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INTRODUCTION

1.1 Introduction:

The world has reached in 21st century. This era is an age of technology and information. Everybody is running from tension, anxiety, stress and frustration. Life is a continuous every lasting struggle till the last breath of life. The pressure performance of everyday life takes heavy toll on the physical and mental well being of person. The college students work hard to obtain good marks and to build professional career in today’s competitive world. Sometimes they do not obtain expected results after their hard work. Due to such failure the students feel frustrated and disappointed.

Most of people of this world is caught by depression and frustration because of various environmental factors from noise, air-population, economic disruption, unemployment, inflation and recession can make living condition even more stressful.

At present various electrical appliances are being used in house work, so people are being accustomed with decreased physical and mental activity. They are becoming affected by rapid work, because these people suffer from psychosomatic diseases like hyper tension, heat attacks, peptic ulcer, headache and depression.
In modern days, all person suffering from frustration, stress and depression. In academic field, we can see many college students also suffered from the same. To get rid from the effect of these problems, it is necessary to have good mental health. How to make our mental health good? The answer would be-if a person has good spiritual level only than person can make a good mental health. To understand and remove all these problems and issues, we must need to know what are spiritual intelligence, frustration and mental health.

Spiritually intelligence person can face the frustration easily with every area of life. They can’t avoid problems but they can only learn to handle them to face them happily with tension and they shall be able to handle them only as learn more about themselves. To know own self is and inevitable psycho necessity for successful progressive life. Spiritually intelligence makes good mental health and gave capacity to face the frustration.

The world is full with unanswered questions, unsolved problems everywhere we look; we observe things that cause us to wonder, to speculate to ask the questions. In studying this why this spiritual intelligence, frustration and mental health? Researcher shall find the answer of this question.

In this research, it is humble try to study spiritual intelligence, frustration and frustration and mental health among students.
1.2 Spiritual intelligence:

The modern society is characterized by a lack of emotional and spiritual intelligence as most of us worship materialism, and instant emotional and physical gratification. Consequently, we turn to food, drink, drug, gambling, or sex to try to fill ourselves up and to get rid of the emptiness that we feel. There tends to be a lack of morals, a lack of family, a lack of sense of community, and ultimately a lack of inner peace and meaning in our lives. Traditional religion has lost its ground, but our spiritual essence still lies within us. When a culture doesn’t provide spiritual visions for the people, the answer is to develop individual’s spiritual intelligence by developing a new level of consciousness that will give human beings greater meaning, inner peace, and happiness. It is the intelligence with which solve problems of meaning and value. The importance of spiritual intelligence is obvious as it gives direction to our life in critical moments. We are starting to realize that spiritual intelligence has the power of to transform our life, civilization, the planet, and the course of history.

Spiritual intelligence is concerned with the inner life of minded spirit and its relationship to being in the concerned world. Spiritual intelligence implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. Spiritual intelligence also implies awareness of spirit as the ground of being or as the creative life force of evolution. If the evolution of life from stardust to mineral, vegetables, animal, and human existence implies some form of intelligence rather than being a purely random process, it might be called spiritual. Spiritual intelligence emerges as consciousness evolves into an ever
deeper awareness of matter, life, body, mind, soul and spirit. Spiritual intelligence, then, is more than individual metal ability. It appears to connect the personal to the transpersonal and the self to spirit. Spiritual intelligence goes beyond conventional psychological development. In addition to self awareness, it implies awareness of our relationship to the transcend, each other, to the earth and all beings.

### 1.2.1 Concept of spiritual intelligence:

The word spirit comes from Latin word spiritus means "breath" spirit is the breath of life. The word intelligence is from the Latin intelligentsia means ‘choosing between’ spiritual' intelligence is our ability to choose between spirit & ego.

In the early part of 20th Century intelligence Quotient (IQ) or rational intelligence was the big issue. Howard Gardner expanded the concept of rational intelligence with discussion of "Multiple Intelligence" in his book ‘Frames of mind’ in 1983. He listed seven different types of intelligence like linguistic, logical mathematical, musical, Bodily kinesthetic, spatial interpersonal & intrapersonal. The Gardeners 6th & 7th intelligences were later combined in 1995 by Daniel Goleman into ‘Emotional intelligence’ (EQ). Later Gardner reframed his book in 1999 & suggests that one might add an "existential intelligence" the capacity to raise & reflect on philosophical questions about life, death & ultimate realities. Finally the term "Spiritual intelligence" was coined in the year 2000 by Danah Zohar & Ian Marshall in a book "SQ- ultimate intelligence”

The nation of spiritual intelligence is certainly not new; however, only recently has it begun to be discussed in academic realms (zohar and
Spiritual intelligence as defined is the ability to become attuned to and utilize multiple dimensions of self; and to perceive and exercise the seamless connection between self, others, and the universe. Spiritual intelligence is something that is apart from organizes religion and contains.

1.2.2 Misconception on Spirituality:

Most of the people are overwhelmed with the notion that embracing spirituality would impel us to denounce the material world, near and dear ones, and proceed to mountains or jungles and engage in rigorous routine of praying and meditating the whole day long. It is far from truth. Nothing precludes a man from embracing spirituality while leading a normal life of a house holder.

1.2.3 Definition and principles of Spiritual Intelligence (SQ)

Webster’s dictionary defines spirit as “the animating or vital principle: that which gives life to the physical organism in contrast to its material elements: the breath of life”.

Wigglesworth, Cindy (2012) defines spirituality as “the innate human need to be connected to something larger than ourselves, something we consider to be divine or of exceptional nobility. This innate desire for that connection transcends any particular faith or tradition. It does not require a belief in a divinity by any description, nor does it preclude belief in God or Spirit or the divine”.

marshall, 2000). Spiritual intelligence as defined is the ability to become attuned to and utilize multiple dimensions of self; and to perceive and exercise the seamless connection between self, others, and the universe. Spiritual intelligence is something that is apart from organizes religion and contains.
Tony Buzan's (2001) book The Power of Spiritual intelligence as 'Awareness of the world and your place in it' defines that Spiritual intelligence is supposed to be one of the 10 intelligences.

Robert Emmons (2000) defines spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment."


Zohar & Marshall (2003) define spiritual intelligence as "the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context; the intelligence with which we can assess that one course of action or one life-path is more meaningful than another.

Singh G. (2008) defined spiritual intelligence as "an innate ability of thinking and understanding of spiritual phenomenon and to guide the everyday behavior by spiritual ideology".

Vaughan (2002) who describe SI as "a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness, it implies awareness of our relationship to the transcendent, to each other, to the earth, and all beings"

Wigglesworth, C. (2006) defined as: the ability to behave with Wisdom and Compassion, while maintaining inner and outer peace (equanimity), regardless of the circumstances.

David Brian King (2008) proposed that "Spiritual intelligence denotes a
set of adaptive mental capacities which are based on nonmaterial and transcendent aspects of reality, specifically those which are related to the nature of one's existence, personal meaning, transcendence, and expanded states of consciousness."

Levin (2000), experiencing spirituality as an intrinsic part of oneself is necessary for being able to apply spiritual principles to one's behavior and lifestyle. Thus, spiritual intelligence is manifested when a person integrates their spirituality with the rest of their life, and acts or operates from their spiritual principles.

1.2.4 Dimension of spiritual intelligence:

1.2.4.1 The inner self:

The inner self is one of the dimensions of spiritual intelligence. The inner self is a feeling of the wholeness that one is superior and is also separate and existent also. The inner self experiences everything which only an exclusive element can experience. The inner self have ultimate truth, reality, splendor and awareness of spiritual truth. It attains insight, inner view, spiritual truth or supreme truth of the god through direct feeling, intention and insight. In Indian literature and philosophy the inner self is compared with happy self. The one whose inner self is awakened, lives happily forever, and is consider a level of self gives true identity of its self and becomes one fortune with the world. A man who individually experiences ‘self’, is a part of superior element, ‘self’ includes physical, mental, social and spiritual dimensions.
1.2.4.2 The inter self:

It relates to the awareness about how an individual influences others. It has a moral principle of helping selflessly others without any returns and in which and individual has the moral responsibility of helping others. An individual is a part of global unit. He lives his own life. He enjoys or suffers his deeds. He can be economically helpful to others. Mostly, a good person possesses positive attitude in good things. The inter self is always ready to nature intelligence and therefore the knowledge is enhanced. When knowledge increase, the intelligence increases and therefore the personality is enlightened and it is ever ready to perform better deeds. The inner self has and ability to pardon others. Such person is autonomous. They can not keep away one under control and they can show good leadership also. They can awaken consciousness. Only an awakened and conscious self, conscious personality can do such work. They love all animals of the world. They are lovers, and the worshipers of nature, and therefore there is no question of harm to them. They melt their ego and sacrifice everything for the betterment of the world. They live in world with peace and love. Such persons are able to recognize people. Such people can know causes and reach the solution when a problem arises. They believes in world is one family and ‘one world’ and are always ready for global welfare.

1.2.4.3 Life story:

Every individual has his own distinct life story in which individual’s faith and values play an important role. Its remedied can be ordinary or extraordinary. The one who keeps his lifestyle consistent and uniform, his
life can become a history. Whenever required the individual keeps faith in prayers. He believes in adjustment. He maintains balances even during tension or conflict. Life story is a long four of experiences from birth to death.

1.2.4.4 Life philosophy:

An individual's life philosophy is built on the thoughts like who am i? or why I have come? When an individual knows the answers, he follows according to his intentions'. Such an individual knows the meaning and objective of life and lives a significant life. He gradually moves forwards excellence. One who is awakened, is happy, and lives a developed life. He gives importance to all events of life and tries to understand them. When such a person finds difficulties, he takes help of prayers. Such a person thinks himself as a part of universe. They believe in having positive attitudes and positive thoughts.

1.2.4.5 Spiritual significance:

Spiritual flexibility is a mental and social process in which includes the new company of creative mind between new ideas and concept or current ideas or concepts. Creativity comes with the conscious insight. The alternative process of concept of creativity is that is a process to do something new. It is an ability to know relation between self and materialism, an ability to know results of self, others trends during normal state of consciousness. The one whose spiritual significance is high, knows that happiness and unhappiness are designed by the god. Such person develops creative ability. Every phenomenon of life provides spiritual power because behind every phenomenon there is a spiritual meaning.
Spiritual study is necessary. Its regularity is also necessary. A spiritual person is independent of his needs. A spiritual person gives importance to meditation. He believes death as ordinary phenomena. Such person can face any situation in normal way. He loves nature. Books, music and nature are his spiritual friends. He does not fear death. He knows phenomena through intuitions. He believes prayer as a key to spirituality due to spiritual study.

1.2.4.6 Value orientation:

Value orientation is based on assumption that people put forth various goals during decision making, which affect others. An individual or social group adopts different true or false principles. They believe in spiritual honesty and consider it necessary. Such person is never egoistic and is continuously involved in spirituality. He accepts prayers morality. The spirituality helps such a person in making progress. They believe that true knowledge is a gift of god. It comes not from outside but from inside. he believes in god and accepts truth. Such person believes in code of conduct. He believes that the whole world runs systematically and makes his insight accordingly.

1.2.5 Principles and theories of spiritual intelligence:

Robert Emmons (2000) defines spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." He originally proposed 5 components of spiritual intelligence:

1. The capacity to transcend the physical and material.
2. The ability to experience heightened states of consciousness.
3. The ability to sanctify everyday experience.
4. The ability to utilize spiritual resources to solve problems.
5. The capacity to be virtuous.

The fifth capacity was later removed due to its focus on human behavior rather than ability, thereby not meeting previously established scientific criteria for intelligence.

Kathleen Noble (2000/2001) identifies spiritual intelligence as an innate human potential. She agrees with Emmons' (2000) core abilities and adds two others:

1. The conscious recognition that physical reality is embedded within a larger, multidimensional reality with which we interact, consciously and unconsciously, on a moment to moment basis.
2. The conscious pursuit of psychological health, not only for ourselves but also for the sake of the global community.

Cindy Wigglesworth defines spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances." She breaks down the competencies that comprise SQ into 21 skills, arranged into a four quadrant model similar to Daniel Goleman's widely used model of emotional intelligence or EQ. The four quadrants of spiritual intelligence are defined as:

1. Higher Self / Ego self Awareness
2. Universal Awareness
3. Higher Self / Ego self Mastery
4. Spiritual Presence / Social Mastery

King further proposes four core abilities or capacities of spiritual intelligence:

1 **Critical Existential Thinking**: The capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective).

2 **Personal Meaning Production**: The ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.

3 **Transcendental Awareness**: The capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., nonmaterial’s) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical.

4 **Conscious State Expansion**: The ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other states of trance at one's own discretion (as in deep contemplation, meditation, prayer, etc.).
Amran has improved gathered and expanded the themes into 7 major themes as the interviews continued appearing as somewhat universal in the pursuit of spiritual traditions and participants.

1. **Consciousness**: Growth of advanced awareness and self-knowledge that brings out innate trans-logical knowing, attentiveness and spiritual practices.

2. **Grace**: To live in accordance with the sacred with the manifestation of trust and love about life that is rooted from happiness, beauty and gratefulness.

3. **Meaning**: Encountering the importance of everyday endeavour through a sense of purpose and a need for service embracing the presence of pain and suffering.

4. **Transcendence**: Running away from self-worth into interrelated wholeness covering a holistic system's standpoint and fostering the human relationships by understanding, sympathy and I-Thou orientation.

5. **Truth**: To live in open acceptance, forgiveness, interest and love for the creation in reverence of the wisdom of various spiritual practices.

6. **Peaceful Surrender**: Peacefully submitting to higher-self (God, Truth, Absolute, or true nature) that includes self-completeness, self-acceptance, calmness, humbleness and ego lessens.
7. **Inner-Directedness**: An innate free will in line with accountable and sensible actions involving judgment, truthfulness and freedom from attachments, conditioning and anxiousness.

Spiritual intelligence is described in Tony Buzan's (2001) book *The Power of Spiritual intelligence* as 'Awareness of the world and your place in it'. Spiritual intelligence is supposed to be one of the 10 intelligences described by Tony Buzan.

Kathleen Noble (2000/2001) identifies spiritual intelligence as an innate human potential. She agrees with Emmons' (2000) core abilities and adds two others:

1. The conscious recognition that physical reality is embedded within a larger, multidimensional reality with which we interact, consciously and unconsciously, on a moment to moment basis.

2. The conscious pursuit of psychological health, not only for ourselves but also for the sake of the global community.

According to Zohar, Spiritual Intelligence means as:

1. **Self-Awareness**- Knowing oneself and one's connection with the entire universe.

2. **Vision & Values Led** – or Idealism. Children logically desire to serve as well as the adults. Humanity is defined by one's vision and values.
3. **The Capacity to Face and use Adversity** - Mistakes and adversity are to be admitted. Learning is gained through pains and misfortune.

4. **To be Holistic** - Perceiving the relevance of things. It upholds awareness and openness in everything.

5. **Diversity** - To succeed in embracing hardships. Ability in seeing and appreciating gifts of oneself from others.

6. **Field Independence (Courage)** – A psychology term that signifies bravery to adjust and to be self-reliant.

7. **The Tendency to Ask why?** – Questions are boundless. In Quantum Physics, questions generate reality.

8. **The Ability to Re-Frame** - Setting things in a considerable sense of perspective.

9. **Spontaneity** - It is rooted from a Latin terminology as response and reliability. It is suitably “sympathetic” to the environment and unaccustomed by fear.

**Vaughan's (2002) model may be seen to imply three components of SI:**

(a) the ability to create meaning based on deep understanding of existential questions,

(b) an awareness of and the ability to use multiple levels of consciousness in problem solving, and

(c) an awareness of the interconnection of all beings to each other and to the transcendent.
1.3 Frustration:

Man is a social animal. Before we explain the relationship between man and society, it may be worthwhile to explain the origin of society. In common parlance the word 'Society is usually used to designate the member of specific in group."Forgive and forget."This advice consists of two commands; the first is an extremely difficult process; the latter is even more difficult, perhaps impossible. Assuming an individual asks your forgiveness for some transgression or frustration, you do have the capability to comply. You may attribute the source of the harmful act to a temporary lapse, a one-time betrayal, or to some justifiable cause. Interestingly, even if you label the event as justified and perform the cognitive gymnastics necessary to truly forgive, can you truly forget? More specifically, can you eliminate all the hostile feelings and action tendencies that were triggered by the harmful act? An answer to the latter question may be found as a result of a relatively new insight in a theory which explores the relationship between frustration and aggression.

1.3.1 Concept of frustration:

Frustration is derived from the Latin word “Frustrate” it means a ‘indicating a process’ or ‘condition’.

Frustration is one of the most dominating factors influencing the individual behaviour. The sources of frustration are many and diversified. The specific situations that bring out frustrations are endless but they can generally be put into three main categories physical environment. Man’s
biological limitations and psychological make-up. Besides its inevitability, frustration is a phenomenon of a great consequent to human happiness. Many psychologists have pointed out the importance of frustration towards the constructive side. The frustration may spur individual to greater and better organised efforts, determined to achieve ultimate success and satisfaction. It may increase the strength of the motive and to redouble the efforts to go ahead with the blocked line of activity. Many of the outstanding achievements in human social and individual history have sprung out of deeply frustrating situations or backgrounds.

1.3.2 Definitions of frustration:

"Frustration is a common emotional response to opposition related to anger and disappointments it arises from the perceived resistance to the fulfilment to individual will"

Rosenzweing (1941) defines that frustration occurs whenever the organism meets a more or less insurmountable obstacle or obstruction in its route to the satisfaction of any vital need.

Stanger (1961) frustration is a state of emotional stress characterised by confusion annoyed and anger interruption to goal seeking behaviour causes frustration.

Berkowitz, (1989) defines that frustration behaviour involves the action following the frustration sensation, seeking to lessen or eliminate the negative feeling; these subsequent actions may be basically classified as protest intensification of effort and avoidance.
Writ (1956) “The person is aware of his inability to satisfy his drives and his failure to reach the goals he has set for himself, and so he feels helpless and suffers from injured pride”

Baker Eral, 1941 As opposed to the frustration aggression hypothesis Barker, Dembo and Lewin (1952) advanced “Frustration regression hypothesis which reveals that the frustration of one activity will produce lowered quality of performance in the second activity. To the extent that it leads to the making of responses that are incompatible with or interfere with the responses of the second activity”

Freud, (1933) defines that “Frustration regression hypothesis causes an individual to revert to modes of action that had characterised his behaviour to earlier developmental stage”

Mailer (1940) has advanced the theory of frustration fixation, which states that “Abnormal Fixations” produced under frustration are different in kind from the behaviours produced from motivated learning subsequently. Male (1956) revised his thinking and restarted that “Motivation is separated from causation as explanatory concept.

An attempt to make a gross classification reaction to frustration has been made by Rosenzwig (1944). According his classification response to frustration can be designated as:
1) **Extra punitive:**

In this type of conscious reaction to frustration the individual directs his reactions towards outward situations and other persons. He expresses his anger towards other people and blames them for his misfortunes. Elements of the external world are the targets for his aggression and projection is frequently exercised without any objective situation.

2) **Intropunitive:**

This type of reaction is involved when the individual experiences humiliation and guilt. He holds himself as responsible, it is directed towards oneself. The person may conceive of himself as inferior and unworthy and feels helpless or depressed.

3) **In punitive:**

It is involved when the person experiences embarrassment and shame. This emphasis is not on blame of either the person involved or some other person or event. The situation is diminished as being of little consequence.

The reaction to frustration indicates the adjustment levels and personality framework of a person who uses one variety of reaction to the exclusion of others. Rosenzweing has cautioned against the classification of persons according to his system because a person may behave one way in one circumstances and another way in a different situation inspite of the fact that he may have some overall précis position to respond in one of the three ways.
1.3.3 Types of frustration:

External Frustration:

When frustration is produced due to handedness or resistance caused by external situation. It is called external frustration. Sometimes an individual has no control over external situations. For example, an individual has no control over such natural factors like earthquakes, floods, state laws, lack of wealth, unemployment etc. This factor causes mental tension in an individual and thus the individual becomes frustrated. An individual become victim of frustration when his house and belongings are destroyed in an earthquake or when he is not able to eradicate poverty in spite of many efforts. Al those are examples of external frustration.

Internal Frustration:

When an individual cannot achieve his goal due to his internal limitations, he becomes victim of internal frustration. These are those handedness or resistances which have originated due to the individual’s own limitations. Some people are found to be internally weak. Some are fearful or cowards and continuously live in fear. Some are physically disabled. Sometime some people are found to be confused with their own different thoughts. Such people are resisted by their self-limitations of personal limitations which become a resistance in their goal-achievement.

Efforts of Frustration:

The Frustration affects an individual’s physical, mental, emotional and social conditions.
• Frustration causes mental tension.
• Frustration creates mental imbalance and effects his emotional development of an individual.
• The individual loses ability to face a situation.
• It originates nervousness and the individual becomes irritated and shows negative attitude.
• The individual hates a person or situation which causes frustration and as result becomes aggressive by nature.
• He sometimes represses his own circumstances or emotions which when not expressed result into dire consequences.

Removal of Frustration:

To remove the frustration, certain positive treatments are required which are given below:

• Know the reasons / causes of frustration and remove the resisting factors found in the path of an individual to let the frustrated person express his aggression or emotions to his relatives or friend who causes catharsis and the man becomes normal.

If this is not possible, then the individual should develop such abilities which can help him to overcome hurdles successfully. An individual should be free from confusions and should develop such abilities which can enable him to remove the resistances. A poet has said “When steps are unstable no one can find his way but even the Himalaya would never block the way of a traveller with stable mind”
1.3.4 Various Defence mechanisms are as given below:

While understanding the process of adaptation we saw that an individual encounters obstacles in the achievement of desire or goal. When one fails to overcome these obstacles, mental anxiety and tension arise, when an individual tries to conceal his failures or tries to save his prestige; the individual takes various direct or indirect measures which are called defence mechanisms. These defence mechanisms act as a safety valve for an individual. It reduces mental tension and an individual becomes free from anxiety and fear, and mental balance is maintained. Now let us discuss about various defence mechanisms.

**Identification:**

When an individual experiences the feeling of integration with an individual organisation or thought or an idea, it can be said that the individual creates emotional integration with an individual or organisation and satisfies his needs and feels the happiness and pain and functions of an individual as his own. That individual is inspired to follow everything. The individual feels the achievement of others as his own achievement. He believes the victories and defeats of other as his own. That individual is inspired to follow everything. The individual feels the achievement of others as his own achievement. He believes the victims and defeats of others as his own. Generally this identification is experience by the children in their adolescence. They believe their actor, leader or a famous player as their God and feels identification with them. They believe the pride of an institution, school or nation to be their own pride. Some adolescents believe themselves as Tendulkar, Amitabh Bachchan or Gavaskar and some girls try to
experience identification with actresses. They imitate the actor’s dressing and speaking styles and mannerisms. Some politicians follow the ideals of Gandhi, Nehru or Sardar Patel and experiences identification with them.

It is desirable that the good virtues of the one whose identification is experienced should be followed so that good characters of the adolescents can be built. The feeling of identification with antisocial element leads to regression and the individual becomes victim of mental distortions.

**Displacement:**

Sometimes an individual cannot express his aggressive feeling towards an animal or element. He does not manifest his intensive mental feelings due to certain reasons. In such circumstances, the individual tends to show his aggressiveness towards others to decrees his own mental tension. This mechanism is called displacement.

Sometimes a teacher annoyed with the principal, shows anger on his students and a daughter-in-law beats his children due to her anger on mother-in-law and an office clerk shown anger on his family due to anger on his officer. When an aggressive feeling is not expressed ion a certain way the individual commit suicide is an expression of displaced aggressiveness.

**Projection:**

Projection is also a type of expression of aggressiveness. When an individual tries to put his faults or defeats on others, it is called projection. The individual projects his faults or defects on others. It is another form of rationalisation. For instance, a student when fails in his exams, he says that
the paper was very hard, or the teacher had not examined the paper properly. Thus the student projects his failure on his teacher. Even teacher sometimes, blame traffic for reaching late for the school.

This is an innate process in which an individual blames others for his failures. It also prevails at unconsciousness level when this technique used extensively, it gives rise to mental disorders.

**Sublimation:**

The psychologist Freud has contributed more to this aspect. When an individual socially or morally cannot innately satisfy the inacceptable attitudes, he tries directly or indirectly to satisfy them socially acceptable. This is a type of compensation. A psychologist has rightly said that “In successful sublimated the direction and aim of repressed drive has been into pathway of new or creative endeavour”. In other words, sublimation is to minimise mental tension by putting acceptable behaviours in place of socially unacceptable the aggressive attitudes of children. An individual, who has been frustrated in love, tends to accept paintings, music or literature and uses his abilities constructively for the society.

**Compensation:**

Generally an individual resorts to this technique to hide his failures or defeats in a filed. The defect or failure in a filed is compensated in other filed. This is a technique of achieving, alternative goal. An individual transforms failure in a field in to the achievement in other field. It can be called compensation. A student who is a failure in English or Mathematics
can achieve success in sports, music or painting. Thus the individual satisfies his ego by higher achievement in a field. It gives him due satisfaction and happiness. Sometimes an individual compensates indirectly for instance, when a father does not satisfy his wish by becoming an engineer, he satisfy his wish by making his son an engineer.

Repression:

According to Freud, when an individual sends his thoughts or immoral thoughts in subconscious or unconscious mind to defend his conscious ego, he tries to repress his ideas or wishes. Such ideas or wishes in unconscious mind are expressed in the form of day dreaming. Due to ego, most people think about actual situation and try to repress it, and thus his all abilities are spent on repressing such ideas or wishes. The individual tries to run away from actual life and cannot face actual problems and thus becomes victim of some mental disorders.

Withdrawal:

Some people withdraw themselves instead of facing situations or realities. His is called withdrawal. When an individual is not adopted to situation he resorts to escapism. In such situation, the individual withdraws himself instead of facing the situation. For instance, a child puts it's them in it's away from competition due to the fear of losing prestige and status. Students often do not take part in sports or lecture competition due to the fear of being laughed at.
Reaction:

Through this technique, an individual tries opposite process instead of expressing his feelings to maintain his mental balance. For instance, if we have anger or if we hate someone, we do not show it directly, but we show friendly or good feelings towards people by hitching the anger or hate towards them. Sometime the people tries to maintain mental balance by showing good feeling instead of enmity forward people. This behaviour is for hiding the feeling of enmity towards someone.

1.3.5 The effects of its uses on human:

- The direct mechanisms by which an individual tries to be free from frustration or mental tension.
- Helpful in removing frustration and tension.
- The mechanisms which try to unconsciously in a way so that an individual’s dignity is not lowered. His ego is not hurt and the mental tension or conflict is removed.
- Used to remove anxiety or mental tension.
- Self remedial and people often use them knowingly or unknowingly.
- Used by healthy people to adapt to certain situations or circumstances.
- When such mechanisms are used excessively, they give a rise to mental disorders which become harmful to the individual and society.
- Frequent use of these mechanisms makes an individual the victim of inferiority complex and insecurity. It reduces self-confidence in an individual.
1.3.6 Modes of Frustration:

Frustration has a different set of behaviour mechanism. It is expressed in various modes aggression, resignation, fixation and regression.

1.3.6.1 Aggression:

The credit for developing the concept of frustration in human being goes to Freud (1933) he has established the causal relationship between frustration and aggression. According to him, aggression plays a prominent role in behaviour disorders; therefore he has developed a frustration aggressive theory in a systematic way where frustration occurs whenever pleasure seeking or pain avoiding behaviour is blocked. The theory asserts that occurrence of aggression always presupposes the existence of frustration and vice versa or it can be said that existence of frustration always leads to some forms of aggression (Flier, 1952)

It was really hypothesised that frustration resulted in aggressive behaviour (Dollard er al 1393). Most individuals experienced that frustration always caused aggression and aggression is always the consequence of frustration. It can be vigorous and undisguised or it can be subtle and indirect (Miller, 1941). Operationally, one can define aggression as the response to frustration but this would be injustice with the concept as relations to frustration appear to be many. Mx Clelland and Apicella (1945) have also done significant works in the context of frustration-aggression hypothesis by creating frustration in the laboratory.
"Aggression as a behavioural phenomenon indicates that aggressive behaviour may stem from learned habits of responding as well as from excessive frustration"

Bandura 1965

It may be expressed in terms of irritation, quarrelling and fighting, disrespect to elders, negative reaction to traditions and beliefs etc.

1.3.6.2 Resignation:

In reignited behaviour, there is extreme elimination of needs no plans no future orientations, withdrawal from social contacts. Isolation, lack of interest in surroundings etc. persons who are severely frustrated in giving situation may try to escape or withdraw from that situation. It may be due to the psycho physical components. What is intends here is that the actual physical behaviour may be more or less open observable and direct in its withdrawal without psychological components and no psychological withdrawal without physical implications. The organism makes withdrawal responses and so called physical and psychological process is involved in varying degrees. An example of resigned behaviour resulting from common evidence, Avoidance conflict situation may illustrate this point. This conflict develops when an organism is simultaneously stimulated by two aversive stimuli in a situation where movement away from either stimulus result is approaching the other aversive stimulus. The individual is in dilemma. Whichever stimulus he tries to avoid, therefore he puts himself in a situation where he cannot really behave satisfactorily. Whatever he does, he is wrong one way or the other. Conflicts of the avoidance, avoidance variety are
bound to occur for most of the people. A child is told that he must perform his assigned tasks or lose his allowance. He does not want to do either.

1.3.6.3 Fixation:

The persistency of behaviour appeasers to be much greater in frustration than in verbal situation Mair (1949, 1956) contends that fixated behaviour cannot be explained by using learning principles. He makes it clear that frustration instigated behaviour is without goal orientation. This type of behaviour is a terminal response and not a means to an end. He describes fixated behaviour deriving from frustration as being stereotyped and extremely persistent. Here behaviour repeated over and over again without variations and shows a degree of resistance to change in other words, fixated behaviour as such remains compulsive fixated person is usually attached with interests and emotional attitudes belonging to an early stage of developmental and he has a difficulty in forming new attachments and adaptations. Fixation may occur due to frustration of the normal expression of instinctual drive or it's over gratification or trauma and weakens the ego of the individual.

Maier (1949) described simple procedure of producing frustration and elect fixation responses on a popular experiment. An experimental animal is placed on a small stand and is trained to jump a short distance at one of two stimulus cards. The animal jumps at one of the two stimulus cards. If he chooses correctly, the card falls over the animal lands on a feeding platform. If he chooses the incorrect card, he jumps his head on the stationary and fall down into a net. Neither cue is consistently rewarded nr punished after a while the animal refuses to jump, when this happens, he is given an electric
shock a blast of air and jumping is resumed. Animal may develop fixation or stenotype responses to this situation. He reports that most of the time animal makes fixated responses as the tome animal make fixated responses as related to position without variations for hundreds of trial. This Maier (1949), fixation may be combined with both the above characteristics where such behaviours became stereotyped and persisted despite consequences.

Mowrer (1950) considers fixated responses to be simply well conditional responses where certain human habits persists inspire of other apparent non-adaptive nature.

1.3.6.4 Regression:

Freud (1933) has also suggested frustration regression hypothesis his notion was that frustration could causes an individual to revent to modes of action that had characterised his behaviour to earlier developmental stage (Lewin 193) has stated that people under stress regress to a more primitive level when he has learned habits at younger age. Then his hypothesis is that regression behaviour is not because of previously learned behaviour but it is due to frustration. One of the famous studies of regressive behaviour in humans was that the Barkler, Dembo and Lewin (1941) where they have taken children between 2 to 5 years as subjects tin their experiment. Behaviour descriptions and rating indicated a regression in constructiveness to play from the level of pre-frustration play o about 22 month at 4/1-2 year level. This amount of regression was related to strength of frustration. Regression lowers constructiveness and represents a backward step in development. It is expressed in behaviour characteristics like defective
speech, homesickness, escapist attitude, lack of self control, thinking old day's excessive day dreaming etc.

Thus frustration has its own system. I have four modes of reactions to a situation — aggression, resignation, fixation and regression. Aggression indicates frustration dynamics in hostile situation resignation is the extern escapism from reality, regression is the condition to go back and fixation is the compulsive type of behavior.

1.4 Mental health:

The thing, which is mostly desired in all the societies of the world, is the need of preserving mental health of the individual. Mental health is a potent determinant of one's integrated personality and balanced behavior identified on the basis of the level of his/her adjustment to own self, others and environment. Our education should be based on the interest of the students. Parents should not give pleasure to select the stream of education. Our education system should have such policy which helps people to have the knowledge from their student age, how to face the stress in difficult situations without losing mental health. Counseling in schools, introducing yoga, meditation in school or introducing these programs in all the levels of education is the great step in this regard which at least help people to equip good mental health.

The notion of menial health is purely subjective and pertains to the inner frame of reference of the individual. Consistency of behaviour is an important characteristic of mental health. It is categorically stated that a feeling of well being cannot be connected as a dependable criteria of mental
health. Individuals may be happy under different conditions. But to explain their contentment as mental health is not always valid. Mental health to a large extent is dependent on sound physical health as is implied by the old phrase 'a sound mind in a sound body'. According to Bhatia (1965) mentally healthy person was one who is self-confident and can live effectively. He lives in the world of reality rather than fantasy, and capable of tolerating frustration, such a person lives a well-balanced life of work, rest, and recreation. Mental health is said to be a state of mind characterised by emotional well being, relative freedom from anxiety and disabling symptoms, and capacity to establish constructive relationships to cope with the ordinary demands and stresses of life. As pointed out by many, mental health is not absence of mental illnesses, nor it is a feeling of well being. But, however the concept of mental health involves these two psychological aspects along with other qualities like positive feeling and attitude towards self to others, consistency of behaviour, and absence of emotional and nervous tensions, discords and conflicts. A mentally healthy person has a wholesome, balanced personality and he/she is capable of its full and harmonious functioning which gives satisfaction to the self and others.

1.4.1 Importance of mental health:

Mental health is a state of successful performance of mental function, resulting in productive activities, fulfilling relationships with other people, and the ability to adapt to change and to cope with adversity. Mental health is indispensable to personal well-being, family and interpersonal relationships, and contribution to community or society. It is easy to overlook the value of mental health until problems surface. Yet from early childhood until death, mental health is the spring board of thinking and
communication skills, learning, emotional growth, resilience, and self-esteem. These are the ingredients of each individual’s successful contribution to community and society. Educators look for happiness and welfare of the students, they should take mental hygiene approach to curriculum, to methods of teaching and class room practices, to school administrations and to discipline.

Mental health is a condition of psychological maturity; a relatively constant and enduring function of personality. It is a condition of personal and social functioning with maximum of effectiveness and satisfaction. Mental health involves the positive feelings and attitudes towards self and others. The concept of mental health is as old as human being.

1.4.2 Spiritual intelligence and mental health:

The word spirituality comes from the Latin word “Spiritus” which means breath of life is a way of being and experiencing that comes about through awareness of a transcendental dimension and that is characterized by certain identifiable values in regard to self, others, nature, life and whatever one considers to be ultimate (Elkins 1998). Spirituality means believing in a higher power and action on a value system beyond self interest. It is a guiding force, which provides a sense of purpose and support in every day life and during difficult times (Thames & Thomson, 2000). They pointed out that spirituality provides hope, support and sense of purpose to life. Spirituality provides tools and models for building good relationships in the family. It is the key element in establishing strong caring families. It provides a way to deal with successes and failures especially in relationship with family. Most people judge an adolescent as spiritual by his
practices, rather than by his faith. As Thames and Thomson (2000) put it, the adolescent years can be filled with many changes and transitions that cause pain and confusion. A strong spiritual base can make, these life events easier and give adolescents a sense of control over their destiny. It can open up positive ways of dealing with situations that challenge who they ate and where they are going in life. Adolescents can be very sensitive and emotional stage, but with a strong sense of spirituality, it can be a time of positive growth. Research finds that contemporary parents have a strong and direct influence on their religious beliefs. They began to construct their faith interpersonally. They recompose their image of God, developing a personal relationship with God, God becomes a personal God, who knows, accepts and confirms them deeply. Dai, Nolan, and Zeng (2002) opined that religious involvement appers to have the largest impact on how early adolescents evaluate themselves. Rhule and Soriano (2005) also supported their views with the point that religion plays a powerful role in teens every day lives. Reinhold (1998) is of the opinion that adolescents have customary ways of integrating various dimensions of religious experiences into their spiritual life in a manner, which is consistent with typical adolescents’ psychological development. There is some evidence that spiritual intelligence development and spiritual experiences are helpful for health. At the same time, there is a significant relationship between awareness of spiritual experiences and health (Hay & Morisy, 1990; Ioannis & Ioannis, 2005). As a whole, it seems spiritual functions can be used as an instrument in relation with individual mental health.
1.4.3 The definition and concept of mental health:

Norman E. Cuts defines Mental health is the ability to adjust satisfactorily to the various strains of the environment that we meet in life and mental hygiene is the means to assure the adjustment

World Health Organization defines A state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community. WHO stresses that mental health is not just the absence of mental disorder

Wikipedia Dictionary (2010) explains the meaning of mental health as a state of emotional and psychological well-being in which an individual is able to use his or her cognitive and emotional capabilities, function in society and meet the ordinary demands of everyday life.

According to Longman's Dictionary of Psychology and Psychiatry (Goldenson, 1984), “Mental health is a state of mind characterised by emotional well-being, relative freedom from anxiety and disabling symptoms, and coping with ordinary demands and stresses of life”.

The Encyclopaedia of Education (Deighton, 1971) emphasises mental health has more than simply the absence of mental illness. Rather mental health is seen as the optimal functioning of the individual and social group in all emotional and intellectual areas.

Caplan (1969) defined mental health as the potential of a person to solve his/ her problems in a reality based way within the framework of his/ her tradition and culture.
Good mental health and wellbeing makes a vital contribution to the overall health and wellbeing of individuals and our communities. It also influences social and economic outcomes for individuals of all ages and cultural backgrounds, affecting lives of many people in our community, their families and friends. The impacts of poor mental health on individuals, cares, families and the wider community can be significant.

1.4.5 Elements of mental health

Following are the elements which constitute an individual's mental Health (MacDonald et al., 1998).

Physical Health:
Sound physique is essential to keep good mental health. Persons who have some physical defects or deformities may develop various types of complexes and frustrations and the result is ill mental health.

Intellectual Health:
Intellectual health is another important element of mental health. Intellectual persons can adjust well to the changing and frustrating situations. Thus, good intelligence keeps the mental health of the individual Intact.

Emotional Health:
Under mental health, emotional health is very important. An emotionally stable individual enjoys a good mental health, whereas emotionally unstable conditions cause maladjustments and mental disorders.

Interests and Aptitudes:
It is essential that the individual should be healthy in interests and inclinations. The work assigned according to interests and aptitudes ensures success and development of wholesome and balanced personality. If the work assigned to individual is above his/her head or not according to his/her interests and aptitudes, then he/she will lack confidence and, hence, suffers from frustration, which leads to ill mental health.

1.4.6 Traits of mentally healthy person:

According to Melinda et al. (2010), following characteristics are attached to individual(s) who is/are mentally healthy. The individual(s) has/have:

- A sense of contentment.
- A zest for living and the ability to laugh and have fun.
- The ability to deal with stress and bounce back from adversity.
- A sense of meaning and purpose, in both activities and relationships.
- The flexibility to learn new things and adapt to change.
- A balance between work and play, rest and activity etc.
- The ability to build and maintain fulfilling relationships.
- Self-confidence and high self-esteem.
- These positive characteristics of mental health allow individual to participate in life to the fullest extent possible through productive, meaningful activities and strong relationships. These positive characteristics also help to cope when faced with life's challenges and stresses.
1.4.7 Impact of mental health:

Mental health has a huge impact on every aspect of life (Hackner, 2010)

**Self-Image:** Good mental health means appreciating one's achievements and accepting shortcomings. A mental illness can cause an inferiority complex, a negative body image and intense feelings of self-hate, anger, disgust, and uselessness, which could mutate into extreme depression, psycho-social disorders, or eating disorders.

**Education:** Students with mental problems socially isolate themselves and develop anxiety disorders and concentration problems. Good mental health ensures an all-round educational experience that enhances social and intellectual skills that lead to self-confidence and better performance/achievement.

**Relationships:** Mental health largely contributes to the functioning of human relationships. Mental illness can hamper even basic interactions with family, friends and colleagues. Most people suffering from mental illness find it difficult to nurture relationships, have problems with commitment or intimacy and frequently encounter sexual health issues.

**Sleeping:** An inability to handle stress or anxiety can cause insomnia. Even if one can manage to fall asleep, he/she may wake up a dozen times during the night with thoughts of what went wrong the day before or how bad tomorrow is going to be. One may develop severe sleeping disorders which leave him/her exhausted and less productive.
Eating: People with mental disorders are more prone to indulging in comfort eating or emotional binges. Finding comfort in food is something we all do from time to time. But with a mental illness, it becomes difficult to control one. Overeating can lead to obesity, which puts you at a risk for heart disease and diabetes, in addition to creating an unhealthy body-image.

Physical Health: Mental state directly affects body. For example, stress can lead to hypertension or stomach ulcers. People, who are mentally healthy, are at a lower risk for many health complications.

1.4.8 Traits of mental health:

Mental health like physical health is also a condition. And this condition can be recognized by its characteristics features. Roughly speaking a mentally healthy individual would exhibit the following symptoms.

Adjustability:

It has been painted out earlier also that one special characteristics of mentally healthy individual is that he adjusts to a new situation with least delay and disturbance. He makes the fullest possible use of existing opportunities and adjusts to every new situation that presents itself. This does not mean that he is a rolling stone that gathers no moss, but has his own ideas, notions, opinions, is a coll individual who deals coolly and patiently with every novel circumstance, without fear, disturbance, anxiety, complaint or desire to avoid them. He is aware of the fact that change is the principle of life, he is ever prepared for change and always finds some suitable mode of Adjustment.
Maturity:

Intellectual and emotional maturity is another peculiar sign of mentally healthy individual. The mature mind is constantly engaged in increasing his fund of knowledge, behaves responsibly, expresses his thoughts and feelings with clarity and is prepared to sympathize with others feeling and view points. The healthy individual behaves like a balanced, cultured and sensible adult in all matters.

Absence of Extremism:

Aristotle believed that the ideal man lacks excess in any and every direction and the principle that excess of anything is bad is a golden rule as far as mental health is concerned. What ever the instinct, if it is allowed to dominate an individual, it will bring him to harm and endanger his mental health. Hence, in order to maintain mental health, one’s life should be integrated, interests should be wide and the personality balanced extremism is no well wishes of mental health.

Regular Life:

Habits are an important element in maintaining mental health forming proper habits in matters of food, clothing and the normal routine of daily life leads to their becoming systematic and regulated, which in the long run, economizes upon energy and time healthy persons performs most of the common function of life with quick assurance and show of neutrality, without any bother and fuss. Their life is a model or regularity, balance and measured calculation.
Satisfactory Social Adjustment:

A healthy individual maintains good adjustment with social situations, and is engaged in some or the other project intended to benefit society. And this is because in modern society the proper development of everyone’s personality can take place only if there is mutual cooperation. The greater the balance of these social relationships and the greater simplicity the better will be the individual’s mental health.

1.4.9 Models of mental health:
A brief review of the basic models of mental health is given below.

Medical or Biological Model:

Many contemporaries have used the model of physical illness as the basis for defining deviant behavior as Maher (1966) has noted “Deviant behavior is termed pathological and is classified on the basis of symptoms the classification being called diagnosis. The progress designed to change the behavior are called therapies and are applied to patients in mental hospitals. If the deviant behavior ceases, the patient is described as cured”, However in later years, this mode has undergone a barrage of criticism initiated by S2 a S2 (1960) and supported by Mowrer (1966) and others. Ullman and Kranser (1965) have also questioned the validity of the medical model.

Psycho-Analytical or Dynamic Model:

The concept of mental health has been related to a balanced personality. As a result, balanced id-ego-superego triad with ego holding a
firm grip on external reality, is considered to be tantamount to mental health. Fraud conjectured that personality development can be traced to the expression of biological or sexual energy (libido) and the sources of gratification towards which that energy is directed. He explained psychological development as passing through a series of psychosexual stages. The stages were determined primarily by the focus on the expression of libidinal energy on various parts of the body (i.e. oral anal and genital areas), as a source of gratification, as well as, by the psychic mechanisms assumed to be operative during these stages. Other psychoanalytic system include the individual psychology of Alder (1926-1929) the analytic psychology of Jung (1953), the interpersonal theory of psychiatry of Sullivan (1953), the humanistic psychoanalysis of Fromm (1941), and the neo-Freudianism of Horney (1937-1945). The most vigorous critics of the dynamic approach are the behaviorist, who hold that Freudian concepts can neither be proved or disproved, i.e. it can’t be empirically tested Mowrer (1961), holds that the impulse or repression theory of neurosis as given by Sigmund Freud is erroneous as the feels that the feeling of guilt is the central concept in the development of neurosis.

Learning Theory Model:

This model views psychopathology as a set of learned maladaptive or faulty behavior which a person develops because the environment reinforces them. Wolpe (1958, 1969), for example, maintains that neurotic behavior is essentially based on persistent habits of learnt or conditioned un-adaptive behavior which is acquired in situations which generate anxiety. Dollard and
Miller (1950), have effectively synthesized Freud's dynamic model with that of learning theory Maher (1966) in his "principles of psychopathology" haas also successfully related learning model to psychopathology. Bandra (1962) also explained maladaptive behavior through social learning theory. This theory has been criticized on a number of grounds including, failure to include data on subjective experience failure to tackle more complex dimensions of behavior such as love, courage, faith, hope despair etc. failure to deal with the problems of values and meaning in human existence and failure in initiating personality restructuring in the process of behavior therapy.

**Socio-Cultural Model:**

The chief exponent of this model is Mead (1953), Coleman (1976) states that, by the beginning of the present century, sociology and anthropology had emerged as independent scientific disciplines and were making rapid strides in understanding the role of socio-cultural factors in human development and behavior though the efforts Mead and other contributors like, Ruth Benedict, Ralph Linton, Abraham kurdiner and Franz boas, it became clear that there is a relationship between socio-cultural factors and mental disorders it was also seen that patterns of both physical and mental disorders in a given society may change overtime as sociocultural conditions change.

**Moral Model:**

The chief exponent of the moral model of psycho-pathological behavior is Mowrer According to him "so long as well subscribe to the view
that, neurosis is a bonafide illness, without moral implications or dimension our position will, of necessity, continue to be an awkward one. And it is here
that I suggest, that as between the concept of sin (however unsatisfactory it
may be in some ways) and that of sickness, sin is indeed lesser of the two
evils”. As long as a person lives under the shadow of real unpack knowledge
guilt, he cannot “accept him self” and all our efforts to reassure him will
avail nothing. But, the moment (with or without assistance) he begins to
accept his guilt and sinfulness, the possibility of radical reformation opens
up, and with this individual passes from deep pervasive self-rejection and
self-hatred to a new freedom of self-respect and peace. We will find that,
with in psychology, the philosophy about the basic nature of man has
undergone a change from the negativistic view of humanists. However, each
has, its impact on searches for etiological as well as therapeutic and
preventive searches. Each has demonstrated its efficiency for specific
problems. Which are, psychoanalysis for maladaptive behavior caused by
inaccessible factors, behaviorist and existential models focus for everyday
coping problems, while the humanistic and existential models focus on the
value problems of contemporary life. Thus, it becomes safer to adopt a
global approach in which all different models are incorporated. However,
the integrative approach is more innovative, which is echoed in the policy of
W.H.O. too, which laid down the guiding principle of a “sound mind in a
sound body, and a sound body in a sound society”. 