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Dr. Rachana Prasad
Reader, Department of
Sociology, Vidyavati
Mukundlal Women's College,
Ghaziabad, Chaudhary Charan
Singh University, Meerut,
Uttar Pradesh, India

Role of religion on some psychological variables

Dr. Rachana Prasad

Abstract

The study investigated the temperament and aggression among people of Hindu and Muslim of Hazaribagh, Ramgarh, Chatra and Ranchi district of Jharkhand in the perspective of religion. That is why, this study was conducted to assess the impact of religion on temperament and aggression. For this, 120 samples were selected in which 60 were Hindu and 60 were Muslim people. Purposive random sampling technique was adopted. Three scales namely-Personal Data Sheet (PDS), Dimension of Temperament Scale (DTS) and Aggression Scale (AS) were administered on the subjects for data collection. Then data were collected, arranged, tabulated and analyzed with the help of N, M, SD and t-ratio. From this finding, it was observed that there exist no significant difference in temperament and aggression level. It means there is no impact of religion on temperament and aggression. Several factors may be responsible behind this result like, environmental situation, fostering and nurturing, society and genetic control etc.

Keywords: Religion, temperament, aggression, Hindu, Muslim

Introduction

Religion

Religion is a socio-cultural system of designed behaviour and practices, morals, worldviews, texts, sanctified places, prophecies, ethics that related humanity to supernatural, transcendental or spiritual elements (Merriam-Webster, 2019) ^[12]. The modern concept of religion, as an abstraction that entails distinct sets of beliefs or doctrines, is a recent invention in the English language. Such usage began with texts from the 17th century due to events such the splitting of Christendom during the Protestant, Reformation and globalization in the age of exploration, which involved contact with numerous foreign cultures with non-European languages (Peter, 2015) ^[14]. Some argue that, regardless of its definition, it is not appropriate to apply the term religion to non-Western cultures (Daniel, 2007) ^[5].

Temperament

In psychology, temperament broadly refers to consistent individual differences in behaviour that are biologically based and are relatively independent of learning, system of values and attitudes. Some researchers point to association of temperament with formal dynamical features of behaviour, such as energetic aspects, plasticity, sensitivity to specific reinforces and emotionality (Rusalov and Trofimova, 2007) ^[15]. It remains its distinct patterns in behaviour throughout adulthood but they are most noticeable and most studied in children.

Aggression

Aggression is overt or covert, often harmful, social interaction with the intention of inflicting damage or other unpleasantness upon another individual. It may occur either reactively or without provocation. In humans, frustration due to blocked goals can cause aggression. Human aggression can be classified into direct and indirect aggression; whilst the former is characterized by physical or verbal behaviour intended to cause harm to someone, the latter is characterized by behaviour intended to harm the social relations of an individual or group (Almeida *et al.*, 2015) ^[1].

Correspondence

Dr. Rachana Prasad
Reader, Department of
Sociology, Vidyavati
Mukundlal Women's College,
Ghaziabad, Chaudhary Charan
Singh University, Meerut,
Uttar Pradesh, India

Hindu

The historical meaning of the Hindu has evolved with time. Hindus are persons who regard themselves as culturally, ethnically or religiously adhering to aspects of Hinduism (Lorenzen, 2006) [9]. Historically, the term has also been used as a geographical, cultural and later religious identifier for people living in the Indian subcontinent. (Hawley *et al.*, 2006) [8].

Muslim

Muslims or Islamic people are follow or practice Islam, a monotheistic Abrahamic religion. Muslims consider the holy book Quran, to be the verbatim word of God as revealed to the Islamic prophet and messenger Muhammad. The majority of Muslims also follow the teachings and practices of Muhammad (Sunnah) as recorded in traditional accounts (The Qur'an and Sayings of Prophet Muhammad, 2007) [16]. "Muslim" is an Arabic word meaning "submitter" to God (Muslim.etymonline.com, 2015) [13].

Review of literature

Argyle and Hallahmi (1989) [3] found that, results about the criteria of religious emotion and membership in church. Of course it is necessary to be said that here the term of discrete mental temperament hasn't been applied literally, rather the meaning of it is to refer to the concept of stubbornness and lack of concern about others. However the same studies have shown continuously that religious persons gain more scores in scale of lying. This finding requires to be explained too, because the scale of lying in such cases hasn't been used as a criterion for assessment of honesty, rather it has been studied more as a criterion for assessment of surrendering and satisfaction, obedience and conformity.

Argyle (2000) [2] shown that, religion has no relationship with two main factors of extroversion and indignant mental temperament. But the same studies indicate that the scale of discrete mental temperament has had negative relation with religiosity in a relatively stable manner.

People who believe in religion and follow a general set of religious principles usually do not challenge authority figures. These people abide by the rules and procedures that are set forth by those people who are regarded as authority figures. Therefore, religious people will follow the rules and will avoid doing things like committing crime or acting aggressively, which are discouraged (Ellis, 1985) [6].

Social bonds change over time as a person's social interactions, socialization, and other processes change. Weak bonds to religion, institutions, or others may make a person more susceptible to act deviantly due to the belief that there is no one or nothing to which to answer. Strong bonds to religion, institutions, or others cause a person to feel responsible to society and other people for his or her actions, so deviance is less likely. Engaging in deviant acts further weakens already compromised social bonds. It weakens a person's belief in morality, decreases attachments to other people, and reduces commitments. However, bonds may be strengthened by refraining from involvement in deviant acts (Matsueda, 1989) [11].

In another study, Evans, Cullen, Dunaway and Burton (1995) [7] examined the negative relationship between crime and religion, either independently or in combination with other factors. Evans *et al.* concluded that, of all of the measures used to determine religiosity, religious activity had the greatest effect on criminality.

Acting aggressively, with the intent to cause harm, violates the principles of religion. Yinger (1970) [18] and Kant stated that faith in God and religion help people to deal with everyday stresses, thereby eliminating the need to behave aggressively (Wood, 1970) [17]. Therefore, when a person has no religious faith or low religiosity, that person might be more accepting of aggression, and may be more likely to act aggressively.

Aims and objectives

The present research work has been done with the following aims and objectives:

1. To measure the temperament between Hindu and Muslim religion.
2. To measure the aggression between Hindu and Muslim religion.

Hypothesis

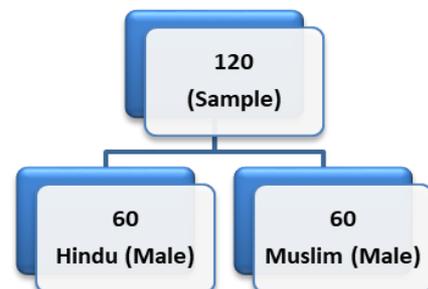
On the basis of aims and objectives, following hypotheses were formulated.

H₁ Hindu people will have less temperament than Muslim people.

H₂ Hindu people will have less aggression than Muslim people.

Methodology

1. **Sample:** 120 Samples were selected.
2. **Method of sample selection:** Purposive random sampling technique were used.
3. **Sample distribution**



4. **Sample Area:** 120 samples were selected from Hazaribag, Ramgarh, Chatra and Ranchi district of Jharkhand in India.

Tools used

1. **Personal Data Sheet (PDS):** This PDS was prepared by researcher himself. It was prepared to require some demographic information i.e. name, age, religion, sex and residence etc.
2. **Dimension of Temperament Scale (DTS):** This scale was used to measure the temperament of people. This scale has been developed by Chadha and Chandana in 1971 and published by National Psychological Corporation, Agra.
3. **Aggression Scale:** This scale was used to measure the Aggression level of people. This scale has been developed by Mathur and Bhatnagarin 1985 [10] and published by Rakhi Prakashan, Agra.

Result and discussion

Since, this research work was done to measure the level of temperament and Aggression of Hindu and Muslim people in relation to their religion.

1. Role of religion on temperament

At first, researcher has measure the impact of religion on temperament of Hindu and Muslim people. For this, 120 samples were selected where 60 were Hindu and 60 were Muslim male subjects. Two scales Personal Data Sheet and Dimension of Temperament Scale were administered on selected samples. The data were tabulated in following table no-1.

Table 1: (N, M, SD and t-ratio of Hindu and Muslim people on temperament)

Hindu (male)			Muslim (male)			t-ratio	p
N	M	SD	N	M	SD		
60	93.8	6.04	60	91.02	8.38	1.35	NS*

*NS = Not Significant

According to above table no.-1, it is observed that, the N, M, SD of Hindu people on temperament scale are 60, 93.8, 6.04 respectively. While on the other hand, the N, M, SD of Muslim people on temperament scale are 60, 91.02 and 8.38 respectively. The t-ratio between these two groups is 1.35, which is not statistically significant at any level. It means Hindu people and Muslim people are not different on temperament in term of religion. So, the hypothesis made in this regard which states that, "Hindu people will have less temperament than Muslim people" is rejected. So, it can be concluded that there is no difference between Hindu and Muslim people in term of religion on temperament. It means temperament is not affected by religion.

It can be represented by following figure.

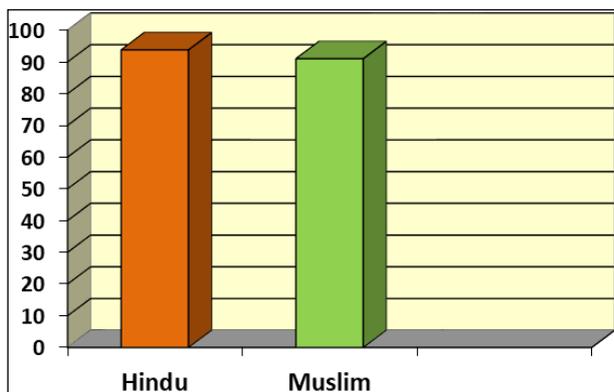


Fig 1

2. Role of religion on aggression

Secondly, researcher has measure the impact of religion on aggression of Hindu and Muslim people. For this, 120 samples were selected where 60 were Muslim people and 60 were Hindu people. Two scales Personal Data Sheet and Aggression Scale were administered on selected samples. The data were tabulated in following table no-

Table 2: (N, M, SD and t-ratio of Hindu and Muslim people on aggression)

Hindu (male)			Muslim (male)			t-ratio	p
N	M	SD	N	M	SD		
60	160.38	34.06	60	154.02	32.15	1.48	NS*

*NS = Not Significant

According to above table no.-2, it is observed that, the N, M, SD of Hindu people on aggression scale are 60, 160.38,

34.06 respectively, while other hand the N, M, SD of Muslim people on aggression scale are 60, 154.02 and 32.15 respectively. The t-ratio between these two groups is 1.48, which is not statistically significant at any level. It means Hindu people and Muslim people are not differ on aggression in term of religion. So, the hypothesis made in this regard which states that, "Hindu people will have less aggression than Muslim people" is rejected. So, it can be concluded that there is no difference between Hindu and Muslim people in term of religion on aggression. It means aggression also not affected by religion.

It can be represented by following figure:

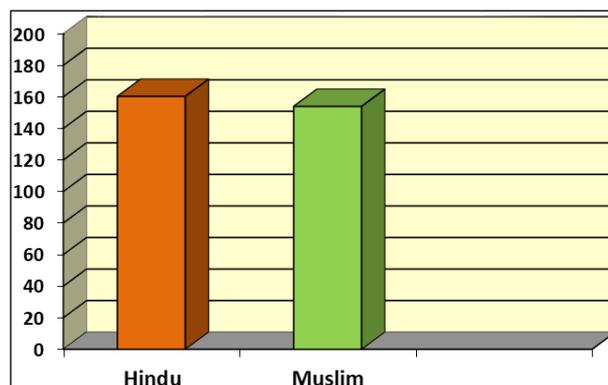


Fig 2

Main findings

1. There is no significant difference between Hindu and Muslim people in term of temperament. It means religion is not important factor for temperament of people.
2. There is also no significant difference between Hindu and Muslim people in term of aggression also. It means religion is not important factor for aggression of people.

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