been overlooked that the culture provides the basis for learning and the manifestation of an achievement.

Keeping these views in consideration present study was planned in the realm of 4x2x2 mixed model factorial design ascertaining the relative efficacy of sub-cultural groups, sex and age on achievement motivation. It was assumed that higher level of achievement motivation would be favoured by males and choronological age. In addition, it was also thought that the difference would be evinced by sub-cultural variation. Three hundred twenty 7-12 Yr. olds served as subjects and they were arranged according to the requirements of 4x2x2 factorial design with four subcultural groups (Bhotia, Tharu, Buxas and General Kumaonies), two types of sex (male and female) and two levels of age (7-9 and 10-12 Yrs) i.e. 20 Ss per cell. Motivation was studied in two ways namely achievement and general motivation.

Finding revealed following facts:
(i)   General Kumaoni sample and Bhotias were better than Tharus and Buxas, respectively.
(ii)   Sex effect was not strong.
(iii)   All independent variables, in sum, laid their influence on achievement tendency. Finding were interpreted in terms of motivational pattern as affected by age, sex and subcultural variation. At last, skills were provided to raise the mental faculty of tribal society.

27 The Changing Images of Leadership: Study in Indian Political Culture

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Whether we like or not politic is central to the life of people particularly in a democratic style of functioning. This is often forgotten in the wake of disenchantment with politicians and disowning political activities as a genuine engagement of oneself. Many of us live this kind of divided mentality and have become passive spectator rather than active participant. Against this backdrop this paper analyzes the phenomenon of leadership in Indian context by examining four generations of political leaders, namely

i)   Leaders in pre-independent India.

ii)   Leaders involved in political transition from British India to free India.

iii) Post-independent Leadership.

iv)   Leadership in the making.

The leaders in these four periods are analyzed in terms of their sphere of work, terms of influence and style. These dimensions are looked at in an interaction of framework in which person and context are taken into account. In particular, the role of collectivistic structure are examined.

28 Psychotherapy in ancient Indian thought

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Psychotherapy in ancient indian thought despite the plethora of psychotherapies currently available in all over the world,there isno single devise yet found suitable to explain psychotherapy in its clear cut way and thus, a number of methods involved in the process psychotherapy have been tried upon and othershave been suggested. psychotherapy,the term usually apply to those methods which force the individual who had stopped experimentation, has lost insight and action.to increase insight and resume action, different techniques are tried from time to time. the acceptance or lack of acceptance of western psychotherapy in indian context is still an issue of controversy.therefore, the exploratory presentation will be made to identify some of indian cultural principles like yajna,kaladeshdharma, concept of karma,avatara,moksha,purusharthas ,rebirth and rites and rituals-for theirmodification in psychotherapeutic techniques. the presentation mainly covers the five components.

1,   vedic disciplines that comprises-

   a. karmanushthana[performance of assigned duties]

   b. sheela[cultivation of cardinal virtues]and,

   c. upasana[worship of the deity]

2,   upanishadic and philosophic interpretation that includes
   jnana[cognitive reconstruction]and viveka[self analysis]

3,   ayurvedic and naturopathic therapies.

4,   ritualistic or action oriented therapies comprising japa,
   home,mantra,apyayan and upasthapana[group dynamics]and

5,   yogic or meditational exercises designed to elicit a

29 Demystifying *the* Psychological: A Journey into the Construction of Main(?)stream Psychology

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Theories in psychology, for more than a century have largely been a product of natural science methods. Positivist ontology, which underlies the natural science methods, reduces human beings to mere objects. This approach completely ignores the dialectics between the socio-cultural context and the behaviour and experience of human being, and therefore, views the socio-cultural context as an extraneous variable. Being such an insensitive to the existential conditions 'scientific knowledge' produced with the help of natural science approach has been propagated as *the true (value-neutral) knowledge*. This was initially done by the politically and economically dominant sections of the world to legitimize their power and superiority over people of other cultures. This has been in such a powerful academic garb that scholars became blind as far as other ontologies and methods of knowing are concerned. They subscribe to the natural science model with full faith and continued to enjoy the illusion of understanding and knowledge. This was maintained by choosing the reference group of (alien cultural) foreign pundits. This paper takes a socio-historical journey to the construction of the discipline to uncover and demystify the underlying ontological and ideological biases of the discipline in the dominant mode of enquiry as optional and not as essential. It shows that – (i) each historical epoch gives rise to a certain kind of ontology and epistemology that guide the "scientific enquiry" and (ii) the socio-political processes of an epoch legitimize its dominant model of enquiry. The implications of this position for developing an authentic discipline are suggested.

30 Conceptualizing integrity in the organizational context

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The present study (divided into two subcategories), attempts to conceptualize the notion of integrity in the organizational context. 40 managers (aged 24-60 years) participated in the first study. The general and empirical meaning of integrity was conceptualized. The findings reveal managers as perceiving integrity as a desirable trait, though not feasible to put into practice. Findings reveal two levels of integrity, namely, task specific and individual level. 50 subjects (25 students and 25 managers) participated in the second study. Data was collected using 25 bipolar adjectives divided into 5 dimensions. Result indicated students as perceiving integrity as a positive trait and managers perceiving it as a moderately positive trait. The core and peripheral components of integrity were identified. The author has also discussed the implications of the concept of integrity in organizations and has explored the development of a paradigm for value management in futuristic organization.

31 Empowering Employees for Better Tomorrow

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To survive in the changing scenario of high competition, development and management of human resources form the basic guidelines for organizations. There are many ways through which human resource development can take place and empowerment is one of them. This paper aims at discussing at length, various issues related to the empowerment process. An attempt has also been made to project an overall picture of empowerment with special reference to organizational culture in Indian context. Finally, the paper throws some light on how empowering employees helps to enhance the functioning and performance of organizations, thereby leading to better tomorrow.

32 Paradigm Shifts in Environmental Psychology: Reflections in Indian Psychology

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The paper traces the emergence of environmental psychology in order to highlight the changing paradigms in the field and its implications for psychology in general. The Indian research in this area is briefly reviewed and its underlying paradigm is discussed. It is observed that social, personality, cognitive and developmental psychology have gradually shifted their concern from molecular level of analysis to molar ones, however, research in these areas undermine the importance of specific role of environment for the experience and behaviour. The traditional focus of psychology on the experience and behaviour of the person seems to be shifting toward a broader, contextual orientation. Environmental psychological research clearly reflects the importance of the context (environment) for analysis of behaviour. In a short span of time voluminous research concerning the effect of physical environment came in the light. Initial research had drawn heavily from the traditional psychological paradigm of unidirectional causality, but gradually shifted to a transactional approach, which considers environment-person as a single unit of analysis and looks for reciprocal relations between the two elements of this unit. Thus the paradigm shift has taken place from unidirectional linkages to interaction effects and then to transactional and constructive relations Tracing this development, the present paper observes that such an approach is in line with the changing paradigm in psychology, in general. The new paradigm also accommodates cultural variations in the conceptualization of person-environment relationship.

33 Study of Anasakti and Mental Health in the Specific Context of Women

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The paper reports some of the findings of an empirical study. The study was proposed with the presumptions that most of the studies conducted on gender related issues have classified women as the housewives or the working women. It is being felt now that several women are entering in those areas of works, which have been traditionally dominated by males. The area of political leadership is one of them. Therefore, the study-referred here- developed a sample, which consisted three types of women; namely, the housewives, the working women and the leader women.

The three groups of women-when compared with each other, revealed that the working women and the leader women did not differ on Anasakti but they scored higher on this variable in comparison to the housebound ladies. The level of mental health was more sound in working women. The housewives appeared next in this regard but the leader women showed relatively poor mental health. Also, the working women and the women leaders did not differ on masculinity. Both of these groups were found to be characterized by more masculinity in comparison to housewives. However, all the three groups were similar on femininity.

Another objective of the study was to assess the nature of intercorrelations among the variables in the specific context of women. In the results, it was found that higher Anasakti was associated with better mental health. Both the masculinity and femininity correlated positively with Anasakti. Further it was found that higher scores on femininity was related with relatively poor mental health but the women, scoring higher on masculinity were characterized by better mental health. Interestingly, a strong positive correlation was obtained between masculinity and femininity.

The results are discussed on the basis of relevant literature.

34 Internet Addiction : The Role of Psychosocial Management

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The internet technology has a tremendous influence in various aspects of human life today. It has allowed people to keep in closer touch with distant family members and friends, to find information quickly and even to do business with people from around the world. How ever, the widening popularity and accessibility of internet, also may lead to certain unpleasant consequences such as the development of interpersonal problems at home, social isolation etc.

But the more serious problem, especially with young minds has been identified as the addiction to antisocial tendencies.

This article reveals the details of the psyho-social interventions procedures applied to six young male subjects who were found to be dependent on internet.

They had been interviewed and administered few tools to explore certain psychological variables such as the function of Intelligence, Personality dimension and their level of General satisfaction. The intervention techniques used were Muscular relaxation, Cognitive behaviour therapy and certain psycho-social management procedures. Parental co-operation has also been ensured. The findings of the intervention indicate the efficiency of psycho-social mode of techniques in treating the dependency of internet.

The results of the administered tests as well as the efficacy of techniques used have been discussed.

35 Incorporation of ancient oriental wisdom to solve present day problems. The Bhagavath Geetha as a paradigm for psychotherapy.

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The concept of Bhagavath Geetha is about consolidating internal personal resources to face and overcome stress. Stress has become the major health concern for psychologists as well as health care professionals. Stress is now considered the major contributing factor to the causes of adult deaths in India, today.

In this background it is relevant to examine the causes of stress. Stress seems to be on the increase, spreading silently across all sections of society like plague. In this context, drawing upon ancient oriental wisdom from theological concepts becomes the most effective and practical tools to strengthen a person's mind in the face of stress.

This is what Bhagawan Srikrishna accomplishes with Arjuna. Looking at the battlefield Arjuna is struck with anguish. The odds are all against him; the gurus are with the opposition, the competitor Karna is on the other side and Arjuna's forces are outnumbered twenty times! Stress builds in Arjuna and he panics. Bhagawan uses a few simple constructs to enable Arjuna to get hold on himself, to overcome anxiety. In a few hours, Arjuna turns around as a confident and optimistic warrior. This is one of the most success stories of Psychotherapy or cognitive behavior therapy relevently employed in the collective consciousness of our country. Bhagawat Geetha is therefore is a paradigm that can be easily used for Psychotherapy in anxiety and reactive depressive disorder.

36 The Development of Compassion: Budha Shows How to Conquer Hatred and Spread Peace.

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The modern world is in paranoiac grip of the havoc that violence has wreaked. When the best of mankind's knowledge and scientific wisdom has failed to understand the burgeoning embryo of hatred and aggression in the human mind, the time has come to take recourse to the ancient, yet, timeless message of Buddha, for Buddhism, instead of remaining only as an obscure religion to practice, holds the key to take us out of this impasse.

This paper seeks to draw closer attention to the analysis of negative emotions- anger and hatred on the one hand and, of positive emotions- compassion and affection- on the other, in the backdrop of contemporary times where the world around us is forced to stand in terms of either "friend" or "foe". Instead of helping us locate our "external" enemy and doing something about it, the non-dualistic perspective of Buddhist Psychology, tries to point out the enemy "within" us- anger and hatred- that eventually rob us of our mental peace and genuine happiness. Today we are more concerned with our external conditions and neglect our inner attitude of mind, In contrast, Buddhism directs us to pay more attention to our inner qualities, which are important for mental peace- the most important factor being that of human compassion and affection. We can have no greater ally in this war against our greatest enemy, our own negative emotion afflicting us day in and day out, our own self-grasping and self-cherishing, than the practice of unbiased compassion or "Karuna". When a person is able to practice "karuna" within him, he experiences joy and emotions, which open his heart to higher realms. He is no longer the same person having a myopic material vision of the world around; rather he is a transformed being who sees everything in an altogether different light. Buddhism thus offers a way toward a "new world order", distinct and in contrast to the "civilised" approach of George Bush.

37 A Psychological Study of Child Abuse and its Impact on Intelligence of Children

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Present study aimed to investigate the relationship between family environment and child abuse. Furthermore, an effort was made to examine the impact of child abuse on intelligence of high, middle and low SES children. Thus, a 3 (SES: high, middle, low) 2(Groups: abused, non-abused) factorial design was employed. A total of 85 children (mean age: 12.5 yrs.) participated as subjects. Family environment, levels of child abuse and intelligence of children were assessed by appropriate measures.

Results revealed child abuse was found to be inversely related with positive domains (viz; Cohesion, expressiveness, achievement orientation and organization) of family environment. Contrary to this, a positive association was found between child abuse and negative domain (i.e., conflict) of family environment. Furthermore, form of family environment and magnitude of abuse varied according to socio-economics status of children. ANOVA results evinced that abused children showed lower level of intelligence than normal group. Furthermore, significant interaction effect revealed the level of intelligence was low in non-abused group of low SES children but in abused group, lower level of intelligence was found in middle class children than low and high SES children respectively.

38 Glimpses into the Sources of Dravidian Psychology

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We generally talk of Indian psychology as if it is a single system and cite the *Upanishads, Gita,* and *Vedanta* as the most popular and authentic sources of reference. But, there are as many systems and schools in Indian psychology as there are in the west, ranging from *Kanada*'s atomism, *Charaka*'s materialism, *Sankara*'s Vedanta, to *Budha's* nihilism. Even those who run through the entire range of Sanskrit traditions and systems usually ignore an equally profound and antiquated system originated in Southern India, the *Siddha system*, belonging to the *Saivite* tradition, that touched its pinnacle during the *Sankha* period.

The *Siddhas* were mystic seers who were the pillars of Dravidian culture – poets, philosophers, therapists (both physical and mental), teachers – all in one. They belonged to all castes and creeds, and subscribed to both theistic and atheistic orientations. There were hundreds of *Siddhas* whose works ranged from highly abstract and cryptic sutras and aphorisms to extremely lucid and simple hymns and songs written in Tamil. The grand doyen of this tradition was *Agasthya* followed by a galaxy of other siddhas, like *Thirumoolar, Bhogar, Konkanavar, Sivavakyar, Karavoorar, Pathanjali, Dhanwanthari, Yaccop, Gouthamar,* and *Naradar etc., etc.* The fact that some of the eminent sources of Sanskrit tradition like Pathanjali, Dhanwanthari, etc., are included in the list given above, indicates that these systems are not mutually exclusive; rather, they are highly overlapping and are offshoots of the same common roots. It also points to the fact that there has been integrative interactions between these traditions transcending ethnic and linguistic barriers.

The works of the *Siddhas* fall under eight heads: *vatham* (Chemical), *vaidikam* (sacrificial), *yogam* (spiritual), *gjanam* (scientific), *maruthwam* (medical), *mantram* (psychic), *ganitham* (astrological), and *marmam* (martial). This classification is arbitrary and essentially they are not easily distinguishable. Since it is a highly integrated system, the basic terminology, concepts, and definitions are common to all. Of these eight branches, *yogam, mantram,* and *marmam* directly deal with psychological processes. *Maruthwam*, which is one of the most popular and successful applicational branches gives a detailed description of mental disorders and prescribes treatment procedures.

The theory is built on 96 basic principles, which are more or less common to most other systems, except some overlaps and differences in nomenclature, or the relative importance of these principles. The *siddha* system stresses on *prana* as the most important principle. They give extensive and precise calculations of the flow of *prana* and its impact on the individual's physical and mental well-being. They describe six *adharas* situated on the *sushumna* (spinal cord) as the structural basis of psychic process. They also distinguish four components or layers of the mental make up: *manas* (that part which produces imagination), *buddhi* (that part which enables discriminatory judgement), *ahamkaram* (that part which initiates action), and *chitham* (that control action). This distinction very much conforms to some recent models in cognitive psychology.

The three *gunas* (*sathwikam, rajasam,* and *thamasam*) and three *doshas* (*vatham, pittham,* and *kapham*) are functional basis of personality and behaviour of the individual. Imbalances or disturbances result in illness – either physical or psychological. The most striking feature of the *siddha* system is that they give the exact number of both physical as well as mental disorders. Instead of a symptomatological classification, they provide an etyological one. They present a two-way interactionist model of the mind body relationship: many of the physical illnesses are accompanied by psychological symptoms and vice versa. For example, due to the disturbance of *pittha,* 42 illnesses called *paithyam* are produced, many of which are characterized by behavioural symptoms. The most outstanding contribution of *siddha* system is the comprehensive classification of psychotic disorders, referred to as *unmadam* into 18 *kirikams*. They give precise definition, etyology, dynamics, symptoms, treatment and exact prognosis of each one of them.

39 The lost horizons : A Study of Frustration and Alienation among Muslim youth

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The alround growth of any society, community or country at any point of time can be explained by the quality of its youth, it has nurtured. The more creative, innovating and achievement-oriented; physically and psychologically healthy youth a community ahs, the more advanced and prosperous it will be. Today's youth in general and Muslim youth in particular are faced with several psychosocial cultural problems and challenges at different levels. The anxiety level among the youth threatened repeatedly with the fear of failure, often curbs the spontaneous flow of creativity and vitality. Caught between the religious convictions and pressures of modern times, Muslim youth is loaded with massive guilt complexes and are fighting with nightmares in days in terms of confusions, competitions and rivalry. In keeping the balance between the religious values and norms and the mad race of compare and contrast and to scale higher and higher in life, we may be losing many of our pre! cious young men into the lost horizons of mangled personalities. Many adolescents may turn defiant and rebellious often making their existence sick and mutinous. Some may given up in despair and sulk in shells of isolation and indifference and often end up in alienation which leads to the dead ends like drug addiction and aggression in the most horrible forms.

The present paper attempts to explore the levels or alienation and frustration among Muslim youth and the findings indicate a very depressing scene with a significant percentage of Muslim youth showing alarming levels of frustration and alienation. Certain suggestions and recommendations based on the religions, moral and spiritual guidelines are presented to alleviate the condition and foster a sense of psychological well being among them.

40 Whither Psychology: Lessons from the Past and Prospects for the Future

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Psychology is a vast discipline with myriad areas of specialization. The history of western psychology reveals a continuity in the themes and issues which have been debated since the time of the ancient Greeks. Analysis of contemporary trends in psychology expose the complex linkage between power, capitalism and science. On the Indian front psychologists have blindly emulated western psychology, partly due to the acceptance of the notion that all valid knowledge is secular and universal, derived from absolute "scientific methods"; and partly due to the infatuation with western civilization, holding it to be the epitome of progress and development. Ironically, most psychologists in India find little use of their "valid psychological knowledge" generated and perpetuated in the academic sphere and resort to traditional psycho-philosophical systems existing in our culture for guidance in their personal life. Against this backdrop, the present paper attempts a critical analysis of trends in academic psychology in India in the past and present, and highlights some of the strengths and limitations of the discipline. Towards the end, an effort is made to examine future prospects of the discipline in India and explore the possibility of multivocalities as opposed to a unitary conception of discipline. Reference is also made to the potential of indigenous systems of psychology in dealing with contemporary as well as prospective concerns.

41 Towards a meaningful psychology

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The achievements of modern Western type Psychology are limited in scope because modern Western type Psychology is largely application of methods of the physical sciences which deal primarily with the physical realm (outermost realm of consciousness) where analytical methods produce meaningful results. As we go to subtler levels of consciousness generally denoted by the term mind, these methods prove to be inadequate. The deeper we go into Psychology the more inadequate these methods are found to be. The history of Western Psychology has been a history of blind alleys: structuralism, psychoanalysis, non-directive methods, behaviorism, etc. Many major approaches like psychoanalysis and behaviorism or non-directive and directive, base themselves on mutually contradictory premises. There has been periodical shifts from exploratory observation of a single subject to group designs and back to single subject designs as well as between quantitative and qualitative data on the whole indicating that the basic approach is a blind-alley.

Psychology seems to be attaining maturity and realizing the interdependence of all aspects of personality and adaptive nature of all aspect of behaviour (including the seemingly disadaptive) and need to handle behaviour from a holistic, broad-based and integral framework.

There has been a steady increase in recognition of the importance gestalt, holistic and humanistic methods as evinced by the growing importance of fields like Indic Psychology, Transpersonal Psychology, Yoga Psychology, Buddhistic Psychology, Psychology of Consciousness and so on.   An emerging meaningful Psychology based on Oriental wisdom seems to require the following:

1. Importance on personal growth of the Psychologist as a person more than cognitive understanding.

2. More emphasis on study of one's own self than other people.

3. More emphasis on intuition at all levels of research: theory formulation, initial observations, controlled data collection, analysis and interpretaion.

4. Emphasis on overall holistic balanced personal growth rather than correction of specific behavioral problems.

5. More importance to personality of candidates in the selection of students for Psychology and more importance to personal growth in the training of Psychologists.

6. Consideration of degree of personal growth attained by a student in evaluating achievement of students in Psychology courses.

7.   More importance to ancient oriental wisdom in Psychology

8. Emphasis on holistic underastanding of behaviour and experience covering all areas of human behaviour like religion, politics, sports, etc.

9. Emphasis on long-range personal growth rather than removal of specific   immediate suffering.

Emphasis on holistic methods like yoga, meditation and life-style correction (food, exercise, etc) rather than removal of a specific disturbance.

42 Mothers' perceived fairness : a possible child-rearing antecedent of allocation rule preferences

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Allocation rule preferences refer to the criteria of bases of distributing a reward or resource between two or more allocators. Existing social-psychological literature on distributive justice shows that whereas situational and developmental determinants, and some allocator, recipient and resource determinants, of the preferred allocation rules have already been examined, very little is known regarding socialization and child rearing antecedents.

As an attempt in the latter direction, the present investigation studied mothers' perception of fairness in hypothetical allocation settings involving children. The dependent variables were (a) mothers' ratings of unfairness in hypothetical situations in which certain allocation rules were violated (Perceived Unfairness), (b) their ratings of fairness of given allocations in hypothetical situations (scenarios) involving specific combinations of allocation rules, and (c) their own preferred allocation rules in these scenarios. Employed/ non-employed mother, the nature of the allocation [the whole reward to Recipient 1/ the whole reward to Recipient 2/ equal rewards to the two recipients], Rule combination (Need + Equality + Merit/Need + Equality + Reciprocity/Need + Equality + Promise), and the subject's Role (Allocator/ Recipient 1/Recipient 2) were the independent variables.

All respondents were interviewed individually in their homes. The findings indicated that overall, neither Perceived Unfairness nor Perceived Fairness indicated a consistent preference for Need or Equality. Earlier Indian findings indicated that Need , Equality is constantly preferred over Merit, and this was ascribed to the relative cultural collectivism of Indians. The present study did not corroborate consistent and non-employed mothers) was highest in the case of Legality violation, followed by Merit (Ability and Effort), and Promise violations, and lowest in the case of Need, Equality and Reciprocity violations. Perceived Fairness differed depending on the subject's role, rule combination, the nature of the allocation, and an interaction between the latter two. Allocation rule preference by the subjects was also significantly influenced by the independent variables.

No direct relationship between specific child-rearing practices and perceived unfairness/fairness was indicated in the responses; yet the possibility of mothers' perception of fairness/unfairness as a possible child-rearing antecedent of allocation rule preferences cannot be entirely ruled out. The present findings add to existing evidence in the Indian context, and raise questions regarding the relative role of cultural dimensions such as collectivism, on one hand, and that of situational factors, on the other, to determine the perception as well as practice of what is fair in allocation settings.

43 Effect of Deprivation, Anxiety and Stress on adjustment pattern of Kumuani Adolescents

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This study aims to find out the impact of deprivation, anxiety and stress on adjustment pattern of Kumauni adolescents. Three hundred sixty Kumauni adolescents served as subjects and they were considered as low deprived and high deprived on the basis of their scores on prolonged deprivation scale (Misra and Tripathi). Their level of stress and anxiety were known by Bisht Battery of stress scale (Bisht) and anxiety scale (Cattle). Findings were analyzed by 3-way anova and it was noticed that better level of adjustment was favoured by low level of deprivation, stress and anxiety. Findings were interpreted in terms deprivation, stress and anxiety as effectors of adjustment. At last, intervention strategies were provided to raise the mental faculty underprivileged ones.

44 Toward Understanding of Human Values: Insights from Quran

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The study of values has recieved attention of scholars from many social science disciplines including sociology, anthropology and psychology. As an informal theme it is central to the everyday discourse in common man. As such it deserves the attention of psychologists. However, an analysis of the mainstream of psychology clearly reveals that the study of valves has remained on the margin of mainstream scholarship. It has not yet been able to get. a place in the main body of psychological tradition of teaching and research. Its deliberation is absent in most of the books, on general and social psychology which seems to connected with this theme. It Is important to reflect to why this topic has been neglected. One Important reason is that values deal with "ought" while mainstream psychology focusses on "is" The empirical "is" used to generate the ideal but one can easily see that what happens can not necessarily tell what should happen. Usually psychologists training in psychological testing and psychometry predisposes him to use model response as the one which defines the ought. Of course we do have the tradition of studying value typologies. In this connection the works of Spranger, Cluckhonn, Allport, Vernon, Lindzey,, Rokeach and recent work of Schwarz, can be mentioned. All these efforts are important but represent, more or less the standard western individualistic worldview.

It seems that there is need to look into the issue of values more sincerely and from different cultural perspective. It is satisfying that fross-cultural researchers like Triandis and Schwartz have taken interest in indentifying values. Their research draws the attention to the differences prevailing in different cultural and ethnic groups. This paper views values as a culturally constructed modes of lifeways. With this in view a preliminary effort is made in this paper to understand values as available in Quran which represents articulation of beliefs and ideas for the Islamic communities of the world.

Values refer to what is desired or cherished. Every cultural, religious and ethnic group have their own set of values and members belonging to each groups are required to inculculate the group values into their lives. These values, of course, are evolved for the welfare of the members of the group. But with the advent of sicences and technology no society can remain in Insular as the new technology has brought the mankind much closer, so the values adhered by different subgraups may sometimes, become contradictory to each other. Hence the enforcement of the universal values is being talked now and the United Nations has become an instrument of enforcement of universal values all over the globe which one culture, especially western culture considers as a good. Islam claiming as a religion very close to human nature, seeks to establish a world order where each and every individual may live with peace and tranquility. In order to achieve this goal Islam has evolved its own set of values for its followers. In the present paper the human values explained and emphasized by the Quran are discussed after explaining the nature of human beings from the point of view of Quran.

45 Women and depressed classes in Kerala

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The scientists of psychology in India adopt the traditional methods of psychological studies in understanding the human behaviour. As in western society , majority of psychological studies within academic sphere aimed at hypothesis testing are being conducted on the student population. These students are generally better educated , more cognitively skilled, less attached to their groups, less diverse in age, and wealthier when compared to general population. Due to these characteristics the questions arise regarding the validity of the results as to what extent they represent the national, cultural, SES, age and gender groups found in society at large. So these studies are inadequate to understand the complex nature of social behavior.Moreover the social structure, organisation and values become more complicated due to the technological advancement and social reforms movement all over the world , the psychologists are started to develop newer methods to understand the social issues and problems.Within this realm , my paper aimed to suggest some methods in dealing with some issues and problems focusing on the perspectives of feminism and other depressed classes of earlier days in the context of Kerala.

46 Science, Culture, and Subjectivity: Relocating the discourse on Psychology

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The Game of Science: A Modernist Agenda

The idea of "science" and its application to psychology is an interesting illustration of the practice of modernist worldview in the world of academics. Working within this worldview the spirit of scientism tries to locate knowledge outside or apart from that which is to be known and from the activity of knowing. The power of participants in this kind of knowledge generation is drastically curtailed and marginalized. But certainly there is more to truth than what the scientific method can offer. However, the claims of universality of scientific knowledge and its independence from the context appear vacuous when one finds that acceptance of some form of pre understanding or theoretical fore structure is an essential ingredient in any kind of scientific mode of knowledge generation. Also, the scientific communities are located in specific historical settings, which decide the legitimacy of knowledge claims by determining the relevant criteria. All this renders the alleged methodological certainty and universality in the scientific enterprise questionable. The idea of natural sciences as "supra historic", "neutral enterprise" and "the sole mode of acquiring true knowledge" appears problematic. However, by invoking transcendence of history and culture, the proponents of such a view argue in favour of scientific knowledge as transcendental. This serves the goal of achieving mastery. In essence it has become a part of modernist philosophical discourse, which constitutes the self-understanding of science and its inflated claims. The main voice of psychology exemplifies this state of affairs.

The Project of Scientific Psychology

The construction of psychology as a scientific discourse has been the major factor informing the discipline's self-understanding. As a result psychology became a science dedicated to the discovery of behavioral laws. The psychologists in the mainstream have been vigorously pursuing the goal of achieving regulation and control of behavior of others. This became the core concern of psychologists and constituted the mode of conducting psychology. This was in line with the position that knowledge consists of a cumulative repository of objective facts uninfluenced by the cultural or contextual and personal influences. Such an attempt utilized a closed system of intra personal or interpersonal deficits for the formulation of behavioral laws and principles. A close scrutiny of the vocabulary of psychological science shows that the social system and its power arrangements are neglected and individuals are overemphasized. "Psychological" became equivalent to the abstract concepts located inside the unique, separate, bounded, independent and context free individual and the assumed central processor inside it. Operating within the framework provided by the modernist spirit , the ideal human life is one arranged around the notion of individualism and the goal of possessing unlimited material resources. Similarly the idea of a good society was defined by the mechanisms of a market driven capitalist society.

The Analogical and Reductionist Strategies

The efforts to develop psychology along the lines of natural sciences have yielded either adoption of analogies or engaging with some form of reductionism. The analogies have often been taken from those, which are current in other disciplines. Interestingly to have an impact the idea needs time and by that time it may have been abandoned at its source. The fate of mechanistic models in physics are good examples, which are replaced with other models but continue to provide models for psychologists. The disciplines like Chemistry, geology, mathematics, and economics have provided

analogies to psychologists. In fact using analogies has been a major strategy to bring law and order into the world of psychology. The analogies or metaphors, once introduced, become part of the psychological reality. The fact that they were metaphors is often forgotten.

Another strategy to inject scientism has been to reduce psychology to some other allegedly more developed science. It is held that the psychological phenomena are nothing but the expression at one level of mechanism and processes perfectly intelligible at another level. For instance Kohler considered mental process as reflection of physical fields of force in the brain. Skinner viewed humans as nothing but an animal 'writ large'. Commenting on this situation Cohen (1970) cites the case of Tolman, who wrote " I in my future work intend to go ahead imagining how, if I were a rat, I would behave as a result of such and such a demand combined with such and such an appetite, and such and such a degree of differentiation and so on". Thus, to quote Cohen (1970) " he would imagine (thus employing a human capacity) how he would behave if he were a rat. On this precarious foundation he would explain the behaviour of the rat, and hence proceed to deduce an explanation for corresponding form of human behaviour. But if the exercise is based on imagining, why not make a short cut and study man directly"(p19). Cohen (1970) reminds us "the psychologist's task is not to cut his throat by writing himself off. It is to elucidate just those aspects of life, which have no place in the world picture of physical sciences, to begin in fact when the physicist leaves off. If the psychology were only to allowed to make statements which could be translated into the language of neurophysiology, he would have nothing to say" (p.30). The psychologists, however, are still fascinated with the use of these strategies and engage in constructing psychological realty in a natural scientific mode unmindful of its consequences.

Growth of Psychology and the Growing Discomfort

Today psychology is witnessing remarkable growth in quantitative terms. The number of journals, number of books published, number of practicing psychologists, organizations of psychologists and their professional bodies, and differentiation of the discipline is really mind-boggling. It is impossible to remember all the specialties and sub specialties of psychology. All this is really impressive for new science. The growth of psychology in the developed nations of world and developing countries, which have a history of colonization, show many parallels, if one goes by the themes, problems, methods, and findings. A majority of Indian psychologists, for instance, have dedicated their energy, time and money to replicate various phenomena in various combinations and permutations, the results of which, fortunately or unfortunately, are neither read nor used by our Indian colleagues in teaching or research. For our big brothers living in the developed countries this effort lacks any value and remains unregistered. There are a few exceptions, which have been able to receive some attention. On the whole the quality of research and publications is of mixed type (see for details Misra, Prakash, & Varma, 1999 ; Pandey, 2000). At times that gives a feeling that all is well. However, when we look for substance in terms of theoretical contribution, creativity or relevance the psychologists from developing countries often have to suffer from serious discomfort. The mechanical, Euro-American model of the so called mainstream psychology, has little to offer in terms insights in the realm of theory and or practice which can be reassuring and inspiring. We suffer from lack of self-confidence, academic self worth, and often engage meaningless rote memorization of things having limited resemblance with our life world. The questions of authentic understanding or growth of knowledge are hardly addressed to because as a true scientist we limit ourselves to the" context of justification" and the "context of discovery" remains ignored. The status quo is maintained. In the name of doing science the intellectual courage needed for questioning, innovative thinking and creativity is given a back seat. The rituals of the religion called science continue.

The Challenge of Subjectivity and Focus on Instrumentality

The objectification of psychological processes by focusing on independent reality of objects psychology's scientific paradigm denies subjectivity as a proper theme. The history of psychology

shows that objectivity has been achieved at the cost of reflexivity. The move of humanistic psychology also has led to creation of a technology of self. Also, the efforts have helped instrumentalization of psychology as a tool of facilitating State regulation. Development of many forms of applied psychology attests this. The subjectivity is stripped of its meaningful lived experience. This enterprise has been reactive in its stance and has been   trying to evolve technologies to manage problems encountered without any effort to engage in the creative act of envisioning human condition and its psyche. The subject matter of psychology is distinctly human; it is not the mere lining of physiology. Our first step should therefore be to study what is characteristic of human being, experiencing from the inside. Its subjectivity needs to be addressed and understood, and not explained away.

The Changing Scenario

In recent years many things have taken place and the situation in science, culture and psychology is changing. The notion of science is being considered as a human activity and culture is attended to in a serious manner. Alternate and multiple constructions are becoming visible. Heterogeneity in the discipline has started taking place and the possibility of a creative reconstruction is possible. Notable among these are the moves toward cross-cultural psychology, cultural psychology, and indigenous psychology. These moves, in different degrees have capability to enrich the discourse on psychology. They favour a bottom up model of theorization and are transactional in nature. They view psychological world as an intentional world. The psychological phenomena are situated in meaningful, contexts and their existence is intimately tied to the discursive practices. The interdependence of objects and persons is a cultural achievement. The scientific endeavours of the past are being debated and found constrained by cognitivism, individualism, artificiality. The decontextualized and abstract mode of psychology appears as irrelevant and unauthentic. Alternative paradigms include social representation, constructionist and discursive psychology, which emphasize the role of sharing, communicating, and negotiating which lead to a narrative construction of reality. The practice of using peer group as the place for reference and deriving legitimacy, coupled with internal consistency created by methodological practices have ruled the scientific endeavors. Now accountability, sharing and potential to deal with emergent properties are becoming relevant criteria. There is no transcendental realm of science. Psychology needs to be located in the day-to-day practices. It deals with values and deliberates on the issue of choice of values. Cultural criticism and contributing to cultural change are important tasks before psychologists.

Concluding Remarks

There is need to question psychology's self understanding as a repository of knowledge that explains the world yet is somehow detached from it. The alternative vision is recognizes the complexity, uncertainty and contextual specificity. It recognizes a world where knowledge is itself socially constructed, fragmented, foundationless and validated by its usefulness rather than its scientific rigor (Gergen, 1999; Kvale 1992). Our nature of being is embedded within historical and cultural processes. However, the extra-discursive, material and embodied aspects of our being also need attention (Nightingale & Cromby, 1999). The debates on the place of culture in psychology (Berry, 1999; Misra & Gergen, 1993) and psychology in cultural context (European Psychologist, 2000: Gergen, Gulerce, Lock, & Misra, 1996) are drawing attention of psychologists. The Asian Journal of Psychology (December 2000) has Journal of Cross-Cultural Psychology (2001) have published special issues addressing the related concerns. The interface of Psychology and Culture is being explored by a journal of the same name. . The use of qualitative methods is also increasing. These methods are sensitive to culture and subjectivity and overcome the problem of power relations since they rely on participative, cooperative and constructive processes in the research process. It is hoped that these moves shall help to develop a human science of psychology in which cultural plurality will be addressed more authentically. The Indian thought systems offer a unique opportunity to develop a comprehensive psychology rooted in one's relational existence responsive to the multiplex demands

in a shared scheme of things. In a true sense the Indian thinking has the potential to attend to the issues of positive psychology (see Paranjpe, 1998). In 1965 in a paper in the Journal of Humanistic Psychology D. Sinha had invited the psychologists to work for the integration of modern psychology with Indian thought. In a recent assessment of the developments in Indian psychology J. B. P. Sinha (2000) observes that integrative indigenization is   taking place. In future more concerted efforts are expected to shape a vibrant, meaningful and relevant psychology through our sincere academic and social intervention.

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47 Personal Knowledge Management

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Introduction

An understanding of knowledge and knowledge management (KM) can be best done in the background of Oriental Psychology, Psychology of Consciousness and Integrative Psychology. Any attempt at understanding and applying knowledge or knowledge management that ignores these disciplines would only end up in confusion as can be seen by the current scene in KM.

To quote Prof.V.George Mathew:

"Consciousness has relevance for all sciences, as it is related to philosophical issues and the model of man. It is empirical, but open to descriptive, theoretical and insightful understanding. In the 21st century psychology may well be redefined as the study of consciousness and all psychology may be rewritten in that perspective. The study of consciousness may also serve to integrate many areas of psychology and other sciences." [1]

Integrative Approach To KM

Integrative approach to KM [2] is based on integrating western, eastern and indigenous wisdom. It integrates all of these under a broader framework developed mainly from the age old *Mandukyopanishad*. But both eastern and western wisdom on consciousness have been used to develop the framework further. Ideas from Psychology of Consciousness developed by Robert Ornstein and others from the West; and Integrative Psychology developed by Prof. V.George Mathew, Ph.D. have been particularly useful in developing this approach.

Because consciousness is ultimately the integrating platform for all knowledge, disciplines, activities and so on, this approach can bring the seemingly different approaches under one umbrella. Both individual and group (social/political/economic) approaches will find absolutely no problem with this approach. Furthermore, this approach could satisfactorily solve (or even dissolve) problems or issues that have not been able to solve with existing approaches.

Already westerners recognize cognitive neuropsychology, social psychology and other branches of psychology as contributing to this new discipline — knowledge management. The American National Standards Institute (ANSI) under the initiative of the Global Knowledge Management Council(GKEC) is trying to standardize KM now.

Personal KM

KM can be in Personal level(Personal KM), group and/or organizational levels (Organizational KM). Although it is only the first step, Personal KM is necessary for the success of group/organizational level KM. I think, as psychologists we have a role to play here. It is here the so-called third force in psychology has a lot to contribute.

Thus, here, we will examine Personal KM and how it is related to Indian Psychology, Psychology of Consciousness and/or Integrative psychology.

Personal KM involves management of one's own knowledge effectively. The aims being,

Know what you already know and (re)use that whenever required,

Know what you know and why you know it

Learn what you need to know and use it effectively and efficiently,

Innovate, validate and integrate the new knowledge into your system

Levels of Knowledge in an Individual.

In Individual/Personal KM, the emphasis is on self-growth and self-management, especially in a knowledge perspective. We can recognize the following levels of knowledge in an individual:

Information/know-what type of knowledge

know-how(skill)

know-why and know-who(= social network)levels

ability to train or mentor others(tacit level knowledge transfer)

ability to express his knowledge through language i.e., publish articles/papers/books or the

like (verbal level knowledge transfer)

ability to innovate (creativity)

It can be seen from the different words that denote a hierarchy of teachers in Sanskrit that ancient Indians recognized these distinctions:

The teachers in the hierarchy are the *adhyapaka* who teaches the basic information, the *upadhyaya* who teaches how these information is applied, the *acarya* who gives training in different skills, the *pandita* who gives insights, the *drishta* who gives foresight and finally the *guru* who teaches self-knowledge.

States Of Consciousness And Types Of Knowledge

Our knowledge of our knowledge can be in four quadrants as depicted in the table below. The state of consciousness that is associated with each quadrant is given in parentheses. The IAS theory [1] can also be used to relate to these quadrants.

		My Awareness About My Knowledge	
		I am aware	I am not aware
My Knowledge	I know	II I am aware that I know (Explicit) (*jagrat*)	I I am not aware that I know (tacit) (*sushupti*)
	I don't know	III I am aware that I don't know (Explicit) (*jagrat*)	IV I am not aware that I don't know (tacit) (*sushupti*)

The Upanishads see four major states of consciousness – *jagrat* (wakefulness), *svapnam* (dream), *sushupti* (deep sleep) and the *turiyam* (pure consciousness). Necessarily, one type of knowledge is associated with each of these. The explicit knowledge, the implicit knowledge, the tacit knowledge and the knowledge of the absolute truth.

A clear understanding of the three types of knowledge (explicit, implicit and tacit) be best done with reference to the three major states of consciousness jagrat, svapnam and sushupti. A continuum from gross to subtle can be seen here with the explicit knowledge at the gross end, implicit at the astral level and tacit knowledge at the causal level.

Double Loop Learning and the Indian View

It was Chris Argyris of the Harward Business School who introduced the idea of double loop learning. To quote him:

"To give a simple analogy: a thermostat that automatically turns on the heat whenever the temperature in the room drops below 68 degrees is a good example of single-loop learning. A thermostat that could ask, 'Why am I set at 68 degrees?' and then explore whether or not some other temperature might more economically achieve the goal of heating the room would be engaging in double-loop learning." [3]

The ancient Indian system goes beyond the double-loop learning.

For example, the *Mundakopanishad* - 1.1.3 goes much beyond and asks the final question:

"What needs to be known so that it may turn out that everything was known?"
and the *mahopanishad* 4.98 puts forward a simple solution for the same:
"non-imagination is the source of all the *siddhis*. Therefore be devoid of imagination(*sankalpa*)"
Ancient Indians have also devised methods for this. One such method is "Sravana, Manana and Nididhyasa i.e., hearing, thinking and fitting what one has understood to one's actual experience. Finally one realises one's indentity with pure consciousness and the perceiver, perception and object of perception merge into one supreme experience." [5]

Conclusion

It is impossible to understand KM or Personal KM from any model other than through a consciousness based approach. Oriental psychology, Psychology of consciousness, and Integrative psychology can be of much use to understand and use KM, especially Personal KM. The Integrative approach to KM is a model which utilizes these to create a model of KM.

APPENDIX

TERMS/CONCEPTS : Since KM is comparatively a new discipline, I think that it is necessary to include a short description of the terms/concepts used in KM. Please

Knowledge hierarchy : Most of the Knowledge Managers or experts in the field of KM recognize at least four levels of knowledge and some of them see a fifth level also. The knowledge hierarchy is: Data—Information—Knowledge—Wisdom—Absolute Truth

Data : "Data is recorded facts with little analysis or interpretation." [6]

Information : "Information is data re-arranged, interpreted and organized in such a way as to be useful for some purpose and carry meaning" [6]

Knowledge : There is not any agreed upon definition on the term knowledge. People and cultures use it in different meanings. The same person uses it in entirely different meanings at different times. Usually, we use the word knowledge in two meanings: first, to cover the whole knowledge domain and second, as the concept that comes in the Data — Information — Knowledge — Wisdom-(Absolute) Truth continuum.
"Knowledge is a fluid mix of framed experience, values, contextual information, expert insight and grounded intuition that provides an environment and framework for evaluating & incorporating new experiences & information. It originates & is applied in the minds of knowers. In organizations, it often becomes embedded not only in documents or repositories but also in organizational routines, processes, practices and norms " [7]

Know-what : Declarative knowledge or facts about something.

Know-why : Knowledge about principles and laws [8]

Know-who : Our social network. Information about who knows what and who knows what to do. [8]

Know-how : Skills or the ability to do something. Sometimes called the procedural knowledge. [8]

Explicit knowledge : "Knowledge that can be captured and stored in documents or repositories"

Implicit Knowledge : "Implicit knowledge is knowledge which can be articulated and shared, but it only emerges through deep dialog, group reflection and via social interaction." - [10]

Tacit Knowledge : *"Tacit knowledge is the unspoken, non-codified sum of all the know-how, skills, and experience of individuals. What makes a good teacher, writer, scientist, manager or worker is often locked up in the unspoken procedural & declarative rules of the individual." - [8]*

Knowledge Management (KM)

Although KM as a discipline is comparatively a new one started only a few decades ago (Karl Wiig from Arthur D. Little coined the word Knowledge Management in his 1986 article on artificial

intelligence), peoples all over the world have been practicing it from the ancient times.

As with knowledge, there is no consensus in the definition of KM. Different experts define it from their own perspectives or schools of thought.

According the GKEC the promoters of the Knowledge Economics school of KM, KM is a interdisciplinary discipline that integrates more than hundred disciplines.

"KM is a cross disciplinary practice that enables organizations to improve the way they create, adopt, validate, diffuse, store and use K in order to attain their goals faster and more effectively." [8]

"organic and holistic way of understanding and exploiting the role of knowledge in the processes of managing and doing work, and an authentic guide for individuals and organizations in coping with the increasingly complex and shifting environment of the modern economy. " [9]

"Knowledge Management caters to the critical issues of organizational adaption, survival and competence in face of increasingly discontinuous environmental change. Essentially, it embodies organizational processes that seek synergistic combination of data and information processing capacity of information technologies, and the creative and innovative capacity of human beings". [10]

Meta Knowledge and Levels of Reality

Edward Swanstrom, the secretary general of GKEC, says that knowledge has different levels and according to him the levels are levels of Knowledge: level 0 - the world; level 1 - the Knowledge of the world; level 2 - the Knowledge of the Knowledge of the world and so on.

This is in line with the principles of integrative psychology, which states that "Reality is a continuum extending from absolute pure consciousness (beyond time and space) to the gross physical plane. This distance can be divided into several planes, like physical, astral, causal, etc." [3]

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48 Using Psychology for National Development. Empowerment of Women. How do we get there?

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A woman is the most core and integral part of our society. By nature she is endowed with the privilege of progeny and that makes her the prime factor in the evolution of mankind.

However, the woman is always accorded a secondary status, not only in the society but in the patriarchal family system as well. This has lead to the need to focus on the woman as an entity. And here arises the concept of empowerment of women or emancipation of women.

In simple terms, empowering women is making them powerful. But the question that arises is, making them powerful for what purpose. For this we will have to understand the present status of women.

To begin with, a woman, unlike a man plays a number of roles - that of a mother, wife, daughter, daughter-in-law, sister, friend, colleague, neighbour, and so on. A woman has all the responsibilities as a man i.e. she has social responsibility, national responsibility as a citizen, responsibility as a parent, responsibility for self, etc. But unlike her traditional roles, these responsibilities are hardly considered to be a part of her life. They fall into the male prerogative.

Here, I don't intend to draw comparisons between man and woman, but this is inevitable for the following reasons :

- When we speak about gender issues, it concerns relationships between men and women which are subject to negotiations in private and public sphere. To focus on women only is inadequate. A better understanding of men's perceptions and positions and the scope for changing these is essential.

- The other concept is that of strategic gendered partnerships. There is a strong argument that if gender-equitable change is to be achieved in households, communities and organisations, then surely men and women have to be considered partners.

Where does she stand traditionally ?

To focus on empowerment we will have to realise where a woman stands traditionally. What has been her position vis-a-vis society, family, organisation and most importantly, herself?

As said earlier, a woman plays certain roles throughout her life. If seen in their entirity, these roles are very significant for the family to function and the society to exist. But unfortunately, the role she plays for herself is not considered at all.

To make this point more clear, let us see a case where women are traditionally performing their roles.

Case 1 :

Mrs. M is a woman in her late 60s today. She is a matriculate and hailed from a metropolitan city before her marriage to Mr. H. Their's has been a love marriage. Both were considered to be bold to take a decision on their own, during those times in the mid 1950s. Her natural role of a daughter was transformed into that of a daughter-in-law. Her efficiency was seen till very recently before she took ill. Managing the house - a big household, taking care of the cows in the house which could be seen as efficient dairy management - was part of her everyday work. Feeding the cows, getting them milked and taking care of distribution of milk to the cooperative society and other retail customers and keeping day to day accounts of the same - all this, in this day and age, would be considered the job of a manager.

But for Mrs. M it has been something which she has been doing all her life without any appreciation. There was no question of keeping the income generated from the dairy activity for herself. Apart from this, cooking and rearing children, taking care of and nursing an ailing mother-in-law and

meeting the demands of other members of the family, was part of her unpaid job. In spite of having a lot of clarity in her work, she has always had to play second fiddle in the family - never consulted in any decision making as the males in the family did so. Her suppression has been to such an extent that she does not value her contribution to the progress and growth of the family at all. Her self esteem has slumped to the lowest level; the natural fallout is now seen in the depression she is engulfed in.

In spite of the fact that Mrs. M has made no less contribution to the family than any male member, her position and status in the family stands nowhere.

This is not just one case. In our country we find many a Mrs. M. In fact most of them sail in the same boat.

Since ages together we have been living in a patriarchal society where the gender differentiation begins even before the birth of the child. The horrifying fact of the day is the increasing numbers of female foeticide in our country. Even as we march towards development, a large number of girls are pulled away from opportunities just because they belong to what the society terms as 'the inferior sex'.

There are factors like recognition, status, position, attitude, confidence, freedom of choice, the right to choose which can be termed as psychological factors and these are neglected by the society, family and to a certain extent by the woman herself. Other socio-economic factors which relate to the empowerment of the woman are poverty, education, health, violence, economy, human rights, media, national environment, sex role-typing through generations and grooming by the family that have contributed to the second fiddle status of women.

Let us see some of these factors which will help us understand why women are not empowered today.

The factors can be broadly classified into social, economic, physical and psychological.

Social : The social attitude towards women is a significant factor in the perception of women's position in the society. In the ancient times, it is said, the women folk were respected more. Though they were referred to as the 'weaker sex' even then, women commanded more respect from the society. In the medieval times things changed and she was not considered a significant factor of the society any more and hence neglected largely. The scenario is changing again today and women are proving their might and this has led to their being respected for what they are. We can of course say that this process is very slow, but none the less, it has started.

Our Indian society is moulded in a patriarchal form and as such men get more importance in the society.

The social factor also relates to the familial aspect.

In a family the woman plays varied roles - that of mother, wife, daughter, daughter-in-law, sister, sister-in-law, etc. Her roles are more or less responsible for the structure of the family. But even with her numerous tasks and duties, she is the person who is taken for granted the most in the house. Her work in the home, done for her family members does not give her any remuneration as she is not considered to be of any value.

Case 2 :

Mrs. J is a housewife presently. Once upon a time i.e. before her marriage she was the sole bread earner for her family. Qualified professionally, she also continued working for some time after her marriage. However, she preferred to stay at home after she had children and also to take care of her ailing parents-in-law. In a way, Mrs. J was an educated, independent, confident person who enjoyed a certain dignity in her house earlier. But over a period of time, she lost the value for herself and that came more out of other members' perception of her role. She was taken for granted regarding the work she did at home which was not time specific. Her job entailed cooking, cleaning of clothes, house, readying children for school, taking their studies, nursing the ailing parents-in-law, managing the house and meeting all needs and demands of her husband, two children and parents-in-law. Yet today, she is a non entity in her house - disregarded for any opinion she expresses and never recognised for her worth.

Yet another element the social factor entails is, less of exposure and lack of social opportunity for the woman which naturally pulls her down in comparison to her male counterpart. It is not thought of in the right vein if a woman mingles too much socially. Unlike the men in the family she has to restrict herself to only a few friends and acquaintances and normally these are made or initiated by her husband. If done on her own, the society does not take much time to label her character as 'fast'. Thankfully though, things are changing, but this is limited to families where relations are more open.

Economic : The second factor is the economic factor. UN reports on women show that they make up half of the total world population and contribute 2/3rd of the work hours and yet receive only 1/10th of the world income and own less than 1/100th of the world property.

Though we see women working today and earning, we can hardly say that they are economically empowered. If we see the rural woman who toils hard in the farm, more often than not she turns out to be the one who is the bread earner for her family. For her husband usually drains away his earnings in alcohol and gambling before he reaches home. But even then, she plays second fiddle to the man in the house.

Speaking of an urban woman who is better educated, takes up a job mostly in an organised sector and earns a decent pay packet, can we say, she is economically empowered?

Case 3 :

Ms. K is a well educated, so to speak- a modern woman, working in a publishing house in one of the Indian metros. She earns a decent salary. However, every month end on the salary day, her husband stands at the gate of the building to collect her income from her. 'K' is earning, but is she empowered?

We may not find many husbands standing at the gates to collect their wife's salary, but there is an expectation on his part that she submits or hands it over to him. Then again if she wants to spend some money, she has to give a mighty good reason and ask for her own hard-earned money. Where is the right to freedom here?

Now this relates to her spending the money she earns. Naturally the question of she spending the money earned by other family members unless it is given to her does not arise. Also if she has to spend it, she can't do so without consulting the male member of the family. This is usually reflected into the buying decisions. A survey reported in the Indian Management Journal (Dec. 1999) indicates that 34% of men make the buying decision as regards eatables where-as only 4% of woman do so. Matters relating to house hold expenses, luxury expenses, children's educational expenses are largely taken by the men whereas it is the woman who has to maintain these things later on.

Physical : The physical equality among men and women as we know is not possible for the basic fact that they are biologically very different. The physical strength of a woman's body in comparison to a man's body is normally known to be less.

The physical ability to reproduce lies with the women and this again is a known fact that their ability to bear pain is much more than that of men. As such, the right and freedom to reproduce should lie with the woman, but this is rarely seen. Decisions regarding when to have children and how many, are mostly taken by men irrespective of class, caste, education or financial background. A woman who voices her concerns regarding not having a baby or not having it at a particular time is immediately labelled as 'incompetent' in many ways and has to face a social stigma.

The general health of women is also largely neglected. In the present day life-style where there is a larger possibility of the spread of the acquired immunodeficiency syndrome, the wife has less say to protect herself physically from it and as such has more at stake.

Also a woman is so conditioned that she does not even allow herself the privilege of a full decent meal. Even in urban affluent families we see that the woman in the house will first feed the family and only then help herself with what is left in the kitchen.

Psychological : This is perhaps the most significant but largely neglected factor that relates to women's empowerment. Over the ages, the attitudes relating to sex role differences have become so deep rooted that distinguishing between a boy and a girl begins no sooner the child is born. Sex - specific roles are assigned to children and they are expected to abide by it. The girl is taught to run

errands at home and the boy is taught to run errands outside. These attitudes relating to sex role typing which become more and more rigid with the growing age of the children are responsible in creating a deeper divide between the two sexes and the factor responsible for the set thinking patterns which is reflected in other factors like social, economic and physical.

Examples of sex role typing in families is seen irrespective of culture, class, economic status, educational background, et. al.

Case 4 :

S and J two siblings were brought up in a pretty affluent, educated family where the father was a doctor and mother a conscious housewife. Where J - the daughter was made to study in Hindi medium while S - the son had the previliage of educating in an English medium school. There was no other reason given for this except that S was a boy and should get better opportunities. This difference in their rearing still continues as J was given education just enough to get her a decent groom whereas S went on to become a doctor. Whether J had the capacity or not was not a factor of consideration. Further more J married a boy her parents chose for her whereas S had the freedom to chose a girl of his choice as his bridegroom. If these instances in the lives of J and S are not disparity of sex roles, what is it then ?

Another factor relating to psychology is the perception of the woman herself which again is a fallout of the grooming of girls in a particular way. The self perception in itself is very low. This contributes to low self esteem.

The third psychological factor is the personality of the woman which is a cumulative effect of her personal traits, circumstances, environment, her education and her experiences. Whether the woman is submissive, assertive or dominant will affect the process of her empowerment.

Where do we stand today ?

The factors which we have discussed very briefly are more or less the traditional factors. But if we talk of the present day circumstances, then we see that there is some change. The change may be miniscule in proportion, but none the less it is there. The change is in the form of the paradigm shift with respect to the thinking of a few women and men in the society.

Today we find that a few women have thrust themselves into the process of empowerment. This beginning of the process is a demand of the changing environment and not to forget that it comes as a demand from the women themselves.

In India we can say that the process of empowerment of women began in the 19th century. The freedom movement of India has recognised the participation of a few women.

However it was particularly after the Indian independence that the impetus the movement has got, has been tremendous. Women's empowerment need not be confused with extreme feminist attitude, whereby a woman should do a particular thing because a man does it. Woman's empowerment means giving her her own dignity without drawing any competitive parameters vis-a-vis men.

Indira Gandhi, Kiran Bedi, Medha Patkar, Lata Mangeshkar, Shabana Azmi are all but the examples of today's empowerment process who do not need to measure upto men's parameters. The woman of today is aware - aware because she now gets the exposure, she has access to information and knowledge today, she is ready to educate herself and most importantly, use her cognitive abilities more independently. This has enabled her to move out of the confines of the four walls and her traditional roles and take the big leap into the new found freedom with a conscious readiness to accept all the responsibility that comes with it.

Today she is a teacher, a manager, a civil engineer, a doctor, a mechanic, a computer expert, a pilot - you name the job and you will find a woman there. Even if she is a housewife - she is not a doormat anymore. She is a housewife by choice and now she realises her worth when she is managing the household.

Case 5 :

JB, a professionally qualified woman was working independently. After marriage she continued

with her entrepreneural ventures, till she realised she could contribute her services in her husband's - S's business while she was also managing the house and rearing their child, S was fully concentrating on expanding the business. Adjusting her time into compartments for household duties, taking home work of her child, helping him learn new things and grooming him by focusing or his whole personality, she made time for her work. The only compromise she made was on the time she had for herself. The result was seen in her exhaustion. She then decided to prioritiese her tasks. She perceived her core priority to be her young child and therefore decided to suspend her work responsibility in the factory, for the time being. This is J's conscious choice and she has no second thoughts about it. Neither does she perceive the tasks she has at hand now to be unimportant. She has exercised her freedom to decide the best for herself, her child and her family and is content and engrossed with the task at hand.

J is an example of those women who are undergoing the process of empowerment and who don't consider themselves any the less in performing the natural roles of a woman.

While the increased awareness of the woman is one reason for this change, the other reason is the changed perception and acceptance of it, by today's men folk.

Empowerment of women importantly calls for a changed perception by the men in the families and the society. While we say that the process of empowerment has begun it is also seen in the shift of traditional attitudes of men.

Case 6 :

S is a dynamic women going through the phase of empowerment. She is a consultant and a teacher outside and a mother, wife, daughter in law in the house. H, her husband is equally qualified and has his own job as a teacher. S has a very busy schedule for her activities are more in number than H. S is still able to manage every front of her personality with equal efficiency. One of the reasons being her personality traits but other and more important one being the support and understanding extended to her by H. He helps her in all the household duties and rearing of their child, and that too without being assigned the duties to do so. His voluntary participation in S's work is because of his perception of S as a woman and because of understanding of her roles and importantly because of the will to give way to traditional, impractical and discriminatory attitudes towards woman.

On the other hand U who is S's sister comes with a similar parental grooming as that of S and also shows strong personality traits. U is a technically qualified person holding a manager's post in a big MNC. She is efficient and travels widely for her work. Coming back home she has to manage home and children. She is however not assisted by her husband P who is well educated, holding an equally good position in his office. He believes that, that U works just to satisfy her own ego and it is a woman's job to manage a house.

Not to mention that S's is a more happy family than U's.

Case 7 :

In another family, M is very feminist and believes in the emancipiation of women. She works on all fronts like her husband A does. Both operate from home where A is a consultant and M is a writer. Both earn for the family. A realises and respects the work, both household and otherwise, that M does. A also believes that women need to be empowered and gives equal status to them. A's perception of women, her roles, duties, upholds her growth and dignity as an individual in her own right. Equality in A and M's family is the basis of their relationshp. Where A cooks in the morning and M in the evening. A talks one child for activity classes where as M takes the other. The equality in their relationship is seen so evidently that when M gave birth to their first child she took parental leave and was at home while A earned for the family. In case of their second child which they adopted, A took parental leave to look after the baby while M earned for the family.

Such broad attitudes that can accommodate and respect every role of a women and can identify with those will take the society closer in reaching the goal of empowerment of women.

That I am standing here in front of you 2000 kms away from my home and that many others like me are here, is a live example of this ongoing process. This is a journey just begun with a lot of struggle

ahead, that we realise.

And yet, I emphasize the yet, this percentage is very low. There still is a large percentage of women who are confused about their traditional roles and the one they see around. And unfortunately, a very large number of women who are still oblivious to the whole concept of empowerment, itself!

In such cases the societal and personal pressures of traditional culture still continue to overpower them. All those factors discussed earlier have their eagle grip on them.

In addition to this, factors like illiteracy, submissive personalities, low self esteem, lack of exposure and no access to opportunities greatly hinders the process of empowerment.

Another obstacle which can prove to be detrimental to the process of empowerment is the attitude of many a women to be satisfied with their current lot. We find many women being content in their present state of affairs and status. This probably comes from the fact that being a woman provides her with certain concessions from the society which are very convenient to her. A laid back attitude of *'Kya karna hai ye karke?'* is a major obstacle in changing the mindset of such women.

But this has to change and it will.

Where do we go from here?

Though the answer is very simple, it calls for larger participation from each and every segment of the society including the government, NGOs, organisations, families, neighbours and the self as well.

To begin with :

We have to focus on the needs of women to empowerment with special emphases on women's strategic needs. This will call for redefining the term 'gender' itself - where the concept applies to culturally prescribed roles of men and women. It should now entail redefining the roles of men and women and their relationships, where the balance of power is equal. For this, both men and women need to come forward and articulate their roles in more equitable terms.

Men's contribution here can be really significant, for their involvement in this transformative process has a number of entry points, like, ending gender based violence, human rights and peace, HIV/AIDS prevention, families and socialisation, health, workplace and institutions.

Empowering women is not a way of dominating the male ego. It is not superceding them in terms of gender roles, but it is being recognised for their abilities and existence as a one whole entity.

The goal of gender equality can be fully achieved only in the context of renewed relations among different stake holders at all levels. The full and effective participation of women on the basis of equality in all spheres of society is necessary to contribute to this goal.

Empowerment of women requires redressing inequalities between women and men and girls and boys and ensuring their equal rights, responsibilities, opportunities and possibilities. Here the cultural methods of grooming with traditional sex-role typing will have to be given way, to a more balanced way of rearing, not only the children but the household on the whole. This will help build more balanced personalities out of the young girls and boys.

Ensuring empowerment to women calls for a holistic approach to promotion and protection of all human rights and fundamental freedoms of women. In doing so the woman's inherent customary knowledge, her management abilities and sustainable use of biodiversity should be recognised.

The inadequate support to women affects the society as a whole. Women's social and economic contribution to the welfare of the family and the social significance of maternity need to be addressed properly. Roles of parents including motherhood or fatherhood are equally important in the upbringing of children and hence there should be no discrimination in the parental roles played.

Women also continue to bear a disproportionate share of the household responsibilities including care of children, the sick and the elderly. Such imbalance needs to be consistently addressed by using appropriate policies and programmes through education and legislation.

In order to achieve full partnership, women along with men must be enabled to reconcile with and share equally work responsibilities and family responsibilities.

Gender equality and empowerment of women has to be essentially seen as a societal goal to achieve success.

How to achieve this goal ?

To achieve the goal of empowering women, a lot will have to be done on many fronts simultaneously. Empowerment of women will directly affect the national development. Sensing this priority the government of India has a Women and Child Welfare department working under the Human Resource Development ministry. This, the year 2001 has been recognised as 'Women's Empowerment Year'. Various programmes and policies have been launched by this department. India's contribution and representation at international fora has been very impressive. The forceful stand with respect to giving status and recognising the reproductive freedom of the women taken by India at the Beijing conference in 1995, was highly appreciated back home. Several acts and policies in various aspects have also been in force.

However, acts and legislations are not sufficient given the Indian psyche. The abuse of and disrespect towards women have been rooted in the Indian lifestyle for too long now.

However, it is very interesting to note that Indian lifestyle which percolates from the Indian mythology and the epics, potrays women as a source of strength with no disparity between men and women. Durga, Saraswati from mythology or the epical Sita, Mandodhari and Draupadi or women in the historic era like Rani Laxmibai, Chandbibi, Ahillyabai Holkar, Jeejabai are all depictions of empowered women. It was till the epic era that the women shared no less status then men. But the Manusmriti carved out a different place for women in the Indian lifestyle. Manu depicted women as weak compared to men. On purely physical basis this can be perhaps accepted but not psychological basis or in terms of mental endurance. In the medieval times religious fanatics gave second grade status to the women making it a strong patriarchal society with no greater purpose than to pat the male ego.

This saw the female ego dissipiate into nothingness.

Later, it was the knowledge of the past and certain Western influences that reinstated the concept of 'self-esteem' or 'ego' of women. And of course the theory of suppression too worked here. More of suppression some day leads to explosion.

However, while drawing inferences from Western psychology, we have to keep in mind, the fact that even if the approaches of Indian society and Western society may be similar basically with respect to upholding human dignity, there are larger differences and cases conflicting. The Western societies usually focus on the 'individualised self' highlighting the 'I-ness', personal authority, independence, competitive assertiveness, actualisation of one's abilities and contractual relationships.

The Indian approach on the other hand, focuses on 'family self'. It is oriented towards emotional inter dependence and reciprocal responsibilities. This makes our beliefs, instincts, values, motivation and approach to life different. As such, invoking the ancient values of life where the dignity of human, irrespective of whether a male or female, is the urgent need of our society, today. This can best come through our family system where, in family relations we find the best of counsellors. And it can come through the grooming attitudes. For this of course, availability of equal opportunities and exposure has to be ensured.

The media can also play a far greater role here. Instead of focussing on the traditionally ideal, sacrificing, overly efficient 'bahu' on prime time, the depiction of the essence of a woman with all her womanly qualities upholding her dignity and entity as a person in herself will certainly give an impetus to the process of empowerment.

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49 The Future of Psychology in India in the Context of Globalisation

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In modern times the concept of globalisation has received wide popularity. Economists, businessmen, politicians, psychologists and other professionals view globalisation differently. It is commonly understood that globalisation is the natural outcome of capitalism with its inherent nature of excessive drive for profit and expansion.

Characteristics of Globalisation

The key features of globalisation are the following:-

1. New technological developments and the melting of boundaries

In the ultimate analysis globalisation is a process viewing the whole world as a single market beyond geographical and political boundaries. Revolutionary changes taking place in transport and mass media make the boundaries vanish. Most important are the internet and electronic mass media. One can travel and do business anywhere in the world with an e-credit card. E-commerce has become very popular now.

2. Globalisation of capital

Globalisation makes it possible for the excellent and easy flow of capital with a view to making profit. Transnational corporations consisting of foreign banks and financial institutions view the whole world as a big market from where they can make profit. The most important characteristic of modern globalisation is that it has created ways and means for foreign investment, foreign trade, international loans, foreign currency, speculative business in capital market, public and personal loans.

3. Transnational production

With modern globalisation production now has become a transnational process. You will get Honda bike and Coca-Cola at any corner of the world. Making different parts of the products in different countries and assembling them in one place has become common. The production of Ford cars takes place in 18 countries. The multinationals look for social paradise on earth where labour is cheap and union problems are nil. To accomplish this they make use of information technology and computer. The native enterprises are engulfed by these multinational giants.

4. Importance of service sector

In olden times importance was given to foreign capital, mining and cash crops. But today more significance is accorded to whole-sale trade, banking, insurance, finance capital and service business based on information technology. Design and models are more important than essence (importance given to fashion shows).

5. Globalisation of interests

Globalisation has made possible the unification and integration of multiple interests of consumers all over the world. Mc Donald, Kentiky fried chicken, pepsi cola, magi noodles, coca cola, lee jeans etc. have taken firm roots in the interest profile of people. Everywhere in the world we observe similarity and integration of interests of different people in areas of food, drinks and dress. This is achieved by electronic media which rob the minds of people.

6. Intellectual justification for globalisation

International Monetary Fund (IMF), World Bank, and World Trade Organisation (WTO) have given intellectual justification for globalisation. Mass media is the life blood of globalisation with

electronic media creating electrical waves in the minds and behaviour of people Corporate utopia is consolidated in the minds of people by the electronic media. According to Herman and McCehesney (1998) "Global media are the missionaries who propagate the message of luxury of trade and market". Multinational giants and multimedia giants work hand in hand. For example, in 1996 Dysney and Mc Donald entered into a ten year contract. The programmes of National Broadcasting Corporation of America are designed and drafted by IBM computer company. In India, many episodes of Doordarshan are sponsored by big companies.

People think or are forced to think that globalisation is an essential process in the development of the world. In fact the truth is different. The world is under the control of G-7 countries (America, England, Japan, Canada, France, Germany and Italy). They manipulate the activities of IMF, World Bank and WTO for the management of the World. Even UNO is controlled by them. The managers of multinational companies, bankers, economists, IMF World Bank intellectuals hold informal meetings at Washington to determine the economic policies for the world. This is known as 'Washington Consenses'. The new gospel of America is to create a world through the medium of the market, cutting down the role of the state. (Davison Budhoo, 1990)

In today's world multinational companies manipulate the discoveries in science and technology. The most dangerous signal today is that science and technology meant for the prosperity of mankind, are running after the market, the objectives of which are nothing but expansion and profit. Things become more serious when we read about Trade Related Intellectual Property Rights (TRIPS) of the WTO. If a company takes patent for the discovery of a product and its processing, nobody can enter that area for 40 years. All the members of WTO are bound by this rule. If the Monsantho company succeeds in its research with the Terminator Seed, about 140 crores of farmers in the world will have to depend on this company for the said seeds which cannot reproduce themselves. It is a great tragedy that the fruits of research in science and technology meant for the welfare of mankind are monopolised by the multinational companies for more profit.

The dark side of Globalisation

Globalisation has brought together people of different cultures and nations through the exchange of ideas and knowledge. But mankind has to pay a great price for this phenomenon, especially the developing countries. These are discussed below.

Globalisation and Eclology

Drastic growth and expansion in trade has given birth to many complex problems related to environment. Liberalisation in trade has resulted in the increase of export of primary goods whose value would decrease correspondingly. Hence the farmers are forced to produce more to maintain a steady income. When the methods of production conform to the likes of international market more and more products should be diverted from developing countries for consumption. As a result developing countries will have to face many problems like scarcity of goods, depletion of the supply of ground water, deforestation, desertisation.

At the end of Urugay Round Discussions in Marekesh 1994, an agreement on trade and environment was formulated. It was felt that national income of the third world countries would increase as a result of increase and expansion of trade and commerce. This increased income could be used to protect the environment.

At this juncture, the problem of Kyoto protocol (1997) related to climate change deserves special mention and elaboration. Kyoto protocol is established on the distinction between annex I countries and annex II countries. Annex I countries are the developed capitalist countries. For these countries a small percentage of CO_2 emission fixed in 1990 is to be fixed in 2010. For the developing countries the standard of emission will be decreased as per the protocol. But white goods, for which emission of CO_2 is more, will have to be produced more for consumption. Hence Kyoto protocol is likely to be

a passive spectator (Prakash Chandar, Henry Tulkens, 1999). Researchers have pointed out the weaknesses and flaws in the environmental protection policy of U.N. (Hilari French, 1995)

Globalisation involves global exploitation of resources, trade and market expansion. More expansion of trade and market will result in more production which brings about more environmental disaster. Free trade influences environment in three different ways. First of all, it augments the economic activities thereby bringing about increased flow of energy and physical objects, resulting in depletion of resources and environmental pollution. Secondly in the context of trade expansion, producers are compelled to bring about changes in production process. They are forced to adopt severe methods of production which ultimately lead to indiscreet exploitation of resources. Thirdly to stay in the competitive global trade each community will try to minimize the value of environmental resources. All these will jointly bring about deterioration of soil, environmental pollution, water pollution, climatic changes, fossil energy depletion, poverty for the farmers, deforestation and uncontrolled city expansion. Among these, the changes in climate is the most globally discussed topic. This environmental disaster is caused by the emission of green house gasses including carbon dioxide. Even though the multinational companies in the capitalist countries are primarily responsible for this disastrous situation, what happens at the global level is to put the entire blame on the developing countries. The following table shows the relationship between economic activities and carbon dioxide emission in different countries.

Table I : Industrial Emission of CO_2

Country (000 metric Ton)	Total CO_2 Emission
America	**5468564**
China	3192484
Russia	1818011
Japan	1126753
India	908739
Germany	835099
England	542140
Ukraine	438211
Canada	435749
Italy	409983
Korea	373592
Mexico	357834
France	340085
(Source : World Resources 1998-99)	

Globalisation with its emphasis on ever increasing production and consumption, technological growth and expansion, motivated by inordinate greed for profit has created on environment in which life has become physically and mentally unhealthy. Polluted air, irritating noise, traffic congestion, chemical contaminants, radiation hazards and many other sources of physical and psychologi-

cal stress have become part of everyday life for most of us. These manifold health hazards are integral features of an economic system obsessed with growth and expansion, and increase in profits, continuing to intensity its high technology in an attempt to increase productivity. Perhaps the most tragic aspect of this social determine is the fact that the health hazards created by the economic system are caused not only by the production process but by the consumption of many of the goods, that are enticingly advertised to sustain economic expansion.

Food industry represents an outstanding example of health hazards generated by commercial interests. To be healthy and nutritious, our diet should be well balanced, low in animal protein and high in natural, non-refined carbohydrates- whole grains, vegetables and fruits. Our food should also be natural, whole and poison free. To improve their business food manufactures add preservatives to food to increase its shelf life, they replace healthy organic food with synthetic products, and try to make up for the lack of nutritious contents by adding artificial flavouring and colouring agents.

Yoga system speaks of three classes of food. 'Tamasic', 'Rajasic' and 'Sattivic' foods of which the third is associated with healthy and spiritual life. Moreover, taking into consideration the fact that the food we take affects our temperament, sattivic food is recommended for stable personality.

The problems of an unhealthy diet are compounded by excessive use of drugs, both medical and non-medical. The over use of drugs in contemporary medicine is based on a limited conceptual model of illness and is perpetuated by the powerful pharmaceutical industry. One of the outstanding characteristics of the drug industry is an excessive emphasis on differentiation of basically similar products. Huge sums are spent on advertising and promotion to establish a drug's distinctiveness far beyond any scientific justification. As a consequence the market has been flooded with thousands of redundant medical drugs, many of them only marginally effective and all with harmful side effects.

Pharmaceutical advertising is designed specifically to induce doctors to prescribe even more drugs. These drugs are described as the ideal solution to a wide variety of everyday problems. Stress filled life situations with physical, psychological or social origins are presented as diseases amenable to drug treatment. Thus tranquilizers are advertised as remedies for "environmental depression" or 'not fitting in'. Many wonder pills (eg.Viagra) are prescribed for getting orgasmic experience.

The influence of the pharmaceutical industry on the practice of medicine has an interesting parallel in the influence of the petrochemical industry on agriculture and farming. The basic nature of living soil requires agriculture to preserve the integrity of the great ecological cycles. This principle was embodied in traditional farming methods, which were based on a profound respect for life. This practice of ecological farming changed drastically when farmers switched from organic to synthetic products, which opened up vast markets for chemical companies.

In its continual efforts to expand and increase its profits, agribusiness is extremely careless in the way it treats the natural environment, to the extent of creating serious threats to the global ecosystem. For example, multinational companies such as Good year, and Nestle have been engaged in bulldozing hundreds of millions of acres in the Amazon River basin in Brazil to raise cattle for export. The environmental consequences of clearing such vast areas of tropical forests were disastrous, leading to alterations in the climate throughout the world.

Globalisation, Poverty and Unemployment

India has started implementing the processes of globalisation since July 1991 following a crisis in foreign currency which was not enough for import even for a week. Many structural adjustments in economy were made following the guidelines of World Bank, IMF and WTO.

Nehru model of planning and development was dumped into the Arabian sea. The utopian dream was to wipe out poverty and unemployment from the face of India through economic growth. But what is the Indian experience?. Let us look at the table given below:-

Table II : Percentage below poverty line (1974-1997)

Year of Survey	Villages	Cities
1973-74	55.72	47.96
1977-78	50.60	40.50
1983	45.31	35.65
1986-87	38.81	34.29
1987-88	39.23	36.20
1988-89	39.06	36.60
1989-90	34.30	33.40
1990-91	36.43	32.76
Before globalisation		
(1989-91)	35.37	33.06
1991-92	43.47	33.73
1993-94	36.66	30.51
1994-95	40.02	33.50
1995-96	37.15	28.04
1997-	35.78	29.99
July 95-December 97-	36.47	29.02
Before and after		
Globalisation	3.10	-12.30

(Source : Oommen M.A. (2000) Globalisation and poverty: The Indian Case)

It can be noted from the table that during 1974-1991 period the number of persons below the poverty line is somewhat decreasing. The difference between the rural and urban regarding the percentage of persons below poverty line has fallen during this period. After 1991, it began to increase 55.7% was poverty line during 1973-74; but in 1989-90 it came down to 34%. But in 1994-95 it was 41% and in the very next year 37%. Generally speaking, poverty in the rural area went on increasing while in the cities it went on decreasing. During 1991-94, the number of people below poverty line increased by three crores (Abhijit Sen, 1996). This trend is continuing. The prices of essential commodities such as food grains, sugar and kerosene distributed through out the country were hiked several times after 1991. It has been estimated that there are 150 crore people in the world who earn less than a dollar in a day. It is startling to realise that women constitute 70% of such population. It should be borne in mind that we have abundant wealth and technology to eradicate poverty from the globe. But it is not possible in a system in which people are alienated from production process in the hands of a few.

According to Human Development Report (1993) the present day production process is a jobless growth. During 1991-19998 period employment opportunities in organized sector decreased. Employment opportunities are becoming less and less in unorganized sector too. There is an increase in the number of casual labourers.

The economic reforms associated with globalisation have cut down the role of the state. In creating the opportunities for the emergence of market many crucial issues in the service sector such as public health and education are sidelined.

The capitalist manifesto seeks to decrease the number of labourers. Robbots take the place of human beings, for they will work more efficiently and union problems will be reduced. This philosophy has created a scenario in which nearly six to seven crores of unemployed people are found in O.E.C.D. countries (Organisation for Economic Cooperation and Development) namely Europe, Japan and America.

WTO and World Bank proclaimed themselves as prophets of prosperity for all. Mike Moore, the Director General of WTO wrote an article in London Financial Times of June 19, 2000 entitled "WTO is a friend of the poor". If there is more world trade, that is if more goods are exported, poverty and unemployment can be eradicated. This is remote from reality.

Globalisation and growth in inequality

Globalisation is a process that accelerate inequality in wealth. Colonialism was a process that brought about disequilibrium in international division of labour, interdependence among nations. Modern globalisation aggravate the situation. Everywhere in the world along with globalisation some kind of marginalisation takes place. Those estranged from the main stream of globalisation include lakhs of poor agriculturists, agricultural labourers, refugees, about 10 crore street children, about 13 crore children who are unable to go to school. Besides, in 1960 the difference between the upper 20% and lower 20% are in the ratio 30 : 1. In 1990 it became 60 : 1; in 1990 it rose to 74 : 1. The inequilibrium in opportunities in the global scene is quite disturbing. The following table serves to expose the disquieting disparity.

Table III. Global Inequality in Opportunities

Kind	Share of Highest 20%	Share of Lowest 20%
Global production	86%	1%
World Market	82%	1%
Direct Capital Investment	68%	1%
The use of Telephones	74%	1.5%

(Source : UNDP, Human Development Report, 1999)

This is the latest statistics on inequality in opportunities. The tragedy is that inequality in opportunities increases day by day. The 'trickle down theory' or development is only a trick to increase the comforts and luxury of the rich. It is true that if we increase the production of cars, people who wash the cars, people who wash the cars will also increase. But how far it is justifiable to bring about human development along these times is yet to be ascertained.

Growth of inequality at local and state levels is another feature worth noting. Examples from India will highlight this inequality.

Table IV. Economic Development in India after 1991 and State level Inequality

States	Finance investment Proposals since August 1991 to December 1998 (proposals) (%)	Share of assistance By Indian finance Institutions till 1997 March 31 (%)	Consumption of Electricity per Head (1996-97) (KWH)	Telophone For 100 Persons 31-3-99
Andhrapradesh	8.3	7.2	332	2.36
Gujarat	18.7	13.5	686	3.75
Haryana	3.6	2.5	508	3.18
Karnataka	5.6	6.1	338	3.25
Keralam	1.1	1.7	236	4.66
Maharastra	18.0	21.0	557	4.93
Punjab	3.4	2.4	790	5.34
Tamilnadu	7.2	9.0	469	3.84
Assam	0.7	0.5	108	0.95
Bihar	1.2	1.4	145	0.58
Madhyapradesh	7.4	5.1	368	1.38
Orissa	2.2	1.8	447	1.5
Rajasthan	3.9	4.5	295	2.11
Uttarpradesh	9.4	7.9	194	1.21
West Bengal	3.3	3.9	197	1.86
Total	100	100	338	2.55
(Crore Rs.)	(Rs. In crores)	(757316.0)	312502.0)	

Source : 1. Annual report 1998-99, Ministry of Industry Govt. of India.

2. Reserve Bank of India Report on Currency and Finance 1997-98 Vol I

The economic reforms introduced in India after July 1991 brought about inequalities in different states. The proposal for capital investment from August 1991 to December 1998 was 757316 crores rupees. Assam got 0.7% and Kerala 1.1% while Gujarat and Maharasthra got 18.7% and 18% respectively. The first seven states excepting Kerala got a total of 64.8%. But their population is 38.7%. Similar trend is seen in the distribution of economic aid by economic institutions. Inequality exists in energy consumption and telephone. About eight states are below the national average.

In the traditional Indian (Hindu) view, equal distribution of resources was commonly prescribed and in a few cases, returns proportionate to work (in work situations). In general, the idea of proportionality is less frequently mentioned than equality. The Dharmashastras prescribe equal shares of the property to the sons of the same caste (Dutt, 1979; Vishnu Samhita XVIII, 36). In the case of workers, the Arthashastra prescribed that profits be shared equally among the workers unless there were other specifications. However, it also prescribes that proportionality should be followed in wage determination (Bandyopadhyaya, 1982). From a social welfare point of view, in the context of Marxian justice, and from Rawls' (1971) point of view the more needy persons deserve a larger share of the resources even if they are less meritorious as potential contributors to the resource pool. Here, top priority is given to the real need of each person. Contribution to society according to one's ability

is only a natural philosophy. The concept of social inequality is thus viewed as social injustice.

Globalisation and Cultural Changes

The speedy processes of globalisation has been significantly responsible for the drastic cultural changes in India in many areas such as language, education, government and religion. Some sort of inferiority complex has taken roots in the minds of people regarding our culture and heredity. It is also true that western culture was tolerated with some kind of protest and rebellion from some quarters.

Mass media play a crucial role in modern globalisation in its efforts toward the smooth blending of old values with consumer utilitarian values. In many areas of life, indigenous cultures are sidelined and a kind of homogenization is taking place instead. The most important export item of America is the Holly wood films which has influenced the youth all over the world beyond one's imagination. The medium of internet is English. Lack of proficiency in English is viewed as serious concern for the youth and a source of inferiority feelings.

The more or less permanent feature of globalisation is the consumer culture or market culture, which is epitomized as "you are what you buy", as George Bush has said.

The thought that there is nothing beyond global capitalism has taken roots in the minds of people. According to it, the producers and consumers are the only two classes of people in society. The complex and mysterious aspects of life are over simplified. The values of competition, profit, greed, possessions, accumulations and hoardings are considered more worth pursuing than the values of love, mercy, cooperation, altruism, gender equality, economic equality and social justice.

Not only production and consumption but also crimes have been globalised. According to United Nations Research Institute for Social Development (UNRISD), marketing of illegal drugs worth Rs.50,000 crores takes place every year. According to Human Development Report, 1999 of UNDP, in 1997 about 5 lakhs women were illegally immigrated to Europe for prostitution and was estimated that 700 crore business took place in this connection.

In globalisation market is the medium of economic growth and expansion. Community and society are relegated to secondary position and hence the question 'for whom development' is quite unimportant in market. Only the rich people have participation in it. The sole aims of production is profit. Upon this capitalist substratum people have built an edifice of philosophy, psychology, sociology, politics and religion. It should be challenged and a search for alternate cultural value models should occupy our minds. Capitalist gurus and capitalist psychologies should be regected.

The new vision of reality

Our economy, our social institution, and our natural environment are seriously and dangerously out of balance. We have been toying with the idea of growth and expansion leading us to maximizing too many variables for prolonged periods-profits, the size of cities and social institutions. The consequence has been a general loss of flexibility. This imbalance and lack of flexibility can be described in terms of stress, and the various aspects of our crisis can be seen as multiple symptoms of this social and ecological stress. The restoration of balance and flexibility in our economies, technologies, and social institutions will be possible only within the context of a profound change of values. Contrary to conventional beliefs, value systems and ethics should constitute the very basis and driving force of science and technology. These value systems and ethics are founded on cooperation and social justice instead of self-assertion and competition, conservation instead of expansion, inner growth in the place of material acquisition. It is a shift from sensate values to idealistic values which is an expression and integration of sensate and ideational values. (Sorokin, 1941)

Material growth Vs Inner growth

The new gospel of globalisation is nothing but the reaffirmation of the science of human wants and scarcity of resources. Luxury has been made a demi-god with strong support of electronoic

media. While economists have seen human needs in terms of material acquisitions and have postulated that those needs are insatiable, humanistic psychologists have concentrated on non material needs of self-actualization, altruism, and loving interpersonal relationships. They have painted a radically different picture of man challenging the traditional economics and the latest consumer psychology of globalisation. Transpersonal psychologists have complimented humanistic phychology by emphasizing the value of a direct, experiential understanding of oneness with the entire human family and the cosmos at large.

Today a large sections of people have made a shift from material consumption to voluntary simplicity approach-frugal consumption, ecological awareness, and concern with personal inner growth. They have discovered that it is not restrictive but, on the contrary, liberating and enriching. Walter Weisskopf wrote in his book Alienation and Economics, "the crucial dimensions of scarcity in human life are not economic but existential". They are related to our needs for leisure and contemplation, peace of mind, love, community, and self-realisation. These are all satisfied to much greater degrees by the new system of values.

Deep Ecology Vs Shallow Environmentalism

The new vision of reality is an ecological vision which goes far beyond the immediate concerns with environmental protection. Shallow environmentalism is concerned with more efficient control and management of the environment for the benefit of man. The deep ecology movement recognizes the role of profound changes in our perception of the role of human beings in the planetary ecosystem – a new philosophical and religious basis. It is rooted in a perception of reality that goes beyond the scientific frame work to an intuitive awareness of the oneness of all life, the interdependence of its multiple manifestations and its cycles of change and transformation. The concept of the human spirit is understood as the mode of consciousness in which the individual is connected to the cosmos as a whole. Thus ecological awareness is truly spiritual. This relationship of the individual with the cosmos is expressed in the Latin root of the word religion, re-legare (to re bind) and as in the Sanskrit word 'yoga', which means 'union'.

Among the great spiritual and philosophical traditions Taoisms offers once of the most profound and most beautiful expressions of ecological wisdom. According to Taoist sages the ultimate essence of reality is Tao- a process of continual flow and change. The principal characteristic of the Tao is the cyclical developments in the physical world as well as those in the psychological realms. The cyclical patterns have a definite structure involving the polar opposites of Yin and Yang which set the limits for the cycles of change. The Yang having reached its climax retreats in favour of the yin, the yin having reached its climax retreats in favour of the yang" (Wang Chung). The natural order is a dynamic balance between yin and yang. According to Manfred Porkert (1974) yin corresponds to all that is contractive, responsive and conservative yang implies all that is expansive, aggressive and demanding. Yin and young have no moral implications. What is good is not yin or yang but the dynamic balance between the two; what is bad or harmful is imbalance. The term 'Wu Wei' is commonly used in Taoist philosophy and means literally 'non action'. According to the Chinese 'Wu Wei' is not abstaining from activity but abstaining from activity that is out of harmony with the ongoing process. According to Taoism, nonaction does not mean doing nothing and keeping silent. Let everything be allowed to do what it naturally does, so that its nature will be satisfied. Lao Tzu said "By non action everything can be done".

Activity in harmony with nature and activity against the flow of things – these are the two kinds of activity depicted in Chinese literature. The idea of passivity is not entertained. Yin is responsive, consolidating, cooperative activity, yang is aggressive, expanding, competitive activity. Yin action is eco-action and yan action is ego action. In the process of globalisation yang activities are favoured over the yin, that is rational knowledge is preferred to intuitive wisdom, science to religion, competition to cooperation, exploitation of natural resources to conservation. Our incessant drive for progress

has largely been a rational and intellectual affair leading us to a paradoxical situation. We are able to control the pollution from cars and factories, we can make future proposals for utopian communities in gigantic space colonies, but cannot manage our cities. The business world makes us believe that huge industries producing pet foods and cosmetics are a sign of our high standard of living, while economist remind us of inadequate health care, education and public transport. These are the results of overemphazisi**ng the yang or masculine side over yin.** Both yin and yang, integrative and self – assertive tendencies, are necessary for harmonious social and ecological relationships.

Deep ecological wisdom is a dominant theme in Indian philosophy and psychology. The Indian perspective has come to view the dangers inherent in the overemphasis of rational thought exemplified in Bacon's slogan "knowledge is power". This narrow utilitarian point of view has led to the applications of science for exploiting and controlling nature for material benefits. In psychology, knowledge has been applied (misused) for brainwashing and exploitation of consumers through subtle advertisements and other ways of controlling human beings. Political and economic power is exerted by a dominant corporate class. Social hierarchies are maintained on racist and sexist lines and the rape of women, of minority groups and earth herself has become a central concern.

Promotion of competitive behaviour over cooperation is a clear manifestation of the self-assertive tendency in our culture. It is rooted in the erroneous view of nature held by social Darwinists of the nineteenth century who believed that all life in society must be a struggle for existence ruled by "survival of the fittest". Competition has been seen as a driving force of the economy. It has become the ideal of the business world. This behaviour has been combined with the exploitation of natural resources to create patterns of competitive consumption.

Books on psychology like the one entitled "How to make friends and influence people" are symbolic of the control over others which one seeks to gain for egoistic ends. In the Indian traditions, psychological knowledge is not to gain power and control the behaviour of others but it is for one's own self-realisation and self fulfilment, and for the benefit of others. The Sanskrit expression 'sa vidya ya vimuktaye ' means 'knowledge is that which liberates'. This symbolizes the guiding principle of Indian psychology.

With the globalisation processes the role of rational thinking and technological advancement, has brought in dualism between man and nature and man and society. Expressions like "man and environment", "man and society" and "man in society", indicate inherent dualism in conceptualizing the man and world relationship. In ancient Indian thought the two are conceived inseparable; they are in a symbiotic relationship. Polarization is avoided by focusing on "psychosocial homeostasis" rather than individual personality (Hsu, 1985). In global culture competence is conceived of as a skill to control and utilize resources for individual well-being. In the ancient Indian wisdom competence is a skill to live with in the environment to satisfy one's needs as well as to maintain equilibrium within oneself and with the environment. It is not control and exploitation but maintaining a harmonious relationship with the environment. According to Ho (1988) "ancient Indian psychology is concerned with man's harmony with his fellow man, society and the cosmos". Socialization in the Indian context usually involves ecological conscientization as reflected in the worship of plants, trees, animals and the customary cleaning and decorating of the house, for it is believed that Gods reside in clean and beautiful homes.

Humanistic Globalisation and the Role of Psychology

Is it possible to have a humanistic globalisation? Many thinkers around the world emphasize the need of having one. We should continue our search till it becomes a reality. Modern globalisation is a natural outcome or capitalism with its inherent drive for excessive profit, economic expansion and competition. The wealth and comforts are in the hands of a few while a majority are deprived of the same. This is social injustice – a serious ethical issue emanating from globalisation. Experiments in the Soviet Union and eastern Europe could not succeed in the moral duty of sharing the resources of

the society for the mankind. The World Bank, IMF and WTO have unanimously declared that the aim of modern globalisation would be welfare of the whole mankind. The truth is different in that it has accelerated social, economic and political inequalities. All this juncture psychologists should play a prophetic role. Capitalist and macho psychology should be thrown away. Psychology should challenge the dehumanising effects of globalisation in all its aspects – social, political, cultural, ecological. They should work for the promotion a new vision of reality based on ancient Indian psychology, philosophy and religion and the great spiritual traditions of Taoism. Such value systems and ethics are not peripheral to the science of psychology but constitute its very basis and driving force. The restoration of balance and flexibility in our economies, technology and social institutions will be possible only if it goes hand in hand with the reinstatement of the profound values outlined in these spiritual traditions.

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50 Emerging concerns in terrorist behavior

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Terrorism studies emerged in the social sciences in the early 1970's and have been studying political and religious sub-state activism since. Terrorism remains as a major transnational problem driven by continued ethnic, religious, nationalist, separatist, political and economic motivations (Staten, 1998). As a psychological operation, terrorism aims two effects; propaganda and psychological warfare. The propaganda effects are informative, persuasive, or compelling among neutral, friendly or potentially friendly target audiences. The psychological warfare effects are provocative, disruptive and coercive among enemy or hostile target audiences. The success or failure of terrorism can be understood in part by viewing their campaigns of terror through the prism of psychological operations.

Terrorist activities are designed to have far-reaching psychological repercussions beyond the immediate victim or target (Hoffman, 1998). The operational success of terrorist organizations depend heavily on flexibility, special training, precise planning and excellent leadership. Suicide attack groups like Hamas, Al-Quida and LTTE manage to inculcate extremely high morale among its activists. Comparison of Zionist and the Palestinian terrorist campaigns have shown that the strategy of terrorism involves the identification of the psychological vulnerabilities of multiple audiences (Boyd, 1994). Terrorism is a quintessential psychological operation involving the use of violence to convey a message to multiple audiences.

The psychological aspects of terrorism can be categorized into:

a. psychological (viz., clinical, criminological, etc..) analysis of the terrorist, extracting information, techniques of interrogation,

b. nature, timing, and effects of terrorist acts,

c. behavior during acts of terrorism of terrorists, victims and negotiators,

d. prediction and prevention of acts of terrorism.

e. the effects of such acts on victims, and

f. psychological assistance for victims,

g. aspects of local support to terrorists,

h. factors that promote local people providing information on terrorist activities.

Unemployment, poverty and lack of economic development are found to be festive grounds for sponsored terrorism. Lack of adequate governance by elected bodies indirectly helps the sponsors to fish in troubled waters. The various radical middle eastern organizations have a common pervading belief that the last generation of leaders has failed and that success lies in returning to traditional ways (Pelletiere, 1995). This is much evident in orientations of Taliban as well as in the recent dress codes issued against Kashmiri women.

Terms like 'Islamic fundamentalism', 'Jehad' and sayings like 'for one nation he is a terrorist while for another a freedom fighter' will bring loose organizations together which complicates counter measures and gives them cause, increased support and respect among their sympathizers. Obtaining accurate information about the nature and objectives of each organization is important to devise policy to deal with them. Such policy shall consider that key to a successful Islamic revolution (Jehad) is the ability of the radical clergy to first harness mass revolt of the urban lower class, and then gain the support of the secular opposition which may occur very quickly as the existing religious infrastructure becomes the revolutionary organization (Rosbolt, 1995). Psychology of counter terrorism can attack the cohesiveness of anti-government forces and minimizing cultural antagonism.

Hostage taking is a crisis demanding much psychological interpretation and prediction of outcome. Hijacking of airplane to Kandahar, the Pursian Gulf hostage crisis etc were instances when understanding of terrorist mind set were much used. In fact, the crisis management approach in a terrorist hostage incident is not substantially different from that in a criminal hostage incident (Fuselier & Noesner, 1990). The scientific approach to terrorist behaviour is skeptic on the terrorist stereotype derived from the media and the entertainment industry.

Different strands within terrorism studies consider the motivations or belief systems of individual terrorists; the external strategies or internal dynamics of particular terrorist organisations; or the

interaction of terrorist movements with other entities, such as governments, the media, or social subgroups. Terrorism studies aspire not just to scholastic respectability but to policy relevance. It helps to organize and inform governmental counter terrorism practices.

The most common questions in the study of terrorism are; why does terrorism occur? what motivates terrorists? what strategies and tactics do terrorists employ to achieve their goals? How do terrorist movements organise themselves internally? How do terrorists perceive their external environment? Under what conditions will terrorists abandon their violent struggle? The specific motivations of individual terrorists and terrorist movements vary enormously. The most powerful analysis of the origin of terrorism tend to be highly specific, applying only to a single terrorist movement or an individual terrorist, rooted in particular social and psychological circumstances. Terrorist organisations tend to be internally conservative, interested in self-preservation and hence are as risk averse as their organization self-definition allows them to be.

The terrorist's act of terror may be a desperate cry for attention (as some clinical psychologists would like us to believe) whose minds follows Gresham's Law of terrorism: who spill the most blood get the biggest headlines. It is here the media in free speech society need to be more responsible and careful. A terrorist often mobilises world opinion by tapping people living in different countries who have the same culture, religious and political aspirations (Ray, 1999).

There is some copy-catting among terrorists, in limited periods of time, with one group initiating the successful tactic of another, producing occasional clusters of similar incidents like aircraft hijacking, hostage taking, seize-barricade situations etc. Terrorists do change tactics often in response to a successful change in counter terrorist tactics. The policy relevance of terrorism studies derives from the insight they can furnish on the motivations, modus operadi, strategies, tactics and limitation of terrorist movements in general (Falkenrath, 2001). Politically motivated terrorists confine their attacks to certain groups, fearful of alienating their supporters and sparking a strong government response while religious and apocalyptic terrorists are more likely to commit mass, indiscriminate attacks aiming to kill a large number of people since they are not trying to garner national or international support (Dishman, 2001).

The study of past terrorist movements has revealed the importance that terrorists attach to their self-definition as combatants in a legitimate political struggle or freedom movement against an unlawful or immoral power. Governments have been able to apply this particular insight to their counter terrorism practices, which in many countries involves treating terrorists as criminals and deliberately denying them the legitimacy, political status, and special treatment they seek, with the aim of demoralizing active terrorists and dissuading potential terrorists from becoming active.

The strength of terrorism studies lies in its extremely tight analytic focus. The full social consequence of any act of terrorism is in fact a high multiple of the number of people injured or killed in the incident and people systematically overestimate both the consequences and the likelihood of terrorism. Though the consequences of terrorism are bot purely psychological, most important factor driving terrorism's 'multiplier effect' is the sense of horror, indignity and vulnerability it evokes. The sense of vulnerability is most powerful as the victims of terrorism are often innocent civilians who have no specific role in the terrorists grievances, and with whom the general public easily identifies and the medium through which these effects are transmitted is typically a news source, often television.

While a firm military and flexible diplomatic response along with adequate psychological attachments is the most effective response to state-sponsored terrorism (Voigt, 1994), in the long run, understanding of the origin and growth of terrorist is essential especially when globally this display of organized aggression is increasing. While the becoming and motivations of a suicide bomber is still mystifying, religious terrorists were surrounded by inferior economic and social conditions. These prime motivations may have encouraged them to prove their worth and ego respect through aggression, which is an extrapolation of the concept of 'symbolic empowerment'.

Human perception of external events can be hypothesized to be directly influenced by physiological and psychological state of feeling displayed in his state of mind. His mental state is projected onto the society and he ultimately perceives his pure reflection of mind. Being aware of our mind may experientially validate our perception of the environment. A person possessing a calm, serene and harmonious (philosophical) mind is indeed different from a common man in his daily hassles. Neu-

rotic needs, especially particularly the need to invent enemies motivates religious terrorists (Juergensmeyer, 2000). By inventing an enemy that becomes a target of attack later, religious terrorists in the becoming defend their self from hurt, by staying away from being aware of their disturbing and neurotic state of mind.

In the west, research within the field is often based neither on primary sources nor set within an independent analytic framework (Brannan, 2001). The place of terrorism studies comes along with conflicts under political violence in the division of political psychology there. Indian studies in terrorism, low intensity conflict and insurgency are purely problem oriented and is part of strategic behaviour. Since Indian experiences had been different, with religion, history, culture and politics entangled, our studies were indigenous and always maintained scientific methodological procedure unlike the speculative writings in the west.

We are much advanced in identifying differences in motives, methods, goals and of course individual differences among the members themselves. Criminal psychology has much undercurrents since whatever be the motivation for the behaviour it does not change the criminality of such behaviour. The overall emphasis of Indian research in terrorism, LIC and Insurgency is to provide scientific understanding in their psycho-social aspects to enable the armed forces, other security agencies and governmental decision making bodies to perform better.

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51 Management of depression combined with hypersensitivity and phobia : A case report

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Key Words : Depression, Hypersensitivity, Phobia, Panic reactions, Desensitization, cognitive Therapy

The study presents a case report of the treatment of a typical patient and depression with extreme hypersensitivity towards writing and phobia of office works. Progressive relaxation training, systematic desensitization (imagery), self-monitoring and cognitive behaviour theraphy techniques were applied to manage the problems of the patient with the positive results. There was no relapse of the symptoms after one year.

Introduction : A depressed person has sad feelings accompanied by a change in appetite (an increase or decrease), insomnie, loss of interest in usual activities, including sex, loss of energy, lack of ability to concentrate, feeling of worthlessness and suicidal thoughts. A depressed person finds himself unable to extract joy in any aspect of his daily life. His thoughts about himself are likely to be overwhelmingly negative, the person may feel unattractive, inferior to others, incompetent as a spouse or parents, and unsuccessful at work. The future seems to be completely hopeless, which may be one of the reason that suicide becomes a risk (Morgan, King, Weisz and Schopler, 1998)

Depression has become an extremely common disorder of the present demanding situations in which a person is over ambitious and over aspirant. Ambitions and aspirations if not fulfilled lad to depression.

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Abramson, Seligman and Teasdale (1978) presented a model of depression called "Giving up" or "Learned Helplessness." According to this model, depression can result when a person expect bad things to happen to him and assumes that he will not be able to present or control. If he attributes this lack of control to personal causes such as incometence, his self-esteem will be impared, If he believes the causes are stable then his depression will be long-lasting. If he thinks that this lack of control extends to many situations, then the depression will be generalized. Studies conducted by Raps, Peterson, Reinhard, Abramson and Soligman (1982) and Seligman (1975) support this model.

Beck (1974, 1976) has also emphasized the cognitive and thought aspects of depression. Beck believes that a depressed person is dominated by negative views of self, the outside world and the future. He sees himself as a loser and all his perceptions are coloured by this major premise.

A phobic patient has an intense, persistenet, irrational fear of some specific object, situation, organism or activity. The person tries to control anxiety by avoiding the phobic object, activity or situation but finds himself unable. The patient some times develop panic reactions to the stimuli that are extremely fearful for him.

Panic reactions involves specific, focused and time bound attacks of intense fear, even terror, the panic attacks lasting from a few minutes to hours or more may include symptoms such as trembling, fatigue, breathlessness, insomnia, sweating, nervousness, chest pain, dizziness and faintness. A feeling of impending domm and apprehension may also be mixed with the physical symptoms.

The management of depression can effectively be achieved by cognitive behaviour therapy developed by Beck, Rush, Shaw and Emery (1979). Congitive Therapy is a technique in which a depressed person is helped to adopt positive thoughts and behaviour patterns by replacing faulty negative attitudes about himself, the world and the future (Kaplan and Sadock, (1994)

Objective of the study

This is a case report presenting the treatment of a typical patient suffering from deression combined with oversensitivity, panic reactions and phobia of office for the last six years.

Method
The case:

Mr. X, 36 years married with 3 children, graduate, working in a Regional Transport Office (RTO)

as a Clerk had complaints of insomnia, lack of concentration, lack of confidence, low self-esteem, lack of interest in sexual activity, feeling of inferiority worthlessness followed by weeping spray and fatigue. He was unable to extract pleasure from any activity of his daily life and had suicidal thouths. He had developed phobia of office work.

Entering to the work place or banks his heart beat used to go up. At stationery shops, looking at the hanging pens he felt tension and nervousness. He avoided to face his officers and if called he felt terror, fear, nervouness, and somatic symptoms of sweating and trembling of body. Whenever, he looked at any person writing fluently, thinking that he cannot write like him, he felt tension, nerviousness, and fear. In the morning when he reached his office and took out his pen for signing the attendance register he used to feel tension, nervousness, sweating, trembling of hands and legs and it generally become impossible for him to put his signature. He used to feel that his hand was paralysed. He had gone through many neurological and pathological examinations, viz; blood sugar, blood urea, TLC, DLC, haemoglobin, serum bilirium etc., but with normal results. He got his blood pressure and ECG examined to check if he had some heart problem but it was also normal. The problems had badly affected his daily routine.

Onset of the Problem:

The problem was started 6 years back when he under the pressure of the local political leader and with the permission of his officer issued a driving licence in the name of a dead person. They come to know the fact when an inquiry to investigate the matter was set up. The ARTO, the head clerk and he himself were found to be responsible. Any how they could save their services but all of them were transferred and the patient was posted at a place far away from his family. He was allotted a work where he had no extra income. Being away from his family, lack of extra income and psychological pressure of being penalised pushed him in a depressed condition. He became oversensitive to all the works related to writing. He started feeling terror of any official work because he was penalized for the same.

Previous Treatment:

Before coming to us he was treated on drugs such as Depsol (0.75mg.) and Alprax (0.5mg). He also received some counselling but with no impact.

The treatment:

The treatment techniques adoted in this case were progressive relaxiation training, desensitization (imagery), cognitive behaviour therapy and self-monitoring. The following steps were involved in the therapeutic process.

1. Explaining the patient about the psychological treatment and assuring him of privacy and confidentiality of the records.

2. Observation of the behaviour of the patient in actual working situation to assess the servity of the problem.

3. Self-report of the patient and construction of the hierarchy of the problem inducing conditions.

4. Relaxation training for 10 days (Jacobson's procedure, 1938)

5. Training to stop the negative thoughts by saying 'stop'

6. Training to avoid the situations, e.g. do not look at the person writing fluently' etc.

7. Desensitizing (imagery) each problem provoking situation in relaxed condition taking from the lowest in the hierarchy.

8. This procedure was followed till the highest situation in the hierarchy creating problem for the patient is desensitized.

9. Applying cognitive Behaviour therapy to identify negative thoughts, to test how much they represent reality and to help the patient to think more positively and realistically.

The following schedule of treatment was adopted:

Stage   Duration of Treatment

1. Initially 60 days of treatment with one day gap after every 10 days.

2. Once in a week for 4 weeks.

3. Once in Forthnight for 2 months.

4. Once in a Month for 6 months.

The progress of the treatment was monitored daily by the self-report of the patient to make the

treatment procedure most effective. The observation of the behaviour of the patient in actual working condition was also carried out regularly once in a week to assess his progress.

Results and discussion

The recovery started from the 7th day of the treatmet. He was fully recovered from the disorder by the end of stage 3rd, i.e. in 5th month. He had started working at his usual pace. His progress was decided on the basis of his self-report and observation of his behaviour in actual working condition. There is no relapse even after a year. The relaxation and imagery desensitization had tremendous impact on the patient. When we come to cognitive restructuring his 80 percent of the problems were resolved. Thereare evidences that reveal the impact of cognitive therapy on the treatment of depression (Dubey, 1999; Neitsel, Russell, Hemmings and Gretter, 1988; Schlosser, Kavangah and Wilson, 1988), Wolpe's (1969) Systematic desensitization technique has been very much effective in the treatment of Phobias and hypersensitivity (Carr, 1978. Emmelkamp, 1986)

In the present study we have not used any psychological test either to know the severity of the problem or to measure the progress of the treatment process. The reduction in sweating, trembling, nervousness, terror, sleeplessness, lack of interest in sex, weeping spray as reported by the patient were the criteria to estimate the effectiveness of the treatment. The patient's observation in his working condition was also being one of the criterion to assess the progress of the treatment. Since the patient has the understanding of his problem, and its causes, therefore his own report along with the observation of his behaviour in actual working situation were considered to be the criteria to decide the termination of therapy and the extent of his recovery. The usefulness of the qualitative methods of progressive relaxation, systematic desensitization and cognitive therapy has been assessed by the qualitative methods of self-report and observation.

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52 Problems of modern youth : Andro Gynae Dualism

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INTRODUCTION

Over the past several decades, there have been thousands of efforts to measure sex-related differences in various walks of life. Researchers have looked for stable differences between males and females and from there, have searched for the biological and environmental roots of each variation. Freud's statement 'Biology is destiny' (Freud, 1961) has become infamous. Today psychologists emphasise that biological and social factors each play a role, but that socialisation is the more important determinant (Martin and Parker, 1995).

Sex differences are the physical differences between males and females and gender differences, the psychological or behavioural differences. Gender roles are the behaviours, interests, attitudes and skills that a culture considers appropriate for males and females and expects them to fulfill.

Learning of gender role takes place through gender typing which is acquired through the process of socialisation. Gender typing frequently leads to gender stereotypes – exaggerated generalisations about male or female behaviour. Males tend to be more aggressive, dominate other children and challenge their parents. Girls co-operate more with their parents and tend to setup rules like taking turns to avoid clashes with playmates (Maccoby; 1980). Boys argue and fight more often and are more apt to use force or threats of force to get their way, while girls try to diffuse conflicts by persuasion rather than confrontation (Miller P.M., Danaher, D.L. and Forbes D; 1986).

Even in today's 'liberated' modern society the egalitarian sex role concept is only superficial. Most parents influenced by the culture they grew up in, treat sons and daughters differently (Macoby & Jacklin; 1974). Many parents still think boys are more important and that it matters more how they turn out. It is also possible that boys demand more attention because their resistance to parental guidance is greater. Whatever the cause of this differential treatment, it results in an accentuation of personality differences between males and females, thereby influencing the way they handle life's problem (Hoston, 1983).

The present study was undertaken to analyse the gender differences in the perception of problems in various areas namely; family, school and college, social and personal.

METHOD

(a) Sample :

The sample of the study consists of two hundred (100 males; 100 females) higher secondary school and college students studying in various institutions in Kollam district. The average age of the sample varies from 16 – 20 years.

(b) Tools

i. Personal Data Questionnaire

ii. Youth Problem Inventory

This inventory was developed in 1996 (Dr. M. Verma). It contains 80 statements belonging to the under mentioned four areas and a number of sub areas under each main area. Area A deals with Family Problems and the sub-areas include problems like parental indifference, parental strict supervision and lack of freedom, criticism and lack of recognition by parents, over dependence on parents, sibling relations, maintenance of difference between sons and daughters etc. Area B deals with school and college problems and the sub areas include problems like fear of college activities and teachers, harsh and rude behaviour of teachers, difficulties in college subjects etc. Area C deals with social problems and the sub areas include problems like social inferiorities and social isolation. Area D deals with personal problems and over sensitivity, and the subareas include problems like illogical fears, beauty consciousness, career worries, frustrations, feelings of failure and inferiority etc.

The test retest reliability of the Y.P.I. is as follows: Area 'A' = 0.85, Area 'B' = 0.86, Area 'C' = 0.76, Area 'D' = 0.81, Entire inventory = 0.80.

Validity co-efficient of Y.P.I have been found with a number of standardized tests and also with certain other suitable techniques like Mooney Problem checklist, validity co-efficient is 0.69, Adjustment Inventory of H.S. Asthana 0.72, Youth Adjustment Analyser: K.M. Mehru D. Bengali 0.68.

(c) Procedure for Data Collection and Analysis

For data collection, the test was administered to the subjects in the classrooms. Scoring was carried out as directed in the manual of test.

The statistical technique 't' test of significance was used to test the significance of difference between the mean scores of males and females in the different areas of the youth problem inventory.

TABLE – 1
Means, SD's and t-value for the Youth Problem Inventory
of the two groups, area-wise

Area	Group	Mean (N = 100 each)	SD	't'
Family Problems	Males Females	20 17	8.26	2.58 **
School & College problems	Males Females	12 10	5.39	2.63 **
Social Problems	Males Females	3 2	1.78	3.96 **
Personal Problems & Over sensitivity	Males Females	18 16	8.59	1.64 *
Entire Inventory	Males Females	51 44	16.48	2.36 *

** Significant at .01 level.
* Significant at .05 level.

Discussion:

The results clearly indicate that there is a significant difference between males and females in their perception of life's problems, in the areas related to family, school/college, social and personal. Male students are found to experience greater problems than female students.

The way parents raise their youngsters has a tremendous impact on their psychological development. Parents often actively reinforce gender-role conformity in children. For example, When interacting with a daughter they more often direct play activities, provide help, discuss emotions and encourages assistance with household tasks (Dunn, Bretherton and Munn, 1987; Fagot & Hagon, 1991). Parents provide experiences that encourage assertiveness, exploration and engagement with the physical world in boys, and imitation, dependency and social orientation in girls (Block; 1983). In this study it was found that boys experience more parental indifference, parental strict supervision and lack of freedom, criticism, rejection and differences in treatment.

The college differs from the family as a socialising institution. It is more impersonal with the contacts and relationships between the teachers and students being short-termed ones – often comparative, public and recurring. Teachers too encourage children to conform to traditional gender roles (Etaugh and Harlow; 1975). Today's trend of acquiring more and more information in the shortest possible time in a highly competitive world is mainly responsible for building up problems in college. Besides in the Indian academic scene we have problems specific to our conditions like our inflexible, an over burdening, demanding educational system with no guarantee of being able to study further according to one's choice. In the context of Indian culture, where males are put under

more pressure to achieve, it can be expected that they experience more problems in this area. In this study, boys experienced problems like rejection and indifference of teachers, difficulties with subject matter etc.

Social cognition consists of the processes through which one notices, interprets, remembers and then uses it for a smooth social existence. Attitudes, prejudices and lasting beliefs as well as evaluations of the various aspects of the world play an important role in many fields of social life such as economic competition between groups, social categorisation, social learning etc. Social norms often exert strong pressures toward conformity. (Baron A. Robert, 1995). Girls seem to comply better with social norms as per the results obtained in this study.

Girls perceive less personal problems in this study. This could be due to the cultural expectation that girls should be warm and expressive. Females are stereotyped as the more emotionally sensitive of the sexes. Recent reviews of many studies indicate that, infact, females send and receive emotional messages more effectively than males do. Girls also express feelings more freely through facial and body gestures (Hall & Halberstadt; 1981).

In a nutshell male-female differences are influenced in part by the prevailing beliefs of parents, teachers, peers and are reinforced by images provided by the media. The effects of these gender roles extend to interpersonal relationships and the development of self. Even in this 21st century we still have to agree with Queen Victoria (1881) who was convinced that "God created men and women different". Today many of us are convinced that men and women differ primarily because they have learned to differ. The final answer will almost certainly lie in the specifics as to which differences are biologically based, which are acquired and which reflect both kinds of influence.

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53 Globalization, Economic Planning & Psychology

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India's development strategy and economic policy since independence were guided by the objectives of accelerating the growth of output and employment with social justice and equity. The Economic Policy, 1991, primarily aimed at promoting a market economy through liberalisation, privatisation and globalisation. It may be noted that a competitive economy may increase the rate of growth and per capita income by improving the efficiency of economic organisation, but may not raise the quality of life of all. Development experiences of many economies (South East Asian Countries and also China) hint that market reforms were successful where human capital improvements preceded such reforms (these countries took a number of measures to control morbidity, under nourishment, poverty and created employment opportunities, prior to reforms). The Chinese choice and decision to modernize, and the subsequent responses to modernization have been influenced by four factors, which characterize and in their turn influence the Chineese psyche: 1) prgmatism and adaptability, 2) a lack of deep religious feelings, 3)nationalism, 4) homogeneity (Amita Sathe, 2000). The grave neglect of the psychosocial aspects in the planning strategy of India derailed many ambitious programmes in its planning, execution and evaluation stages of operation. This issue is dicussed in this paper in the context of Kerala fishermen and their development programmes.

After independence the country embarked on an ambitious task of planned economic growth to move the Country out of the critical stagnation. India was among the first developing countries to adopt central planning as a developmental tool. The planned process of economic development did achieve tangible results in accelerating growth. Compared to a near stagnation of national income (0.9 per cent real G.D.P. growth), the economy grew between 3 and 4 per cent, since planning in 1951. The saving rate increased from a meager 10 per cent to 24 per cent. The rate of investment from 13.7 per cent to 22.5 per cent (Ranga Rajan, 2000). The economy was able to build a diversified industrial structure producing variety of basic capital and consumer goods. However the growth rate itself fell short of plan targets. Public enterprises instead of generating surpluses had to seek budgetary support. The multitudes of control on investment and production had fragmented capacity and reduced competition.

Once globalisation is undertaken to revamp the economic structure, the role of government undergoes drastic changes. Newer dimensions of planning and economic management assumes greater importance. In this regard this paper focuses on three important set backs that occurred in Indian economy as a result of the globalisation process. First, reform processes wreck the life sustenance of many in the organised and unorganised sectors. While the pace of adjustment is possible at least for some, it is indeed difficult and not possible for a substantial segment, particularly for the marginalized communities. Second, the resource base of the Government (both Central and State) has shrinked due to globalisation . Third the psychosocial aspects have been overlooked in the planning strategies of the Country, necessitating a fresh outlook and restructuring of the planning process itself, to redeem the enthusiasm, development and growth dynamism of the marginalized groups in the Country.

Economic development is a broader concept transiting beyond an increase in income. It means creating equality of opportunities as well as capabilities to avail of those opportunities. Income would be only one of many other elements of it, such as education, health, life expectancy, nutrition and social security, and even the right to participate in democratic decision making process itself (Arjun Sengupta, 1998).

The thrust of economic policy of 1990's has by passed this dimension of economic growth. Social indicators hint at this. Literacy levels are low, the picture with regard to health and sanitation is not encouraging, and spending in this area is much lower as a proportion of GDP. Healthy population with potential for rapid skill up-gradation is absolutely essential for increasing the productive power of the Nation.

The Tenth Five Year Plan is being prepared against the backdrop of high expectations arising from some aspects of the recent performance. GDP growth in the post-reforms period has improved from an average of about 5.7% in the 1980s to an average of about 6.5% in the Eighth and Ninth Plan periods, making India one of the fastest growing developing countries (Draft Approach to X[th] Five Year Plan, 2001). Encouraging progress has also being made in other dimensions. The percentage of population in poverty has continued to decline, even if not as much as was targeted. Population growth has decelerated below 2% for the first time in four decades. Literacy has increased from 52% in 1991 to 65% in 2001 and improvement is evident in all States. Sectors such as software services and IT enabled services have emerged as new sources of strength creating confidence about India's potential to be competitive in the world economy.

These positive developments are clouded by other features which give cause for concern. The economy is currently in a decelerating phase. Urgent steps are needed to arrest the deceleration and restore momentum. There are several aspects of developments where India's progress is disappointing. Growth in the 1990s has generated less employment than was expected. Infant mortality has stagnated at 72 per 1000 for the last several years. As many as 60 per cent of rural households and about 20 per cent of urban households do not have a power connection (Draft Approach to X[th] Five Year Plan, 2001). Only 60 per cent of urban households have taps within their homes, and far fewer have latrines inside the house. Land and forest degradation in the rural areas and over-exploitation of groundwater are seriously threatening sustainability of food production. Pollution in the cities is on the increase.

Kerala is geographically the smallest State in India. But in the map of fisheries productivity, Kerala ranks first among the maritime States in India. With its coast line of 590 kms it does not exceed 100 kms at its widest point. Being fed by over 40 rivers, it is a land of fertile soil and harbours. About 30 million people are living here. The demographic pressure on the land, lack of industrial growth, poverty, inadequate nutrition, unemployment and lack of housing, forces about 40 % of the population to live below the poverty line .

Kerala was a land of precious trade sought after by the Romans, Arabs, Chinese and the Europeans. This ancient contact developed not only merchant interests of Kerala but also the fishing.

Kerala has one of the most expert and courageous fishing communities of the Country. There are now about 10 lakh people directly and 2 lakh people indirectly employed in this sector. Current fishery resource of Kerala State is 5.7 lakh tones. Kerala has coast line of 590 kms, 44 rivers with a total length of 3200 kms and a water spread of 85,000 hectares of area. It has 30 extensive and interconnected backwaters with 2,43,000 hectares of area and 30 reservoirs with 30,000 hectares of area. Economy contribution to the State is 3%. Indian Marine Exports is 22% and Indian Fish Production is 28%. Literacy rate of fishermen is 57.25 % (Kerala Saksharatha Samathi ,1993).

Several sociological studies of fisherfolk have been done in Kerala. It is said that Araya fishermen are peace loving, less ambitious, less creative (Houtart, 1988). According to Klausen they show little initiative and are easy going and easier to get along with (Klausen , 1968). Catholic fishermen, it is said, are daring and aggressive and creative (Houtart, 1988). Muslim fishermen, in his opinion, do not exhibit dynamism (Houtart ,1988).

A great deal of research has explored the relationship between personality traits and group attitudes and behaviour. The general conclusion is that attributes tending to have a positive connotation in a culture tend to be positively related to group productivity, morale, and cohesiveness. These include traits such as sociability, self-reliance and independence (Steaphen P.Robinsons,1997). Like wise a country's culture influences the dominant personality characteristics of the population. Values are also important to the study of ongoing cultural behaviour because they lay the foundation for the understanding of attitudes and motivation. They certainly influence our perception .In organizations and groups, attitudes are also important because they affect every aspect of behaviour of a community. For the success of any project, participation of the people is a must. Participation means participation in the decision making process and not just a contribution of some labour or finance. This understanding of the term involves use of group dynamics at all levels of planning , implementation and evaluation. Like wise if empowerment means "putting people in charge of what they do for their development" psychology is the vitalizing sap that should run around all the branches of community development.

In the past, many programmes were envisaged without giving due consideration to the fact that a beneficiary must be studied not only on socio- economic but also on psychological aspects before initiating a developmental programme. The programmes implemented so far in the fishermen and other traditional sectors have ignored these very vital factors such as the basic attitudes, values and personality strengths and weaknesses in planning a hopeful future for them. One of the main reasons for the failure of the developmental projects, it is to be concluded, is the failure of the planning strategists to consider the psychological variables in the in the development of projects and welfare programmes. A study made on the personality make-up of Kerala fishermen indicates the dominant personality traits useful for planning a brighter future for them.(Joseph.J.Puthenveed,1996).

Fishing is one of the oldest crafts in the world. In primeval times, men tried to catch fish with their hands; later they invented hooks, then nets, until today, there is every aid that science can give. Today fishing is a scientific industry of great skill. Fishermen, like their fore-fathers, are so often put to sea in the most cruel whether conditions in spite of their courage and valour before them. As Marc Alexander (1964) states fishing is still one of the world's most hazardous occupations. In many a family at the fishing ports of the world, everyman is a fisherman; and for them and their women folk fish is their life blood.According to Hemingway (1966), fishermen are embodiments of strength and valour and skilled in their profession. Krishna (1990) describes the personality of Mogaveera fishing community in the following words: " a Mogaveera is a shrewd, courageous and sea-faring boatman. He sings proudly in his leisure time aabout the heroic deeds of his fore-fathers in a hoary past through padadanas (couplets of heroic tales).

Fishermen are God-fearing and devout. Yet they are superstitious. Despite the vagaries of nature and vicissitudes of life, they have been able to device the ways and means to survive them.

Fisherfolk all over the world are known for their loving nature and hospitality. They express a remarkable spirit of co-operation while working on land and sea. In these sons of nature one can notice a synthesis of ecological balance and exploitation. Three decades of socio-economic development programmes and projects along the 560 kms long Kerala coast have not made significant impact on the development of the fishermen community earning 3% of the total economy for the State, 22 % of the total Indian marine exports and 28% of the total Indian fish production.

Kerala fishermen personality study was conucted to see, if there is any significant difference among the fishermen and non-fishermen on different variables of 16PF, EPI, and MS Scale. Data was collected from 214 fishermen and 119 non-fishermen using 16 PF, EPI and MS Scales. The inventories are found to have reliabilities and validities high enough to justify their use in research. The scores obtained for the different variables were subjected to statistical analysis. Among the 21 variables under 16 PF, five variables are found to be significantly different. No significant difference is found in the variables under EPI and MS scale. The Tables 1to 4 indicate the significant differences among fishermen and non-fishermen personality traits**.**

The results indicate fishermen to a certain extent different in their personality make-up in comparison with non-fishermen .The outstanding personality traits of the Kerala fishermen are the following in the 16 PF, EPI & MS (Table 5) inventories: traits such as out-going, assertive, independence, venturesome, imaginative, experimenting, self-sufficient are some of the traits which the Norwegians considered when they introduced mechanized fishing industry in India. Their approach was not recognized by the politicians and economists in Kerala and still they continue to make the same mistake of ignoring the personality dimensions of fishermen. It is high time they come out of their preconceived notions of planning and restructure the planning process in Kerala.

To meet these challenges squarely, we must modify policies and institutions in the Tenth Plan so as to achieve the problems such as poverty, unemployment, lack of development in social sector by allocating more resources and by effecting improvements in human development and capabilities. We propose that the Tenth Plan should aim at an indicative target of 8.0% GDP growth for the period 2002-07. High rate of growth is essential if we want to provide a sufficient expansion of sustainable high quality employment opportunities to our expanding labour force. Growth may not be sustainable if they are not accompanied by a dispersion of purchasing power. Tenth Plan must therefore be formulated in a manner which explicitly addresses the need to ensure equity and social

Table. 1
Significance of difference between fishermen and non- fishermen on 16 Personality Factor

Trait	Description of Trait	Fishermen	Non- Fishermen	P
A	Reserved vs out going	5.25	5.55	
B	Less Intelligent Vs More Intelligent	3.93	5.25	< 0.01
C	Affected by feeling vs Emotionally Stable	4.06	3.95	
E	Obedent vs Assertive	5.20	2.85	< 0.01
F	Sober vs Happy- go-lucky	4.20	4.26	
G	Expedient vs Conscientious	4.49	5.36	< 0.01
H	Shy vs Venturesome	4.97	5.19	
I	Tough-Minded vs Tender-Minded	6.40	6.76	
L	Trusty vs Suspicious	7.57	7.87	
M	Practical vs Imaginative	5.38	4.87	
N	Forth right vs shrewd	6.70	6.85	
O	Placid Vs Apprehensive	7.12	6.67	
Q1	Conservative vs Experimenting	5.37	5.32	
Q2	Group dependent vs self- Sufficient	5.67	5.44	
Q3	Undisciplined vs Controlled	4.39	4.90	
Q4	Relaxed vs Tense	6.04	5.68	
QI	Introversion vs Extraversion	4.94	4.46	
Q11	Low Anxiety vs High Anxiety	6.43	7.31	
QIII	Teder-Minded emotionality vs Tough poise	4.26	3.50	< 0.01
QIV	Subduedness Vs Independence	5.16	4.79	< 0.01

Table. 2
Significance of the difference between   Fishermen and Non-Fishermen on MS Scale

Group	Description of Trait	Mean	Mean	P
Fishermen vs Non-Fishermen	MS	67.95	46.72	

Table .3
Significance of the difference between Fishermen and Non – Fishermen in EPI

Group	Trait	Mean	Mean	P
Fishermen vs Non –Fishermen	E	12.76	12.18	
	N	12.56	10.76	
	L	4.37	4.32	

Table 4
Anova of 16 PF Scores on Fishermen and Non-fishermen Population

Group	Trait	F	P Value
Fishermen Vs Non-fishermen	B	6.3949	< 0.01
"	C		
"	E	3.9081	< 0.01
"	F		
"	G	3.8099	< 0.01
"	H		
"	I		
"	L		
"	M	1.9502	
"	N	1.3310	
"	O		
"	Q1	0.9692	
"	Q2		
"	Q3		
"	Q4	0.2370	
"	QI	1.2380	
"	QII		
"	QIII	3.7731	< 0.01
"	QIV	2.2650	< 0.51

justice. Reforms in agriculture, fishing industry, and other traditional sectors assumes special importance in this regard. Agriculture is an important determinant of rural poverty. About 60 per cent of the workers engage in agriculture and the total aggregate agricultural income is being gradually reduced (now it constitutes about 25 per cent of GDP). The First Generation Reforms of the 1990s were more on the lines of IMF-World Bank framework (unlike in China) primarily in areas of outward oriented strategic measures which had adversely affected the agricultural sector.

The process of economic liberalisation has not been extended to the agricultural sector, which remains subject to numerous controls which reduce the potential return to farming. This must change in the Xth Plan. Strengthening agricultural development is essential to achieving rapid and sustained growth in agriculture productivity.

Economic growth alone may not reduce poverty, ignorance, disease and destitution. Basic education, good health are not only directly valuable as constituent elements of expansion of basic capabilities but also for generating economic success of a better kind, which in turn can contribute to enhancing the quality of human life and elementary freedom. The principal challenge of planning, as observed by Amartya Sen, is "how to make good use of the remarkable benefits of economic inter-

Table 5
Traits of Kerala Fishermen

16 PF	**EPI TRAITS**	**MS TRAITS**
OUTGOING, LESS INTELLIGENT*, AFFECTED BY FEELINGS, ASSERTIVE*, SOBER, EXPEDIENT *, INDEPENDENT, VENTURSOME, TENDER-MINDED, TRUSTING, IMAGINATIVE*, SHREWD, APPREHENSIVE, EXPERIMENTING, SELF-SUFFICIENT, UNDISCIPLINED, TENSED, NTROVERTED, HIGH, ANXIETY, TENDER-MINDED, EMOTIONALITY * * indicates significant differences.	INTROVERTED STABLE	SPIRITUAL

course and technological progress in a way that pays adequate attention to the interests of the deprived and the underdog" (IMF Survey, 2001).

Government intervention and market economy will have to go side by side to increase economic growth along with human development. The new realms that planning must assume in the context of globalisation may be rightl put as "what we need is not less government and not even more market, but better government and genuine market." (Y.V. Reddy, 2000), Integration of social, human, cultural and spiritual values in the process of development is a necessity, argued Misra and Jain in the Challenge of Relating Psychology to Social Development (1999).

People-oriented projects – projects for the basic development and welfare should be designed only after a psychological study precedes it to identify the basic traits, values and attitudes of the beneficiaries. The skills of psychologists are currently underutilized in the strategic planning operations in our Country. Utilization of their skills will benefit many psychologists to direct their own attention to the issues around them with a developmental perspective. This will provide in turn employment opportunities for many young people in this discipline. It is urgent that an interactive approach is adopted in the Country wherein there would be a mandatory consultation of experts of planning, consisting of economists and psychologists with development oriented perceptives in every stage of planned development. Indian economists and psychologists should feel that the gap that divided them is thin or none at all when it comes to the matter of development especially of the have-nots. As the Nation is in the grip of globalization, a new opportuniy is unfolding for the psychologists to make their distinct cooperation in the strides toward planned progress in the Country.

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54 Efficacy of holistic treatment for mental illness

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ABSTRACT

The study aimed at investigating the efficacy of Holistic approach in the treatment of mental illness Thirty three subjects were included, of which 24 were psychotic and 09 were suffering term anxiety disorders. They were subjected to a package treatment programme for 20 days. The methods-Raw food (Fruits, nuts, and vegetables) basic yogasanam, massage, psychotherapy and sinal bath etc were used. The results show that this therapy, the way of life, lead to cure of all mental illness.

The Clinical Psychology and psychiatry are very much inclined to modern medicine, the allopathic system, in its approaches and practices. But the etiology of diseases of mental and physical is not clear and some times vague in modern medicine. For example the jerm theory is attributed to almost 20 percent of the diseased. What about the other 80 percent?

The approach of modern medicine in dealing with diseased are mostly symptom suppression. The precise nature of illness and the causes of its aggravations are often vague. The entire pharmacology is dealing with symptom suppression but symptom suppression is not cure.

Biological, Psychological and social factors are regarded as the etiology of mental diseases. Traditional Ayurvedic and American Orthopathy systems consider the body's toxic condition as a predominant cause for illness both mental and physical. Various symptoms are decided by the location of the disposition or activity of the toxin. Toxin predominantly acting on the higher centers of the brain is the cause for mental illness. The curative process involves two functions in Holistic approaches.

1. The stoppage of toxic substances entering in the body;
2. The removal of already entered toxic substance.

A toxic substance is that which enters our body through air, water and food which is not required for the metabolic activities of the body. That substances are not accumulated by the body and some of them are having chemical substances with destructive characteristics and such substances are more harmful.

The present study aims at investigating the efficacy of Holistic approaches in the treatment of mental illness. The theoretical basis of these procedures are from Ayurvedic and Orthopathic consensus.

They are
1. The basis of health is bio-energy or vital force (Parna) which is an inborn characteristic of an organism.
2. Diseases' symptoms indicate the depletion of the bio-energy often caused by toxemic condition.
3. Diseased' symptoms are body's wise attempts to comeback to the state of well being. It should not be suppressed, rather the cause for the symptoms should be stopped.
4. Cure is self generated process of the body which can't be brought in by and external substance.
5. The body is made up of Pancha Bhuthas (Constituent elements) and any imbalance in the constituent elements is the cause for disease (Tridosha theory). The organism is to be in constant interaction with the Pancha Bhuthas. A constant deprivation of the Pancha Bhuthas lead to illness.

In holistic therapy we focus on therapeutic methods like
1. Psychotherapy;
2. Yoga
3. Dhyana,
4. Massage
5. Sathwic food (Fruitarian diet-fruits, nuts and vegetable in its raw form)

[Psychotherapy : It is in the form of Question-answer method between the therapist and the client. The client has to write down answers to the questions given by the therapist.

Yoga : A complete science of health which integrate body and psyche through hormonal corrections.

Dhyana (Meditation) :A state of yoga which leads to higher states of consciousness.

Massage :To sensitize the cells of the body and activate them, and

Sathwic Food : It nourishes our body and mind and play a vital role in our mental and bodily functioning.]

METHOD

SAMPLE : Clinically diagnosed 24 psychotics and 09 individuals suffering from anxiety disorders, who were undergone holistic therapy treatment at Thanal Institute for Psychological Services.

PROCEDURE : Both groups were given same holistic package for twenty days at the Institute and they had to continue a specific food pattern for a certain period.

TIME TABLE

Morning

Bath, Yoga, Meditation, Break fast, Individual sessions, games, spinal bath.

Noon

Lunch, rest

Evening

Spinal bath, Play, Yoga, Massage, Individual sessions, Supper, Gathering, To bed.

	No.	Treated	Improved	M.Stoped	Follow up	Total	G.Total
Psychotics	M	17	17	11	8	24	33
	F	7	7	5	2		
Anxiety Disorders	M	8	8	6	2	09	
	F	1	1	1	0		

RESULTS AND DISCUSSION:-

The total number of individuals included in this study were 33 in number of which 24 psychotics and 09 neurotics. Among the 24 psychotics, 17 were males and 07 were females. There was marked improvement in every cases. Among them 16 stopped medicines and 10 made follow up.

Among the 09 individuals suffering from anxiety disorders, 08 were males and one female. There was marked improvement in every cases. 07 stopped the medication and 2 made the follow up.

CONCLUSION:-

Holisticnt approach is found to be effective in the treatment of mental illness.

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55 Promoting Mental Health in the Changing World: Passive Adaptation Vs Adaptation Through Creative Disequillibrium

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The challenge of promoting mental health in the changing world needs first to be explored against the background of the evolution of human history and then nature of the strategy to face it should be evolved. The present era of fast changes in every sphere of life is preceded by the pre-feudal, feudal, and the early phases of capitalist social structures which remaind stagnant for several centuries and whatever change that took place was imperceptible to any given generation. In contrast, the changes sweeping across the world today are so fast that the individual must be constantly evolving new strategies to cope with challenges thrown up by these changes. Globalization, in a way, is the deepest expression of these changes. In a way through globalization the identities of different nations and cultures evolved over several centuries and jealously protected are being dismantled, dissolved and effaced in no time thus making way for the introduction of something common and universal for all nations, and cultures which the individual should perforce accept. However, this dissolution of national and cultural identities by which the people identified and recognized themselves for centuries and the necessity to accept something common has given rise to a lot of psychological problems, the problems of meaning of life and therefore of mental health.

On the one hand globalization by effecting the signs of identity dearly held and jealously guarded for centuries and handed over traditionally throws the people out of gear; on the other, it is a process intrinsically throwing up new challenges every moment in the intimate spheres of living. Above all it is a challenge to give up the local and develop the universal as a necessity for life.

The problem of mental health today needs to be viewed necessarily within the framework of globalization a psychological curse as is being experienced by many? Is it a socio-psychological catastrophe as is being projected? But instead of being a psychological catastrophe from the standpoint of mental health, globalization can be a great opportunity for the human being (presently identifying himself with something very local and interpreting it as the best) to become more human, with a change in the strategy for mental health, as will be shown in this paper.

A brief delineation of the meaning of mental health: According to Fromm, 1955, P.68

Mental health is characterized by the ability to love and to create, by emergence from incestuous ties to clan and soil, by a sense of identity based on one's experience of self as the subject and agent of one's powers, by the grasp of reality inside and outside of ourselves, that is, by the development of objectivity and reason.

Thackeray, et al., 1979, p.8:

A positive state of personal mental well being in which individuals feel basically satisfied with themselves, their roles in life, and their relationships with others.

The formulation of mental health by Fromm is explicitly systems in nature, i.e., its understanding centres in inalienable relationship between the individual and the society. If the individual has to 'experience his self as subject and agent of one's powers' the social structure should permit and promote the characteristics of 'subject' rather than 'object'. It is only then the individual can be

authentic Further Fromm (1955; p.67) says;

Man's solution to his human needs is exceedingly complex, and it depends on many factors and last, not least, on the way his society is organized and how the organization determine the human results when the human needs are met and the individual feels satisfied.

However, self-actualization as the basis of mental health, we may evolve the strategies to promote mental health in our era of fast changing societies.

Modern man is becoming aware though slowly of the formidable challenges to his self-actualization thrown up by the society of his own making. But there is a grave danger of attempting to cope with the challenges of our day with the socio-psychological equipment forged during the past millennium.

In the past the non changing or rather the very slowly, imperceptibly changing societies had prescirbed well-defined roles and modes of interaction for people belonging to different strata: Each stratum or category knew its roles in the society, as they were traditionally assigned, and they were followed. Consequently, the conflict - creating situations were few; the problems faced were also well defined and the coping mechanism had also been defined.

Furthermore, the societies of this type stagnant as they were, had structurally built - in mechanisms to continue essentially in that very form without any major change. The societies of this type demand simple adjustment on the part of the individual. Therefore, passive adaptation to the environment was all that was needed. It might be recalled that the feudal and even the early capitalist actualization) of a vast majority of people.

But the technological development and the accompanying industrialization changed the stagnant societies into the capitalist modern fast changing societies. Throwing up ever new challenges to cope with and also opportunities for a fuller growth of humanhood. However, given the contradictions in its growth, basically exploitative - oriented as it is for a large majority of people, the growth of the individual is lopsided and instead of attaining his full humanhood, he is becoming a machine subserving the interests of the mechanical culture evolved by the society.

We may gain on insight into the problem of promoting mental health if we take a note of the fact that in many quarters the strategy of passive adaptation of humanhood to the enviornmental demands, a socio-psychological legacy of the feudal and the early capitalist social era is mechanically adopted to cope with the demands of the fast changing, globalizing social structure.

However, insofar as even this fast changing, globalizing society has as its foundations certain dimensions, e.g., the exploitative orientation, extremely resistant to change. Against the holistic framework of this - changing with the non-changing dimensions, the alternatives before the modern man stand thus.

1. Attempting to be mentally healthy within the framework of a sick society;

2. Attempting to be mentally healthy through adjustment of society to the needs of man.

The first alternative depicts a picture of a society of "adjusted" individuals, but adjusted to a pathology; but mental health cannot be achieved if a large number of people in a social system share the same form of pathology - the pathology of normalcy!

The second alternative demands that there be a creative relation between the individual and the social system. Mental health is defined in terms of society's adaptation to the human needs of growth

and self-actualization. It means initiating a process of relationship between Man and sociey in which there is a coincidence of development of Man's human qualities and the reshaping of society (Janousek, 1972)

In the modern society the experienced failure on the part of the individual to change the social system renders him inauthentic and mentally unhealthy.

However, the second alternative of adapting the social structures to serve the human needs demands on the part of the individual to adoption of what may be termed as Creative Disequillibrium: That is : the individual must actively seek disequillibrium, against the background of self-actualization, in relation to his self as well as enviornment. The nature of tension characteristic of the higher leves of the state of mental health is creative in the sense of the individual being activated to change himself in terms of his attitudes, values are relations vis-a-vis the social enviornment or change the social system and get himselft changed through the changed social system. The central purpose of the whole process of change is self-actualization.

If this strategy of creative disequillibrium in relation to the self and the environment is developed, an important step towards promoting mental health is taken. Globalization which is an integral part of the changes to be met would assume positive dimensions. Through socio-psychological dynamics of creative disequillibrium as the failures to grow can be overcome, the attempts at seeking identity through the regional, linguistic frameworks and the authoritarian, chauvinistic frameworks, which are at the basis of a lost of mental ill-health, would also be given up. The individual would be freer to develp identities beyond the identities of crippling past. Hence, the possibilities for developing universal secular identities which would lead to a higher level of self - actualization and mental health.

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56 The concept of 'MIND' in Ayurveda

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Ayurveda, though it literally means the science of Life, is palced alongside the four sacred scriptures of the Vedi Brahmins as the fifth Veda ('Veda' means 'Wisdom') providing a comprehensive approach to complete health, both of the body and mind. It advocates maintenance of a perfect harmony of the mind, body and the soul which equips one to live the full life unhampered by diseases. Ayurveda is the oldest documented science dealing with amazing details. It has emphasis not only on treatment but on the preventive aspects and the personality inclusive of the somatotype and temperament.

The theory of Ayurveda is based on the harmony within one's self, the personality and every-thing that goes into one's physical mental and spiritual being[1] Its[2] creation is credited to Brahma, Vishnu and Siva). Brahma passed it to the Prajapate, Dakshna from whom the Aswini twins, learnt it. Indra, who gained the knowledge from the Aswini twins, passed it to Bharadwaj and Dhanwantari. From here on the wisdom progressed in two branches - Dhanwantari got the surgery part which developed through Punarvasu and Athreya and finally Agnivesa from whom Charka learnt the sicence and documented it in the 'Charaka Samhita' (Charaka is believed to tbe immortal). The philosophy of Ayurveda is derived from the great Maharshi Kapila, the author of the 'Kapila Sastra'. In a anut shell, he states that life happens when Prakruti, (Primordial matter) unites with Purusha (the soul). Matter gets its life energy radiated by the sould which is, infact, a reflection of the the Universal soul. The infinite, the finite (soul), the all logically connected as pphenomina of a never ending continuum.

The Ayurvedic theory of health and non-health is founded on the 'thridoshas'[3] the five ele-ments (the Panchabhutas) combine in pairs to constitute three dynamic forces called the 'dosha'. The are the 'Vata', 'Pitta' and 'Kapha'. 'Dosha' means the force that imparts a change as the doshas are constangly moving in dynamic balance and harmony with one another. They represent the primary life forces or biological humour. The harmonious dynamic relation and function of the 'doshas' is what makes life healthy.

'Vata' is the force conceptually made up of elements ether and air. (akasa and vayu) It repre-sents movement and manifests itself in the living as the movement of the nerve impulses, air, blood, food, waste and thoughts.

'Pitta; is composed of water and fire. It represents the enzymes which digest the food and the hormones with regulate the body metabolism. Pitta is also the force which transforms electrochemical impulses to thoughts one is aware of.

'Kapha' is composed of water and earth. It is the basic fabric for the growth of the body, its structure and lubrication. It resides in every cell constituting the organs and also within the fluids which nourish and protect. Each of the Doshas, Vata, Pitta, and Kapha are forces acting in very part of the body all the time. Each of the tridoshas have again been sub divided into five sub doshas. Vata has been sub divided into Pranan, Udanan, Vyanan, Samanan and Apanan. Pitta has been sub divided into Alochakapitta, Sadhaka pitta, pachaka pitta, Ranjaka pitta and Bhrajaka Pitta. Kapha has been sub divided into Tharpaka kapha, Bhodhaka kapha, Kledaka kapha, Slesaka kapha, and Kledaka Kapha.

Concept of Mind in Ayurveda

According to Ayurvedic principles, mind is material and is part of and resides within the body. When a person dies the mind too dies. The attributes of the mind are tht, it is unitary and atomic.[4] Based on its function, the mind is divided into 'Ahankara'(ego) and Ittcha(will) and 'Budhi'(Intellect). tha harmonious action of these three results in healthy functioning of the mind. Ahankara operates almost similar to the 'ego' of modern psychology. Ittcha, under the direction of the Ahankara, controls and directs the mind. Budhi, the intellect, takes the right decisions.

The ideal state of mind is called 'Satwa' when there is equipoise and harmony among its attributes. When the mind is under stress, agitated or frustrated the equilibrium is disturbed and the mind is then said to be in the 'Rajasik state' akin to the sympathetic activity of the autonomic nervous

system. The mind driven by letharegy, gloominess etc., is under the 'Tamasik State' somewhat, similar to the parasympathetic activity.

[5]Reception, organization, interpretation and distribution of the sensory data and forestalling, modifying and enforcing self-restraint to responses are the two main function of the mind. Perception is possible only when the mind receives, organizes and interprets the sensory stimuli collected by the sense organs. The mind controls and motivates the sensory faculties (perceptual apparatus) to cognize correctly and usefully.

The activities of the mind are reflection, deliberation, Imagination, consideration, and inference, in short, to use the power of discrimination. Deliberation is the porcess of the mid deciding whether a particular action is to be carried out or not. Consideration is reflecting upon an object, thing or situation with regards to its evidences. Inference is the mechanism of arriving at a possibility such as 'this will happen in this manner etc..'. Memory and dream are in the realism of cognition.

The seat of the mind is believed to be between the 'Siras'(head) and 'Thalu'(Hard palate) though the great saga Charaka places it in the heart. In 'Saranghara Samhita' mind is seated in the navel. These different views should not be seen as separate and contradictory but as one complementing the other.

When the doshas are vitiated to the extent that the three states of mind are also vitiated, psychological problems, psychosomatic diseases, and mental insanity is the result. For example, if Prana vatha is vitiated, worry, anxiety, tension - head - aches lack of enthusiasm may be experienced. Vitiation of sadhaka pitta causes emotional disturbance.

The Signs of mental health according to the Ayurvedic concept are
1) Good memory.
2) Taking the right food at the right time.
3) To be aware of one's responsibilities
4) To be aware of the self and beyond self.
5) Maintaining cleanliness and hygiene.
6) Doing things with enthusiasm.
7) Cleverness and discrimination.
8) To be brave.
9) Perserverance
10) To maintain cheerfulness irrespective of the situation.
11) To be fearless in facing situations.
12) Sharp intellectual functioning.
13) To be self-sufficient.
14) Following a good value system.
15) To proceed stead-fastly against any odds.

A complete and fool proof defenition and interpretation of mind is almost impossible to provide for obvious reasons. Yet, Ayurveda has attempted to examine every detail of the minds attributes with fair success. The concept of health in Ayurveda encompasses not only the physical and mental aspects but the spiritual aspects which is missing in the Modern Psychological discourses. The moral, ethical and spiritual realms of mind are too precious to omit.

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57 Endogenous development : the role of psychology

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The homogenizing development paradigm has over shadowed the world. This development paradigm simply ignores the rich and varied cultural domain of human existence. Development with justice will have to respect the indigenous values and needs of a particular society. As an alternative, the concept of endogenous development, which respects the traditional values practiced in one's native culture and sustains society, has been proposed. In this sense, the concept of development goes beyond any monolithic view and situates the dialogue on development with the historic-cultural experience of particular societies. Psychologists in developing countries have typically shied away from confronting macro problems of development. In order to understand and tackle such problems, psychologists need to confront them within context rather than acting on the basis of an important "human model". This paper based purely on a survey of literature looks into the changing notions of development, and the urgent need for psychology to focus on an endogenous development paradigm, from a multi-disciplinary perspective.

The post world war years saw **Development** become the buzzword, the world over, Development was measured in terms of growth of Gross Domestic Product, Foreign Exchange Reserves and Purchasing power parity and was capital oriented, rather than people oriented. Development was characterized by an inner contradiction of marginalization of some people and enrichment of other. Development as a social process operated in an uneven social terrain in terms of the distribution of power, which determined the access of different terms of the distribution of power, which determined the access of different sections of society to the benefits of develpment. Capital versus people was an in-built paradigm (Kurien, 1998)

Over the past one or two decades however, the concept of development has undergone a change with emphasis now being placed not merely on economic growth but non overall development and well being of the people. International endoresement of such a conceptualization of development has come from agencies such as the United Nations. For instance, the United Nations Development Programme (UNDP) started in 1990, the annual publication of the Human Development Report based on the Human Development, access to education and health care, nutrition, literacy and the like. It was made quite explicit that economic development is a tool, not the goal - the ultimate goal is providing for al least a minimally acceptable quality of life for everyone in a sustainable world ecology (Tyler, 1997). The rewards of human development go well beyond the direct enhancement of quality of life, and include also its impact on people's productive abilities and thus on economic growth on a widely shared basis (Sen, 2000)

The United Nations International Children's Emergency Fund (UNICEF) declared that the day will come when the progress of nations will be judged not by their military or economic strength, not by the splendour of their capital cities and public buildings, but by the well being of their people; by their levels of health, nutrition and education.

The 20th century has witnessed unprecedented economic prosperity, norms of democratic and participatory governance, closer links between countries in the fields of trade, commerce and communication and in terms of interactive ideas and ideals. And yet, says Amartya Sen (Sen, 2000) the winner of the Nobel Prize for Economics that we also live in a world with remarkable deprivation, destitution and oppression. There are many new problems as well as old ones, including persistence of poverty and unfulfilled elemetary political freedoms as well as of basic liberties, extensive neglect of the interests and agency of women, and worsening threats to our environment and to the sustainability of our eonomic and social lives. Many of these deprivations can be observed, in one form or another, in rich countries as well as in poor ones. Sen advocates that overcoming these problems is a central part of the exercise of development (Sen, 2000)

Misra and Jain in the Challenge of Relating Psychology to Social Development (1999) argued

that there is a need to integrate social, human, cultural and spiritual values in the process of development. Development has to ensure the advancement of the individual as a participant in the spiritual, moral and material orders. It is argued that cultural and social sustainability should form the basis of such an endeavour.

The concept of Endogenous Development

The concept of development in the modern world has assumed a singular universal status. It stands. It stands for linear progress. Universalism, homogeneity and globalization in terms of aspirations, values and commitments came to occupy key positions on the agenda for development. This homogenizing development paradigm has ove shadowed the world although the recet meltdown in East Asia has inflicted a stunning blow to it. To treat development primarily as a flow of good and services is to confuse objectives with instruments. Besides alienating a substantial section of human beings, this development paradigm simply ignores the rich and varied cultural domain of human existence as well (Oommen, 1999). In fact, diverstiy had no place in earlier development models (Saradamoni, 1994)

The realization of an appreciation of cultural variety, diverse societal circumstances, life styles and differential availability of resources made it clear that a uniform model of development in any universal sense is not viable. It appears that development with justice will have to respect the indegenous values and needs of a particular society. This arguement leads to the concept of endogenous development. As an alternative, the concept of endogenous development, which respects the traditional values practiced in one;s native culture and sustain society, has been proposed. In this sense, the concept of development goes beyond any monolithic view and situates the dialogue on development within the historic-cultural experience of particular societies (Halliburton, 1998) The balanced regional development is an accepted goal, regional identity, resources, needs and culture never got ingrained in the development models. The design of development has to be made avilable from within, as development's pre-requisites are available within the developing entity. The remedy for problems needs to be identified within the domains of specific cultures (Misra & Jain, 1999)

The Role of Psychology

The modern notion of development began as an idea of econoic growth. The scope of the concept, however, continually expanded to include other aspects of life. From being purely a matter of economic growth, now we have moved to the concept of human development. The present view of human development includes not only aspects of quality of life and enhancement of capabilities, but also the dimenstion of subjective well-being. This is exactly what delineates development as a sphere of activity for psychology. Parallel to the movement toward a people-centered concept of development, psychologists have become increasingly aware of their potential contribution to the development taken in the enlarged sense with its obvious psychological aspects. This is not a new Idea for which the time seems ripe because the new emphasis on "human development" presents a historic opportunity for psychologists to have an important impact (Moghaddam et al, 1999)

The nature of change in India makes the role of psychology important in the area of national development. India is trying to reach that level of development in less than fifty years, which took centuries to come about in the west. This temporal compression of change and development involves not only the building of certain economic infrastructure but also all-round modernization in soical structure, institutions, attitudes and value system (Srivastav, 1999)

The changes that are taking place are not only telescoped but also cacophonic (Myrdal, 1968). The two in conjunction produce a condition that is highly unsettling both for the individual and the society. Some of the commonly observed ill effects of this condition are an increase in the incidence of suicide, riots, social violence, crime, delinquency and impersonality of modern life. Other ill-effects have also been noted such as anxiety, ambiguity of vaules and role models, alienation, changing level of apiration and increasing discrepancy between aspiration and achievement leading to widespread dissatisfaction, higher incidence of psychosomatic ailments, marginality and

identity diffusion making the individual more susceptible to social deviance, rebellion and violence (Srivastava, 1999)

Long periods of socioeconomic and political deprivation inculcate a sense of inefficacty and helplessness in the disadvantaged groups. The process of empowering them invovels overcoming their ignorance and arousing critical social awareness of the causes of exploitation, poor quality of life, mental illness and subjective dissatisfaction. Psychology has an important role to play in this regard. Once the sense of efficacy and competence is aroused in the disadvantaged people, they being to perceive various hardships and blocks created by their socioeconomic enviornment and learn to articulate their development needs, thereby assuming a pro-active role, instead of merely reacting to their circumstacnes (Srivastava, 1999) Capabilities of persons can be enhanced by public policy, but also, the direction of public policy can be influenced by the effective use of participatory capabilities by the public (Sen, 2000)

State action is essential in making provisions for basic infrastructure and amenities like education, health care, employment generation and such other factors that lead to physical, intellectual, mental and moral development. But more important is that the people should be aware and they should assert themselves to gain access to and to utilize such amenities. People are not just consumers and recipients of aid, subsidies and assistance of the state and other such agencies. They have to be empowered to act on the environment and to assueme an active role in their own development (Srivastava, 1999)

The role of psychology in the context of exploring alternative models of development necessitates a change in the disciplinary perspective. This change is from its focus on 'self-contained' individualism to notion of a socially embedded person; from a reductionistic analysis to holistic description; from quantitative statistical treatment of data to more qualitative understanding; from universal principles to cultural specificity; from cognitive orientation to constructionist approach; from scientific objectivity to understanding through subjectivity (Misra & Jain 1999)

There is growing feeling among psychologists that with a unidisciplinary perspective, it is not possible to obtain a meaningful view of human problems, especially of matters concerning development and social change. The unidisplinary approach can at best provide a partial, lop-sided view of social reality (Srivastava, 1999). Notions such as the embeddedbess of economic and market activities in political institutions, social capital cultural practices and social relations, imply new combinations of disciplinary sensibilities. Sectoral approaches and disciplinary boundaris have been losing their relevance. There is a new awareness that development requires a multidimensional, holistic approach (Pieterse, 2001) In recent years. psychologists also have become conscious of the overlap of different social sciences in understanding complex social processes, and have begun to borrow freely the concepts, tools and techniques of analysis from another social sciences. Recent research orientation in psychology shows that the process of "indigenisation' is gaining ground. The Phenomenon in question is viewed within the specific socio-cultural context and the tools for study are so designed that they are rooted in the specific culture (Srivastava, 1999)

Applied psychological research has the potential to contribute to development efforts in developing countries for several reasons. It serves to build up human potential, which is of key importance in most developing countries where oftern the most important resources are human resources. Thus, any research designed to promote optimal human development, especially involving higher education achievement, serves development efforts. The more applied research is informed by culturally vaild theory and utilize culturally appropriate orientation, the more it has a chance to be effective and contribute to development efforts. As such, applied research is based upon the existing social structures and human networks and builds upon them, rather than requiring new infrastructure and superstructures, it tends to be cost-effective and multi-purpose, and it has the potential to expand into large-scale applications (Kagitcibasi, 1996)

Today, the view that economic growth is the sole indicator of societal development is being

questioned and there is a growig recognition f the dynamic link between human and societal devlopment. For example, the World Bank is increasingly focusing on the role of education in improving efficiency and motivation of the labour force and on the well being of women for childcare and lower fertility. With this long overdue recognition of the importance of hymn factors in development, psychology can assume an important role in development efforts (Kagitcibasi, 1996)

Psychologists in developing countries have typically shied away from confronting macro problems of development, such as issues of populatio, education and migration. This is mainly because of the large-scale proportions of these problems, not amenable to individual level study by psychologists. This attitude must be changed if psychologists, alonside economists and sociologists, are to play a role in development efforts in the world. Often, larg-scale development issues involve human behavioural problems, which psychologists are best equipped to study. Nevertheless, in oder to understand and takle such problems, psychologists need to confront them within context rather than acting on the basis of an imported "human model". This necessitates sensitivity to culture, and cross-cultural psychologists are in a particularly favourable position to play a significant role in this (Kagitcibasi, 1996)

It is important to understand how contexts of human development and human behavioural patterns change through socio-economic development. It is also important to establish which human behavioural patterns are compatible with a promote better individual and societal development in diverse cultural contexts. Such knowledge is required for generating culturally relevant psychological theories and applications to contribute to societal development (Kagitcibasi, 1996)

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58 Ancient Indian Psychology

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The roots of psychology can be traced back to the vast philosophical, religious literature and other treatises are the Indian sources for analysing various aspects of man's behaviour and theorising about human nature.   The present study aims to examine the principles underlying in the Yoga Sutra and impact of Yoga on psychological factors. Yoga is a holistic tradition in India. The internal Yoga comprises the three techniques, namely, Dhaarana, Dhyaana or meditation and Samaadhi, which are dealing with mind.

India has rich cultural heritage since ancient times. The various schools in India have contributed towards development of scientific psychological theories, which are beneficial for human welfare. They are highly explanatory models.

In India, the roots of psychology can be traced back to the vast philosophical and religious literature : namely, Vedic and Epic literature. In particular, Vedas, Yoga Sutras, Bhagavad Gita and other treatises are the Indian sources for analysing various aspects of man's behaviour and theorising about the human nature. Therefore, Durganand Sinha (1986) states : "the soil for the growth of psychology had been in existence for centuries, and once the modern scientific tradition was introduced from the west, it readily took roots in the Indian intellectual soil." Accordingly, Indian philosophical schools provide new insights for psychology.

The principles underlying the Yoga Sutras are examined here. The impact of Yoga on psychological factors is also analysed here. The ancient Indian philosophical systems include Sankhya-Yoga. These philosophical systems provide the background for the Indian psychology.

Yoga is a holistic tradition in India. Its aim is to help one to understand oneself on all levels. Yoga holds that the ignorance of the ultimate reality is the source of human suffering.

The emotional maturity overcomes the ignorance of ultimate reality, and the emotional maturity can be attained through Yoga. According to Yoga, emotional maturity varies in degrees. A comparative study of two groups : A group practising Yoga and other group not practising Yoga, has revealed that there is significant difference between the two groups in terms of emotional maturity. The author conducted the study. The group practising Yoga is found to have higher emotional maturity than the other group. (Mean value for Yoga practising group = 58.93,   for non-practising group = 41.08, t-value = 16.33). Yoga enables the practitioner to be relatively more free from bias.

Yoga brings about profound changes in physiology and psychology of the practitioner. In particular, it releases the practitioner from the stress and conflict. Yoga provides help in the better management of emotions. It helps to develop positive thinking, and overcoming the feeling of inferiority. It facilitates the expansion of awareness, and achieving higher state of consciousness, and experiencing and realising the self, which is the ultimate goal of the Yoga.

Some of the western thoughts on personality theory have been influenced by the Indian philosophical and religious literature. A leading personality theorist, Carl Jung was significantly attracted and influenced by the teachings of the East, right from his early childhood. Carl Jung states in his autobiography, "I remember a time when I could not yet read, but pestered my mother to read aloud to me out of ... an old, richly illustrated children's book, which contained an account of exotic relations, especially that of the Hindus. There were illustrations of Brahma, Vishnu, and Shiva which I found an inexhaustible source of interest." During his formative years Jung put aside his fascination with Eastern thought, yet he later seemed to incorporate more of an Eastern than western perspective in developing his own theories (Swamy Ajaya, 1985). During his particularly trying period of his life, Jung actively practised Yoga.

One of the important sources of ancient Indian psychology is Patanjali's Yoga Sutra, which deals with practice of Yoga. Patanjali in his Yoga Sutras describes Yoga as consisting of eight stages which occur in the order in the process of practice of Yoga. The eight stages are Yama, Niyama, Aasana, Praanaayaama and Pratyaahaara. The first five techniques taken together are called external Yoga.

Among these first five stages Praanaayaama is an important stage. The Praanaayaama purifies physical and mental aspects. The process of Praanaayaama produces Asana, which is the food for Praanan. Praanan is the vital force for the life. The process of Praanaayaama which produces low voltage electricity in the body and brain which helps in the elimination of lower desires, initially increases deep sleep or dream sleep, releases conflicts, suppressed ideas and helps to expand consciousness. The fusion of Praanan with mind leads to tranquility of the mind.

The internal Yoga comprises the techniques of Dhaarana, Dhyaana and Samaadhi, which are dealing with mind.

Praanaayaama, therefore is the key that opens the inner world of the meditation. Patanjali defines meditation as the controlling of the thought waves of the mind. The science of meditation developed around 5000 years ago in India. The original practice of Yoga as practised in India spread from India to Sri Lanka and other areas of the south Asia. (Swamy Ajaya, 1976).

Meditation transforms the mind from the state of unrest, confusion and disharmony to a state of equilibrium and joyfulness. The process of meditation leads the mind to the centre of calmness and joy.

In every case, the turbulence of the mind is based upon various desires. The moment desire arises, one becomes discontented. One finds oneself separated from the source of satisfaction. It is possible to maintain a state of joy and harmony through the practice of meditation.

Meditation helps one to know one's own internal aspect, and finally it leads to the source of consciousness. Meditation helps to attain the totality of an individual. Meditation is also of practical value : Meditation process will change attitudes relating to the world. Yoga prevents one from making unrealistic demands from others. The practice of meditation leads to enriched relationships with others.

The practice of Yoga ultimately leads to Samaadhi. The state of Samaadhi brings an indescribable experience of Aananda or bliss. He begins to identify himself with others and finds satisfaction in their gratification. Samaadhi is the stage when an individual realises his self and finds his self, manifest in all things everywhere around him.

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59 Integrating psychological knowledge: ancient & modern and Indian & Western

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The 21st Century's challenge to Indian psychologists is not only to Indianise or indigenes psychology, but also to integrate empirical, intuitive and experiential psychological knowledge; and to redefine psychology as a science as well as an art and a professional technological discipline. Indian psychology holds that time, space, casualty, etc., are the constructions of the intellect and categories of the mind, and have only relative validity within the limits of our empirical knowledge. Time and space are not only infinite and eternal but also unreal. We perceive difference and plurality until we attain the intuitive knowledge of Brahman: the only reality and the ultimate being (Sat) characterized by undifferentiated pure consciousness (Chit) and absolute bliss (Ananda). Therefore, distinguishing between ancient and modern knowledge and Indian and Western psychologies, are arbitrary, superficial, and not conducive to the comprehensive and holistic understanding of the human nature, life or psyche. "Ekam sat bipra bahudha badanti: the truth/ reality is one, but the learned scholars perceive and label it variously", declared the Vedas; and "Jato mat, Tato path: there are so many paths to realise the truth, as many are the views/ perspectives", and Ramakrishna Paramahamsa. Scientific method, based on logic-mathematical reasoning and empirical methods of attaining psychological knowledge. This paper attempts to demonstrate that integration of the ancient Indian intuitive and experimental psychological knowledge with the modern Western empirical psychological knowledge can substantially enrich and facilitate our understanding of consciousness and cognition, gender-typing and sex-differences, Psychologically Critical Life Situations (PCLS) like disadvantage, stress, frustration, conflict and crisis, and blossoming of the innate 'Golden Lotus' called invulnerability through creative experiencing in the PCLS.

Part !: Development of the Psychology of Intuition:-

The psychology of intuition, underlining the typical Oriental synthetic attitude that aimed at the theoretical and practical principle and ideal of equilibrium and harmony, flourished remarkably in ancient India. The Isa Upanisad presents some of the finest examples of the somewhat difficult-to-understand Oriental attitude of "both-and", in contrast to the Western tendency to think in terms of "either-or", which gives an impression that the fine lines of distinction and exclusiveness so typical to the Western life, thought, and religion are not common or obvious to the Asian mind. The Isa Upanisad calls for a harmonious balance between Tyaga (renunciation) and Bhoga (enjoyment), the paths of Jnana (knowledge) and Karma (action), Vidya (intuitive and integrative knowledge of the self) and Avidya (analytical and differential knowledge of the world), and Sambhuti (Hiranyagarbha or manifested Brahman) and Asambhuti (unmanifested Prakriti or the primal matter). The verses 9 through 11 of the Isa Upanisad state: "Those who worship Avidya only enter into blinding darkness, but into greater darkness that enter they who are engaged in Vidya only. 'They say that by Vidya a really different result is achieved, and they say that by Avidya a difficult result is achieved, and they say that by Avidya a different result is achieved'; thus we have been taught by the wise men who explained that to us. Knowing the difference between the two, he who masters 'both' Vidya 'and' Avidya together, attains immortality through Vidya by crossing over death through Avidya." Here, Vidya is used to denote the intuitive, integral, and integrative knowledge that reveals the underlying unity admits the diversity; and Avidya, the empirical and analytical knowledge that classifies, differentiates, divides, orders, and shows only the manifested diversity. (Table 1).

The ancient Indians set a high value on introspection and reflection. Through the meticulous study and practice of Yoga, they perfected their faculty of intuition, attained serenity of mind, and made very careful analyses of the constitution of the mind and the mental processes. The Buddha synthesized and integrated the main ideas of the Vadanta, Smkhya and Yoga schools, laying emphasis on the exercise of concentration, and developed the most comprehensive psychology of intuition, in which intuition was considered as a higher level/ form of consciousness or 'Bodhi', which resolves

the contradictions in which the lower thought, bound up with the activities of the senses and entangled with polarities/ diversities, is hopelessly involved. The later Buddhist ascetics were greatly interested in psychological problems and they arranged and expressed their views on the problems in the Abhidharmas. Maitreyananda, Asanga, Vasubandhu etc. of the Mahayan school continued this psychological view of the Abhidharmas and systematized it into the theory of 'Mind-Only'. Dharmapala developed this theory further and his system of thought was brought to China and then to Japan, to flourish in these countries as the **Hosso** sect. Chinese philosopher Chu Hsi thought of intuition as "the wide and far-reaching penetration of consciousness", and condemned both mediation and introspection; arguing that meditation is based upon the fallacious assumption that reality reveals itself only when the mind is contained within itself and thought is cut off, and introspection would mean splitting the mind into two parts, one to observe and the other to be observed. Therefore, Hsi argued, intuition is neither meditation nor self-introspection, but, rather, the "expansion of one's mind/ consciousness to embrace the whole universe". In the history of technology also, the Japanese people valued and still value intuitive perception (Kan) more than scientific inferences based on postulational thinking. They were apt to rely on the dexterity of artisans rather than on exact calculation by machines. As to the psychology of "Mind Only" established chiefly by Dharmapala, Ryo Kuroda, the Japanese psychologist expresses the following view: "The position that the theory of 'Mind Only' deserves in the whole history of psychology remains to be determined by future studies. It is generally accepted that the Asians are excellent in the synthetic approach while their analytical ability is inferior to that of the Westerners. But, at least as far as the theory of 'Mind Only' is concerned, this general assumption is by no means true. Its sharp and minute analysis with a good command of logic (hetu-vidya) exceeds the works of Western psychologists... Moreover, analysis is not the sole function of the theory of 'Mind Only'. In regard to the synthetic function as well as the analytic one, it stands unchallenged". (Kuroda, 1944; in Nakamura, 1964, 154-155)

Hajime Nakamura (1964), in his book: "Ways of Thinking of Eastern Peoples: India-China-Tibet-Japan" (first published by East-West Centre, Honolulu, Hawaii, reprinted by Motilal Banarasidass, Delhi), writes: "There has long been a tendency to think in terms of a dichotomy between East and West, presupposing two mutually opposed cultural sets of values labeled 'Occidental' and 'Oriental". Thus the Oriental way of thinking is represented as "spiritual, introverted, synthetic, subjective, universal, intuitive and irrational", while the Occidental is represented as "materialistic, extroverted, analytic, objective, individualistic, postulational or logical and rational". **R. E. Ornstein (1973),** attempting to establish the interrelationships between hemispheric functional dominance, behaviour patterns, and socio-cultural factors; has stated that two major modes of consciousness exist in man, the intellectual and its complement, the intuitive. Contemporary science (and indeed, much of Western culture) has predominantly emphasized the intellectual mode, and has filtered out rich sources of evidence such as meditation, mysticism, non-ordinary reality, the influence of the body on the mind, etc. His argument was that the modern Western society emphasized logical thinking and skilled physical activities, and this resulted in the dominance of the left hemisphere. as a consequence, the right hemisphere, predominantly associated with mental (i.e., intuitive, socio-emotional, creative, and aesthetic activities) has been neglected. It is only in the Oriental societies that one finds a dominance of psycho-spiritual functioning, which brings the right hemisphere into action.

Jerome Bruner (1973), in his study of the process of knowing and the uses of knowledge, was concerned with the development of the concept of the world, of reality, and how one's conception of reality influences action and commitment. To Bruner, the uses of knowledge include insight, understanding, and inferences, as well as competence in action. In this respect, Bruner believed, the individual goes "beyond the information given", and is influenced by ways of knowing which go beyond scientific, objective methods to the use of intuition. Bruner links intuition, creativeness and iconic thinking, and relates all of them to a kind of knowledge, which differs from 'scientific' knowledge, which involves the symbolization of language and mathematics and the logical manipulation of these symbols. This knowledge, Bruner has said, is derived from the "left-hand", which has traditionally been considered as unscientific, subjective, and thus of little value. Yet, as Bruner points out, significant hutches and hypotheses emerge from such intuitive thinking. Therefore, Bruner argues, both kinds of knowledge are necessary, and both should be encouraged and cultivated. However,

rather than recognizing and encouraging the natural intuitive thinking of the child, the prevalent schooling system inhibits it, The result is that the child is forced to of through the mechanical process of manipulating numbers without any intuitive sense of the lines of Lewis Carroll (in the "Adventures of Alice in the Wonderland"): "Reeling and writhing, of course, to begin with..... and then the different branches of Writhmetic - Ambition, Distraction, Uglification, and Derision." As most schools require an analytical approach to learning, the disadvantaged children who function with a different cognitive style and have not developed analytical skills have been found to be poor achievers early to be poor achievers early in a school and have done worse as they move to higher grade levels. Recently, a god number of studies have established the relation between hemispheric functioning and styles of information processing and have shown that the right hemisphere of the brain seems to be responsible for creative ways of processing and using information. For example, Hillard (1976), attempting to distinguish between the Black (disadvantaged) and White (advantaged) children's learning styles, found that the Black children were highly affective, preferred inferential reasoning rather than deductive or inductive reasoning, appeared to focus on people and their activities rather than on objects or events, tended not to be 'word-dependent', and used internal cues for problem solving. The differences between children who function with relational and analytic styles is so great that children whose cognitive style is relational are unlikely to be rewarded, regardless of their native ability, the extent of their learning, or their experiences, In fact, they are often considered to be deviant and disruptive in the analytically oriented learning environments.

One of the radical discoveries in neuropsychology is the dichotomy of the brain into left and right segments. Not only that the two look different, for the right-hemisphere as white, but the left-hemisphere is analytical, mathematical, logical, verbal, sequential, organized, structured and deductive. The right-hemisphere is holistic, intuitive/reflective, emotional, creative, visual, musical, lateral, unorganized and spontaneous. Ever since the industrial revolution, world civilizations have stressed left-brain activities. Most cognitive theories are built on the analysis of the left-brain activities. Our child-rearing and education systems have been emphasizing the training of the left hemisphere, which is responsible for analytical and critical (consisting of rules, conformity, precision, logical, atomistic, egocentric, convergent, controlled, deducive, and sign-oriented) thinking; thus, completely ignoring the development and training of the relational (consisting of freedom, variation, flexibility, approximate, psychological, global, socio-centric, divergent, expressive, inductive and meaning-oriented) thinking of the right hemisphere. As a result, by the time the average individual passes through high school, her/his creativity, sensitivity, sense of artistry, and yes, spirituality, are at a discount. However, it needs to be emphasized that **HALF A BRAIN SIMPLY WONT DO,** - one needs the help of the disciplined and efficient left-brain as much as the intuitive and creative right-brain.

Intuition or intuitive thinking is the antithesis of knowing by the scientific method. While scientific knowledge is attained through experimentation, empirical study, logical and statistical analysis, or mathematical proof, intuitive knowledge is obtained through art, poetry, myth and the humanities. Intuition is the immediate apprehension or cognition - the attainment of a sudden solution to a problem on which one has worked a long time, the formal proof of which only comes later. It is the recognition of a truth or solution without proof. Thus, intuition implies the act of grasping the meaning or significance or structure of a problem without explicit reliance on the analytical apparatus involving the mechanisms or channels of perception and observation. It is the intuitive mode that yields hypotheses quickly, that produces interesting combinations of ideas before their worth is known. Intuition proceeds proof; indeed, it is what the techniques of analyses and proof are designed to test and check. Thus, intuitive or reflective and analytical or logical thinking may be distinguished on the basis of three criteria: (a) temporal - the time of the process's duration, (b) structural - division into stages, and (c) developmental - awareness or lack of the process's development. Analytical thinking evolves in time limits, proceeds in a step-by-step fashion of which the thinker's consciousness. It may be deductive reasoning, or mathematics, or logic, or a process of induction or experimentation. Intuitive thinking is characterized by speed of the process, lack of clearly defined stages, and minimal degree of awareness. Intuitive thinking may achieve solutions which might not be arrived at through analytic thinking, or perhaps only much more slowly. Intuitive thinking may even discover or invent problems or solutions which analytic thinking would not.

II Development of the Concepts of Pursue, Prakriti and Isvara (i.e., Masculinity, Femininity and Androgynity):

The Vedantic psychology asserts that Brahman is the innermost universal being characterized by pure consciousness (Chit), and Atman (the Self) is the innermost individual being characterized by individual consciousness (Chitta). The essence of personality is something beyond body, life, mind and intellect. It is Atman, the Self. Its chief attribute is consciousness. The Self exists before, in and after the various state of consciousness, wakeful, dream and sleep. Denial of consciousness means denial of everything else. Hence Mind and Self are not identical. The Self is knower (kshetrajna), the seer (drasta), the witness (Sakshi), and the immutable (Kutastha). The composite whole of chit and achit (consciousness and matter), kshetrajna and kshetra (knower and known), the karta and Karana (doer and its instrument) is the total personality called Jiva and Jivatman - the embodied self. Jiva (the individual), Purusha (the person), Samsari (the wordly person), Vijnanaghana/ Vijnanatma, Prajna, Atma/ Pratyagatma, Sariri, Karta, Bhokta, and Kshetrajna are synonymous. Prakriti/ Mula-Prakriti (nature/ basic nature), Maya (Not that), Para-Sakti/ Adi-Sakti (primal energy/ primordial power), and Avyakta/ Aneervachaneeya (indescribable) are synonymous. Maya is the Upadana Karana (material cause) of, Abhinna (inseparable from) and Atmashray (dependent) on Brahman in Maya. The Saktis of Maya are: Avarana Sakti (veiling power), Vikshepa Sakti (projecting power), Jnana Sakti (knowledge power), Iccha Sakti (will power), Kriya Sakti (action power), etc. The Svetasvatra Upanisad declares that: "Maya tu prakritim vidyat Mayinam tu Maheswara, Tasya abayaba bhuteshu vyaptam sarvam idam jagat." (IV, X) Maheswara Siva and his Maya Sakti constitute the basic framework of all the dualities of this world and beyond. Among the many concepts connected with the Lord Siva, the finest perhaps is that of Ardhanavisvara. At first sight it appears rather crude - a sort of hybrid monster - but when we look at it more deeply, we find it a most beautiful ideal held up before mankind. It is an image of perfect poise - of complete harmony - with perfect grace. This concept has pervaded our philosophy, religion, poetry, art, and sculpture. The Kaivalya Upanisad, describing the concept of Ardhanarisvara, states that the right-half of Siva (controlled by the left hemisphere) is Purusha and the left-half (controlled by the right hemisphere) is Prakriti. The great philosopher, Adi Sankaracharya, in the following words: "Prapancha Sristhi unmukja lasya kayei, Trailoka samharaka tandavaya, Jagateka janani jagateka pitre, Namo Sivayei cha Namo Sivaya; meaning: I salute to the lasyamayi body, who is the one and only mother of the universe and who is ever eager to create and procreate the manifest universe; and I salute the ferocious body who is perpetually engaged in the Tandava, the one and only father of the universe, always ready to destroy."

The **Chinese** scholars independently and intuitively developed the concepts of Yang. Yin and Tao which are similar to the **Vedanic** concepts of Purusha, Prakriti and Brahman. In the beginning there was only the Toa or the Way, and Tao produced boith the Yang and Yin. The Yang was characterised as mesculine, logical, active, powerful, dominating, planful, etc, and the Yin was characterised as feminine, intuitive, passive, receptive, submissive, experiencing, etc. And the Tao ordained that the Yin and the Yang, though opposite, must complement, rather than exclude or control each other, transcending and encomassing the contradictions to form a harmonious whole what will be more than its parts.

Sigmund Freud distinguished two basic insticts - the life - instinct or Eros and the death - instinct or Thanatos. The first includes all those urges and impulses, which are involved in the survival of the individual as well as the species. The latter includes those urges and impulses, which are directed to destroy oneself and others. Freud viewed that the activities of Eros and Thanatos are oriented towards creation and pleasure, and destruction and pain, respectively. Freud also claimed that they interactd "with and against each other", thereby producing all sorts of combinations of behaviours.

For many years, psychologists assumed that masculinity and femiity were at opposite ends of a continuum. If one possed highly masculine traits, one must be very unfeminine. Similarly, being highly feminine implid being unmasculine. However, this assumption was challenged by the findings of recent studies which showed that individuals of either sex can be characterised by psychological **androgyny** - that is, by a balancing or blending of both desirable masculine - stereotyped traints (being affectionate, intuitive, compassionate, gentle, understanding). Thus, msculinity and femininity

are viewed as two separate dimensions of persons and feminine sex-typed persons. The androgynous person possesses both masculine and feminine traits, whereas the undifferentiated individual lacks both of these kinds of attributes.

Later research has shown that androgynous individuals do indeed exist, and in sizable numbers, who have been found to be bothe assertive and sensitive, independent and understanding, decisive and flexible, and highly sensitive and adaptable. They show higher self-confidence and higher self-esteem. They are perceived to be more likeable and better adjusted, and less likely to discriminate against women (Table 2)

III Integrating Intuitive, Empirical, and Experiential Knowledge: The Theory of Psychologically Critical Life Situations (PCLS) and Development of Invulnerability

Based on the empirical and experiential knowledge of three decades of research (Rath, Dash & Dash, 1979) on disadvantage and the disadvantaged, and integrating the views and findings of research by the Indian, Russian, European, and American psychologists, the author has proposed an integrative theory of Psychologically Critical Life Situation or PCLS like stress, frustration, conflict, and crisis, and development of invulnerability (Nanda & Dash, 1996; Dash & Nayak, 1997). The theory argues that the PCLS can be studied and understood following the method of analysis used by all the major Indian schools of philosophy, i.e., (1) Heya, (2) Hetu (3) Hana, and (4) Hanopaya; including the Budha, i.e., (1) Dukha Samudaya/Samuchaya, (3) Dukha Niroda, and (4) Dukha Nirodha Pantal; which correspond to (1) nature and forms of pain, (2) their causes, (3) the psychic state of their total absence and their positive and negative effects on human life, and (4) the ways and means fro overcoming or coping with them. The theory argues that none of the PCLS is a disease/disability/handicap for which one should feel ashamed or embarrassed. None of the PCLS is the characteristic of a person or a group, but a psychologically critical life situation - all creatures come across with it in some form or other across one's life-spain. A 'life situation' (Vasilyuk, 1992), similar in nautre to Kurt Lewin's 'life space;, is determined by at lest four factors: the actual internal necessities / needs of a persons's life at the given moment, the internal assets/ competencies of that person, the external support systems/networks of life, and the means and options available to the person for realizing those internal.

necessities under the given conditions. A 'life situation' becomes psychologically critical' - a PCLS - when the relationship between these components is such that realization of the internal necessity becomes very difficult or impossible. The most frequently used concepts in modern psychology for describing the different types of PCLS include disadvantage, stress, frustration, conflict and crisis. The descriptive pattern frequently used to characterize the PCLS states that objective circumstances such as loss, lack, deprivation, disadvantage, hindrance, prohibition etc. evoke subjective states such as dissatisfaction, frustration, stress, conflict, despair, helplessness, etc., which in turn, evoke behavioural consequences such as panic, defense, suffering, coping or experiencing. The PCLS seem to be normally distributed in all species of creatures, showing both inter-individual (between people) and intra-individual (over one's life-span) differences with regard to their nature, form and intensity. The PCLS may be classified into five hierarchical levels (such as disadvantage, stress, frustration, conflict, and crisis) depending on each one's ontological field, predominant life activity, internal need/ necessity. These are linked up with the five levels of evolution of beings, of consciousness, of the central nervous system(CNS), of the types of psycho-physiological pathology (Table 3).

An individual conforts the PCLS consciously through intuition, empirical observation, and experiencing, Intuition, experiencing and empirical observation are the three possible categories of the functional regimes of consciousness. When both the observer (the person) and the observed (PCLS) are of an active, subjective nature; consciousness functions as an active observer, seizing upon its own activity; which is what we call intuition. When the observer (the person) is the active subject and the observed (PCLS) is the passive object, real content that is presented to us is apprehension; which is a special act of empirical observation. When the observed (PCLS) is active, and therefore, the logical subject, and the observer (the person) only passively feels the effect of what is

presented, and therefore, appears logically as the passive object; we encounter experiencing, which is 'presented-of-itself or 'comes-of-own-force' without any voluntary effort/ apprehension/ reflection. Finally, when both the observer (the person) and the observed (PCLS) are passive objects, observation as such disappears - giving the logical structure of the concept of unconscious, which according to physicalist ideas of the unconscious, is the site of silent interaction between things and psychological forces.

The nature and characteristics of intuition and empirical observation have been discussed earlier. Experiencing is the direct, internal, subjective representation of a mental phenomenon, as distinct from its content and modality, expressed 'as activity' and 'as contemplation'. Firstly, experiencing is an internal activity needed to take in the facts and events of life, a work establishing correspondence of meaning between consciousness and existence. Secondly, it is conemplation/ reflection of the objective world in which emotional activities are not just reactions, but also is a "worker", making its contribution to the psychological resolution of those stituations. Experiencing is the response to a situation of impossibility or unintelligibility. Preventing, defending, compensating, coping with going through, managing, and even submating or creatively transforming pain and suffering; have been found to be the various ways of experiencing in the PCLS (Vasilyuk, 1992). (Table 4).

Encountering and going through these PCLS enriches one with knowledge and experiences that transform one's way of thinking and living, developing and nurturing invulnerability. Invulnerability may be viewed, as the essence of the Swarna Kamala or Golden Lotus, which is central to Indian/ Buddhist thinking. In the Chanakya Niti Slokas, there is a verse that states that just as gold is tested by Nirghasana, Chhedana, Tapa, Tadana, meaning rubbing, cutting, burning, and hammering; so as a person is tested by Tyaga, Shila, Guna, Karma, meaning sacrifices, conducts, qualities and actions. Similarly, the lotus, born in and nourished by the mud itself, goes beyond and transcends the mud and water to reach the rays of the Sun becoming the sublime symbol of purity, grace and radiance. Therefore, an invulnerable individual, like the Swarna Kamala or Golden Lotus, synthesizing in him/ her the essences of both gold and the lotus, confronts the PCLS squarely, boldly and positively to survive, with stand and excell amidst the adversities and the accompanying pain and suffering, through the development of desired and adequate competence, effective coping, creative experiencing and meaningful suffering. (Table 5)

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Table 1
How and When is Integration Possible

Level	Knowledge	Attitude	Practice
III. Sattvik	Intuitive Decentric	Compassion Positive regard	Integration Enabling & Empowering
II. Rajasik	Ethnocentric Empirical	Tolerance Distancing	Assimilation Accommodation
I. Tamasik	Ego/Self-centric	Hostility Aggressive	Rejection Subjugation

Table 2
Integrating Intuitive and Empirical Knowledge

	01	02
1. Brain	Left-Hemisphere	Right-Hemisphere
2. Knowledge	Logical/Empirical	Intuitive/Reflective
3. Approach	Avidya	Vidya
4. Body	Right side	Left side
5. Sex/Gender	Masculine	Feminine
6. Action	Divide & Differntiate	Unite & Integrate
7. Instinct	Thanatos (?)	Eros (?)
8. Nature	Tandava	Lasya

Table 3

Integrating Psychologically Critical Life Situations (PCLS)

Level of PCLS	I Disadvatage	II Stress	III Frustration	IV Conflict	V Crisis
State	(+) Satisfaction (-) Deprivation	Eustress Distress	Goal-Attainment Depression	Consonance Dissoance	Harmony Disintegration
Needs	Survival Bio-physical	Security Social Defence	Status Emotional	Actualisation Esteem	Self-Development
Level of CNS	Spino-Medular	Brain-Stem Cerebellar	Mid-brain Sub-cortical	Central-Cortical	Neo-frontal
Locus of Illness	Somatic (Physical)	Psycho-Somatic	Psychic	Cognitive	Self/Spirit
Vedanta Kosha/Shwath Dev. Level	Annamaya Food Physical	Pranamaya Breath Vital	Manomaya Mind Mental	Vijnanamaya Intellect Intellectual	Anandamaya Bliss Spiritual
Yoga Existence	Mineral	Vegetable	Animal	Human	Spiritual

Table 4

Functional Regimes of Consciousness

	High (Active)	Low (Passive)
High (Active)	1. Androgynity 2. Isvara 3. Tao 4. Intuition 5. Bhakti/Bhava	1. Feminity 2. Prakriti 3. Yin 4. Experiencing 5. Karma/ Tapa
Low (Passive)	1. Masculinity 2. Purusha 3. Yang 4. Empirical Observation 5. Jnana/ Vijnana	1. Undifferentiated 2. Kliba 3. _ _ _ 4. Unconscious 5. Achetana

Table 5

PCLS and Experiencing

External Conditions		Internal Conditions	
		Strong Component & Complex	**Weak Imcompetent/ Simple**
	Easy Advantaged	Operational "Optimality" Value Experiencing	Infidelity/Inactivity Hedonistic Experiencing
	Difficult PCLS	Invulnerability Creative Experiencing	Vulnerability Realisitic Experiencing

60 Integration of Indian and Western Psychology for the achievement of personal growth

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Psychology- the science of the soul- aims at discovering and analyzing the complicated, intangible and unseen processes of the human mind- and soul. Whether it is ancient oriental wisdom, modern Indian psychology or modern western psychology, the end of this analytical science id the same- to provide a set of directions or tools for leading a more effective life- a life in which one is more harmonious and peaceful and has a better relationship with not only oneself, but also with others and the universe. Sri Aurobindo and the Mother have shown us the possibility of a divine life on earth, of man acquiring a new consciousness, and of the total transformation of all the parts of a human being.

Modern western psychology, especially in the field of behavioral sciences, has produced various concepts, and theories explaining the reasons and motivations behind human behaviour and organizational behaviour. Freud's theories about the conscious and unconscious mind, Maslow's theories about self-actualization, Daniel Goleman's concepts about E.Q. and Stephen Covey's 'seven effective habits' (to mention just a few) have together contributed to the understanding of the most highly evolved being on the planet. Similarly, the theories of western psychology and Indian psychology, though quite often disparate in their individual approaches, when looked at in conjunction, can lead to a more comprehensive view of the human consciousness and a more comprehensive strategy for enhancing personal growth. I will be trying to demonstrate this integration in the course of my paper.

The Power of Thoughts: A tremendous amount of literature has been written about this theme. Every book on personal growth talks about positive mental attitudes and taking responsibility for

one's thoughts. The Mother says-"Thoughts are formations and have an individual life, independent of their author- sent out from him into the world, they move in it towards the realization of their own purpose of existence...The thought becomes a well-made mental formation which goes out of you, it becomes an independent entity and continues on its way and does that for which it is made... An ill directed, ill-controlled thought does more harm than the enemy can do to an enemy or a hater to a hater." She says that often the cause for the disharmony and confusion in peoples' lives is that they want different things at different times with the result that these formations collide and clash with each other. "One is surrounded by what one thinks about. Every time you think of something it is as though you had a magnet in your hand and were attracting that thing towards yourself... Everyone carries around himself the atmosphere of his desires."

Modern Indian and Western psychologists advocate the elimination of negativity- in self, in work, and in organization. Mother takes the concept a little further and advocates the purification of consciousness itself and outlines the way in which it should be done. "If you don't accept certain movements, then naturally, when they find out that they can't manifest, gradually they diminish in force and stop occurring." But one has to begin from the outside- "The very first thing is that I do not do it and afterwards, I desire it no longer; next, I close my doors to all impulses; they no longer exist for me, I am now outside all that." This is the effective order whereby negative thoughts and impulses go out of the consciousness completely.

Unhappiness and Insincerity: Contemporary authors from the field of psychology as well as management have mentioned a few methods that lead to happiness: Shiv Khera elaborates on how to develop a winner attitude, Deepak Chopra dwells on the necessity of understanding the law of 'Karma' to achieve real happiness, Stephen Covey feels the key is to develop an understanding of the perceptions of the self and others and achieving harmony by building a synergy, and Jagdish Parikh demonstrates how to manage expectations in a way that leads to happiness. Mother puts it in another different way-" I am unhappy. I am insincere." She defines perfect sincerity in this way- "Never to try to deceive oneself, never let any part of the being try to find out a way of convincing others, never to explain favourably what one does in order to have an excuse for what one wants to do, never to close one's eyes when something is unpleasant, never to let anything pass, telling oneself, 'This is not important, next time it will be better'... if you want to grow out of a primitive unconscious state into a progressive consciousness, the most important thing, the one absoluter thing is sincerity. If you have done something which you ought not to have done, you must admit it to yourself...It is only when you look yourself in the face, in the light of your highest consciousness, that whatever you want to eliminate from your nature will disappear."

Managing Emotions for Progress: Until recently, psychologists were focusing on I.Q (Intelligence Quotient). The emphasis on the role of emotions in the field of behavioural sciences and management is a relatively new shift. Daniel Goleman in his book "E.Q." has provided the foundation theories about E.Q. Jagdish Parikh in his book, "Managing Self", talks about managing emotions through managing beliefs. The science of neuro-linguistic programming also aims at developing the potential of the unconscious and managing the self by understanding and managing deep-rooted beliefs within because beliefs control our emotions as well as behaviour. According to the Mother, the seat of all emotions is that part of our self called the vital. For it to be the center of dynamism and positive energy, it has to be harnessed in the right direction. "When it is not satisfied, it has an extra ordinary capacity to go on strike, it hides in a corner and does not budge. Then one has no more energy, no more strength...it is difficult to regulate it. Yet naturally when you have succeeded in taming it, you have something powerful in hand for realization." It takes two sides- sometimes it displays such great enthusiasm that it makes one think that the goal will be achieved immediately while sometimes it sits back (wherein we feel depressed) saying 'how is it possible to achieve this, this can't be done.' None of these ways work. Mother advises us to be patient with it- to address it and

quiten it and coax it by telling it to cooperate constantly. Perseverance is the only solution. "Treat it with great consideration but never submit to it for it will drag you into all kinds of troublesome experiments. If you succeed in convincing it in some way then you will advance with giant strides on the path."

This concept explains the difficulty the modern world experiences with emotions. Psychologists like Maslow and Hersberg have propounded the solution of motivation. However, it is very hard to keep a human being motivated all the time. What is truly needed is the transformation of the vital.

Blame frame\ Outcome frame: It is very common for most of us to blame circumstances for problems that we are facing. Behavioural scientists talk about owning the responsibility for the problem, or in other words, being proactive. NLP practitioners have formulated a series of questions, which help us put our conscious attention towards outcomes- ('what I want'), instead of what the problem is (or 'what I don't want'). The focus then shifts on finding out how the person himself is responsible- what role does he himself have in creating this problem and how can it can then be solved proactively.

Mother takes this theory a bit further when she says that outside circumstances should actually be a mirror for viewing our own inner self. She explains that when we feel uneasy, miserable, uneasy, and dejected ands start complaining about everything in life, it is because we are not in a state of perfect sincerity. She elaborates: "When something in a person seems to you completely unacceptable or ridiculous, you should say to yourself- 'I better look into myself first before criticizing him, so as to make sure that I am not doing the same thing in a slightly different way'...In a general and almost absolute way anything that shocks you in other people is that very thing that you carry in yourself in a more or less veiled, more or less hidden form, which allows you to delude yourself. And what in yourself seems inoffensive enough becomes monstrous as soon as you see it in others.... The right attitude is to say, 'All those around me, all the circumstances of my life, all the people near me, are a mirror held up to me by the divine to show me the progress I must make. Everything that shocks me in others means work that I have to do in myself.' And perhaps if one carried true perfection in oneself, one would discover it more often in others.

Peace: All of us want peace in life. On peace, Mother has said: "First of all, you must want it... you sit quietly, to begin with, then instead of thinking of fifty things, you begin by saying to yourself- 'peace, peace, peace, peace'... ...do not look at your thoughts, do not listen to the thoughts...you must behave as if they don't exist... you sit quietly for a while and say, 'peace, peace, peace' and everything becomes calm! And then one is always in perfect peace- after some years... It is as though you were learning to call a friend: by dint of being called it comes. Well, make peace and calm your friends and call them: 'Come, peace, peace, peace, peace, peace, come!'"

The Mother and Sri Aurobindo have said that one day the Supramental Consciousness will come into being, and then each of us will be a manifestation of the divine and thus will have developed a new human race. It is undoubtedly a goal that will be difficult to reach but our effort towards progress should be continuous. To incorporate as many good influences as possible is beneficial not only for the final end but also because the very nature of the method reflects a broadening and widening of the horizons of human thought and effort.

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61 Introducing Indian psychology: the basics

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Every scientific discipline has its specific protocols, procedures, and methodologies that are considered essential in order to arrive at valid knowledge. These approaches are based on well-established presumptions about reality and about knowledge that, within each field, are rarely made explicit and even more rarely questioned. It is hard to challenge these fundamental premises because so much of the discipline is built on them. Almost everything the discipline has achieved is contingent on their inviolability. And yet, if we want to consider introducing traditional Indian psychology within modern academic psychology we must examine the presumptions underlying both systems with great care. If we fail to appreciate the enormous differences between the two systems and the intricate manner in which they are related to each other, we are likely to miss out on the very essence of what Indian psychology could contribute to the world and especially to psychology as an academic science.

It is true that both academic psychology and Indian psychology are extremely complex fields of human activity. They cover long periods of time and consist of many disparate substreams and widely differing schools of thought. Within Western psychology, for example, the differences between psychoanalysis, cognitive behaviourism, and the various humanist schools seem to outweigh by far their commonalities. Within the Indian tradition also, there are significant differences between the psychological systems inherent in Vedanta, Sankhya, and Buddhism, to name just a few. So it is clear that one must be wary of undue generalizations. But still, there are some definite and highly significant differences between the centres of gravity of both systems. It is even possible, and this is perhaps more interesting, to discover an overriding historical development that encompasses both systems and that could give a hint as to where the future may be leading us.

The foundations of academic and Indian psychology

For a good part of the twentieth century, academic psychology was fully under the sway of behaviourism, and it based itself on an exclusively materialist worldview: consciousness, and all that depends on it, was virtually banned from psychological inquiry. The most extreme forms of behaviourism have luckily been discarded and at present consciousness is a respected and high profile subject of scientific discourse. Thoughts, beliefs, and feelings are again a legitimate focus for psychological research. But the behaviourist influence is not gone. Academic psychology is still commonly defined as the science of behaviour and, if not in theory, at least in practice, it still regards human beings primarily as separate, physical entities, living in a physical world. Social influences, for example, are acknowledged, but it is taken for granted that such influences are transmitted by physical gestures and expressions. If use is made of self-reports, there is a tendency to take the reports, not the experience, as the raw data. Individual experiences are distrusted and one relies instead on standardized reports of groups of individuals that need to differ 'significantly' from those of other groups. In short, traditional academic psychology relies primarily on a physicalist view of reality. For many of those working in the field, all this may seem too obvious to be worth mentioning, but actually, it is not that obvious at all. The original assignment of psychology, its svadharma one could say, is to be the science of the soul, the science of our inner being, the science of consciousness. To develop such an inner science is certainly not easy, but to coolly redefine psychology as the science of behaviour is a kind of coup d'etat for which there is no good excuse. As I hope to show, Indian psychology has followed a more fruitful path by concentrating its efforts on the development of solid and extremely well worked-out procedures to improve the quality and reliability of subjective knowledge. It has been helped in this endeavour by the fact that it could build on a for this purpose much more suitable basic philosophy.

During the long history of the Indian civilization there have been, no doubt, materialist or agnostic schools, but the vast majority of Indian thinkers takes consciousness, rather than matter as

the basis of reality. Across the spectrum of the various schools, the nature of the ultimate reality is described as Sachchidananda, an indissoluble unity of absolute existence, consciousness, and joy. It is out of this absolute consciousness, existence, and joy that the physical world comes into manifestation as just one type of world among many others. Sri Aurobindo describes this as a process of exclusive concentration, comparable to that of a man fully engrossed in his work: he forgets the surrounding; he forgets who he is; for all outer appearances, he becomes the work in which he is involved. Through a similar process, the Absolute One condenses itself into the multitude of lesser forms of consciousness that we know, for example, as the mentality of humankind or the apparent nescience of matter.[1] A central aspect of the Indian system is thus that it recognises as consciousness not only the human mind, which is the only form of consciousness that traditional science recognises, but an extensive hierarchy of different types of consciousness ranging right from the super-consciousness of Brahman to the apparent unconsciousness of matter. In this vast scheme, the ordinary human mind is seen as not more than an intermediary term.

It is possible to build logically coherent philosophies on both physical and spiritual premises and the most exclusive forms of these two opposite viewpoints show an interesting symmetry. If the material viewpoint is carried to its extreme, consciousness is seen as not more than a causally ineffective epiphenomenon of material processes. If one looks at the world from exactly the opposite side, from the standpoint of the exclusively spiritual mayavadin schools of Indian thought, the physical manifestation appears as an illusion imposed on the pure consciousness of the Absolute.

But the symmetry is not complete. There is a considerable, qualitative difference between those theories that start from matter and those that start from consciousness. The materialist and reductionist schemes have, no doubt, proven to be powerful within their range, but they tend to have an impoverishing effect when used beyond it. As Sri Aurobindo says, the significance of the lotus, is not found in the mud, but in its heavenly archetype above.[2] Materialistic explanations tend to trivialise, distort or even completely miss out on inner values, beauty, love, freedom, — in other words on all those more subtle aspects of reality that for most people make up the real meaning and value of life. The more integral spiritual frameworks, on the other hand, uplift and enrich whatever they touch, because they see behind the surface phenomenon, the higher reality on which it is based. If one looks from a physicalist standpoint at a sculpture, let's say one of those marvellous, Chola-period statues one finds in Gangakondacholapuram, it is just a piece of granite sculpted by means of purely physical processes into the likeness of an idealized male or female figure. It is a valid description, no doubt, but only to a point. If there had been only physical forces at play, the granite would have remained an indescript rock on a hillside. It was the vision of the sculptor, who saw Shiva hidden inside the rock, which made the artist chip off all that didn't belong to him. There is something in us that vibrates to the same hidden reality that the sculptor saw, and it is this "secret ingredient" which makes us recognise the Chola sculptures as the outstanding pieces of art they are.

Materialist reductionism is a puritan view; it clears out superstition, but in the end it sterilizes and leaves one in a bare, severely diminished remnant of reality. The exclusively spiritual views of the mayavadin schools have a similar impoverishing effect through their denial of the physical reality. But there is a third option. The most ancient Vedanta, as espoused in the Vedas, or more recently by Sri Aurobindo, is a vast and comprehensive scheme that encompasses both materialism and spirituality. It doesn't deny the reality or value of matter, nor any of the discoveries of physics, it has no difficulty with the experiences on which the theistic religions are based, nor with the white purity of the most impersonal forms of Buddhism. It encompasses them all in what is easily the widest framework devised by humankind so far. The entire scientific enterprise fits in fact into just one small niche of the Vedic worldview. What is science after all? It is a highly perfected physical mind observing physical nature. But in the Vedic scheme, the physical mind is just one of many different levels from which the observing consciousness can look out at the world, and physical nature is just one of the many different levels on which Nature can manifest. On all these myriad levels of involvement and emancipation, it is the one single Consciousness-Existence that splits itself, for the sake of the play, into Self,

purusha, and Nature, prakriti. According to this view, in matter conscious existence is fully engrossed in its own movements. On the human level it is kind of half awake, so that we can play with "ideas in our mind" and make mental models of physical reality that make enough sense to work. But, and here we touch on the very heart of the human problem, at this intermediate level, our budding individuation and pseudo freedom are achieved at the cost of a deep alienation: we are uprooted from the subconscious unity of physical nature without realising as yet the conscious unity of the higher ranges of consciousness above us. It is only in these higher ranges that conscious unity begins to be recovered, till at the peaks our individual conscious-existence can merge with what has been called, the consciousness the Divine has of itself.

The basic philosophical system underlying Indian thought is thus a much wider and more comprehensive worldview than the scientific one. While it is perfectly possible to study Western science and its findings from within the framework of Indian thought, one cannot study Indian psychology from within the standard scientific framework without loosing out on its very essence.

Indian psychology and questions of method

How is all this high philosophy relevant to down-to-earth psychology? There are two reasons to be concerned about basic issues of philosophy; the first relates to method, the second to content. Regarding method one may observe that ontology and epistemology are closely related. It is one's basic ontology that determines the final touchstone in one's epistemology and vice versa. In other words, what we take for the ultimate reality is inextricably linked to what we accept as proof. The common assumption that scientific proof rests in sensorial perception and that validity and reliability are determined by physical referents and instruments implies that we are dealing with physical objects. These criteria are thus fine for physics, but not for psychology, because they reduce human beings to physical bodies, and presume without ground that consciousness, if such a thing can be conceded, is dependent on the physical functioning of the brain. History shows that if one begins by presuming that only physical things can be reliably known, one will tend to focus exclusively on physical factors and after some time one runs the risk of thinking that the physical aspect of reality is all there actually is. This is at least what has happened in Europe. Copernicus launched his explanatory system as not more than a simplification of astrological[34] calculations. Two centuries later, La Place's famous remark to Napoleon that he did not need God to explain the movements of the planets, is still a simple statement of his mathematical model. But when Daniel C. Dennett claims that, "we are just a bunch of neurons" what had started as a clean, methodological simplification, has ended as a drastic ontological reduction, which would have greatly surprised those who started the scientific revolution in Europe.

The Indian tradition presumes that consciousness is the primary reality, and that we are first and foremost a conscious Self, one with Brahman. If we accept this, then the ultimate proof in psychology must rest in subjective experience itself, and external, physical measurements can no longer be used as a yardstick. After all, in this philosophical framework the material manifestation is just one way in which our mind sees the in itself ineffable (anantaguna) reality. This means that we have to look for an entirely different solution to the problem of reliability. The Indian tradition has approached the problem by focussing on the quality, purity, and concentration of the antahkarana, the inner instrument of knowledge used by the person who has the experience. Just as Western science has developed techniques to make objective measurement more reliable, the Indian tradition has developed a plethora of methods to enhance the quality and reliability of inner observation. The specific form these methods have taken shows a baffling variety, but their essence is quite straightforward and methodologically sound. To put it very simply, it rests on a particular combination of concentration and detachment, leading to an attentive, one would almost say, "objective"[5], inner silence. I'm convinced that, when we pursue this line of enquiry in the right spirit, we will find this approach at least as powerful, effective, and reliable for the study of inner, psychological processes, as the standard scientific methods have been for the study of physics, chemistry, and biology.

There are other, equally crucial aspects in which the introduction of the Indian ontology would require a profound change in the epistemology and methodology of psychology. They have to do with the nature of knowledge and the way knowledge is acquired. This is a complex issue, and all I can do here is to mention a few of the main issues. A first point is that the modern scientific concept of knowledge is not the same as the ancient Indian idea of knowledge. Scientific knowledge is something external, it is something you have; Vedic knowledge is transformative, it changes who you are. Speaking of the role of knowledge in Yoga, Sri Aurobindo writes: … the knowledge we have to arrive at is not truth of the intellect; it is not right belief, right opinions, right information about oneself and things, — that is only the surface mind's idea of knowledge. To arrive at some mental conception about God and ourselves and the world is an object good for the intellect but not large enough for the Spirit; it will not make us the conscious sons of Infinity. Ancient Indian thought meant by knowledge a consciousness which possesses the highest Truth in a direct perception and in self-experience; to become, to be the Highest that we know is the sign that we really have the knowledge.[6]

This is an example of what Sri Aurobindo calls, "knowledge by identity". It is a type of knowledge by which we know in our surface consciousness only ourselves. It is not mediated through our sense organs, but it comes into existence directly, simply by being ourselves. In our ordinary consciousness, we know in this direct manner only the bare fact of our own existence, all other detail we construct by the more indirect means of our sensorial mind, intelligence, memory etc. But according to the Indian tradition, and anyone who cares to take the trouble can verify this for himself, we can deepen this inner type of knowledge till we know ourselves as our eternal soul, our higher Self which is one with the Self of the world. If we explore this further, we find that this direct knowledge by identity need not remain limited to our own individual being; it can be extended to other selves and even to things, which we then can know as if from inside. We then realise that ordinary sensorial knowledge is only one amongst many other types of knowledge, and that it is not always the most reliable. Knowledge by identity plays a role in all forms of knowledge, but it shows itself most clearly in intuition and revelation. This is no doubt a difficult field to explore systematically, but it is clear that if we could make such types of knowledge more commonly operational, it would be a fascinating development. Sri Aurobindo predicts that in the long run, discoveries in this direction will dwarf those of the physical sciences.

A second point is, that scientific knowledge is entirely explicit. It is exhaustive, in the sense that there is nothing more to it than what is explicitly given on the surface. Vedic knowledge, on the other hand, often deals with realities that resist exhaustive description; it just points at an ineffable reality that can be experienced, even realised in one's own being, but that cannot be exhaustively described. In the older Indian texts one can often see how a Rishi uses an image or only a name, to evoke in the listener the direct experience of the underlying reality. An interesting example is the end of the Kena Upanishad where just the mentioning of the Eternal as the protector of a blade of grass against the assaults by Agni and Vayu is enough to silence the questioning mind and make him realise the futility of his ego, and the omnipotent benevolence of the Divine.

A third point is the use of the mind. In modern times, science constructs knowledge with the help of mental reasoning out of basic data provided by the senses. The later Indian systems of thought do basically the same, with as only difference that they allow a wider range of inputs, like the text of a scripture, the word of the Guru, supersensual experience, etc. But the Vedas and the Upanishads have not been composed like that. The Rishis are clear that they do not construct their knowledge but receive it directly through revelation, inspiration, intuition, and intuitive discrimination (dhristhi, sruti, smriti, and katu). According to Sri Aurobindo it is quite possible to recover these methods of direct knowledge, and then use the reasoning mind, not to arrive at knowledge, as we do now, but only to express a knowledge that has already been attained by these more direct, and in the end more reliable means. He sees this as the way of the future. After a long period in which mind developed and intuition got increasingly lost, we may now have reached a stage where we can take up again the more direct method of intuition to arrive at knowledge and use the newly developed rational mind only for its expression.

We have already seen that it is not possible to make a meaningful study of Indian psychology from within the boundaries of academic psychology as it is presently understood. Its present theoretical framework is too small and cannot deal with the very essence of what Indian psychology is about. But even from the few short observations on the epistemology of Indian psychology that we have made so far, it may be clear that studying Indian psychology on its own terms will not be easy. It will require a profound and far-reaching change from present practice in almost every respect: in methods of teaching, in methods of research, in the definition of results. But the most interesting of these changes is certainly that it requires psychologists to be yogis. In itself this is nothing new, music teachers need to be musicians, physicists need to be mathematicians. But it will involve a difficult — but for those who try highly rewarding — period of transition.

Reintroducing infinity into psychology

The enrichment the Indian ontology offers is not limited to a richer epistemology. It equally affects the contents of every aspect of psychology. The most central is, of course, what it has to say about the nature of our essential being. Starting from a materialist viewpoint we can in principle not get any further than our ego, which is no more than a temporary construct required to establish our individuality and coordinate our actions. Starting from a consciousness perspective one also encounters the ego, and one can see it perhaps even more clearly, but one can also discern that there is something else hiding behind and above it. In experience we can rise above our ego and identify with the Atman, our real Self, immutable, eternal, standing above. We can also go deep within, and find behind the heart our antaratman, our chaitya purusha, what Sri Aurobindo calls our psychic being. It is this inmost soul that, as a representative of the Self above, is the true centre of our psychological being. It is this that is supposed to incarnate in the human body to collect from life to life experience and gradually build an increasingly deep, spiritualised personality around itself. The deepest, most valuable experiences people have of love, faith, gratitude, awe, beauty, all relate to this psychic centre. In a materialist framework, experiences related to these inner parts of ourselves can only be regarded as freak phenomena that resist explanation. But, when seen in the cadre of the gradual development of a soul-personality, the gradual transformation of all the parts of our being under the influence of our inmost self, they fall beautifully in place and get their due value.

Indian psychology introduces likewise in every aspect of psychology an element of infinity. Emotions and feelings for example get a whole new depth and beauty when seen as different expressions and distortions of an underlying Ananda. Motivation completely changes its character if one realises that the aim of existence is not just promulgating one's genes or having a good time for the longest period possible, but the finding of one's soul and the bringing of one's entire being and all one's actions under its influence. Even pain and difficulties can then be recognised and accepted as uncomfortable, but effective steps in this long-term project. In developmental psychology, the enormous differences between children right from birth and the different ways they go through the stages of development acquire a whole new depth and meaning when seen against the backdrop of a vast, ongoing, individual and collective evolution of consciousness.

Indian psychology introduces in psychology an element of infinity, a greater beauty, a deeper meaning, a deeper connectedness. Things difficult to research and badly missing in modern times, but very much needed to keep our individual and collective life together.

The big picture

The introduction of Indian psychology into the psychology curriculum is not an isolated event. It has its political overtones. Rather than shy away from these, I would like to make an attempt to place them in a broad historical perspective. At the present time, we see two broad cultural streams converging towards a new synthesis, which potentially could go far beyond what either of them has developed in the past. In West-Asia and Europe the confluence of Judaic, Greek, Roman and Arabic influences has led over the last two thousand years to the development of the two great monotheistic religions, with their strenuous attempts to arrive not only at a single truth, but also at a single and

exclusive form to express that truth. It spawned civilizations with a strong element of uniformity, maintained by a powerful, centralized religion, grounded more in doctrinal faith than in direct personal experience. Partly in response to this — during what, interestingly, is called the European Enlightenment — the human urge for independent, individual enquiry separated itself from religion, and we see the birth of a science that is progressive, rational, and decentralized. But, as the result of a kind of power-sharing arrangement in its early days, Western science focuses almost exclusively on the material, objective aspect of reality. The approach of science and its technical and economical applications proves to be extremely effective in dealing with physical nature, and as science gradually takes over more and more aspects of public life, Western society becomes increasingly rational, democratic, and materialist.

In India we see in the remote past the deep and vast spirituality of the Vedas and early Upanishads. In this early period, mental reasoning in the modern sense does not seem to play a significant role and knowledge is based on a well-trained intuitive insight, confirmed in experience. Where individual experiences differ, they are not pitted against each other as in later times, but acknowledged as complementary aspects of one continuous reality. But with the coming up of the rational and divisive mind, more and more value is given to logical analysis and the linguistic exegesis of established texts. As a result we see conflicting schools of thought built on experiences that themselves are complementary rather than exclusive: Buddhism, the six Darshanas, Shankara, — each school asserts its separate viewpoints and refutes those of the others. Simultaneously the social fabric splits up into myriads of separate strands, casts, clans, sects, philosophical schools, that each stick tenaciously to their separate forms and ideologies. But still, in the midst of all this, both Indian religion and science stay close to experiential spirituality. The scientific spirit of enquiry links itself not to an external technology focused on the manipulation of the outer physical manifestation, but to yoga, an inner technology focused on changing one's internal, psychological reality. As a result the society stays rooted in spirituality and in a sometimes manifest, sometimes more tenuous awareness of the Oneness that underlies the variety on the surface. Indian philosophy and the multitude of decentralized religions remain subservient to direct personal experience. An irreverent folk tradition honours the wise illiterate woman above the learned pandit. This trend finds its culmination in Ramakrishna, who, lacking any kind of formal education and almost totally ignorant of Sanskrit, is still widely acclaimed as the greatest sage of the 19th century. The towering quality of his realisation marks according to Sri Aurobindo the transition from a period dominated by the rational, divisive and externalising mind, to a new period, once more grounded in direct, intuitive experience. In this new period the now highly developed mind will only be a passive instrument to express the inherently harmonious Truth found deep within ourselves.

In the synthesis of these two broad streams of civilisation, India has her own unique contribution to make. The core of this contribution must be her deep spiritual knowledge, and more specifically, her ability to let this spirituality penetrate all aspects of life. Among the sciences it must thus be specifically in psychology that India has to make her greatest contribution, and here we mean obviously not behaviourist psychology, but psychology in its original sense, psychology as the science of the soul, the science of consciousness. For no other culture has such a treasure house of practical psychological and spiritual knowledge as its heritage.

At present, economically, politically, and even intellectually, India does not occupy the place she deserves amongst the nations of the world. This is often attributed to her religion, to Hinduism. But that is a sad distortion of history. It can perhaps be acceded that an excessive stress on otherworldly ideals amongst India's elite, may have contributed something to India's fall. But one should not forget that the Arabs, Turks, French, Portuguese, and British didn't come to India because of her poverty. India was known for her legendary riches. Each one of the ancient travellers to India agrees that India was the richest and most beautiful country on earth, not only spiritually, but also in the wealth of her nature, in the wealth of her people, in the quality of her government, in her science, philosophy and religion. All the way from Sri Lanka to Kashmir, India was described as the land of Eden. It has been

calculated that India up to the eighteenth century produced 18% of the world economy. When the British left this was reduced to 2%. Obviously, this has nothing to do with a faulty or backward religion, which existed millennia before the British came. It is the direct result of political, economic, and intellectual suppression.

India is still in the process of recovering from 800 years of foreign rule, and one can see the introduction of Indian psychology in the framework of this national resurgence, but if one does so exclusively, one misses out on the larger historical events that are taking place at the moment. There can be no doubt that the West is still dominant politically, economically and intellectually, but underneath, there is a strong counter stream of cultural and spiritual influence from India to the West. Eugene Taylor, who wrote an excellent book on the history of spirituality in the USA, argues on the basis of existing trends that Indian psychology is bound to have an increasing influence on the world culture, especially as a new epistemology. It would be a great tragedy if in India Indian Psychology would be introduced as something that is only of interest to India, or worse, as something that belongs to the past. Indian psychology definitely belongs to the future and is of utmost relevance for the whole of humanity. It is needed, not as a minor, ethnic addition in the already overfull marketplace of trivial information, but as a vital link between spirituality and science. There is all reason to believe that it will fulfil this role and that in due time it will become the central discipline that will help humanity to know itself, to know one another, and to know the Divine. Knowledge of the Self and of the Divine is not something that belongs to religion, or that should be left to the new age counterculture. It is the most valuable element of human experience and the reality in which we live. If psychology is, as I think it is, the science of consciousness, then it should not shirk this assignment but take it up with all its rigour and enthusiasm. The Indian tradition has provided all the methodological tools that are required.

I don't think we should at this stage give too much attention to the detailed arguments with which the different philosophical schools have fought each other in the past. Neither do we need to focus on the rituals and outer forms of the various paths of Yoga. All these things have their value and I do hope they will be researched at some time by some people, but this is not what the world needs and expects from Indian psychology. What it needs is the psychological essence, the direct experience, the inner gestures, the subtle processes, the attitudes, the psychological tools that can widen our consciousness, that can make us more deep, truthful, free, happy, harmonious with ourselves and others, and above all, more intimate with the Divine. The core of Indian psychology is its spiritual understanding, the rigorous methods that it has developed to make self-observation reliable, powerful, and capable of covering the entire range of consciousness open to our being. Its real value will show itself when this spiritual knowledge is used not only for individual liberation, as it has done in the past, but also for a comprehensive, collective transformation of life, which is the promise of the future. This is the long-term project, for which we are now preparing the first steps.

Reference

[1] Sri Aurobindo (1990) *The life Divine*, SABCL vol. 18, eg. pp. 267, 344. Pondicherry, India: Sri Aurobindo Ashram.

[2] Sri Aurobindo (1972) *Letters on Yoga,* SABCL vol. 23, p. 1608. Pondicherry, India: Sri Aurobindo Ashram

[3] "Astrological" is not a slip of the pen. It seems that in his time, astronomical calculations were mainly used by the Church to decide on astrologically favourable dates for public functions.

[4] "objective" has many meanings, here I mean "unbiased".

[5] Sri Aurobindo (1972) *The Life Divine*, SABCL vol. 19, p. 685. Pondicherry, India: Sri Aurobindo Ashram.

62 Binding Experiences: Looking at the contributions of Adi Sankaracharya, Tunchettu Ezhuthachan and Sri. Narayana Guru in the context of recent discussions on consciousness studies.

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Brain studies, theoretical analysis, cognitive science and cultural studies have, jointly in the last ten years, redefined the complexity of 'consciousness' by the factorisation of otherwise considered less important categories of analysis and understanding of the problem. The major epistemological worry faced equally by the empirical analyst as well as the philosopher and psychologist is based on the central feature of 'consciousness' which is 'experience'. Prima facie, this worry could be described as how to have a theoretical explanation for the mutual influence of neural events and subjective experiences. Nevertheless, it is recognised that the field of consciousness studies is no more a school of reductionism, whether it be the case of understanding segregated mechanisms for neural events or mystifying experiences under unexplained 'transcendences'. Interestingly, any attempt to understand 'experience', such as simple physical pain or much complex psychological pain, will have to cross the epistemological barriers of hierarchies and causal relationships, demanding a non-linear path. The classical description of consciousness as 'unitary' has even evolved, to accommodate the questions emerging in interdisciplinary dialogues, to present the term 'self' which was once considered metaphysical, but very much scientific today. The epistemological transition, however implicit it is, is from a third-person perspective to a first-person perspective.

In this presentation I will attempt to juxtapose two discussions. The first discussion will look at:

    i)   the recent semantic trends in interdisciplinary dialogues on 'consciousness',

    ii)   how 'experience' itself is defined in these dialogues as a problematic,

    iii)   how far non-linear and integral are the categories of thinking employed in the analysis, and

    iv)   how far holistic the larger goals of these dialogues are towards health, creativity and personal growth.

The second discussion will look at the distinctive styles of approach and analysis engaged in by three saints from Kerala: Adi Sankaracarya (8th c. A.D.), Tuncettu Ramanujan Ezuttacchan (16th c. A.D.) and Sri Narayana Guru (19th c. A.D.) towards understanding human mind. I will be, in my discussion of the philosophies of these three literary stalwarts and spiritual leaders, looking at:

    i)   alternative epistemological tools used by them such as 'metaphors' and 'imageries' facilitating 'transcendental thinking',

    ii)   first-person and 'Self'-oriented analysis of experience,

    iii)   phenomenological descriptions of ordinary and transcendental states and experiences,

    iv)   'complexity' as not a property of the phenomenon but of the epistemological devices needed for integral understanding of the problem,

    v)   personal growth, self-healing, self-identities and relationships as important factors in understanding the reality of the 'given' and the possibility of the 'unknown', and the therapeutic value of their methods of analysis and presentation.

63 The development of the concept of mind and mental health in ancient india and its relevance to modern psychology

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It is a well known fact that the role of ancient Indian Psychology has been neglected by the Western psychologist.The Western psychological literature gives the impression that all concepts in psychology are post-Freudian. This paper describes the ancient Indian psychology and its relevance to modern psychology. The concept of mind, the classification of mental disorder, and personality and use of psychotherapy has been discussed in ancient Indian literature, like, the Vedas, the Upanishads, the Bhagvad Gita, the Yoga Darshan, etc. (which has been elaborated in this paper). So the principles of modern psychology should be used in conjunction with the ancient Indian psychology, for curing Indian patients. Moreover, this fusion of Indian psychology with modern psychology will help us to understand psychology in a better way.

64 Integral Psychology and Clinical Nosology
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The ICD provides precise clinical descriptions and precise diagnostic guidelines for various categories of mental disorders. Parallel to the endeavor of WHO may be seen with the efforts of American Psychiatric Association to evolve Diagnostic and Statistical Manual of Mental Disorders.

An earnest attempt is made here to consolidate the International Classification of Diseases with the perspectives of Integral Psychology of Sri Aurobindo by explicitly recognizing the symptoms of disorders with reference to Mind, Vital, Physical and Subconscient.

A general introduction of the categories of the disorders using the concepts of integral psychology is provided at the beginning of the individual categories. The present works closely follows Dalal (1987; 2001) in phrasing these introductory remarks and explicating the relationship existing between spirituality and mental health.

Psychological disturbances have their sources in the inherent characteristics of physical, vital and mental consciousness, and of their subdivisions made up of their intermixtures.

Symptoms related to mental disorders are to be seen as disturbances associated with one or many parts of the being, namely, the Mind, Vital, Physical and the interfused areas Mind-Vital, Mind-Physical and Vital-Physical. The mental and vital planes of the being are relatively more conscious. The physical plane is largely below the level of awareness. The characteristics of physical consciousness reaches awareness through the physical mind or the physical vital

This presentation begins with locating the nature and sources of disturbances in various parts of the individual being, and is followed with description of faculties of the different planes and the symptoms pertaining to each of the planes, and concludes with specific categorizing of mental disorders here in presented.

65 Dream Yoga

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This paper presents a survey the East-West dialogue on the topic of lucid dreaming (otherwise known as clear dreams, conscious dreaming, or dream yoga). I will attempt to trace the traffic of ideas between East and West during the past century and comparatively discuss how the dream awareness strategy has been construed within Western Psychology, Buddhism and Indian Philosophy. I will trace the competencies associated with lucid dreaming and dream yoga, as well discuss the lack or presence of a spiritual context for such practices. Long Abstract: The XXth century has seen the intensification of cultural traffic, increasingly in appreciative terms, between East and West. Translations of Eastern philosophical and religious texts as well as the ease of access to teachers made certain models of the person and spiritual practices more and more accessible. However, as Dombeck (1991) remarked, people do not always know the original source of their beliefs or of some particular knowledge. As new approaches are emerging, often without tracing their sources, people may remain ignorant as to their origins. The relationship between lucid dreaming and Dream Yoga is such a field. In a recent survey, I have identified four main strategies for dreamwork: dream cultivation, dream interpretation, dream awareness and dream perfomative strategies (Deslauriers, 1999). Dream Yoga in the Indo-Tibetan context belongs to the dream awareness strategy, as does the practice of lucid dreaming (made popular through the respective work of Laberge and Gackenbach in the 80's and 90's). The awareness strategy encompasses actions, beliefs and practices that focus on training the awareness within the dream state. While dream lucidity has been known to occur spontaneously, it is for most people a competence that develops over time. The awareness strategy is distinct from other dream strategies because the locus of "intervention" is activated within the dreaming state itself. In contrast to the retrospective approach of dream interpretation, the awareness strategy focuses on waking up during the dream. A heightened sense of presence and the possibility of self-transformation within the dream state are central to this strategy. As this ability is closely tied to self-reflective capacity , the exercise of this competence has variously been associated with witnessing (in the TM movement), and self-remembering (in the Gurdieff system and its offshots). While it has been an important spiritual practice in the Indo Tibetan context, the awareness strategy only"took of" in the West during the later part of the part of last century, as more and more people become drawn to alternative views of the mind, including those of Eastern origins. For the past twenty years, it has become more and more common knowledge that dreaming could be the stage for the practice of presence and awareness. The practice of lucid dreaming naturally extend to questions relating to the nature of consciousness, to the relationship between the dream states and other states of consciousness, including the moment of death, and to the relationship between consciousness and experienced reality. Lucid dreaming in the West Lucid dreaming has a short history in the West. As little as twenty years ago, dream lucidity was still not scientifically recognized as a bona fide phenomenon before the experimental work of Stephen LaBerge (1979) and Keith Hearne (see Laberge, 1985). The belated acceptance of lucid dreaming can be traced to the ambivalent attitude of science towards subjective phenomena, including the experience of consciousness itself. Lucid dreaming provides a classic case of the Other Mind problem; how can we really trust someone who claims to have lucid dreams? If a phenomenon cannot be properly traced or indexed, the consensual verdict in a scientific court would be understood more as matter of belief than a matter of fact. By demonstrating scientifically that communication between a lucid a dreamer and a waking lab technician was indeed possible, using eye movements, LaBerge was able to index the lucid dreaming experience. Lucid dreaming challenged the accepted characterization of dream mentation as 'mindless and unidirectional' in vogue in the mid 1970's. While this gives us a clear example of how accretion of knowledge is generally understood following the scientific method (a phenomenon gains ontological status if and when it can has become amenable to third person observation), other important factors are at play.

The cultural understanding (or sensus communis) that forms the background of the research enterprise projects its own limiting capacities. Let us imagine for a moment how different the scientific discourse would have been if Freud, for instance, had emphasized dream lucidity as the principal mean to psychoanalysis? My point here can be stated as follows: core ideas about the mind and what it can achieve binds the contours the scientific discourse. We find a sharp contrast to these views on true knowledge and the role of dreams (as well as awareness in dreams) within Vedic and Buddhist knowledge systems. In these systems dreams are understood not only as an index of person psychological and spiritual process but also as a fertile ground for legitimate inquiry about the nature of reality. So the dream yoga can be enlisted in specific ways a kind of science of subjectivity, a science of interiority. Vedic Views, (a short summary). Wendy [O'Flagerthy] Donniger (1980) give an elaborate description of the Vedic literature that pertains to dreams. Four kinds of states of consciousness are described in the Rig Veda: "Wakefulness, dream, dreamless sleep (all three natural states) and the transcendent fourth state "identity with the Godhead" (Nirvana). Dreamless sleep and dreaming are intermediate stages: dreamless sleep gives us a glimpse of the true Brahman, the divine that does not create; dreaming gives us a glimpse of the God (Vishnu or Rudra) who creates us by dreaming us into existence. To dream is to retrace the steps in creation of the God. The theme of the dream as a universe created and destroyed is central to many Indian texts. "[Many] texts argue that what we call waking life is truly a kind of dream from which we will awaken only at death". Ironically Doniger says " The minor [!] mistakes that we make in confusing waking dream and dreamless sleep are a clue to the entirely different nature of Godhead, which is not really in the same series at all." (Donniger, p. 17.) To say that dreams are illusion is not equivalent to saying that dreams are unreal Donniger continues. Western readers often take these texts and put them in their own categories of real/unreal (hard and soft). Dreams are real because they are experienced, because they can have real effects on waking life, and because they are said to be portent. Sankara transcends his own arguments for the unreality of dreams, using them not to establish the sovereignty of waking life [like it is done often in the West] but to demolish that sovereignty. We need to "wake up" from our waking trance the way we do from a dream. So it may be that transpersonal psychology has internalized the philosophy of awakening found in the Vedic and Buddhist literature whereas the task of life is to awaken from sleep-like absorption in the stream of consciousness, and to develop moment-to-moment awareness where penetrating insight into our on-going experience lead us to avoid confusing experience with concepts about experience. For example in a interview Roger Walsh, a prominent transpersonalist, said: "The field [of lucid dreaming] has many fascinating implications, and one of the most intriguing is that lucidity may offer a powerful metaphor for enlightenment. Lucid dreamers recognize that what seems to be an objective, material, independent, substantive body and universe are in facts, creations, projections and objectifications of consciousness. Once you realize that our minds can create bodies and universes that seem real and objective and that we can become lucid and recognize their subjective, projective nature, then you begin to question the objectivity of our waking world. Lucidity provides a compelling metaphor for the claim that there is a state of consciousness called enlightenment, which is to our usual waking state as our waking state is to our usual dream state" (Walsh in Simpkinson 1993). There are howver important disctinctions that should be made when comparing Eastern and Western practices regarding dream awareness: - Oral (Eatern) vs written (Western) transmission of knowledge   - The differing importance of the role of the teacher in the passing on dream yoga practices VS the anonymous nature of learning via books, conferences or courses.   -The embeddedness in dream yoga in a larger spiritual context vs the embeddedness of lucid dream practices in psychological cognitive-behavioral framework   -The lack of place in Western presentation for models for energetic bodies; a dimension without which dream yoga would be very dimished. -The relative role given to the dream context/ experience. For instance, in "Dream yoga and the Tibetan practice of the natural light", Michael Katz noted that: "In the [Tibetan] Dzogchen School ... there is the constant advice from teacher to student that one must no be attached to experience. This counters the Western approach [which tends] to value experience for its own sake. Western ap-

proaches also encourage a systematic analysis of the content of the dreams, whereas Dzogchen teachers encourage practitioners not to dwell upon dream phenomena. ... For the advanced practitioner, awareness itself may ultimately be far more valuable than the experience and content, no matter how creative. Great teachers have reported that dreams cease completely when awareness becomes absolute, to be replaced by luminous clarity of an indescribable nature". (Norbu and Katz 199, p.29) Conclusion: Dream yoga in a cross-cultural light An emerging sense of global consciousness brings about the possibility of integrating approaches that were once seen as disparate. This global consciousness comes about in the spirit of dialogue between cultures. An integral approach to dreams may be slowly coalescing that draws from western and non-western sources alike. However in such a cross-cultural dialogue, the tracing of clear lineage of thought is important for many reasons: -To eschew the unconscious hegemony of scientific discourse with its tendency to eradicate traditional sources -To achieve a better recognition of the deep experiential knowledge embedded in non-scientific philosophical systems such as found in Vedic, Vedantic or Buddhist traditions.

66 Self in the Indian Tradition: Insights from the Epic Mahabharata

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The idea of "self in central to the contemporary discourse in modern civilized world. In particular, the notion of an individualized self   has dominated the western scholarship in social sciences as well as socio-political practices related to the governance of society. This notion of self has informed that the debates on responsibility, rights, and obligations of the people and has become an ideology constituting the frame of reference for legitimizing actions of the people and policies of Governments.

The above model or notion of self promotes a concept of individual or personhood in which boundaries are fixed, and autonomy is celebrated. Independence from others and control over the environment become the guiding force. The dichotomies in our perceptions become sharp in our focus and organize our actions and interactions. Termed as self-contained individualism, this position leads to certain forms of life, which limit our choice in definite directions, which are problematic. The contemporary world scenario, often considered, as post industrial, is demanding a new vision or worldview in which interdependence is going to the rule. The success of information age and the project of building a knowledge society require a model of self, which is ensembled. The non-western cultural traditions have nurtured diverse models of self, which have possibilities to nurture the values much needed in the contemporary world.

Against this backdrop it is proposed to undertake an inquiry into alternative modes of self-construal. To this end an exploration into Mahabharata is proposed. Mahabharata is an epic of epics. It has been providing resource to creativity to the authors, poets, painters, and performing artists in India for centuries. It has become an integral part of the social memory of he Indian society. Being a reservoir of human characters, their dilemmas, and representing all shades of human interaction in wide variety of contexts this epic provides ample data to reconstruct the model of self in the Indian society. There has been a rich tradition of Mahabharata studies and efforts have been made to address the questions about its historicity, its philosophical import, and its literary qualities including significance for later accomplishments in Indian literary work.

This paper reports the model of self as it has evolved in Indian tradition with special reference to Mahabharata. Viewing its narratives as accounts of lived experiences of people in different roles living in a given period of time it attends to see the functioning of embodied self in relation to the norms, practices, social rules, obligations in diverse social, political and personal contexts.

67 Psychology - Indian Perspectives

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ABSTRACT

Contemporarily psychological traditions of India have gained prominence among world psychologists, primarily in the context of the study of human consciousness. Many western psychologists have been examining in depth the primary sources of Indian psychological thought like Veda, Upanishads, Yoga-sutras, Bhagawad Gita, and others to get insight into the transpersonal dimensions of human nature neglected by mainstream psychology. It is believed that the perspectives on human behaviour available in Indian thought have significance not only for Indian masses but for human beings all over the world.

Social and cross-cultural psychologists in different countries have recognized the need for developing indigenous psychologies, which can account for human behaviour in a culture. The cultural worldview, beliefs, and intellectual style are the source of insight for developing such psychologies. They have argued that models developed in the west are indigenous psychology of one country at best, and often they cannot be generalised to other cultures.

From both of these viewpoints there is a need for understanding the psychological insights available in the Indian tradition. The proposed syllabus is intended to introduce the students (a) to primary sources and perspectives of Indian psychological thought; (b) their scope and application; (c) and their relevance in the global context for furthering the understanding of human behaviour in general.

INTRODUCTION

Psychology as a discipline has not yet achieved a consensus as for as the underlying assumptions and principles are concerned. There are material monists who assert mind is an epiphenomenon of brain activity and there are interactionists who believe body and mind are independent which influence each other. Then, of late there are transpersonalists and holistic theorists who speak about body, mind and spirit. Similarly, with regard to methodology also we have advocates of different perspectives some upholding the natural science as the model and, others speaking about human science methodologies (Giorgi, 1970). Consequently, psychology as a discipline provides a kaleidoscopic view with a multitude of theories, models, perspectives, schools, movements and methods. Giorgi (1970) has observed that psychology as a discipline is in a "pre-paradigmatic" stage, whereas von Eckartsberg (1989) is of the opinion that psychology is essentially "polyparadigmatic" in nature, in which paradigms co-exist in a critical dialogue. It appears too early to decide one or the other way. In this scenario, introducing Indian perspectives on psychology may appear adding confusion to chaos. Nevertheless, some of the developments in modern psychology in the last three to four decades have pushed Indian perspectives on human mind and consciousness into the forefront and they have gained significance in the international arena although in a marginal way.

Indian systems as consciousness disciplines. Transpersonal psychology as a developing branch, also referred to as "fourth force" has found in the Indian tradition a significant body of knowledge on transcendental dimension of human nature. Tart (1992) has referred to ancient traditions like Buddhism, Christian mysticism, Hinduism, Sufism and others as "spiritual psychologies". He is categorical in asserting that modern psychology developed in western context has nothing to offer about Self and one has to look toward these spiritual psychologies to fill the void. Thus transpersonalists have found Indian wisdom literature like Veda, Upanishads, Yoga Sutra and others as spiritual psychologies and also as "consciousness disciplines" (Walsh, 1980) which offer insight into "farther reaches of human nature" as Maslow (1971) referred to the transcendental dimension of human existence. Researches on altered states of consciousness in general and on yoga in particular have indicated that Indian tradition has much to offer by way of theoretical models and practical techniques in enhancing

human potential and optimal well-being. In a related development, the emergence of Holistic Therapy that speaks about body-mind-spirit has been influenced by the Indian tradition quite significantly, in particular by Ayurveda and Yoga.

Scope of Indian psychological thought. This is not to say that everything about Indian psychological thought is spiritual. To think they are relevant only in the context of transpersonal and holistic movements is to commit a grave error. Indian thinkers have discussed about all aspects of human nature, not only spirituality. While there can be differences in the explanations given about many of the psychological phenomena among the different schools and also when compared to modern scientific explanations, one cannot doubt the phenomenological versatility and accuracy of their accounts. They have left behind systematic descriptions and classifications of almost all aspects of human behaviour from primary mental functions to higher cognitive functions, from sexual behaviour to religious behaviour, from ordinary waking consciousness to superconsciousness. They have even dealt with certain cognitive functions particularly in the domain of intuition which modern psychology has completely neglected. In many aspects their analysis of phenomena is much more sophisticated and anticipates modern theories. One only needs to dive into Jadhunath Sinha's (1985) three volumes on Indian Psychology to have a glimpse of this.

Indigenous psychologies and Indian Psychology. Studies in Cross-Cultural Psychology have lead to gradual accumulation of evidence that point toward the inadequacies of many theories and models of modern psychology in accounting for behaviour across cultures (Berry, Poortinga, Ype, Pandey, 1997). A natural corollary of this is the emergence of Cultural Psychology (Stigler, Shweder & Herdt, 1990) and Indigenous Psychologies (Kim & Berry, 1993). Psychologies all over the world cutting across the many distinctions like east-west, occident-orient, developed, developing and underdeveloped and such others have been stressing on the need for developing psychologies rooted in indigenous concepts and methods. *Endogenous indigenization* as it is called by Enriquez (1990) involves drawing concepts to fashion theories which are available in a culture, which can account for the behaviour of the people in a culture better than modern psychological theories would be able to do. There is ample scope for endogenous indigenization in the Indian context.

In India though a few psychologists have spoken and argued for indigenization most of them have advocated *exogenous indigenization*, in which culture is the "target" not "source" for developing psychology. This type of indigenization calls for adapting modern psychological theories to the prevailing cultural atmosphere. An important reservation expressed by psychologists in India in making use of indigenous concepts is the religio-spiritual framework in which they are embedded. Psychological thinking in the Indian tradition is an integral part of philosophical thinking whose primary goal is emancipation expressed in such terms as *moksha, atma sakshatakara, and daiva sakshaktkara*. Along with this are other notions like reincarnation, psychical and occult powers, and concept of other worlds, which have put off psychologists in India even from taking a look at the Indian perspectives. Though many illustrious scholars including Sir S. Radhakrishnan, made attempts to bring together existing psychological concepts under the heading "Indian Psychology" the term has acquired a "pejorative connotation" as Durganand Sinha (1992) has observed in his writings on indigenization, because of the western bias of the empirically trained psychologists.

Indian thought in the context of recent developments on mind-matter relations. However, recent developments in the study of altered states of consciousness indicate very clearly that there are many uncharted regions of human psyche where the parameters of ordinary consciousness like time-space dichotomy, linear thinking, and the notion of causality do not hold good. Besides such findings, in physics and medicine there have been developments that suggest that mind-matter dichotomy is not that rigid as one would like to believe in. David Bohm, one of the distinguished physicists, has observed that mind and matter evolve simultaneously from an underlying common substratum, echoing vedantic thinking. In the field of medicine many instances of healing through prayer and rituals have been recorded so much so that hard nosed physicians have taken note of them and have

started investigating and writing intensely on such phenomena. Larry Dossey a specialist in internal medicine has proposed the theory of "non-local mind" which means that mind is neither a product of brain activity nor located in the human skull, and it is all pervasive. This concept is again parallel to the Indian understanding of mind as *vibhu,* all pervasive. Another concept proposed by medical specialists to account for healing phenomenon is "connectedness" which implies that human beings are not isolated from each other mentally. Such parallel developments have focussed the attention of frontier scientists on understanding the fundamental principle in the universe and Upanishadic notion of pure consciousness or *chaitanya* or *turiya* seem to have caught their attention.

An outcome of these developments in different fields is the reconceptualization of the basic tenets of scientific approach itself. Willis Harman who is working in the Institute of Noetic Sciences, Sausalito, in California, which is devoted to the scientific exploration of consciousness has suggested that study of consciousness can progress satisfactorily only when the notion of empiricism as it exists is replaced by the concept "radical empiricism" suggested by William James almost a century ago. Radical empiricism holds that all possible human experiences are grist for the scientific mill whether they are subjective or objective in nature. If one can agree with this proposition Indian thinking on the nature of human psyche and consciousness need not look irrational and unscientific because ancient seers and sages seem to have had a wider range of awareness than what we ordinarily experience.

Paradigmatic basis of Indian thought. Another psychologist Ajaya (1983) is of the view that Indian system like Samkhya – Yoga and Vedanta are products of higher cognitive stages in human development than what Piaget proposed as stages of intellectual development. Ajaya has cited the works of two developmental psychologists Klaus Reigel and Koplowitz in support of his arguments, who have proposed the possible existence of stages beyond the formal-operational thought. According to Ajaya Samkhya-Yoga, Jung's psychology, and Systems theory are products of what he calls "dualistic thought" and Advaita Vedanta and the writings of some of the western mystics are products of "unitary thought".

Ajaya (1983) distinguishes unitary thought from "unity consciousness" and has observed that dualistic and unitary thought serve as the bases of two different paradigms. While the former espouses two fundamental principles viz., consciousness and matter, the latter espouses only one fundamental principle viz., consciousness. From Ajaya's point of view, modern psychology is rooted in what he has called "reductionist" paradigm whereas Indian thought is rooted in "dualistic" and "monistic" paradigms. There are some observations made by contemporary scholars and researchers that Indian psyche is characterized by dualistic thinking (Ramanujan, 1990; Sinha & Tripathi, 1994). It is high time we examine these propositions critically and if found correct then Indian psychology can encompass many of the other psychologies within its fold having originated from a higher stand point. Then one can confidently say that teaching Indian perspectives will advance knowledge of human nature in the global context.

SYLLABUS (See Box)

Approach. Considering these points a model syllabus is prepared which can be adopted as it is or with certain modifications[1] . I have preferred to title the paper as Psychology-Indian Perspectives instead of Indian Psychology and Ancient Indian Psychology because the latter two have ethnocentric and archaic connotations. They could also mean that psychological concepts of Indian origin are not relevant for global context. I have adopted the unit pattern in keeping with UGC model of curriculum development. The concepts and views on various aspects are divided into different units in such a way that they are thematically related to each other. Further, using modern psychological classificatory scheme in organizing the chapters help teachers and students to associate and categorize the information into a framework, which is already familiar to them. That enables them to make a comparative evaluation of ideas. Indian students will also be able to relate many of the words we use ordinarily in our transaction, which refer to different aspects of human behaviour. They have perco-

lated from ancient Sanskrit texts in its pure form or in a slightly distorted way in local dialects and have become integral aspects of our lexicon.

Content. I have felt it necessary to introduce students to Indian psychological thought in the contemporary context of modern psychology. Otherwise students may get an impression that this is an attempt at "saffronization". Hence the first unit will elaborate on the transpersonal and cross-cultural viewpoints and then Indian psychological thought are integrated to them. In the second unit a brief introduction is given to Indian philosophical systems without which Indian psychological thought does not make any sense. The section on paradigmatic bases of Indian psychological thought will orient students and teachers to the underlying worldview and also provide stimulation to do research in new ways. The units three, four and five are essentially presentation of the existing material in a meaningful and thematically related manner, which the students and teachers can understand in the same way as we understand modern psychological concepts from different schools or by different theorists. The unit six provide areas of possible application delineated by Prof. Kuppuswamy in his book, which is the primary text suggested.

PSYCHOLOGY-INDIAN PERSPECTIVES
UNIT I INDIAN PSYCHOLOGICAL THOUHT – TWO VIEWPOINTS
A. Psychology: Indian perspectives -Transpersonal viewpoint: Emergence of Transpersonal Psychology. Assumptions of modern psychology (western psychology). Assumptions of transpersonal psychologies. Indian Psychology as Transpersonal Psychology. (4 Hours)

B. Psychology: Indian perspectives - Cultural viewpoint: Relation between culture and psychology. Emergence of cultural, cross-cultural and indigenous psychologies. Exogenous and endogenous indigenization. Indian Psychology as Indigenous Psychology. (4 Hours)
UNIT II FOUNDATIONS OF INDIAN PSYCHOLOGICAL THOUGHT

A. Indian perspectives: A short sketch of Indian philosophical schools. Nature and brief survey of Indian psychological thought.
B. Paradigmatic Basis of Indian Perspectives: Relation between paradigms and psychology. Reductionist, Dualist and Non-Dualist paradigms. Samkhya- Yoga Dualism. Non-Dualism of Upanishads and Vedanta.
C. Scope and methods of Indian Psychology: Observation. Introspection. Reasoning. Experience. Teacher-pupil relationship. (9 Hours)

UNIT III CONSCIOUSNESS, MIND AND BODY

A. Nature of consciousness and states of consciousness: In Upanishads. In Patanjali Yoga Sutra. In Buddhism. In Integral Psychology of Sri Aurobindo.
B. Mind and its functions: Upanishads and Vedanta, Bhagawad Geeta. Samkhya, Patanjali Yoga Sutra, Nyaya, Buddhism. In Integral Psychology of Sri Aurobindo.
C. Relation between mind and body: Upanishadic thought. Nyaya-Vaisesika realism. Samkhya-Yoga dualism. Vedantic non-dualism. The Buddhist view. The Jaina view. Medical speculations. Tantras. In Integral Psychology of Sri Aurobindo. (10 Hours)

UNIT IV COGNITIVE PROCESSES
A. Sensation, Perception, and Illusion: On the nature of sensory processes. Classification of sense organs. Manas as sense organ. Stages of perception. Theories of perception. Perception of space, time and movement. Abhava, the concept of negation. The Jaina concept of Upayoga. Illusion and its causes.
B. Attention and Distractions: Definition, types and characteristics of attention. Ashtavadhana and Shatavadhana – Simultaneous cognition. Division of attention. Distraction and means of overcoming it.
C. Learning, Memory and Imagination. Methods of learning. Memory and self. Memory and Past experiences. Passive and active memory. Recall and retention. The conditions of retention and recall. Recognition. Analysis of forgetfulness. Imagination.
D. Thought and Language: Vak and Artha in Rg Veda. The meaning of meaning. Concept. The nature of definition. Reasoning or inference. Doubt and error. Denotative and connotative functions of the word. Word and it's meaning. The Buddhist doctrine of Aphoa. The sphota theory of meaning. Sentence cognition. Four kinds of vak.

(12 Hours)
UNIT V BASES OF ACTION

A. Motivation: Gita on motives. Distinction between Non-Voluntary and Voluntary Actions. The nature and kinds of motives. Three kinds of actions. Voluntary action. Ishta the object of desire. Motives in the reasoning processes. Springs of action (pravartana)- Attachment (raga), aversions (dvesha), and delusion (moha).
B. Feelings and emotions: Feelings: -Explanation and classification in different schools- The Gita; Buddhist, Nyaya-Vaisesika, Samkhya-Yoga, and views of later thinkers. Emotion: - Explanation and classification in different schools- The Gita, Patanjali, Buddhist view and Jaina view.
C. Samskara, vasana, and attitude: Introduction; Samskara in Buddhist thought; Nyaya view; Mimamsaka view; Yoga view; Samskara Vs Vasana.
D. Self and Personality: The Upanishadic view. The Gita on Self. Buddha's doctrine of Anatma. The Nyaya-Vaiseshika Views. Samkhya-Yoga view. The Mimamsa View. Types of personality. In Integral Psychology of Sri Aurobindo.   (8 hours)

UNIT VI APPLIED ASPECTS
A. Psychopathology and psychotherapy: Atharva Veda Samhita. Ayurveda. Yoga.
B. Meditation: The Upanishads. The Gita. The Buddhist practice. Patanjali's Yoga Sutra.
   Effects of meditation
C. Psycholinguistics: Introduction. The way language is learnt. Anandavardhana on semantics. Abhidha-
    the primary meaning of a word. Vakyartha-the nature and import of sentence.
D. Aesthetics: Introduction. The concept of Rasa. The concept of Dhvani. The concept of Pratibha. The concept of Sadhanikarana. The pleasurable character of aesthetic experience.   (7Hours)

PRACTICALS FOR PSYCHOLOGY-INDIAN PERSPECITVES
OBJECTIVES
1. To familiarize students with ways of operationalizing and quantifying Indian concepts.
2. To enable them to understand self and others in a concrete way in terms of Indian concepts.
3. To sensitise them to appreciate the differences in western and Indian conceptualisations of personality, motivation, and values.

 A suggested list of practical based on the tests available for indigenous concepts[2]

1.   Assessment of *guna* using the *Vedic Personality Inventory* by David B. Wolf.
2.   Assessment of attitude toward *purushartha* (goals of life) using *Attitude Scale* by Wadhwa and Jain.
3.   Assessment of aspects of identity using *Ahamkara Questionnaire* by Kiran Kumar, Archana Raj, and Pannaga Murthy.
4.   Assessment of yogic values using *Yama-Niyama Inventory* by Kalyan Kumar and Kiran Kumar.
5.   Assessment of approach to life using *Probabilistic Orientation Questionnaire* by S. Narayanan

Textbooks and Reference Material. Though there are at least half-a-dozen books with the title Indian Psychology, Prof. B. Kuppuswamy's book *Elements of Ancient Indian Psychology* appears to be most suited for the present purpose as the primary text at the moment. However, the title of the book may give an impression that Indian psychological thought is archaic and not contemporarily relevant. But it is not so. Prof. Kuppuswamy was well versed in all branches of psychology including animal behaviour, though he is widely known for his work in the filed of social psychology. In writing the book Kuppuswamy has organized the book in such a way that it is possible for students and teachers to read through any chapter independently to know what Indian thinkers have to say about a topic. To the extent possible he has also given his considered and critical opinion of a comparative nature. Though far more in-depth and critical analysis and synthesis are possible and required to be done, Kuppuswamy's introductory attempts are guiding in spirit. There is scope to do a lot. In addition other books are suggested unit wise as text and reference source. An illustrative list of the articles published in Journal of Indian Psychology is also provided.[3] These articles are attempts at integrating Indian thought with modern psychology and they can provide useful direction for further research. The other books suggested as text and reference for different units separately, will compliment the main book. It is inevitable at this stage that book list has to be long.

TEXT BOOKS
For Unit I

Berry, J. W., Poortinga, Ype H., & Pandey, J. (1997). *Handbook of cross-cultural* psychology, *(2nd Edition), Vol. 1. Theory and Method.* Boston: Allyn and Bacon

Tart C. T. (1992). *Transpersonal psychologies.* (2nd Ed.). New York: Harper Collins.

(For Units II to VI)

Kuppuswamy, B. (1985). *Elements of Ancient Indian Psychology.* New Delhi-11002: Vikas Publishing House Pvt. Ltd., 5, Ansari Road. (Paper back edition available)

Vyas R. N. (1984). *From Consciousness to Super Consciousness: Fundamental of Indian Philosophical Psychology.* New Delhi –11002: Cosmo Publications, 24-B, Ansari Road, Daryaganj. (Paper back edition available)

(For Unit II B)

Ajaya, S. (1983). *Psychotherapy east and west: A unifying paradigm.* Honesdale, Pennsylvania: The Himalayan International Institute of Yoga Science and Philosophy. (Introduction, Chapters 1 & 2)

(For Unit I and Integral Psychology of Sri Aurobindo)

Vrinte, J. (1996). *The quest for the inner man – Transpersonal psychotherapy and integral sadhana.* Pondicherry, India: Sri Mira Trust.

REFERENCE BOOKS
UNIT II TO VI

Sinha J. (1985). *Indian Psychology Vol. I Cognition; Vol. 2 Emotion; and Will; Vol. 3 Epistemology of Perception.* New Delhi: Motilal Banarasidas.

Safaya R. (1976). *Indian Psychology: A critical and historical analysis of the psychological speculations in Indian philosophical literature.* New Delhi: Munshiram Manoharlal Publications Pvt. Ltd.

Ramachandra Rao S. K. (1962). *Development of Psychological thought in India.* Mysore: Kavyalya Publications.

Dalal, A. S. (2001). *A Greater Psychology: An Introduction to the PsychologicalThought of Sri Aurobindo,* Pondicherry: Sri Aurobindo Ashram Publication Department.

UNIT I

Misra G. & Mohanty, A. K. (2001). *Perspective on indigenous psychology.* New Delhi: Sage.

Kim U. & Berry, J. W. (1993). *Indigenous psychologies: Research and experience in cultural context.* New Delhi, India: Sage. (Unit I A- Chapters 1 & 2).

Cortright, B. (2000). *Psychotherapy and Spirit: Theory and practice in transpersonal psychotherapy.* Albany, NY: State University of New York Press. (Unit I B - Chapter 1).

Scotten, B.W. Chinen, A. B. & Battista, J. R. (1996). *Textbook of transpersonal psychiatry and psychology.* New York: Basic Books.

UNIT III

Paranjpe A.C (1998). *Self and Identity in modern psychology and Indian thought.* New York: Plenum Press.

Paranjpe A.C. (1994). *Theoretical Psychology: Meeting of east and west.* New York: Plenum Press.

Rama, S. Ballentine, R., Ajaya. S. (1976). *Yoga and psychotherapy.* Honesdale, Pennsylvania: The Himalayan International Institute of Yoga Science and Philosophy.

Chaudhury H. (1992). Yoga Psychology. In C.T. Tart (Ed.). *Transpersonal psychologies.* (2nd Ed.). New York: Harper Collins.

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Suggestion for teaching. The syllabus and the long list may put off teachers at first look. But they are meant to facilitate teaching. Teachers may focus more on what is unique in Indian thought, while appreciating the common factors between modern psychology and Indian thought. The centrality of the notion of consciousness and Self may be emphasised and how the rest derive from them. Teachers may use discretion and omit any one of the Units four, five or six, which does not affect the overall syllabus. Till the material gets more organised it is inevitable that one

finds the content tedious.

A note of caution and hope. Lastly, a note of caution is very much needed. Many theoretical ideas and views of Indian thinkers have emerged from either a dualist or a monist perspective, as Ajaya has suggested. In other words, the level of consciousness from which the *rishis* have understood the nature of human psyche could be quite different from the ordinary consciousness within whose framework we are all operating. Hence, there could be significant variations and only future critical work can resolve the issue. Till then one cannot make any hasty judgement about the validity of the ideas. This syllabus is proposed with a hope that teaching of Indian psychological thought in the Universities will facilitate critical thinking, and help in integrating the Indian wisdom with modern psychology.

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The Board of Studies approved a version of this syllabus for inclusion at Bachelor's level in the University of Mysore. I thank my colleagues and college teachers for their useful suggestions.

[2] The list of practical is not exhaustive. I have suggested them depending on my knowledge of the existence of tests. There may be many more tests published or unpublished. Readers have to look for them and may include them.

[3] The list is compiled on the basis of the Journal issues available with the other. There may be many more in other issues of the Journal and in other Journals. Readers are encouraged to look for them.

68 A study of maladjustment of Rheumatoid Arthritis Patients

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DrM.S.Razeena Padmam, Prof & Director of School of Behavioral Sciences, Mahatma Gandhi University,.

The Reumatoid Arthritis (RA) is considered as a psychologically mediated disease. Research reports suggest that the disease onset, exacerbation, and management of the disease have determined by the psychological factors like psychological stress and personality. The aim of the present study is to assess the maladjustment of rheumatoid arthritis patients. 101 RA patients and 86 normal subjects as control were compared. Mathew Maladjustment Inventory and Personal data sheet were used for data collection. The significance of difference between RA group and controls on Anxiety, Depression, Mania, Inferiority, Paranoia and Total Maladjustment is calculated using 't' test. The results show that RA patients has significantly higher scores than normal subjects on anxiety, depression, and paranoia. The present study indicates the importance of the psychological status of the patients in the formulation of a treatment plan for RA.

69 Gender identity and mental health: Cultural implications

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The paper reports a study on the relationship between gender identity defined as masculinity (M) and femininity (F) and some mental health variables, namely Subjective Well Being (SWB) and 12 Ego functions. The sample consisted of 165 female and 165 male Bengali college students of Kolkata. The M and F were assessed by Bem Sex Role Inventory and SWB was assessed by Sell and Nagpal's SWB Scale. Ego functions were assessed by Bellak's EFA-M adapted in India by Basu et al . Furthermore life events in the past 1 year were assessed by Singh Et al Presumptive Stressful Life Events Scale. Initial t test revealed that men demonstrated better mental health in terms of SWB , EF8 and EF9. Partial correlation coefficients between gender identity and mental health variables were conducted controlling for life events. It was found that although M appeared to be the greatest determinant of mental health F also had some contributions. Prediction of the SWB and EF variables from the M and F were attempted. Discrepancy in results with the West have been explained in terms of traditional Indian notion of femininity.

70 Teaching Psychology: an integrated approach

Neeltje Huppes, Sri Aurobindo Ashram, Pondichery

Psychology is the study of the human being in all its facets. As such it engages itself with the meaning of our earthly existence; it especially asks questions about the relation of man's outward life to his inner being. Such questions have been answered very differently in Western and Eastern psychology. The first half of this paper will emphasise the significance of Indian psychology and speculate on the historical and psychological factors that may have stood in the way of teaching Indian psychology at Indian universities. It will make a case for the introduction of Indian psychology and pay attention to the manner in which Indian psychology can be integrated with Western psychology. The second half of this presentation will be in the form of a mini workshop. Articulating why an integrated syllabus is needed for the content of the psychology course, it will highlight that it is even more important to realise an integrated approach in the method of teaching. Next it will give concrete suggestions on how to take the first steps towards the teaching of psychology in an integrated manner. This leads to a short enquiry about what it is to be a teacher.

71 Death anxiety: Correlates among Indian students in insurgency affected area

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Death and anxiety regarding death have not been studied much despite their reality to human beings. One can't forget death, especially when it occurs everywhere everyday in the world and more so in war-stricken areas. In India we have the north-western border as much as the north-eastern regions confronting insurgency, with death looming darkly all the while. However, it is necessary to be able to confront reality of death to which end, variables, other than anxiety, related to death anxiety need to be studied. Following a review of studies on death anxiety it seemed that no study had so far been conducted in India among the insurgency affected areas. Considering this, the present study was framed, and for this tests to measure Type A personality (a = .82), self-esteem (a = .85), beliefs in social relation (a = .70) and in religion(a = .73), and physical health(a = .78) were standardized in Pune city on college and university students. These scales were administered to 178 students of similar age group in Imphal, Manipur. Death anxiety was found significantly correlated with all the variables as well as age except belief in social relation. The size of the correlation was low with belief in religion, self-esteem, and age, but moderate with Type A personality, mental health and physical health. Women significantly scored higher than men on death anxiety.

72 Ancient Wisdom and Modern Psychology

Rajendra Madan

The underlying theme of the paper is –

Similarities between Sri Aurobindo's & The Mother's Teachings and concepts in modern management and psychology especially in behavioural field

1) Growth of emotional being: Mother and Sri Aurobindo have talked about 5 parts of being – physical, mental, vital, psychic and spiritual and how to educate each part.

   Western Psychology in recent years talks about emotional intelligence and now even spiritual intelligence is being understood in a big way.

   In previous years only the term I.Q was familiar to people, now the terms E.Q (Emotional Quotient) and S.Q (Spiritual Quotient) are used commonplace

2) In their theory of transformation, they talk about various contradictory

   parts of self and bringing each part to light; Mother talks about how to convince each part, persuade it for the right action.

   Latest in the field of behavioural psychology is NLP(Neuro Linguistic Programming) which has exercises essentially meant for personal growth. Many exercises like 'core transformation', 'changing personal history', and 'time-line' are based on the concept of talking to parts of one's unconscious mind.

3) Mother writes about disassociation (witnessing) your parts in order to   manage them.

   'Managing Self by Detached Involvement' by Jagdish Parikh takes this concept and gives similar exercises

4) On subject of education Mother and Sri Aurobindo write about having

   'Aim in Life'.

Stephen Covey talks about the concept of having a 'personal mission' in habit no. 2 - begin with an end in mind, of his book 'The Seven Habits of Highly Effective People'

5)   Mother talks about disturbances of mind and the filters of consciousness

NLP explains about how we take in reality – 'Filters on Mind', 'Distorted Perceptions' etc.

REFERENCES: THE MOTHER- Volumes 2,9 and 14; Living Within by The Mother; NLP At Work by Sue Knight; Mind With a Heart by Dr. Richard McHugh; NLP workbook by Joseph O' Connor; Managing Self by Jagdish Parikh; Seven Habits of Highly Effective People by Stephen Covey; E.Q by Robert Cooper and Ayman Sawaf

73 Expressed and suppressed anger in coronory heart disease and essential hypertension

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The aim of the present investigation was to study the role of expressed and suppressed anger in coronary heart disease and essential hypertension. Total sample comprised 150 subjects,50 each in three groups,i.e.,coronary heart disease(CHD),hypertension(HT) and disease free. Anger was measured through 'anger expression scale' developed by Spielberger and others. t-test showed that almost on all anger dimensions both CHD and HT groups scored higher than disease free roup.CHD group scored significantly higher than HT group on expressed anger whereas on suppressed anger HT group scored significantly higher than CHD group.

74 Western Feminism and Indian Womanhood: in search of a middle path

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Much of the critique of psychological research in India has centred around its adoption of the western (American) model and the need to disengage itself from borrowed paradigms. The alternative indigenous framework has however been viewed rather unquestioningly in terms of a homogenous 'Indian' culture. Research on gender in psychology has hitherto been either a marginalized area or as in recent years, added to the studies on women, riding on the bandwagon of visibility being given to "women's issues". The western vis-à-vis indigenous position, while encouraging sensitivity to local cultural concerns, does not enable us to critically scrutinize assumptions of the dominant culture that pervade psychological research in India and that are not favourable to exploration of gender relations within the feminist framework. The term 'feminism' evokes a western notion of autonomy, individual rights, and self-definition based on exercise of choice and freedom for women, a position that seems to be opposed to 'Indian' (Hindu) traditional norms and therefore antithetical to our culture. It is argued in this paper that the opposition set up between 'western feminist' ideas and principles of 'Indian womanhood' does not lend itself to examination of ideas within the Indian Hindu tradition that are oppressive and discriminatory to women and forecloses the option of looking to the west for principles that are egalitarian. Instead of viewing the western-Indian dichotomy as an either/or one, it would be more relevant to cull out the principles of modernity/individualism from the western feminist orientation and integrate them with the emphasis given to embeddedness in familial collectives as in our cultural tradition that have implications for self-definition and psychological well-being.

75 Motivational and Attitudinal Dimension of Rural Development

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The empirical studies of rural masses undertaken so for by sociologist, Anthropologists and Psychologists have generally treated the village life as secondary to urban life and considered it as a form of deviation from the majority of the proper urban culture. Their analysis begins with implicit acceptance of the urban life desirable goal for the villagers. Thus villagers are treated as deficient .The present study is an attempt to put village life in own perspective and treating it as a case of difference rather deficiency. It is argued that village life should be understood in its own right, since imposition of external criteria is bound to distort the nature of reality. With this line of thinking the present study simed at investigating certain aspects of motivational-attitude constellation held by the villagers, involved in the process of rural development, i.e., experience of and approach to time and its management, perception of control, predictability, attitude towards agriculture and risk taking behavior among villagers. These were studied in some development as well as undeveloped villages of eastern U.P. two hundred male villagers between 18 to 65yrs age wereadministered variety of measures for measuring various motivatin attitude constellation .The results showed that the patterns of motivation-attitude constellation of villagers belonging to developed and undeveloped village,with different educational level as well land holding groups differd significantly towards various motivation-attitude constellations .Results alsoshowed that destribution and chande dimensions oftime perception and self contrellabillity emerged as significant predictors of development.However education contributed significantly towards development.these results are discussed with a view to examine their relevance for the task of rural reconstruction.

76 Personality of Bhagavad Gita reciters: a comparative study

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ABSTRACT

The study aims at finding the difference between reciters and non-reciters of Bhagavad Gita along certain selected personality variables, viz; Inertia, Activation, Stability, Aggression, Altruism, Fear of death, and Quality of life. The physiological aspects like Blood pressure and Pulse rate are also looked into, to find the difference. The sample consists of reciters (N-31) and non-reciters (N-31) of Bhagavad Gita. T-test is used for analysis of data. The results show that there is significant difference in personality between the two groups under study. Hence, recitation of Bhagavad Gita is found to be effective in improving personality.

INTRODUCTION

Personality is an individual's unique and relatively stable patterns of behaviour, thought and feelings. Factors which influence personality development are family, school, peer group etc. Family is the primary unit of personality development at the basic level. Then the school, where the individual gets educated and personality development is through knowledge. Morality is a higher order principle which helps personality development. There are various sources such as religious books, principles and teachings, which develops morality. Bhagavad Gita is considered to be one of the most important literary source which develops morality and thereby personality of an individual. Bhagavad Gita is one of the most important scripture which helps in the development of overall personality of the individual.

Bhagavad Gita is a sermon of Shri Krishna. It teaches man's true identity with the Lord.

Bhagavad Gita is one of the greatest sriptures of the world. There is no significant problem in life which can not be referred to in the Bhagavad Gita for a perfect solution. Bhagavad Gita is a wisdom dialogue between the Guru Shri Krishna, the archetypal teacher and the noble hero Arjuna, the archetypal human being caught in the grip of monumental crisis, into the midst of the vast epic, the Mahabharatha. Arjuna is a man of action, living in the midst of society and confronting essentially the same problems that challenge us today. Just as a tremendous battle is about to begin, Shri Krishna stations Arjuna's chariot between the two armies. Arjuna overcome with pity and confusion, refused to fight and asks Shri Krishna about the most fundamental problems of life-God, death, liberation, duty, knowledge, meditation, sin, sacrifice, renunciation, devotion, karma, yoga, reincarnation, the self and the absolute. Shri Krishna's answers reflecting the most vital needs even today. In Bhagavad Gita, Shri Krishna gives us the precious jewel of spiritual wisdom of immediate practical value to everyone's life.

Throughout Bhagavad Gita, there is a reference of three personality attributes (Gunas) determining to a great extent the total behaviour pattern. The three attributes of personality are satva, rajas and tamas which are aspects of both matter and mind and are defined in terms of stability, activation and inertia respectively. A person of satvic attributes would prefer to live a quite cheerful life of service to others. He is free from lust, anger and greed. He is gentle, silent and full of self control. Contrary to Satvic nature, Rajas is characterised with greed, enterprise, restlessness and endless longings for the things not-yet-acquired and the profits not-yet-gained. A third typology is Tamasic Guna which mainly manifests in the form of fullness, inertness and headlessness.

In the beginning of Bhagavad Gita, Arjuna was in a state of confusion, depression and anxiety. He complaints a number of psychosomatic symptoms. We find him on the point of suicide. Here in the role of a great psychologist, Shri Krishna counsel his friend. According to Shri Krishna, not only elation and depression, not only pleasure and pain, but everything in life is a duality ; and one of the magnificent disciplines taught by Shri Krishna is evenness of mind.

Shri Krishna describes the reasons of anger and its effect upon the person. According to him, desire and frustrations are the two great enemies within man. When a man dwells in his mind on objects of sense, attachement to them is produced, and attachment springs desire. When desire is frustrated, wrath arises. Anger and wrath give rise to bewilderment and delusion. Delusion leads to loss of memory. When memory is lost, there is a destruction of buddhi, intelligence and reason. With the ruin of reason, man perishes.

Bhagavad Gita is a manual of karma yoga ie Nishkamakarma. Altruism is a version of karma yoga. Shri Krishna says that one's duty is to work and not to be the fruits thereof. Hence the main idea appears to be that action must be guided by a sense of duty, regardless of the result of such action. According to Bhagavad Gita, the devine qualities include fearlessness, extreme purity of mind, knowledge, charity, control of senses, nonviolence, truthfulness, doing one's duty renunciation, absense of anger, patience, forgiveness etc. Bhagavad Gita suggests practical methods of working and prospering in this world, simultaneously advancing spiritually. Bhagavad Gita is a spiritual scripture.

The increase in coronary heart disease and high blood pressure in the 20th century has been traced to the harmful changes in life style. The Gita says, a man of controlled mind, who moves among objects of senses with senses under control and free from attraction and repulsion, attains wholesomeness. In that state of wholesomeness all sorrows come to an end. Bhagavad Gita shows the way of wholesome conduct, healthy life and happiness.

METHOD

SAMPLE

The present study was conducted on 62 subjects. Among these, 31 subjects are reciters of Bhagavad Gita and 31 subjects are nonreciters. The reciters of Bhagavad Gita are taken from International Society for Krishna Consciousness (ISKCON), Thiruvananthapuram. The non-reciters of Bhagavad Gita are randomly taken from the general public.

MATERIAL

The materials used for data collection are the following :

1. A Personal Data Schedule was used to collect general information about the subject's age, sex, education, occupation and place of residence. It also contains eighteen questions related to Bhagavad Gita.

2. The IAS Rating Scale (Mathew, 1995) was used to measure three personality components such as inertia, activation and stability.

3. The Aggression Scale (Anjana and Raju, 2000) was used as an instrument for measuring aggression.

4. The Death Anxiety Scale (Meena and Sananda Raj, 1992) was used to measure the fear of death.

5. The Altruistic Behaviour Index (Sreekumar and Sananda Raj, 1998) measures altruistic behaviour of the subjects.

6. The Quality of Life Scale (Warrier and Sananda Raj, 1999) was used to measure the quality of life of the subjects.

7. A Spigmomano meter was used for measuring blood pressure. Pulse rate was measured in the conventional way by palpating the wrist pulsation of the subjects.

PROCEDURE FOR ADMINISTRATION AND SCORING

The tests are administered individually to both the reciters and non-reciters of Bhagavad Gita, as per instructions given in the manual. Scoring is also done through the guidelines given in the manual. (References are given below)

The Statistical Technique used for the Analysis

The statistical technique used for analysis is t-test.

RESULTS AND DISCUSSION

The scores of reciters and non-reciters of Bhagavad Gita on different tests are taken for analysis. The results of t-test for the different variables under study are considered for discussion. The t-values obtained by the two groups for different variables are given in the table.

Inertia, Activation and Stability

As may be seen from Table, the t-values of inertia, activation and stability are found to be 6.47, 11.65 and 8.67 respectively, which are statistically significant at 0.01 level. This shows that the reciters of Bhagavad Gita are less lethargic, less aggressive, not overactive, and more stable than non-reciters of Bhagavad Gita, ie; among the three 'Gunas', the reciters have more Satvic attributes and less Rajasic or Thamasic attributes. This indicates that recitation of Bhagavad Gita enables a person to live a quite cheerful life of service to others. He becomes free from lust, anger and greed. He is in gentle, silent and full of self control.

Aggression

From Table, the t-value of Aggression is found to be 9.33, which is statistically significant at 0.01 level. Aggression is intentional injury or harm to another person. Aggression may be physical or verbal. In both cases Gita reciters are less harmful than non-reciters. He can control his emotions and senses. Hence Gita changes the man to be a peace loving individual.

Fear of death

The t-value obtained for 'Fear of death' is found to be 4.51, which is statistically significant at 0.01 level. This shows that the reciters of Bhagavad Gita are free from fear of death. The general notion is that death is the end of life. But according to Bhagavad Gita, death is not the end of life. Only our physical body is destroyed through death, our soul is alive. The soul is eternal and immortal. Reciters of Bhagavad Gita gets this knowledge through the recitation of Bhagavad Gita and hence it is responsible for reducing death anxiety.

Altruism

The t-value for Altruism is found to be 7.37 which is statistically significant at 0.01 level. This indicates that the reciters of Bhagavad Gita are more helping than non-reciters. The main message of Bhagavad Gita is Nishkamakarma. Altruism is a version of Nishkamakarma. The reciters of Bhagavad Gita involves in social activities without the sake of any rewards.

Quality of life

The t-values of physical, psychological and social aspects of Quality of life are found to be 5.67, 10.09 and 7.45 respectively. All these t-values are statistically significant at 0.01 level. Quality of life is goodness of life. It is a broad ranging concept affected in a complex way by the person's physical health, psychological state, social relationship etc. The results shows that the Bhagavad Gita reciters have high quality of life in physical aspects, psychological aspects and social aspects. They have the good qualities like fearlessness, nonviolece, truthfulness, peace of mind, kindness, large heartedness, patience, forgiveness etc. They are free from pride, anger, harshness and ignorance. So it can be assumed that Bhagavad Gita is responsible for increasing quality of life of the reciters.

Physiological measures

Certain physiological measures like Blood pressure, Pulse rate are also measured to see

T-test for the different variables under study

Variables	Group	N	Mean	SD	t-value
Inertia	Reciters	31	16.77	19.74	6.47*
	Non-reciters	31	50.16	20.83	
Activation	Reciters	31	8.06	13.92	11.65*
	Non-reciters	31	25.06	24.40	
Stability	Reciters	31	90.25	17.21	8.67*
	Non-reciters	31	42.25	25.54	
Aggression	Reciters	31	36.03	6.47	9.33*
	Non-reciters	31	51.93	6.93	
Fear of death	Reciters	31	52.83	12.63	4.51*
	Non-reciters	31	66.25	10.70	
Altruism	Reciters	31	81.64	12.99	7.37*
	Non-reciters	31	59.70	10.25	
QOL (physical)	Reciters	31	41.12	4.78	5.67*
	Non-reciters	31	33.41	5.86	
QOL (Psychological)	Reciters	31	45.06	4.35	10.09*
	Non-reciters	31	34.00	4.27	
QOL (Social)	Reciters	31	43.83	7.05	7.45*
	Non-reciters	31	32.61	4.52	
Systolic B.P	Reciters	31	120.64	6.29	2.67*
	Non-reciters	31	126.12	9.54	
Diastolic B.P	Reciters	31	80.64	3.59	2.41*
	Non-reciters	31	83.22	4.75	
Pulse rate	Reciters	31	76.09	2.59	4.27*
	Non-reciters	31	78.58	1.92	

*Significance at 0.01 level.

whether there is any significant difference between reciters and non-reciters in systolic and diastolic BP and Pulse rate. The values are found to be 2.61, 2.41 and 4.27 respectively. All these scores are statistically significant at 0.01 level, which indicate that the blood pressure and pulse rate are normal in Bhagavad Gita reciters than the non-reciters. The impairement of physiological functions are sometimes due to the psychological problems. The above results show that the reciters are comparatively free from psychological problems and thereby physiologically normal in functioning.

Other findings

From personal interview with the subjects and their own opinion, certain factors have been disclosed. Almost all Bhagavad Gita reciters reported that they had adopted the teachings of Bhagavad Gita into their practical life, and through this, they could get peace of mind. They got relief from the mental tension and their whole life style was changed after the Gita recitation. Gita helps them to do their proper duty and encourages to face the problems in life. They reported that their knowledge is increased and deminished their inferiority complex. Gita helped to hold their mind steady, without fall into delusion. They also reported that Bhagavad Gita recitation helped them to findout a proper aim in life. Few subjects reported that through the recitation of Bhagavad Gita, they could face problems with a balanced mind. Some others reported that Bhagavad Gita helped them to avoid smoking and alcohol addiction completely. Some subjects reported that Bhagavad Gita helped them to increase self-confidence and they could findout the value of life and how to lead a proper life.

CONCLUSIONS

From the present study, it is concluded that recitation of Bhagavad Gita is effective in improving personality, Altruism and Quality of life. Recitation of Bhagavad Gita also found to be effective in the management of Blood pressure (both systolic and Diastolic), Pulse rate, Aggression and Fear of death.

From the above discussion, Bhagavad Gita proved to be a practical manual for daily living in any age and in any religious tradition. Thus it is "a song of Lord, about the Lord and by the Lord" which is an urgently needed manual in the present day situation. Shri Krishna's message is as valid today, as it continue to be tomorrow.

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77 Development of Psychology in India as a Discipline

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The history of Psychology in India, as an academic discipline, dates back to over 75 years, when it was first introduced in the University of Calcutta. Since then the Department of Applied Psychology of that University has been actively involved in furthering the interest of Psychology. According to U.G.C. report there are 63 universities which are offering degrees in psychology, both at undergraduate and postgraduate levels (Source: List of Universities, U.G.C. publication, 1995, New Delhi-2). There are already two centres of advanced study namely Allahabad University and Utkal University. Allahabad University is recognized as the specialized area of " Social Psychology of Education" and the Utkal University is recognized as a specialized area of psychology in " Social Disadvantaged and educational Psychology. Besides teaching and research, a number of psychologists are also working in various applied fields of psychology thereby contributing in solving day to day human problems. Though there is a gradual feeling of appreciation of the usefulness of psychology, it is however surprising that this discipline has not advanced in India the way it should have been. What could be the likely reasons? What is the current status and further scope of psychology in India? These and such like questions and various other issues related to psychology in India are addressed in this paper.

78 Role of Gender in Parental Acceptance of Disability

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Disability is defined as " ..... any restriction, or lack of ability to perform an activity in the manner or within the range considered normal for a human being." (WHO,1980). Autism as a pervasive developmental disability is characterized by marked abnormal development in social interaction and communication and restricted repertoire of activities and interests. Mental retardation is defined as significantly sub average general intellectual functioning manifested during the developmental period before the age of 18.

Presence of a disabled child in the family is known to impact families in varied ways generating stress and special needs for the family members (Marshark & Seligman, 1993). How well the family will adapt will much depend upon the internal coping skill of the parents. Research and experience has indicated that approaches which focus on meeting the needs of parents are more effective than the approaches that focus only on the child with disability.

Sex discrimination is a major challenge to our contemporary society. This is also evident in the field of disability. Results of the researches indicated significantly greater impact in the parents because of having a female child rather than a male child with disability. Experience shows that reasons for worrying related to the disabled son may be qualitatively different from that of the disabled daughter. It has been observed that in Indian settings certain issues related to girl child are generally kept as a great secret within the family since parents feel it could affect the future prospect of their daughter's marriage, since it is the only way to settle down for daughters. Intense reactions such as "thought of killing the child" and "attempted suicide" has been significantly reported more by the parents having a disabled daughter (Peshawaria et.al., 1991). The unresolved expectations for the disabled daughter lead parents to worry more, have emotional reactions at times leading to intense destructive thoughts and actions.

The benefits of family centered interventions are being greatly recognized now more than ever before. Efforts are being directed toward involving parents in training and rehabilitation of the individual with special need for enhancing child development ,reducing stress in the family, increasing family coping and also leads to improve relationships in the family. So, it is the responsibility of the society to help the parents to reduce the stress by strengthening the coping mechanism of the parents.

79 Psycho-social problems of families having children with mental retardation

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Mental retardation is an intellectual disability rather than an emotional one. Retarded people are often made worse by the way other people treat them. Most retarded people are capable of living relatively normal lives if gives the chance. They must, however, be given special attention, training, affection, and understanding if they are to reach their full potential as human beings. The community based rehabilitation is a systematic training given to the disable children with in their own community. This paper enlights on some psycho-social problems which are arising among the members of the families having mental retardation children. Certain welfare measures are also suggested.

80 Self-concept, Anger and Assertiveness of Women

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This study is an extension of a previous study by Munna & Kumthekar (2001) on self concept and anger control of women. It was seen that poor self concept - indicated by a high desire to change from the real self - indicated less control of anger and high anger expression in women. The current study is an attempt to incorporate the dimension of assertiveness. This study is aimed at exploring whether focusing on self concept is effective in bringing about better control of anger in women and assertive behaviour in them.

It was hypothesised that

 The more women want to change themselves,

  - the more they express anger

  - and the less assertive they are.

70 middle class women with ages between 25 and 45 years and a degree in any faculty were chosen from Kerala and Maharashtra. Self concept was measured with a modification by Kumthekar (1997) of a technique by Butler & Haigh (1954) and anger was measured with State-Trait Anger Expression Inventory (STAXI) by Spielberger (1991). Assertiveness was measured with the `Are you assertive?' questionnaire. Two groups of sample were selected - one lying on the self concept scores in the lower side and the other on the upper side. Anger scores

and assertiveness scores of these groups were then studied and compared

statistically.

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81 Academic Achievment Motive as realeted to Self-concept in rural undergradutes

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The reported study was designed to explore the realationship between Self-concept and academice Achievement Motivation in rural under graduates Two tests: Self concept questionnaire & Academic Achievement Motive Test were administered on college under graduates of Bapu Degree college peppegang Gorakhpur . chi-sqare test was carried out (two levels of self- concept i.e. Hi-Lo & three levels of A.A.M.i.e.Hi,Av ,Lo) to determine the dependence of the above mentioned Variables.

Results show high dependency between self- concept & academic achievement motive . These findings were explained with the help of Metacognitive Motivational Model proposed by Borkowski ;Carr; Rellinger and Pressly(1990). Implications for future research and intervention programms are discussed.

82 Cognitive and behavioural management of health based on Indian spiritual traditions.

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Our ancient traditions emphasize that attachment to sensual pleasure and craving are the main cause of sufferings, mental as well as physical. Performing one's duties being unattached to result is the healthy way of life. But six enemies refrain us from adopting such practice, should be suppressed Onkaranand (1970; Quoted from Athravaved).

(a) Do not become like owl as he loves darkness, which is symbolic of ignorance based on sensual pleasures.

(b) Do not become like wolf as they are full of anger. Anger leads to 'Hinsa' and antagonism.

(c) Do not become like dog as he is highly jealous.

(d) Do not become like 'Hansa' as they symbolize adherence to sex behaviour.

(e) Do not become like 'Garuda' as they are proud of high flying.

(f) Do not become like vulture as they are highly 'greedy'.

By leaving these evils, a person transcend himself toward 'human being'. Otherwise he is like wild animals. But in order to be free from these evil, we must practice the habit of loving all creatures like ourselves.

This is very difficult task and can be achieved either through practicing a way of life as suggested by 'Yoga' as Yama, Niyam, Asana, Pranayam, Dharna, Dhyna, Samadhi or by 'Vipassana' meditation based on Budhist traditions. Vipassana is to transcend the suffering involved in attachment to the self-mind, body and the world associated with them-by observing objectively and peacefully the arising and vanishing of everything composing them, thereby cultivating insight into their essential transience, which lead to good mental or physical health.

83 Effective vocational training strategy for destitute home inmates pre & post

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The present study was designed fulfill the main aim that specialized training programme could be adopted by the user as the part of her life style. Therefore, it is proposed to quantitatively in its psychometric form and as certain moderating effect in optimizing training strategy. The result has shown that the Pre and Post training affect was platy kurtic affects, deep peaking affects, multi model.