CHAPTER-II
THEORETICAL
BACKGROUND
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MENTAL HEALTH

The role of mental health in human life is very important. It plays its role not only in the lives of individuals but also in the life of societies. There is no area of human life which is beyond the range of mental health. The term mental health does not refer to any one aspect of mental life or to any one dimension of human personality. It encompasses all the aspects of the individual’s adjustment with himself and others. If this adjustment is characterized by wholesome personal, social, intellectual, emotional or philosophical orientations, the individual is deemed to have good mental health.

Like physical health, mental health is also an aspect of total personality. If a person is well adjusted, he has good physical health, desirable social and moral nature, his mental health is indicated in such persons as are happy, healthy, hopeful and have harmonious personality.

Man’s interest in mental health originally stemmed from his concern for and problems with the mentally ill. The history of man’s relationship to the mentally ill has not been resplendent with deeds of kindness, examples of human treatment or attempts to understand the time and nature of the problem.

Mental health is an index which shows the extent to which the person has been able to meet his environmental demands, i.e., social, emotional or physical; and the extent to which he gets himself mentally strained. This mental strain is generally reflected in symptoms like anxiety, tension, restlessness or hopelessness among others. If it is felt for too long and too extensively by the person, these symptoms may take a definite form (or get ‘syndromized’) representing a given illness. Mental Health, therefore, should
not be confused with mental illness; it is a study of pre-illness mental condition of the person. Mental health, as such, represent a psychic condition which is characterized by mental peace, harmony and content. It is identified by the absence of disabling and debilitating symptoms, both mental and somatic in the person (Schneider, 1991).

Over the years, a continuing matter of debate has been on the question of how best to define mental health. The meaning of the term “mental health” is ambiguous. Not only it is difficult to agree on its general application, but even in a single context it may be used in many different ways. This lack of agreement will probably continue because the term has been adopted for a variety of purposes. It can, however, be concluded that “mental health” is not a precise term but an intuitively apprehended idea that is, striving for scientific status while also serving as an ideology label.

INDIAN CONCEPT OF MENTAL HEALTH

Indian concept of mental health is available in the ‘Atharva Veda’ which provides detailed information on mental disorders and their treatment. According to “Atharva Veda” human personality on the physical side has three components for “gunas” as Vata, Pitta and Kaph. The mental personality also contributes three ‘gunas’ or characteristics Sattva, Rajas and Tamas. The imbalances of three gunas cause mental disorders. These gunas are in ‘mans’ (mind) since birth but they keep a certain equilibrium in normal person. Thus, normal mental health means living in ‘Rajas’ and ‘Tamas’ to a certain degree.

The Charak Samhita and Susrut have also given the concept of mental health but they do not differ significantly from the Atharva Vedic concept of mental health.
In Ayurveda, health means the state of ‘Dhatusamya’. Charak, a great Ayurvedic physician holds that the concordance or ‘Dhatu’ is said to be normal health and it is the end sought in the employment of medicines as also in the observance of wholesome habits so that the equilibrium in dhatu may be achieved.

In an extended operational description of an individual mental health, Soddy (1967) stressed among other points that the response of the mentally healthy person to life is without strain, that he is capable of both friendship and aggressiveness, that he is consistent and self-reliant but can accept aid, and that his private beliefs are a source of strength to him.

According to Dutt (1974), “Mental health appears as an attribute of nature, human personality and a social value to be guarded and maintained through purposeful living.”

Bhan and Dutt (1978) have given the following criteria of a sound mental health:
(i) Adequate feeling of personal worth
(ii) Adequate emotional maturity
(iii) Adequate understanding of others
(iv) Adequate orientation and goals
(v) Adequate creativity

In the larger Indian context “Mental health is the other name of quality of life” (Wig, 1979) and positive mental health is not the mere absence of mental illness but something different (Nagraja, 1983).

Srivastava (1983) is of the view that mental health consists of six dimensions: Positive self-evolution, Realistic perception, Integration of personality, Autonomy, Group oriental attitudes and Environmental competence as contributing to the specific component, namely, mental health.
1. Positive self evaluation includes confidence, self acceptance, self-identity, feeling of worthwhileness, realization of one’s potentialities etc.

2. Realistic perception includes being free from need distortion, absence of excessive fantasy- a broad outlook of the world.

3. Integration of personality includes balance of psychic forces, ability to understand and to share other people’s emotions, ability to concentrate at work/ task, an interest in variety of activities.

4. Autonomy includes stable set of standards for one’s actions, self-control in one’s actions, dependence for own development upon own potentialities rather than others etc.

5. Group oriented attitudes are ability to get along with others and work with others, ability to find recreation, feeling that one is safe in contact with one’s group members.

6. Environmental competence includes efficiency in meeting situational requirements, ability to work and play, ability to carry out responsibilities or capacity for adjustment.

Chauhan (1987) defines mental health as “a condition which permits the maximum development of physical, intellectual and emotional status of the individual, so that he can contribute maximum to the welfare of the society and can realise his ideas and aims in life.”

Thus on the basis of above mentioned definitions of mental health it can be said that the term mental health has been used in different ways by psychologists, psychiatrists and others and is influenced by multiplicity of factors like intelligence, personality, education level, academic achievement, cultural level and physical health. Physical health and mental health are closely connected. Mental health plays an important role in both the ways, the way
people behave and the way they feel. Emotionally healthy individuals accept
themselves as they are with all their weaknesses as well as their strengths.
They remain in contact with reality and they are able to deal with stress and
frustration. They also act independently to outside influences and show
genuine concern for other people.

WESTERN CONCEPT OF MENTAL HEALTH

White House Conference Preliminary Reports (1930) defined mental
health as “the adjustment of an individual to themselves and to the world at
large with a maximum of effectiveness, satisfaction, cheerfulness and socially
acceptable behaviour and the ability of facing and accepting the realities of
life.”

Freud (1933) defined mental health in his pragmatic statement, “Where
id was there shall ego be.” Here the value is awareness of unconscious
motivations and self control based upon these insights. The interpersonal frame
of reference, on the other hand, is more concerned with the functioning of
individuals in interpersonal situations.

Symonds (1934) offers a four-fold concept of mental health given as
under:
(i.) A balance between the demands of the society and the desire of the
individuals.
(ii.) Maturity - the absence of infantile and childish patterns of behaviour.
(iii.) Adequate functioning - the ability to surmount severe threats and
frustrating situations; and
(iv.) To compromise between the inner desires of the individual and the
demands of the society.
Waltin (1935) writes that a mentally healthy person is the one who has a “wholesome” balanced personality, free from schisms and inconsistencies of emotional and nervous tensions, discords and conflicts.

Cutts and Mosely (1941) defines mental health as the ability to adjust satisfactorily to the various strains we meet in the life and mental hygiene as the means we take to assure this adjustment.

Sullivan (1954) identifies a person’s drive towards mental health as “those processes which tend to improve his efficiency as a human being, his satisfactions, and his success in living” and places major value on effective and efficient social functioning.

Hilgard (1957) states that “A mentally healthy person is an adjusted person. This statement means that he is not unduly distressed by the conflicts he faces. He attacks his problem in a realistic manner, he accepts the inevitable, he understands and accepts his own shortcomings.”

Shoben (1957) asserted that a healthy person is one who extends his or her functioning beyond self control and personal responsibility into the domain of social obligation and responsibility.

According to Jahoda (1958), measures of mental health are many, including an individual’s attitude towards himself, realization of potential unification of function, independence of social influences, conception of the world and resilience, mastery of life.

Hadfield (1960) stated that the mental health represents the full and free expression of our natural and acquired potentialities in harmony with one another by being directed towards a common end or aim of the personality as a whole. To some, mental health implies living securely, enjoying life, being productive and having a steady ego that is capable of withstanding stress.
Most of the efforts to measure mental health have ended up as attempts to operationalize medical criteria of mental illness (Gurin, 1960; Srole, 1960). According to Bowman (1965), “Mental health may be defined as the ability to function effectively and happily as the one’s expected role in a group. It is a condition of the whole of the mind as often supposed. It is an out growth of one’s total life and is promoted or hindered by day to day experiences.”

American Medical Association (1965) states that “Mental health includes emotional stability and maturity of character as well as the strength to withstand the stress of living without undue or persistent symptoms, physical or psychological. Mental health implies the ability to judge reality accurately and to see things, in terms of long term rather short term values. It implies the ability to love, to be able to sustain affectionate relationships with other persons. It means the ability to work in one’s chosen field with pleasure and productivity.”

Davis (1965) referring to Jahoda’s book has expressed that extremely bad mental health of persons may not be equaled with mental illness. And at one stage he added that the positive mental health may be undefinable and possibly non-existent. In his book entitled “Education for Positive Mental Health” he has concluded as follows:

“In the general population, individuals vary within a dimension of generalized subjective distress. Those people who are high in dimension, tend towards multiple complaints in the areas of (a) over all assessment of happiness, morale, spirits, blues, etc, (b) feeling of hostility, (c) psychical tensions, (d) physical complaints, headaches, loss of appetite, insomnia, upset stomach, chronic tiredness and all different sorts of complaints and ailments in different parts of the body.”
O'Doherty (1967) has stressed integration of personality, judgement free from distortions due to emotional pressure and consciousness freed from obsession with self. Among other things he writes that mental health demands good intra-personal and interpersonal relations with other and with God.

Maslow (1968) has used the term self actualization whereas Allport (1961) suggested the term matured personality. Roger (1962) gave the descriptive term of a full functioning person. These physiologists took the term in various judgements and tend to view human functioning as within "intrapsychic" which means totally controlled within the organism.

According to Goldsmith (1970), "Mental health is the ability to handle every day demands and situations including the emotional aspects without excessive stresses and strain."

Gilmer (1970) states that mental health in the final analysis is an individual problem, and a person who has a realistic concept of himself, can plan his adjustment. This planning involves keeping the level of aspiration on a level with one's ability and opportunity.

Poor mental health is manifested through psychological and physiological symptoms. The overt symptoms indicate poor mental health in terms of inadequacy, depression, anxiety, sensitivity, tension and anger. On the contrary good mental health indicates the terms of adequacy, cheerfulness, placid stability, coolheadedness and relaxedness respectively. These measures have been defined as follows by Wolman (1973):

**Inadequacy**: Inability to deal with a situation due to lack of skill or mental ability. However, this description appears to be emphasizing mental retardation and not emotional stress.

**Adequacy**: Ability to deal with a situation with skill and mental ability.

**Depression**: Feeling of helplessness, inadequacy and sadness.
Cheerfulness: It is happiness and joyfulness and is a feeling of self-sufficiency.

Anxiety: It is the unpleasant experience when the object is known and the anticipation of being over-whelmed by an internal or external force.

Placid: It is a pleasant experience when the object is known and the individual is competent to maintain balance of mind.

Sensitivity: The responsiveness of an organism to stimulus energy or the person is not firm and steady and easy to break down or give way.

Stability: The person is firm and steady and not likely to break down or give way.

Anger: An intense emotional reaction elicited by threats, interference, verbal attack, over aggression or frustration and characterized by acute reaction of the autonomic nervous system and by overt or covert attack response.

Coolheadedness: Less prone to emotion of anger or outburst of anger.

Tension: A state of disequilibrium between the organism and its environment.

Relaxedness: A state of equilibrium between the organism and its environment.

According to Bernard (1982), “Mental health involves continuous adjustment rather than a static condition and is, therefore, a progressive goal. It involves a point of view one takes of all phases of living.”

Mental health is a condition of a person or group in respect of the functioning of the mind (The New Shorter Oxford English Dictionary, 1993).

Thus, from the above definitions we can conclude that a mentally healthy person is one who has a wholesome and balanced personality free from schisms and inconsistencies, emotional outbursts, anger, nervous tensions and has sensitivity, stability, coolheadedness and relaxedness.
MODREN VIEW REGARDING MENTAL HEALTH

The major changes in the conceptual thinking about mental health today are:

The first notion is contribution of cognitive competence to emotional development and its integration into the affective aspects of personality.

Second aspect emphasizes on personality and ego competence to think and act rather than result from increased interest in and development of programmes dealing with what is called, autonomous ego processes.

The third kind of ego process necessary for good mental health is called ego pacing. Ego-pacing processes are used to regulate heavy emotional loads when they occur on the normal life of individual as well as to manage a deficiency of stimuli.

The fourth ego skill required for mental health is called ego expansion and is related to Jahoda’s (1958) notion of self-actualization.

The fifth of the specific ego skills is ego integration. This includes taking in new information and connecting it with what is already in the personality, appropriately and effectively.

During the last 20 years various developments have taken place in the field of mental health due to the researches in psychology, specially the personality theories which are intraphysic which put forth the views that human behaviour as the product of interaction between the individual and the environment.

A close look on the development in this field during these years reveals that there are three movements termed behaviourism, experimental social psychology and cognitive revolution that took place. These are as under:
The first movement states that there is interaction between the individual and the reinforcing or non-reinforcing contingencies in the environment.

Second development assumes that behaviour is learned in social role expectation.

Third development which influenced the psychology asserted that "concepts such as motivation, self efficiency and sense of personal responsibility are products which help people to process information about themselves and the world.

By analysing these three new approaches to mental health one can suggest that any attempts to access the mental health of the individual in isolation from the person's interaction with the environment are considered fruitless. This gives rise to new Mental Health approach known as Community Mental Health approach, which has signaled a major transformation in the way psychologists think about mental health and psychopathology. The Community Mental Health approach differs from traditional approaches based upon personality theories in several aspects.

First, it assumes that prevention of pathology is more important to social welfare than is the intensive or in depth treatment of emotional disturbances. Secondly, it also focuses upon helping people to solve practical problems of every day living. Thirdly, it views psychopathology not as a result of a maladaptive personality style, or deep-seated psychic conflicts residing inside the individual, but as a series of immediate situational problems demanding practical solution.
Elements Of Mental Health

1) **Physical Health**: It is an admitted fact that a sound mind lives in a sound body. So 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. So it is essential that parents and teachers should keep the children physically fit so that they may enjoy wholesome personality.

2) **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 child. So parents and teachers should provide opportunities for the development of various intellectual abilities.

3) **Emotional Health**: Under mental health, emotional health is very important. An emotionally stable child enjoys a good mental health and emotionally unstable conditions cause maladjustments and mental disorders. So parents and teachers should try to keep the children away from unhealthy emotions and feelings of anger, fear, hatred, disgust, jealousy etc. On the other hand they should provide healthy atmosphere where emotions can be sublimated for useful purpose.

4) **Interests and Aptitudes**: It is essential that the children should be healthy in their interests and inclinations. The work assigned to children should be according to their interests and aptitudes so that they may get success and the wholesome and balanced personality may be developed. If the work assigned to students is above their heads or not according to their interests and aptitudes then they will lack confidence and hence suffer from frustration which leads to ill mental health. In the selection of occupations and vocations, interests of person should be kept in mind.
5) **Mental Health and Environment:** For good mental health it is essential to have good environment. Inadequate environment in the home, school and society leads to ill mental health and good environment leads to good mental health. So healthy environment in home, school and society should be co-operated.

**CONCEPT OF MORAL JUDGEMENT**

Morality is the supreme essence of civilized society which distinguishes men from animals. The entire super structure of our society and of the state is built on it. Any social organization devoid of morals is bound to totter down in no time. No civilization can survive for long which is not based on the eternal principles of morality. Therefore, it is the crying need of the hour to infuse into the hearts of men from the childhood the highest moral principles which have stirred up men at all times to a life of selfless service to humanity. Morality, in this way, is conformity to the moral code of the social group.

The place of moral education in schools and colleges is very relevant these days. In this age when there is loose talk about moral degradation at all levels, it goes without saying that moral development of the child should seriously be taken into consideration. The many ills of our society are mainly due to gradual disappearance of the hold of the basic principles of religion on the heart of people. Secondary Education Commission (1952) had laid much emphasis on moral development of children. The report of Education Commission (1964-66) states that a serious defect in the school curriculum is the absence of provision of education in social, moral and spiritual values.

Most people detest immoral talk. Learning moral accusation, expressing moral indignation, passing moral judgement, allotting blame, administering moral reproof are most often repugnant and opprobrious to so many. This is
perhaps due to the fact that “moral” means different things to different people. At this juncture, it becomes necessary to hear what some authorities have said on the word “moral”. The term “morality” is derived from the Latin plural “mores”, which means “manner” or “moral” which means custom, practice or a way of accomplishing things.

Morality is the law of humanity in terms of behaviour and the conduct of universal law of harmony. It is the internalization of a set of virtues, ideas and values sanctioned from society.

Mackenzie (1929) described that moral judgment is not simply of the nature of what is called a judgement in logic. It is not merely a judgement “about” but a judgement “upon”. According to Manual of Ethics (1929), “Moral judgement is not a judgement about an action but a judgement upon an action with reference to the moral ideal. It compares an action with moral standard and proves it to be right or wrong. Moral judgement is judgement of value and virtue as distinguished from a judgement of fact.”

According to Dewey (1932), “Moral is similar to judgement of good and bad in conduct. It deals with recognition of beauty and ugliness in conduct.” He explained that a judgement which is adequate under ordinary circumstances may go far astray under changed conditions. Judgement is more of personal point of view, coming as it does from the word “judge” which means to form or give an opinion about something or somebody. Judgement, therefore, is a person’s capacity to form, give or decide a correct opinions of what is right or wrong. It is conditioned by society, environment and time. Generally, moral judgement is believed to be the ability to discriminate between what is right and what is wrong according to social standards. Such an ability depends upon two factors;

(1) Personal factors, like intelligence, personality, aptitude and interest
(2) Environmental factors which include socio-economic status of the family etc.

Piaget (1932) says, “All morality consist in a system of rules, and the essence of morality is to be sought for in the respect of which the individual acquires for these rules.” Acquisition of morality as commonly conceived by the psychologists is the internalization of a set of virtues, ideals and values, sanctioned by society which becomes an integral part of the individual’s self through the process of development.

According to Webster’s Dictionary of Synonyms (1942) “Moral, ethical, virtuous, righteous, noble are synonyms only when they mean confirming to a standard of what is right and good. Moral and ethical also come into comparison as meaning relating to the science and theory of right conduct and in all its pertinent senses it (moral) implies a relationship to character or conduct viewed as good or bad, right or wrong.”

Hemingway (1955) lays down that “What is moral is what you feel good after and what is immoral is what you feel bad after. The only true morality is autonomy, self rule, the action of an individual guided by internal controls. Its essential characteristic is free choice; imposed morality can never be genuine morality. Moral concepts and rules are closely related to the structure of society, and morality is, therefore, relative in the sense that, as the ends of each society vary, so do the standards of right and wrong. Although all human societies have some standards of right and wrong and are sensitive to judgements in such terms, but behind the variations is some real measure of uniformity.”

According to Dictionary of Education (1959), “Moral judgement is a judgement involving choice among principles, policies or courses of action and involving also some criterion of right conduct, the judgement may involve
primarily the selection and application of the right principles, or it may involve choice among or resolution of conflicting principles of morality.”

According to Verma (1976) Moral judgement means power to distinguish right from wrong, good from bad, judging moral seriousness of various acts.

According to Longman’s Dictionary of Contemporary English (1978), “Moral is (1) a behaviour action considered or judged as being good or bad, right or wrong, (2) it is based on the idea of what is right compared with what is lawful, having or being directed towards right, (3) goodness, (4) related to pureness and goodness, (5) able to recognize the difference between right and wrong, good and evil. And judgement is the ability to judge correctly; the capacity to discern; it is the capacity of an individual to discern and decide what is right and wrong. Judgement is relative, never absolute.”

According to New Shorter Oxford English Dictionary (1993), “Morality is the doctrine or branch of knowledge that deals with right and wrong conduct and with duty and responsibility.”

Learners English Dictionary(1998) defines morality as “the goodness or rightness of society’s standards of right and wrong.”

According to Encarta World English Dictionary (1999), “Morality is a accepted moral standards of conduct that are accepted as right or proper.”

Theories of Moral Judgement

1. Piaget’s Moral Judgement Theory

Piaget (1932) constructed a model consisting of the four stages of development through which an individual might progress. Further he established characteristics and age range for each stage. Regarding the use of stage in his model, Piaget (1932) remarked that a typology of stages permits us
to construct simplified models of reality and thus provides the study of the latter with irreplaceable dissecting instruments.

The following are the outlines of Piaget's four stages with approximate age range and characteristics:

1. Sensorimotor stage (birth to approximately 2 years): There is total egocentrism at first, which gradually lessens but remains dominant throughout. The child operates as though he is the whole world and courses all events.

2. Pre-operational stage (approximately 2 years to 7 years): The actions are internalized and therefore, represented, but thoughts are not liberated from perceptions. The child in this stage makes decisions, based on perceptual clues when confronted with a conflict between cognition and perception. His ability to take social participation is limited.

3. Concrete operational stage (approximately 7 years to 11 years): The child's longer perception is bored, he can make cognitive, logical decisions rather than perceptual decisions. He is no longer dominated by egocentrism and can see the view of others and co-operate in a reciprocal manner. Here appears the desire for mutual understanding. Children within the same group give contradictory accounts.

4. Formal operational stage (12 years to 16 years): This is the final stage of adult thought or moral development. Now he can deal with ideas, issues and principles and can see things as they 'ought to be rather than only what they are'. The child during this stage thoroughly masters his code of self and even takes pleasure in juridical discussions, whether of principle or merely of procedure, which may at times arise out of the points in dispute.

Piaget (1932) also describes three kinds of rules: The motor rule relatively independent of any social contact, the coercive rule, due to unilateral
respect and the rational rule, due to mutual respect. Further in his investigation, Piaget presented children with hypothetical situations in the form of stories and attempted to examine the criteria upon which the child made moral realism. Piaget examined the subjective responsibility incorporating clumsiness, stealing and lying, co-operation and the development of the idea of justice which includes experiment and discussion concerning the problem of punishment, collective and communicable responsibility, the two moralities of the child and types of social relations.

In summary, Piaget viewed moral judgement development as a process involving the development of cognitive processes in conjunction with experience of role taking in the peer group and society allowing the movement from moral realism to autonomy.

II. McGrat’s Moral Judgement Theory

Mc Grat (1948) employed a different method from Piaget’s and was able to distinguish four stages in moral development:

i) In the first stage there occurs an awareness of duty to God and moral principles relating to simple social duties such as politeness, honesty, sympathy etc.

ii) The second stage is entered as early as about the age of eight or nine. It involves an awareness of more complex/social duties such as problems of marriage and rightness of conduct as it concerns society.

iii) The third stage is entered about the age of 10 years. In this stage he starts taking part in group activities.

iv) The fourth stage is entered about the age 11 to 12 years. It brings an awareness of problems.
Mc Grat (1948) assumes that these stages of development are representative and fundamental in the progress of the individual’s growth from infancy to maturity which a child reaches about the age of 17 or 18 years.

III. Lee’s Moral Judgement Theory

Lee (1971) supports Piaget’s stages as these stages are probably most adequate to deal with the development of moral judgement in adolescence as they are based on a work on children of 13 years and under. In Lee’s viewpoint moral judgement is the individual’s capacity to make concrete, approved acceptable decision and choice which does not contravene any code of social ethics. It can be conditioned by environment, economic and family factor. Morality is the conformity to the moral code of the social group. It is the internalization of a set of virtues, ideas and values sanctioned by society which become an integral part of the individual’s self through the process of development. It is considered as a sum total of an individual’s way of behaving which is judged in term of ethical rightness or wrongness.

Moral development has various elements, but no one element exists independently of others. Firstly, there is a simple view that moral development passes through different stages and behaviour characteristics of each stage can be clearly described. Secondly, this development can be understood in terms of the different sections which govern moral behaviour. This is rather more complicated and involves a study of varying motives underlying behaviour at different stages of development. Third, visible alternative is the study of moral judgement.

This is not so much concerned with behaviour and its motivation as with the development of maturity of moral judgement. Obviously, actual behaviour and the motives behind it are important too, but the emphasis here is on the
intellectual element involved in the judgements made concerning moral problems. Finally, moral development can be viewed in terms of insight provided by psychology. Here the actual personality of the individual is linked with his behaviour and his stage of psychological development.

The elements of moral development can thus, be tested out into the following four categories:

1. Simple stages of development
2. Moral sanction
3. Moral judgement
4. Psycho-social development

Moral judgement involves the cognitive capacity and insight to see the relationship between an abstract principle and concrete case and judge the situations as right or wrong. Keeping in view the knowledge of moral standards it is the byproduct of child’s general social experiences which enables him to evaluate worthiness or unworthiness of an action as good or bad.

IV. Kohlberg’s Moral Judgement Theory

The developmental theory of moral judgement given by Lawrence Kohlberg (1958) is also based on Piaget’s theory of moral judgement. For more than 16 years, Kohlberg has studied the development of moral judgement and character. Kohlberg’s model consists of the following three levels of moral reasoning with each level consisting of two stages, thus, a six stage hierarchical construct.
**Pre-Conventional Level**

At this level the child is responsive to cultural rules and labels in terms of either the physical or hedonistic consequences of action. The level is divided into two stages:

Stage 1: The punishment and obedience orientation where the physical consequences of actions determine its goodness or badness regardless of the human meaning or values of these consequences.

Stage 2: The instrumental relative orientation where right action consists of that which instrumentally satisfied one’s own need and occasionally the needs of others, human relations are viewed in terms like those of the market place and reciprocity, is a matter of ‘you scratch my back and I will scratch yours’ not of loyalty, gratitude and justice.

**Conventional Level**

At this level, maintaining the expectations of the individual’s family or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to it and of actively maintaining it. It also has two stages:

Stage 3: The interpersonal concordance or ‘good boy’ ‘nice girl’ orientation, characterized by good behaviour which pleases or helps others and is approved by them.

Stage 4: The law and order orientation, where the orientation is toward authority defined rules and maintenance of social order. Right behaviour consists of doing one’s duty.

**Post-Conventional level**

At this level there is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding these principles. This level again has two stages:
Stage 5: The social legalistic orientation, generally with utilization overtones.

Stage 6: The universal ethical principle orientation, where right is defined by decisions of conscience according to ethical principles, universal principle of justice, equity, human rights and respect for human dignity (Kohlberg, 1973).

Kohlberg’s (1973) moral developmental theory can be summarized as claiming that (a) moral judgement is a role taking process which (b) has a logical structure at each stage, (c) this structure is best formulated as a justice structure which (d) is progressively more comprehensive, differentiated and equable than the prior structure.

Thus, it can be concluded that moral judgement refer to the judgement of the worth of actions and products.

CONCEPT OF INTELLIGENCE

Psychologists have made efforts from time to time to define the term ‘intelligence’. The Psychologists employ the term intelligence as a theoretical construct with certain descriptive and predictive properties. Intelligence in this setting is not an unchanging concept since it can be uttered in definition to suit the need of the scientist.

However, the definitions and measurements of intelligence are so elusive that it cannot be measured directly but mainly through overcast manifestations of the functioning of the brain. Intelligence tests are seen as moderately good predictors to diagnose strength and weaknesses of individual pupils in order to establish the most effective learning environment.

Thus, the word “intelligence” is said to have been first used by Cicero (106-43 B.C.), the Roman statesman, and it appeared to be the literal
translation for Aristotle’s term ‘diagnoses’. According to Aristotle’s thinking, intelligence was the abstract quality common to all intelligence processes, for example, sensation, perception, memory, imagination, reasoning, etc. (Bedi, 1974).

The theory of intelligence took an other step forward with Aristotle’s (384-322 B.C.) viewpoint who extracted cognition from perception of the idea of mental functions separated the nutrit, the perceptive, the motive and the intelligence. According to him, the intelligence orders out-side object, just as the senses perceive them. Intelligence, therefore, is passive and unlike the other parts of mind, is not shared by plants or animals.

Plato (428-348 B.C.) was the first to begin the discussion on intelligence with his tripartite division of the “nous”, which covered the concept of soul, mind, spirit and thinking as well as that of mental ability. Everyone, he said, has an appetitive part to one or impulsive side to one’s nature. In addition, there is an element of thought or reasoning and there is another element between them, which takes order from the reasoning side and curbs the excesses of impulsive side. Plato also offered some further remarks on the balance of environment and heredity in personal abilities that are strikingly modern.

Plato in ‘Republic’ makes it quite plain that he thinks human differences stem principally from inheritance. Plato also recognized the modern concept of “Regression towards the mean” in relation to intelligence in this book.

A different view of human intellectual abilities was taken by Baron (1748) in his work “Del Espirit Deslols.” He suggested that the physical environment was of great importance in determining the characteristics of people and that these differences were due to bodily differences. Heat, he says
expands the end of the nerve fiber making people from hot climate, sensitive but lazy and timid and those from cold climate are tough and active.

Binet (1905) developed the first intelligence test involving analogies, patterns and reasoning skills.

Stern (1914) proposes the intelligence quotient, mental age divided by chronological age. Stern (1914) further asserts that intelligence is a general capacity of an individual consciously to adjust to his thinking to new requirement. It is general mental adaptability to new problems and conditions of life.

Binet and Simon (1916) defines intelligence as a capacity to make rational judgement in situation regarding a minimum formal schooling.

Boring (1923) suggested that intelligence is what intelligence tests measure.

Peterson (1925) contends that intelligence is a mechanical means for adjustment and control.

Thorndike (1927) contends that intelligence is the power of good responses from the point of view of fact. It is also capacity to deal with novel situation.

Wagnon (1937) further asserts that intelligence is the capacity to learn and to adjust to relatively new and changing conditions.

Thurstone (1938) views intelligence as, the capacity to have an instructional adjustment. It is also the ability to adopt oneself adequately to relatively new situation in life.

Stoddard (1943) postulated that intelligence is the ability to undertake activities that are characterised by (1) difficulty, (2) complexity, (3) abstraction, (4) economy, (5) adaptiveness to a goal, (6) social value and (7)
the emergence of originals and to maintain such activities under conditions that demand a concentration of energy and resistance to emotional forces.

According to Weschler (1944), "Intelligence is the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment."

In Stern's (1949) words, "Intelligence is the general adaptability to the new problems and conditions of life." But this definition does not answer what is meant by "adapt." There are some people, whom it is generally agreed, are not very intelligent and who do not do very well on intelligence tests, yet they adapt very well to their environment. Other people, who score very well in intelligence tests and are generally agreed to be quite gifted, make a very poor adjustment to their environment. Certainly what is a successful adjustment for one individual would be a poor adjustment for some one else, since people from different cultures have different goals, talents and aspirations.

Piaget (1953) defines intelligence as the ability to adapt mentally to new situations or to increasingly complex environment.

Calvin (1955) defines intelligence as, "The ability to learn to adjust ourselves to the environment."

Bloom (1956) contends that cognitive domain includes all those objectives which deal with recall or recognition of knowledge and development of intellectual abilities and skills.

Intelligence to Thorndike (1962) is nothing more than a convenient name for an almost infinite number to actual or potential specific connections between the stimuli and responses. Difference of intelligence among people are due to the number of connections in the neurological system.
Garret (1964) says that, intelligence includes abilities demanded in solution and use of symbols like words, numbers, diagrams, equations and formulae which represent ideas and relationship.

Garry (1965) states that intelligence is the innate ability to solve problems. The innate ability is that which is present in a person from birth and not acquired through self-study or as a result of classroom instructions.

Bruner (1966) states that intellectual development runs the course of those stages of cognitive development, termed systems of representation by him. To put it simply, he explains three ways of knowing something. Through doing it, through sensing it and through a symbolic means such as language. The three models of interacting with the environment emerge quite early in life in the order given inactive, iconic and symbolic and become interrelated throughout life. These models serve as the means of representing experiences internally as also of operating on one’s environment – acting on one’s environment (inactive representation) sensing the environment (iconic representation) and interacting with the environment through language (symbolic representation).

Guilford (1967) termed intelligence as an ability which is defined as an “union of an operation, a content and a product and presumably each individual varies in competence in each of the 150 discrete abilities. Performing an intellectual task is essentially performing a mental operation with some specific content to achieve a product.”

Vernon (1969) summarized the concept of intelligence as basically involving (i) genetic capacity that intelligence is part of genetic equipment, (ii) observed behavior that intelligence results from both hereditary and environmental factors and (iii) a test score that intelligence is the construct measured by an intelligence test.
Good (1973) states that intelligence is ability to learn and criticize what is learnt, deal effectively with tasks involving abstractions and learn from experience and to deal with new situations.

A new way of looking at intelligence has emerged in recent years on the basis of research on cognitive development and information processing. It describes the mental processes that are involved in intelligence performance (i.e. the processes that people use to solve problems in intelligence tests and in life) in terms of components. A component is an elementary information process that operates in internal representations of objects or symbols (Strenberg, 1985).

According to New Illustrated Webster’s Dictionary (1992), “Intelligence is the capacity to meet situation ; especially in new or unforeseen, by a rapid and effective adjustment of behaviour, also the native ability to grasp the significant factors of a complex problem or situation.”

According to English Learner’s Dictionary (1998), “Intelligence is a level of someone’s ability to learn and understand.”

According to Encarta World English Dictionary (1999), “Intelligence is an ability to think and the ability to learn facts and skills and apply them, especially when this ability is highly developed.”

According to Encyclopedia of Psychology (2000), “Intelligence may be described as one thing (a general ability) or as several different things (a set of different ability).”

According to Dictionary of Psychology (2001), “The faculty of reasoning and understanding, as distinct from feeling and wishing; a term used in general discourse for what in psychology is usually called intelligence.”

According to The Cosini Encyclopedia of Psychological and Behavioural Science (2001), “Intelligence is a term referring to complex
mental abilities of individuals. It is a term which indicates the amount of knowledge available and the speed with which the new knowledge is acquired; the ability to adapt to new situations and to handle concepts, relationships and abstract symbols.”

Hence, from the above definitions it can be concluded that intelligence provides the brain power for routine learned abilities such as vocabulary and the other for less teachable and more complex abilities like abstract reasoning.

**Types of Intelligence**

Three kinds of intelligence have been distinguished by Thorndike (1927). They are named as abstract, social and motor or mechanical intelligence.

1. **Abstract intelligence:** Abstract intelligence expresses itself as an aptitude for learning to read and to solve problems presented in the form of words and symbols etc. It is the capacity which is expressed in terms of effective behaviour with words and syllables. One who possesses this type of intelligence, will be most successful in the learning situation in school.

2. **Social intelligence:** It is the ability to adapt with the people. It is the capacity to behave effectively with the people, anyone who has facility of manures to get along with others as social intelligence.

3. **Motor or Mechanical intelligence:** It is the ability to adapt with machines. It is the capacity to deal effectively with the situations which involve machines or other inanimate objects. A child who possesses an ability to mend his cycle, to handle mechanical tools effectively, can be said to possess motor intelligence.

An other psychologist Gardner (1983) identified seven distinct types of intelligence. These are as following:

1. **Linguistic:** Children with this kind of intelligence enjoy writing, reading,
telling stories or doing crossword puzzles.

(2) **Logical-Mathematical**: Children with lots of logic intelligence are interested in patterns, categories and relationships. They are drawn to arithmetic problems, strategy games and experiments.

(3) **Bodily-kinesthetic**: Children with bodily-kinesthetic intelligence process knowledge through bodily sensations. They are often athletic, dancers or good at crafts such as sewing or woodworking.

(4) **Spatial**: These children think in images and pictures. They may be fascinated with mazes or jigsaw puzzles, or spend free time drawing, building legos and daydreaming.

(5) **Musical**: Musical children are always singing or drumming to themselves. They are usually quite aware of sounds others may miss. These kids are often discriminating listeners.

(6) **Interpersonal**: Children who are leaders among their peers, who are good at communicating and who seem to understand other’s feelings and motives possess interpersonal intelligence.

(7) **Intrapersonal**: These children may be shy. They are aware of their own feelings and are self-motivated.

In 1997 Gardner added naturalist intelligence (used in discriminating among plants, animals and other features of the natural world and in classifying objects in general) as an eighth intelligence and spiritual intelligence and existential intelligence as ‘Candidate’ intelligence (in Dictionary of Psychology by Colman, 2001).

During the 1990s some authorities began to consider the emotional intelligence as another form of intelligence.

Salovey & Mayer (1990) define emotional intelligence in terms of being able to monitor and regulate one’s own and other’s feelings, and to use feelings
to guide thought and action.

Goleman (1998) states that emotional intelligence refers to the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships.

Another type of intelligence is spiritual intelligence which is defined as the ability to assess whether one course of action or life path is more meaningful than other and plan their future and solve problem in a way that adds value to their lives.

**CONCEPT OF PARENTAL BEHAVIOUR**

Parental behaviour influences the mental health of adolescent or adult in every field of life. Parental behaviour means relationship of parent to child and of the child to the parent which is in a constant state to flux. Every child is born in a family. So family has an unique place in the life of an individual. Family is the institution which forms the basis of every society on the surface of the earth. As children or parents most persons carry on their activities in direct or indirect contact with a family group. The influence of these family relationships upon the individual during formative years is very significant. His personality, outlook of life, his standards or values, all have a stamp of his primary social institution.

From contact with family members, children lay the foundations for attitudes towards the people, things and life in general. They also lay the foundation for pattern of adjustment and learn to think of themselves as the members of their family think of them. As a result, they learn to adjust to life
on the basis of the foundation laid when the environment was limited largely to
the home.

The relationship of the parents to each other will have an affect on the
child as he grows. The child has need for love, acceptance, limits and
consistency; when they are not supplied in adequate amounts, adequacy being
determined individually, the results of faulty training and faulty atmosphere are
apparent.

Parental attitudes influence the way parents treat their children, which
in turn, influences their children’s attitudes towards them and the way they
behave. If parental attitudes are favourable the relationship of parents and
children will be for better than those for whom parental behaviour are
unfavourable.

Parental behaviour has a strong impact not only on family relationships
but also on the attitudes and behaviour of children. Most of those who become
successful as they grow older come from homes where parental attitudes
towards them were favourable and where a wholesome relationship existed
between them and their parents. Such a relationship will produce happy,
friendly children who are appealing to others, relatively free from anxieties,
are constructive and independent members of the group.

It appears that if an individual is not having proper parental behaviour,
he develops complexes. These complexes make him maladjusted in life in
various ways. The parental behaviour is not only important in individual’s
development but also important for future life.

Symonds (1939) writes that, “adolescents who become good citizens,
eminent scholars, good social workers, affectionate husband/wife or parents
come from families where parental love flows freely.”
Anderson (1940) has observed that “children of parents who are affectionate also develop the traits of co-operation, emotional stability, obedience and cheerfulness but children from strict parental behaviour have bad traits as non-co-operation, quarrelsome spirit.”

Parson and Bales (1955) states that, “Parents influence their children by their behaviour at early stages but later on children influence their parents, and these influences may change substantially with the passage of time. It is the interaction effect that makes it so difficult to identify the variables of child training that are associated with given patterns of child behaviour as a product of parental behaviour.”

According to Jersild (1957), “The adolescent’s relationship with his parents may be viewed as a 3 act drama. In first act young adolescent continues, as in earlier childhood needs his parents, he is dependent on parents and influenced by them. He begins to become more keenly aware than he was before of his parents as persons. Increasingly, he is absorbed in the larger world outside home. He begins, in a psychological sense, to leave home to move into this larger world in which he eventually must reside as a self directing adult.”

Thompson (1969) writes, “Parents provide reasonably acceptable models by their own behaviour, approval and disapproval used in an intelligent and consistent manner to reflect the personal social values of the home and the larger community, opportunities for the child to participate in the activities of various agencies and institutions designed to transmit social values (school, church, youth groups and the like).”
Types of Parental Behaviour

Different persons give different types of parental behaviour in different terms and with different angles. Because child is related to parents with strong ties and these ties effect every trait of child's personality.

Symonds (1939) has given two types of parental behaviour.

1. Strict parental control
2. Slack parental control

Strict parental control over children creates interest in children towards studies. However, there is also dark side of strict control. This may also lead to sense of inferiority complex, emotional disturbance and lack of courage to express fearlessly.

Slack control encourages the child to become obstinate. Such children may lack sense of responsibility. They turn naughty, develop dirty habits and fearless expression on minor talks. The child's brought up under strict control acquires the virtue of obedience, loyalty, honesty, self sufficiency and self confidence but he may also become timid. Children under slack control may become disobedient, dishonest, but they may develop such traits as self confidence and independence.

The attitude of parents towards child reflects not only beliefs and understandings about children but also their satisfaction, frustrations and feelings. Their ideas and beliefs combined with their emotional expression produce a wide variety of parental behaviour which may be observed in the interaction of parents and children. In a study Baldwin et al. (1946) secured ratings of parental behaviour. These ratings were subjected to careful statistical treatment and clusters of related variables were obtained from a table of inter correlations. In many cases these syndromes were combined into a single large syndrome. The three central syndromes noted from this statistical treatment
were labeled as Democracy in the home, Acceptance of the child and Indulgence. Other syndromes of less importance noted were Severity, Ragging, Intellectuality, Hustling and Personal Adjustment. Eight types, based upon combinations of these three main variables, were noted and described. These are: Actively rejectant, Nonchalant rejectant, Casually autocratic, Casually indulgent, Acceptant indulgent, Acceptant-Casually indulgent, Acceptant-Indulgent-Democratic, Acceptant Democratic.

There are parents whose behaviour would be classified as neither rejectant nor acceptant. Such parents may accept child at one time and reject him at later period. Two general types of casual behaviour are:

1. Casually Autocratic
2. Casually Indulgent

The picture of casually autocratic parents is different from that of the common concept of the autocratic home in that the parents are not so cold, efficiently autocratic. However, a strict autocratic home, by its very nature, restrains a warm relationship. The parents authority is considered superior to that of the child at all times and in all areas. In comparison to democratic home these homes are more maladjusted, restrictive and inactive. These restrictive influences tend to construct the intellectual growth of children, thus here is development of characteristics such as originality, initiative, curiosity and resourcefulness. On the other hand, casually indulgent parents are the one who are sometimes more worried and sometimes less worried about the progress of the child. The children of such parents are tend to be either more bright or sometimes more poor.

Parent-child relationship is fundamentally a question from the previous times. Parents differ in their attitudes towards their children. There are six typical attitudes:
1) Attitude of over protection
2) Rejection
3) Submission
4) Permissiveness
5) Acceptance
6) Dominance

Human qualities and characteristics are largely an environmental product, it necessarily follows that there must be an intimate relationship between mental health and parental behaviour whatever be its pattern or configuration.

Attitudes of parents or behaviour of parents is important determinant of personality of adolescent. There are predispositions to act in a characteristic way as a result of certain stimuli. They are the dynamic influences that condition individual’s pattern of behaviour.

Among different patterns of parental behaviour, the accepting behaviour and rejecting behaviour have been of particular interest to research workers in the field of social sciences.

**Parental Acceptance**

Parental acceptance of children is perceived to be one of the essential elements underlying the whole structure of the parent-child relationships. An accepting parent is one who accepts the child as a significant member of the family and who cares and loves him always functioning, as far as possible, positively for him and in his best interests as these may happen to be conceived by him. The loving and accepting parents provide a healthy atmosphere for the child to develop his capabilities into proper channels. They help him to exercise his potentials to the maximum so that the child becomes a productive
member of the society in which he is to live. Accepting parents give due importance to the child in home, trust him and develop a warm emotional relationship with him. This, in turn, helps the child to develop a basic trust in the parents, in other people and most of all, in his own self. Such early acceptance by parents brings a sense of security, self-acceptance and self-esteem in the child.

The accepting parents not only want the child but in many ways they plan for him. They do not find child care a trying or difficult job. Parental acceptance is expressed in different ways depending upon emotional maturity of the parents and the development of an independent individual and all that they can do to achieve this goal. In homes where there is free flow of love, there is good adjustment without undue attention of members of the family. The policy is one of freedom in which the parents respect the individuality of each other. Emotionally the parents tend to be objective, but above average in affection and rapport.

Acceptance by parents leads to develop the traits such as co-operation and success, honesty, good social relationships, good physique and good control over emotions.

**Parental Rejection**

The word ‘rejection’ is commonly used to denote the antithesis of a relationship in which there is whole hearted acceptance of the child. Parental rejection need not necessarily mean overt rejection. It may be characterized by reactions “non-challenge” and a general atmosphere of concern for the child’s welfare or by actions of parents such as dominance, excessive demands and conspicuous hostility. Frequently in rejection the impression is created that parent is over protective and the child seems to be unwanted in the family. He
is considered unworthy of their love and care and a burden on his parents. Parental rejection jeopardizes normal feelings of security, undermines the child’s self esteem and induces the feeling of helplessness and frustrations which can permanently disable the child in his adjustment to life.

Rejection can be casual rejection resulting from busy life of parents or can be outright active rejection as in case of lack of economic stability or broken homes, legally divorced parents, separated parents etc. Rejected students are difficult to understand and teachers are unable to break their passive nature. The lots of unloved or rejected parents are hard ones. Unless they can find substitute of parents or affection outside the home, they must face life’s uncertainties and hurts without help from others.

According to Symond (1939), worry overtakes those children who are denied parental affection. They create nuisance in school and become back benchers. They develop criminal tendencies, they become anti-social elements. Most of adolescents who are emotionally disturbed, delinquent and failing at school, to discover conditions in their upbringing that might account for their misfortune. Among children anti-social behaviour is common like aggression, cruelty, lying, stealing, swearing, seeking attention, praise and unnecessary showing affection. No doubt the proper development of personality of adolescent acceptance (+ ve) or rejection (-ve) behaviour of parents is backbone for the development of different traits of personality. This is not only related to present but also to future life of adolescents.

Sears and Maccoby (1957) have stated that the mother shows signs of rejection and uses withdrawal of love to discipline him. Deprivation of love interferes with physical, mental and emotional growth. It can lead to illness and may prove to be fatal in extreme cases. It can damage the child’s emotional stability to an extent that he/she may turn out to be an unstable
person, a delinquent, an alcoholic or a psychotic. In addition to the influence on the personal life, the rejected child also lacks concentration in school and becomes indifferent to school work (Bergum, 1940). As a result, he fails to establish desirable skills in academics and sports. He also tends to become antagonistic towards the society and may lack the qualities which enable people to live together in harmony (Bowlby, 1957).

There can hardly be any doubt about the close relationship between parental behaviour and mental health of children and adolescents. Parents are the persons with whom the child begins his life and in whose associations and direct face-to-face relations he grows and develops into a personality. All the aspects of his life-cognitive, affective and conative are deeply and profoundly influenced and shaped by the home environment and so far as the growing individual is concerned, this environment is primarily what parents make it to be. Since human qualities and characteristics are largely an environmental product, it necessarily follows that there must be a close relationship between mental health and parental behaviour whatever be its pattern or configuration.

Out of various factors influencing mental health development parental behaviour has said to be the most important factor.

**CONCEPT OF ADOLESCENCE**

Adolescence is a period of rapid physical, intellectual, emotional and social growth period, of growing up. Physically the boys or girls become adult and the sex organs mature. There is an intellectual growth towards a more abstract and mature mode of thinking. Intelligence reaches its maximum. Emotionally, the adolescent grows independent of parents and prepares himself for entering into other relationships that are needed in marriage, in work and in
the community. Sex consciousness develops and this influences the emotional as well as the intellectual activities of the individual.

The great importance of period of adolescence has been clearly emphasized by philosophers, sociologists and psychologists. The problem of mental health assumes special significance during this stage of life because it is characterized by stresses and strains the intensity and frequency of which are neither experienced in the pre-adolescent period and nor in the post adolescent period. The problems of mental health becomes particularly acute during the late phase of adolescence because of heightened needs for self-acceptance, personal identity, independence and social acceptance and also because of the formidable realities and responsibilities of adult life that suddenly start staring him in the face and also because he knows that he is yet cognitively, conatively and pragmatically ill-equipped to meet these challenges.

The term ‘adolescence’ comes from the Greek word ‘adolescre’ which means ‘to grow’ or ‘to grow to maturity.’ In Webster’s Third New International Dictionary (1979), the term adolescents, puberty, pubescence and youth are frequently used interchangeably to refer to the period between childhood and maturity.

Hall (1904) thought of the period of adolescence as the critical stage of transition between the primitive and civilized person.

Hall (1904), Freud (1946) and Sullivan (1954) were of the opinion that period of adolescence is a particularly stormy and tempestuous in contrast to the supposedly quiescent period of late childhood that proceeds it. 

Freud (1953) considered development as proceeding sequentially through five stages oral, anal, phallic latent and genital. The genital stage marks the advent of puberty and entrance into adolescence.
According to Jersild (1957) adolescence is the span of years during which boys and girls move from childhood to adulthood mentally, emotionally, socially and physically.

Bass and Ball (1960) considered adolescence as the transition stage from childhood to maturity, during which new patterns of behaviour have to develop to meet the demands both of the larger and more diversified lives of his peers and of the adult society which he begins to enter.

According of Erikson (1963) the adolescence process is complete only when the individual has subordinated his childhood identifications to a new kind of identification, achieved in absorbing sociability and in competitive apprenticeship with and among his age mates.

Adelson and O’Neil (1966) considered that adolescence is reasonably calm and the crisis associated with it is more on surface than in depth.

Stone and Church (1968) treated adolescence as a state of mind or a mode of existence, usually identified with the period between puberty and full social maturity.

Hurlock (1968) viewed adolescence as a period which extends from sexual maturity until the age when independence from adult authority is legally answered. He divided adolescence period into three periods, i.e., pre-adolescence (10-12 years), early adolescence (13-16 years) and late adolescence (17-22 years).

McCandless (1970) stated that, “Adolescence is both a time of drastic change and a part of the continuous stream of human development. It is a bridge period, a time of shifting from one stage to another.”
According to Manning (1971), adolescent is a time of tremendous change and transition between childhood and adulthood. It has been regarded by psychologists, as a crucial period in the life of an individual.

Konopka (1973) considered the period from 12 to 15 years as early adolescence, 15 to 18 years as middle and 18 to 22 years as late adolescence.

Physically, adolescence can be defined as the span of a young person’s life between the obvious onset of puberty and the completion of bone-growth.

Longman’s Dictionary of Psychology and Psychiatry (1984) described adolescence as the period of transition from childhood dependence and immaturity to the greater maturity and independence of adulthood.

Brocke and Peterson (1984) state that beginning puberty is a major developmental milestone of adolescence considered by many as the developmental change that signals one’s transition into adolescence from childhood.

According to Davis (1985) adolescence is the development period between childhood and adulthood, spans the years from 12 to the early 20’s. It is a complex period of human growth that leaves many parents, teachers and counsellors perplexed and startled by rapid changes in mood and behaviour.

Chauhan (1987) stated that chronologically adolescence comes roughly between the years from 12 the early 20’s. The onset of adolescence varies from culture to culture depending on the socio-economic conditions of the country.

According to New Illustrated Websters Dictionary (1992), “Adolescence is the process of growing up; the stage or period of growth from the onset of puberty to the stage of adult development.”
According to the New Shorter Oxford English Dictionary (1993), "Adolescence is the process or condition of growing from childhood to manhood or womanhood; the period of growing up."

According to English Learner's Dictionary (1998), "Adolescence is the period of time between being a child and being an adult; the teenage years. Adolescence can be a confusing time. Developing friendships is an important part of adolescence."

Encarta World English Dictionary (1999) states that, "Adolescence is a period in which child has to reach puberty but is not yet an adult."

According to Dictionary of Psychology (2001), "Adolescence is a period of development from onset of puberty to the attainment of adulthood."

An examination of various definitions of adolescence reveals little difference of opinion regarding the physical facts that constitute the foundation for a general study of adolescence. Usually, adolescence is thought of as that period of life during which maturity is being attained, and especially this is true in so far as maturity relates to the development of the procreative powers of the individual. This period also marks a time in the individual’s life when it is difficult to consider him either as a child or as an adult. Observations of and experience with individuals during the “teen” period reveals that there is a fairly distinct time during which the individual cannot be treated as a child, and actually resents such treatment. Yet this same individual is by no means fully mature, and cannot be classed as an adult. During this transition from childhood to adulthood, therefore, the subject is referred to as an adolescent.