

# Psychology of Reasoning: Theoretical and Historical Perspectives

## **Indian Perspectives on Intelligence: Some Psychological and Philosophical Evidences**

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*The present theoretical article presents the Indian views on intelligence. Traditionally the study of intelligence has been considered an important field of investigation from the psychometric perspective. In recent years, process models of intelligence have received greater attention. In the Indian context, researchers have treated intelligence in terms of a dependent variable as well as a process. In the Indian philosophical tradition, intelligence is discussed as an important epistemic concept. Intelligence in the Indian philosophical treatise has been considered as a state, a process, and an entity, the realization of which depends upon on one's own effort, persistence, and motivation. Current research in India shows the continuity of the concept from ancient times as reflected in the folk concept of intelligence.*

In recent years, conceptualization of intelligence and its measurement is passing through an exciting phase. Already there are manifest concerns about the local, cultural, and indigenous variations in the expression of intelligence. As Vygotsky (1976) has argued, the roots of intellectual processes and skills are situated in the socio-cultural matrix of the people in a society during a given socio-historical period. Intelligence is always displayed in a cultural context. Behavior that is considered intelligent in one culture may be considered unintelligent in another culture, and vice versa. Moreover, people in different cultures have different implicit (folk) theories of intelligence, so may not even mean the same thing by the word. We can pretend to measure intelligence across cultures simply by translating western tests and giving them to individuals in a variety of cultures. But such measurement is only pretence. Individuals in other cultures often do not do well on our tests, nor would we do well on theirs (Sternberg & Grigorenko, 2005).

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