CHAPTER – II

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LIFE SATISFACTION

Modern age is an age of science and technology. Man is not happy and contented. Anxiety, complexity, violence, frustration and immorality are rampant. Man is the victim of passions like jealousy and arrogance. Lack of values in life makes one’s life rampant and without aim. Education can play a vital role to eradicate frustration and anxiety.

Life satisfaction is the combination of two words: life and satisfaction. Life is defined as manner or course of living while satisfaction is such a work, which is difficult to define with the help of simple definition.

Life

Life is not always smooth sailing, but a haphazard process. The most obvious question then at hand is what is the goal of life? Philosophers, educationists and people in every walk of life are pondering over this question. Everyone wants to excel others and has become a victim of passion, jealousy and arrogance. The feeling of emptiness, tension and meaninglessness in life prevails everywhere and in all walks of life. Life is mostly seen from quantitative rather than qualitative point of view. The materialistic attitude is prevalent globally and in all spheres. The craving for more has become the way of life. Persons desire more and more. But life satisfaction is very important in one’s life. A person who is satisfied is happy and leads a comfortable life.

Life is a wonderful race, each person being a runner, losing or winning according to one’s own capacity and preparation for its trials. Life is full of struggles. Troubles are natural and they do not spare the strong and the weak, the rich and the poor, the saint and the sinner. So each individual has to encounter them.

Life is a mixture of necessity and freedom, chance and choice. A person may not change events but he has to change his approach to events. Life is not so
simple, rather it is very complex. Complexity in life is due to the fast and recent developments and competitions in each and every field.

The fast pace of development in almost all fields has accentuated life on the flip side and has made the modern man a nervous wreck on the flop side. Physical, mental and psychological disorders abound and society is paying a heavy price for it. Work is a central part of life and of society. Work organizations make society what it is, and conversely, they are made by the society. Any job or work is a complex interrelationship of tasks, roles, responsibilities, interactions, incentives when performance and reward are closely dependent upon each other. Indian History shows such a close association in educational framework.

Brown (1986) in the Dictionary of Life considers it to be a dynamic process which goes on throughout one’s life.

According to Webster’s Encyclopaedic Unabridged Dictionary of the English Language (1989), Life is the sum of distinguished phenomena of plants and animals reproduction and adaptation to environment.

**Satisfaction**

Many of our deepest satisfactions come through improving our understanding and competence, forming loving relationships with others and acquiring values that contribute to a meaningful and fulfilling life. Satisfaction represents an individual’s subjective evaluation. Several terms are used almost interchangeably with satisfaction.

In general, the word ‘Satisfaction’ is defined as fulfillment or gratification of desires, feelings or expressing pleasure, contentment and happiness. Optimum satisfaction is not about what happens to us, it is how we perceive what happens to us. It is the knack of finding a positive for every negative and viewing a setback as a challenge.

Satisfaction is the degree to which the members of a social system have a positive affective orientation towards other members in the system. Members who have a positive affective orientation are dissatisfied.
Hoppock (1935) states, “The degree of satisfaction is determined by the ratio between what we have and what we want”.

According to New Illustrated Webster’s Dictionary (1992), it is “the act of satisfying or the state of being satisfied as contentment, possessions and enjoyment and to satisfy is to gratify fully the wants, wishes or desires of; to supply to the full extent, with what is wished for”.

Satisfaction as a pleasure or positive emotional state resulting from the appraisal of one’s job experience. Satisfaction is related to but distinguishable from moral. It shows the relation between what one expects and what one achieves. No task can effectively be accomplished unless a person derives enough satisfaction out of it because the work plays an important role in the life of man.

The feeling of satisfaction itself, however, is a state of consciousness which occurs when the organism is given opportunity to carry out response which is ready to carry out. Satisfaction wholly depends upon the individual’s environment, caliber. behaviour and proper understanding of man and nature. It is mainly concerned with mind than with material things.

Life Satisfaction

Life satisfaction is a broad concept and varies with the type of relationships established, age as well as gender. It measures the extent to which an individual is satisfied with his life in relation to environment in which he lives. It may be defined as the extent to which the individual’s needs are satisfied and the extent to which the individual perceives satisfaction out of his/her life. In Indian philosophy, satisfaction with life is thought to be a state of mind. A satisfied and meaningful life involves both subjective thinking and objective thinking components.

Life satisfaction is a state of (feeling) pleasure in an organism when it has achieved the goal of dominant motivating tendencies. Life satisfaction could be intrinsic as well as extrinsic. The criterion of life satisfaction of a person is the amount of happiness the individual obtains through his work in life. It is accepted that the ‘happy person’ is the one who is fully satisfied with his life. Happiness can never be full or complete if man does not keep in mind and actively supports
the welfare of society which has claim on him in many direct, indirect and often subtle ways.

Life satisfaction is subordinate construct of subjective well being, others being happiness, mood and morale. It is contentment with one's life in general.

*Webster's Dictionary* (1991) defines life satisfaction as the conscious cognitive judgement of one's life in which the criteria of judgement are upto the person.

*DeNeve and Cooper* (1998) define life satisfaction as a cognitive evaluation of the quality of one's experiences, spanning an individuals entire life.

*Cribb* (2000) defines life satisfaction as “an assessment of the overall conditions of existence as derived from a comparison of one's aspiration to one's actual achievement”.

Hence, one feels adjusted to the extent in which one's needs are gratified or are in the way of being gratified. The individual tries to bring changes in his circumstances in order to overcome the difficulties in the realization of his needs. Sometimes he reduces the quantum of his needs so that he may feel satisfied within the limited resources of needs and in this way, he tries to keep a balance between his needs and the capacity of scaling these needs.

‘Life Satisfaction’ includes many aspects as health, job, personal, economic, mental as well as social. Man should be satisfied in all the aspects. A dissatisfied person is always surrounded by various troubles, obstacles and he faces hurdles in the performance of his duties assigned to him. Instead of becoming a good teacher and a good citizen in future, he becomes an irritable person. So life satisfaction must be there. One’s occupation is the watershed down which one’s life flows. Hence, it is quite possible that a person dissatisfied in his life may carry over his dissatisfaction to his occupation and vice-versa. As such a person, who is dissatisfied in his life, may be dissatisfied with the job for no reason related to the job.
Components of Life Satisfaction

Life satisfaction is defined in terms of successful aging. Successful aging is an inner feeling of happiness and satisfaction with one’s present and past life. Life satisfaction has been described in five components:

1. **Zest versus Apathy**: It is rated by enthusiasm of response and degree of ego involvement in any of the various activities, persons or ideas, whether or not these activities which involve him with other people, are good or socially approved or status giving or self improving.

2. **Resolution and Fortitude**: It is concerned with the extent to which the respondent accepts personal responsibilities for his life, his life as meaningful and inevitable, and is relatively unafraid of death – the opposite of feeling resigned or of merely condoning or passively accepting that which life has brought him.

3. **Goodness of Fit**: It is concerned with the extent to which an individual feels he has achieved his goals in life, whatever those goals might be; feels he has succeeded in accomplishing what he regards as important.

4. **Positive Self-Concept**: It is concerned with the respondent’s concept of self: physical and psychological attributes such as grooming and appearance, thinks himself wise, mellow, feels proud of his accomplishments etc.

5. **Mood Tone**: It measures happy optimistic attitude and mood, spontaneous positively toned affective terms with people and things, taking pleasure from life and expression of it.

Philosophical and Psychological Aspects

In Indian philosophy satisfaction in life is thought to be a state of mind. A satisfied and meaningful life involves both, subjective thinking and objective components. The three foundations of a satisfied life include:

i) the establishment of depth relationships,

ii) the commitment to project and goals and

iii) the use of stories that place life in a genuinely ultimate context.
Life satisfaction is a broader concept and varies with types of relationships established, age as well as gender. It measures the extent to which an individual is satisfied with his life in relation to environment in which he lives. Life satisfaction is the ultimate goal that human beings strive to achieve in their entire lives. It is one of the oldest and most persistently investigated issues in the study of adulthood.

Milton, in his blindness, discovered the same truth 300 years ago: “The mind in its own place, and in itself, can make a heaven of hell, and a hell of heaven.”

Napoleon and Helen Keller are perfect illustration of Milton’s statement. Though Napoleon as usually craved for glory, power, riches, yet he himself acknowledged that he had not known six happy days in his life while Helen Keller – blind, deaf, dumb declared that she had found life beautiful.

The importance and necessity of life satisfaction has been widely acclaimed by intellectuals.

According to Cervantes, “All those who are contended with life pass like a shadow and a dream” thereby meaning so smooth does the life become for a satisfied man that it moves stealthily, along with the man like his shadow, the man unmindful of his presence and the shadow not tormenting him in any way (Flesch, 1959).

Michel Euquem De Montaigne views life satisfaction in terms of “will power”. He quotes – “Value of life lies not in the length of days, but in the use we make of them; a man may live long, yet get little from life. Whether you find satisfaction in life depends not on your tale of years but on your will” (Bartlett, 1997).

Theodore Parker summarized the complex meaning of life-satisfaction into a very simple quote – “The earnestness of life is the only passport to the satisfaction of life”. That means, contentment can be measured by the amount of seriousness with which life is taken. (Catrevas et al., 1977).
Life Satisfaction and Teacher

In early times, students-teachers interaction was of utmost importance. 'Shishya' was sent to 'Guru's Ashram'. Dedication and all-round development was prime factor both in teaching and learning. But now, education system has changed a lot. Teacher-student interaction is not the lone highlight of educational framework but social and psychological perspectives, which influence the teachers, also require equal importance.

Psychologically speaking, a teacher is one of the most expert persons in the professional world today. According to Lavingia (1979), a teacher who is happy with his work and finds satisfaction in his life, plays a pivotal role in the upliftment of society. Such a teacher can do justice to his work and is supposed to be acclaimed and highly accepted personality among students. Only a friendly, enthusiastic and secure, well-adjusted teacher can contribute to the well-being of his pupils.

According to Verma and Suri (1981), frustration should not creep in teacher's life as it may directly influence students and the teacher himself. Dissatisfied teacher can become irritable, depressed, hostile, tired and neurotic. He may create tensions which can have negative influence on student's learning process consequently affecting their academic growth. Such a teacher can also be a source of danger to the country (Lavingia, 1979).

PERSONALITY

The word ‘Personality’ has been derived from the Latin word ‘Persona’. The word ‘Persona’ means the make up that the actor puts on while he goes to the stage to play the role of some individual or other character. The derivation of the word ‘Personality’ from ‘Persona’ indicates that the personality can be assessed from the external traits as well.

The word personality by derivation means what an individual not only appears to be but what he really is. Allport (1937, 1966) defines personality as the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustment to his environment.
Blos (1941) states that personality is an integrated system of the individual's habitual attitudes and behaviour tendencies, thus, representing his characteristic adjustment to his environment.

Woodworth and Marquis (1964) define personality as the quality of the individual's total behaviour as revealed in the individual's habits of thought and expression, his attitudes and interests, his manner of acting and his personal philosophy of life.

Cattell (1950) defines personality as the prediction of what a person will do in a given situation. The goal of psychological research in personality is, thus, to establish laws about what different people will do in all kinds of social and general environmental situations. Personality is, in the first place, concerned with the behaviour of an individual, both over and under the skin.

Watson (1952) considers personality to be the sum total of one's behaviour. It is a pattern to designate those things about the individual that are distinctive and set him apart from all other persons.

Bischif (1954) states that the most distinctive feature of any individual is his personality. This is overall pattern or integration of his structures, modes of behaviour, interests, attitudes and many distinguishable characteristics. Thus, the term personality refers to the whole individual.

According to Vernon (1957), it simply means what sort of characteristics a man possesses. While a man's intelligence, his bodily strength and skills are certainly part of his personality, yet the term refers chiefly to his emotional and social qualities together with his drives, sentiments and interests.

According to Hilgard (1962), the term personality is used to mean the configuration of an individual's characteristics and ways of behaving which determines an individual's unique adjustment to his environment. Hence, personality includes any characteristics that are important in the individual's personal adjustment, in the maintenance of self-respect.

Rogers (1962) defines personality as the total pattern of an individual's characteristic traits, constituting his distinctive ways of adapting to his environment.
According to *Hall and Lindzey* (1968), “Personality consists of a concrete set of values or descriptive terms which are used to describe the individual being studied according to the variables or dimensions which occupy certain position within the particular theory utilized”.

According to *Evans and Smith* (1970), personality refers to the combination of characteristics that distinguish one person from all others. Personality is organized into a pattern or structure which includes the social stimulus value and the self-concept or ego.

*Singer and Singer* (1972) view personality as a self, and a set of enduring complex dispositions which differentiate one person from another and which also give each of us some sense of uniqueness as well as commonality with the human race.

*Davidoff* (1976) defines personality as the unique pattern of relatively enduring behaviour, feelings, thoughts, motives, interests and attitudes that characterize a particular individual.

According to *Fernald and Fernald* (1978), personality is generally defined as the unique and characteristic ways in which an individual reacts to his or her surroundings. It is composed of relatively consistent patterns of behaviour, some being common to other individuals and others being distinct from all other individuals.

According to *Bee* (1985), personality describes a broader range of individual characteristics mostly having to do with the typical ways each of us interact with the people and the world around us. Whether we are gregarious or shy, whether we plunge into new things or hold back, whether we are independent or dependent, whether we are confident or uncertain - all of these are usually thought of as elements of personality.

*Webster’s Dictionary* (1992) describes personality as the quality or state or being of a person, personal existence, the condition or fact relating to a particular person.

Hence, personality is the total of the distinctive characteristics of an individual, the stable and shifting patterns of relationship between these
characteristics, their origins and the way. They interact to help or hinder the adjustment of a person to other people and situations. Personality structure includes emotions and moods, or temperament and the individual’s outlook and attitudes. In understanding personality, psychologists make use of the term trait, which denotes a personal characteristic that remains reasonably constant in different situations, such as sensitivity and type which denotes a fixed pattern of traits. A comprehensive grouping of types or typologies, have been devised. Thus there are generalized grouping based on ways in which individuals perceive image, and grouping based on ways in which individuals look at value systems. Jung’s classification of individuals as extroverts is also a typology. Typologies have also been based on empirical examination of personality traits in sampling of large number of individuals.

Behavioural psychologists emphasize the role of learning (habits) in personality development and consider learning to be the main component of behaviour. In psychoanalytic theory, personality is seen to develop out of the three components, the id, ego and super-ego. Psychoanalysis and other schools of psychology emphasize unconscious level of motivation and stress. Many psychologists accept the importance of childhood determinants but emphasize that personality changes occur throughout life as a result of changing social experiences. Physical determinants of personality are emphasized in the constitutional theory by W.H. Sheldon, which relates physical body type with personality type. Psychological tests have been derived to measure personality variations.

Although it is generally known that each person is unique, most of the persons find it convenient to classify individuals into groups according to some trait or characteristic which they hold in common. Thus, people are classified athletic, studious, fun-loving, religious and so on. Jung’s (1959) type theory of personality (Typology) is varied and complex. He attempted to classify human beings on two behavioural dimensions: extrovert and introvert, each of which can be sub-divided into four sub types: thinking, feeling, sensation and instruction. According to him, each person is both introvert and extrovert with one type predominating consciously and the other type unconsciously.
According to Jung (1959), introvert is a person who tends to withdraw himself, especially when faced by emotional conflicts and stress in his environment. Introvert individual is shy in nature, avoids people and enjoys to be alone. The introvert is governed primarily by subjective factors or objective values. What he does he tends to be guided by his old ideas and absolute standards. He tends to lack flexibility to adjust to his own values. Thus, introverts tend to be subjectively, instead of objectively oriented.

In contrast, extrovert person's orientation is towards the external world. He deals with people intelligently in social situations. He is conventional, out going, social, friendly and free from worries. The individual's decisions and actions are determined primarily by objective relationships and not by objective values. His attention and interests are centered on the immediate environment. The extrovert’s inner needs and inner life tends to succumb to external necessity. He is an objective, reality-oriented individual who may, however, go so far in the direction of objectivity as to deny many of his own inner needs and aspirations. A person who is average introvert-extrovert is generally termed as ambivert in psychological terminology.

Eysenck (1960) distinguished four sectors of personality behaviour patterns: (i) cognitive sector (intelligence), (ii) conative sector (character), (iii) affective sector (temperament), and (iv) somatic sector (constitution).

Eysenck intercorrelated the traits and subjected the intercorrelation matrix to factor analysis and rotated the factors to identify the meaningful factors. The main objective of such analysis had been to identify minimum number of factors that could account for the variance among the trait-clusters. This would make it possible to identify the basic dimensions along which the personality is distributed. The three basic dimensions (defined as clusters or groups of correlated traits) derived by Eysenck through his work are:

1. Introversion-extraversion
2. Neuroticism (emotional instability-emotional stability)
3. Psychoticism
These three basic dimensions refer to definite personality types i.e. introvert, extrovert, neurotic and psychotic. However, the term ‘type’ as applied by Eysenck stands clearly for a scale with a low end and a high end for putting people at various points between the two extremes. While the high end on the first dimension introversion-extraversion, includes the highly extrovert recognized as sociable, outgoing, impulsive, optimistic and jolly people, the lower end typified the highly introvert recognized as quiet, introspective, reserved, reflective, disciplined and well ordered people. Eysenck believed that the purely extrovert or purely introvert people are rarely found and he, therefore preferred to use a dimension, i.e. a continuum ranging from introversion to extraversion instead of naming types as introverts and extroverts.

The second major dimension suggested by Eysenck involves emotional instability at the lower end and emotional stability at the upper end-describing people as neurotic and not neurotic. Thus, at the lower end are the persons who are moody, touchy, anxious or restless and at the upper end are the persons who are stable, calm, carefree, even-tempered and dependable.

The third dimension is psychoticism. The people with high on this dimension tend to be solitary, intensive, egocentric, impersonal, impulsive and opposed to accepted social norms while those scoring low found to be more emphatic and less adventurous and bold.

Eysenck’s theory has presented a viable synthesis of the trait and type approaches, given personality a biological cum hereditary base, and accepted the role of environmental influences in shaping and developing personality.

**INTELLIGENCE**

Intelligence is the capacity to learn new information, to understand one’s world and to be resourceful in coping with challenges. It consists of abilities necessary to adapt to the environment to achieve goals. Psychologists differ on how they define intelligence and exactly which abilities comprise intelligence.

The concept of intelligence has a variety of meanings which are difficult to reduce to one simple definition. The basic concept of intelligence is that it is the ability to adjust adequately to new and different situations. The study of
intelligence has sustained itself to a large measure from the two closely related problems – individual differences in intelligence and the measurement of intelligence. Naturally, in any study, the first important step is to define the terms.

Galton (1879) believes that intelligence is inherited. It is related to some physical characteristics and could thus be precisely measured.

Binet and Simon (1905) contend that the essential characteristics of intelligence are the ability to judge well, to comprehend well, and to reason well, viz (i) the adaptation or adjustment of the individual to his environment, and (ii) the ability to carry on abstract thinking.

Stern (1914) defines intelligence as a general capacity of an individual consciously to adjust his thinking to new requirements. It is the general mental adaptability to new problems and conditions of life.

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

Thorndike (1921) defines intelligence as, “the power to make good responses from the points of views, of the truth or fact”.

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

According to Weschler (1958) “Intelligence is the aggregate or the global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment”.

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 three 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 as inactive, iconic and symbolic and become interrelated throughout life. These models serve
as the means of representing experiences internally as also of operating to on one’s environment – acting in one’s environment (inactive representation), sensing the environment (iconic representation) and interacting with the environment through language (symbolic representation).

*Guilford (1967)* terms intelligence as an ability which is the “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”.

According to *Sternberg* (1985), culturally intelligent behaviour involves either adapting to one’s present environment, selecting a more optimal environment, or reshaping one’s current environment.

*Gardner (1989)* defines intelligence as “a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture.”

One of the most popular recent views of intelligence, at least among practitioners, has come from *Gardner (1989)*. They propose a theory of multiple intelligence in which they claim there are seven relatively independent types of intelligence. Those are logical-mathematical, linguistic, musical, spatial, bodily kinesthetic, interpersonal, and intrapersonal.

Additionally, *Gardner (1989)* recognizes that one’s experiences will influence the degree to which each of the intelligence can be expressed. He opined that human intelligence has the following characteristics:

1. A set of skills that enable a person to resolve genuine problems encountered in life.
2. The ability to create an effective product or offer a service that is valued in a culture.
3. The potential for recognizing or creating problems, thereby establishing the necessity for the new knowledge.
Sternberg (1990) proposes that intelligence is made of three integrated and interdependent aspects: the internal world, the relationships to the external world, and experiences which interrelates the internal and external worlds.

According to New Illustrated Webster’s Dictionary (1992), “Intelligence is the capacity to meet a 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”.

Ceci (1994) states that intelligence consists of multiple innate abilities that serve as a range of possibilities; these abilities develop (or fail to develop, or develop and later atrophy) depending upon motivation and expose to relevant educational experiences.

Kulshrestha (1995) says, “intelligence is the global, ideal and purposeful ability, integrated with many abilities like initiative taking, learning languages, numerical and abstract thinking, environmental adaptation and adjustment, and ability to explore various possibilities in existing situation as well as ability to transfer knowledge, attitude and skill in the desired and meaningful way, so that the person may take decision and well-balanced and sound judgements for effective management of day-to-day affairs.”

Oxford Advance Learner’s Dictionary (2000) mentions that intelligence is the ability to learn, to understand and to think in a logical way about things.

According to Sattler (2001), “Intelligent behaviour reflects the survival skills of the species, beyond those associated with basic physiological processes”.

According to the Cosini Encyclopedia of Psychological and Behavioural Sciences (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

Thorndike has given following three types of intelligence:

1. Abstract Intelligence: Abstract intelligence refers to the aptitude for learning to read and to solve problems presented in the form of words, symbols, numbers, diagrams etc.

2. Concrete/Mechanical/Motor intelligence: It is the ability to deal readily and effectively with machines and mechanical contrivances. The motor intelligence is more related to physical education and plays an important role in learning dances and participating in games and sports.

3. Social intelligence: Social intelligence refers to the ability to adjust in society. It is the capacity to behave effectively in social situations.

So, power of intelligence differs from individual to individual. It helps the individual in learning things and making adjustments. It helps the man to face and solve the complicated and difficult problems and situations.

MENTAL HEALTH

The expression mental health consists of two words: ‘mental’ and ‘health’. Health generally means sound mental condition or a positive state of mind or freedom from ‘mental’ disease. The word mental usually implies something more than the pure cerebral functioning of a person; it also stands for his emotional – affective states, the relationships he establishes with others and a quite general quality that might be called his equilibrium in his socio-cultural context. Similarly, ‘health’ refers to more than physical health, it also connotes the individual’s intra-psychic balance, the fit of the psychic structures with the external environment and his social functioning. Mentally healthy are those who continue to grow, develop and mature through life by accepting responsibility and finding fulfillment, without placing too high a price either personally or socially.

Mental health can also be called as the process of human self realization, self satisfaction and fully successful existence. Mental health of a person among other things is chiefly concerned with his total sense of growth and development, adjustment, peace, success, happiness and effective membership of group or
“A sound mind in a sound body” has been recognized as a famous phrase for many centuries. A sound mental health develops mental stamina and enables a person to face realities of life, however, stressful they may be. The concept of mental health has always been debatable. Different psychologists express different view points on mental health but fundamental aspects are seen in close agreement.

The concepts of mental health and illness have come to play a central role in the way that Western societies understand and regulate themselves. In the process, they have undergone a series of transformations. From the beginning of the twentieth century the organization of mental health care and with it all the concepts of mental health changed drastically. New forms of treatment, such as psycho-analysis, were developed to replace incarceration, with the aim to intervene before disturbance become totally disabling. With these changes the concept of mental health has acquired crucial importance in the way that human problems are formulated and dealt with and the associated professions have expanded greatly in power and number (Ingleby, 1996).

Crow and Crow (1951) states that “mental health includes physical well being, adjustment to mental ability, emotional control, social adjustment and sex adjustment.”

According to Maslow (1954), “Mental Health means freedom from disabling and disturbing symptoms that interfere with mental efficiency, emotional stability or peace of mind.”

Mental health is a state of being which is relative rather than absolute in which a person has effected a reasonably satisfactory integration of his instinctual drives. His integration is acceptable to himself and to his social milieu as reflected in the satisfactory nature of his interpersonal relationships but his level of satisfaction in living is his actual achievement, his flexibility and the level of emotional maturity he has attained.

A person is called mentally healthy when he understands himself and his own motivation, his drives, wishes and desires. Secondly, a healthy self views the person not at anyone moment but from a long time perspective embracing his
entire life span to the data of assessment. Thirdly, idea relevant to the healthy self is concerned with a process called integration of personality – the id, ego, and super ego which can, but need not achieve a certain balance (Jahoda, 1958).

According to Webster's International Dictionary (1976), "The science of preventing the development of psychosis, neurosis or other personality disturbances is called mental health."

According to International Dictionary of Education (1977), "Mental health or mental hygiene is the maintenance of satisfactory personality adjustment and a relative absence of mental disorders."

**Indian View of Mental Health**

Indian concept of Mental health is available in the "Atharva Veda" that provides detailed information on mental disorders and their treatment. According to Atharva Veda, human personality on the physical side has three components: vata; pitta and kaph. The mental personality also contributes three ‘gunas’ or characteristics ‘Sattav’, ‘Rajas’ and ‘Tamas’. The imbalances of three gunas cause mental disorders. These gunas are in man's 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 Susrat 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 it, 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:

- Adequate feeling of personal worth
- Adequate emotional maturity
- Adequate understanding of others
- Adequate orientation and goals
- 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 and Jagdish (1983) are of the view that mental health comprises positive self-evaluation, realistic perception, integration of personality, autonomy, group oriental attitudes and environmental competence.

Positive-self-evaluation includes confidence, self-acceptance, self-identity, feeling of worthwhileness, realization of one's potentialities etc.

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

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.

Autonomy involved 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.

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

**Western Views of Mental Health**

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 than 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.

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

Sullivan (1954) identifies a person's drives 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.

According to Bowman et al. (1968), "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."

*World Health Organization* (1981) states, "The scope of Mental Health programmes has been enlarged to include not only psychiatry and neurology but also the biological and other aspects of health and development in general".

According to *Encyclopaedia of Britannica* (1982), “The term mental health represents a variety of human aspirations; rehabilitation of the mentally disturbed, prevention of mental disorder, reduction of tension in a conflict-laden world and attainment of a state of well-being in which the individual functions at a level consistent with his mental and physical potentials. As noted by the World Federation for mental health, the concept of optimum mental health refers not to an absolute or ideal state but to the best possible state in so far as circumstances are alterable. Mental health is regarded as a condition of an individual relative to his capacities and to his social-environmental context.”

*Longman's Dictionary of Psychology and Psychiatry* (1984) states, "Mental health is a state of mind characterized by emotional well-being, relative freedom from anxiety and disabling symptoms and capacity to establish constructive relationship and cope with ordinary demands and stress of life."

Mental health is thus the balanced development of the individual’s personality and emotional attitudes which enable him to live harmoniously with his fellow men. Mental health is not exclusively a matter of the relations between persons; it is also a matter of relations of the individual towards the community in which he lives, towards the society (of which the community is a part) and towards the social institution which for large part, guides his life, determines his way of living, working, leisure and the way he earns and spends his money, the way he sees happiness, stability and security.

**Dimensions of Mental Health**

*Jahoda (1958)* while discussing current concepts of positive mental health, pointed out its various dimensions and suggested six major categories in order to understand the nature of mental health. These six categories reflecting the various dimensions of positive mental health are given below:
1. Attitude toward one's self in which self-inspection leads toward acceptance of weaknesses and pride in strengths; a clear image of that one really is and an identification with it so that one is motivated towards inner stability.

2. Growth and development towards self-realization of one's potentialities and a blending of one's total personality towards achieving the better of what one might become.

3. Integration of personality involving a balance of psychic forces, a unified outlook on life and some capacity for withstanding anxiety and stress.

4. Autonomy of action in which the individual determines behaviour from within instead of drifting with the impact of present stimuli-independence in the face of difficulties.

5. A perception of reality which is relatively free from what one wishes things might be and which involves the welfare of others.

6. Mastery of the environment through:
   a. the ability to love,
   b. being attentive in love, work and play,
   c. competence in human relations,
   d. capacity to adapt oneself to current circumstances,
   e. ability to draw satisfaction from environment and
   f. willingness to use problem solving approaches in the life processes.

According to French (1978), four dimensions of mental health form a dynamic system in the sense that a change in anyone of them will necessarily produce a change in at least one or the other. Four dimensions of mental health are:

- Objective person-environment fit.
- Subjective person-environment fit.
- Accessibility of the self.
- Contact of Reality.

Kamau (1992) grouped mental health into three categories as Medical, psychological and social phenomenon.
1. Mental health as a medical phenomenon: Those who view mental illness in disease terms believe that constitutional factors are largely responsible for many mental conditions and that genetic and biological factors play an important, if not prominent part in exploring the cause of mental illness.

2. Mental health as a psychological phenomenon: Those who view mental illness as primary disturbance of the personality conceive of such problems as repertoires of behaviour and patterns of feeling which have become deeply rooted as a result of the child's social development and which persists through time, although they are inappropriate to effective social functioning and personal comfort.

3. Mental health as a social phenomenon: Theorists maintain that persons are labeled mentally ill because they fail to conform to certain social standards either because of their own unique understanding and view points or because of their failure to develop certain social skills which others define as necessary. They argue that such difficulties are problems in living which develop because of confusion in communication maintenance of popular social rules and enforcement of certain moral standards.

MODERNIZATION

Concept of Modernization

Modernization is a process of social change. The direction of this change is usually the linear evolutionary direction towards which cultural changes are observed to be moving. This term has negative as well as positive tones to it.

Bendix (1964) believes that every society has a distinctive way of adapting to modernization. It may be based on its history or distinctive form. He states, "the early nineteenth century contrasts between tradition and modernity barely disguised a largely ideological reaction to a rising commercial civilization, while later versions are more detached and circumspect". Here the history of place comes into play accounting for the modernizing influences at that time.

Levy (1966) stresses the use of tools as a source of power which would in turn lead to modernization. He believes that "a society will be considered more or
Aiyar (1973) stresses the need for the existence of intellectual elite for the maintenance of modernization, which he believes to be a more important aspect of a society. He believes that to become modernized is easier for a society than to maintain and sustain it. He describes modernization as a state in which an individual finds himself free to make a choice.

Rath (1973) views modernization as a social change. He writes, “Whatever be the socio-cultural factors of social change on the psychological plane, it involves a great conflict between ancient and the modern, old and the new, the rituals and uniqueness, traditions and modernity, the aged and the youth, conservative and radicalism.

Smelser (1973) describes modernization as a complex and multidimensional transition embracing six areas. In the economic realm it means rooting technologies in scientific knowledge, moving from subsistence farming to commercial agriculture, replacing human and animal power with inanimate energy and machine production, spreading of urban forms of settlement and spatial concentration of the labour force. In the political arena, modernization signifies the transition from tribal authority to systems of suffrage, representation, political parties and a democratic rule. In the realm of education, it involves the elimination of illiteracy and growing emphasis on knowledge, trained skills and competencies. In the religious sphere, it indicates secularization. In family life, it is marked by a diminished role of kinship ties and greater functional specialization of the family. In the domain of stratification, modernization means emphasis on mobility and individual achievements rather than on ascription.

Srivastava et.al., (1976) follows the other Western thinkers and defines modernity as attribute to adjust one’s inner being to the rapidly changing conditions of socio-cultural and economic milieu. This attribute, implies a scientific and rational world view and inculcates universalistic secular values. It is, in fact, a break from traditional mode of life which is no more adjustable to every
varying condition; the goals of higher standards of life, freedom, security, social justice are its other accepted goals.

According to Apter (1996), “Modernization implies flexibility of attributes while traditionalism implies rigidity of attitudes”.

Thus, modernization is the transformation of a traditional or pre-modern society (in comparison with its modernized state), into the type of economically advanced and politically more stable nations of the Western world. But, the models set by the advanced countries do not conform to the social order in all the areas of the world. This leaves ample room for improvement in practically any direction that one looks. The problems made out to be as most urgent by political authorities, may not fit into the social analyst's agenda as most strategic. Modernization may just be a general transformation of the conditions of life and the way of life is socially organized.

The Mechanism of Modernization

A quite specific mechanism of modernization has been put forward by convergence theory. In its classical form, it comes close to technological determinism. Thus, it claims that the character of the dominant technology enforces specific forms of social organization, political life, cultural patterns, everyday conduct and even beliefs and attitudes. "Modernization is a homogenizing process. Many different types of traditional societies exist; indeed, these traditional societies, some argue, have little in common except their lack of modernity. Modern societies, on the other hand, share basic similarities. Modernization produces tendencies toward convergence among societies" (Huntington, 1976).

More specific, empirical studies of convergence carried out in the 1970s dealt with several areas where uniformization was observed. These include a demographic structure with lower birth rates and prolonged life expectation, the change from an extended to a nuclear family system, new forms of mass education, the factory as a common mode of organization of the labour force and an increase in per capita income, among many other things.
The revived and revised modernization theory takes into account the experience of the post-communist world, and in effect modifies its central assumptions. Modernity entails a shift from the agricultural to the industrial sector; extensive proletarianization; chaotic urbanization; light efficient control of the population by bureaucratic apparatus of administration, police and army, a strong autocratic state. There also appear, sometimes in extreme degrees, all the unintended side-effects of modernity including environmental destruction, population, and depletion of resources, anomie and apathy in the mass society.

The concept of modernity and the theories of modernization can be described by means of the following points:

1. The driving force of modernization is no longer seen as restricted to governments or political elites.
2. Modernization is no longer seen as a solution devised and accepted by enlightened elites. It reflects spontaneous aspirations of the population.
3. Emphasis is not on endogenous forces of modernization, but exogenous factors, such as the theories encouraging modernizing efforts by affirming the values of modernity (e.g. individualism, discipline, work ethic, etc).
4. The Western pattern of modernization is not necessarily superior, exportable and applicable everywhere.
5. In place of a uniform process of modernization, which is not practical, a more diversified image should be proposed.
6. The experience of Post-Communist societies shows that everything is not possible and attainable. That everything does not depend on sheer political will.
7. More attention is paid to human values and attitudes as pre-requisites of successful modernization, instead of an over-concern with economic growth.
8. Tradition should be exploited for the betterment of society, not rejected the idea is to discover the traditions of modernization and to treat them as agents of current modernizing efforts.
9. Large-scale state-owned, technologically outdated industrial enterprises should be completely deconstructed, starting modernization from scratch.
The other option is to salvage the existing heritage, even at the cost of a slower advance towards modernity.

10. The last factor which makes the modernizing efforts of post-communist societies different is the ideological climate prevailing in the 'model societies' of the developed West. At the theoretical level, 'post-modernism' becomes the fashion of the day. It seems as if Western societies are ready to jump off the train of modernity, bored with the journey, just at the moment when the post-communist East frantically is trying to get on board.

The Neo-Modernization Theory is free of all evolutionist or developmentalist overtones. Instead, modernization is seen as a process of constructing, spreading and legitimating the institutions and values of modernity, democracy, education, rational administration etc. Becoming modern (or escaping 'fake modernity') may still be a challenge for societies.

**SOCIO-ECONOMIC STATUS**

Education though is a major determinant of social change or modernization, but it is not its sole determinant. Even where social barriers to education are removed, all equally educated people may not have the same level of modernization. Consideration of caste, religion, income, occupation etc., has an important bearing on the modernization process. Clubbed together, these make an effective way to measure the socio-economic status of an individual.

No two households will maintain exactly the same in per capita income. Moreover, income and wealth are notoriously difficult to measure accurately. Some of the important assumptions underlying this concept are:

1. The level of income is more or less the same in very poor, poor, rich and very rich neighbourhoods;

2. Fairly simple indicators, such as land ownership, housing, and visible possessions can be used to identify families living at approximately the same level; and

3. Additional statistical adjustments made for income can more or less remove its confounding effects.
**Status**

The term 'status' refers to cluster of factors, for example, caste, occupation, income, education and cultural features of the house. As regards the dictionary meaning of the term, it is the ‘state, condition or standing of a person.’

Status is simply a position in the society or in a group. The status in a group may be inherited but in modern society, it is achieved. It is achieved on the basis of occupation, membership of certain clubs, associations and organizations, type of house in which one lives, education one acquires, types of newspapers subscribing and prestige acquired by the individuals.

**Social Status**

This is a position occupied by a person, family or kinship group in a social system relative to others. This determines rights, duties and other behaviours, including the nature and extent of the relationships with persons of other status. All modern societies have elements of social worth in a system which is primarily based on economic competition. The process of status determination operates through the comparison of style of life. Social status is that specific position of the individual by virtue of which he derives respect and prestige and whereby exerts influence, it being known by the symbols or signs and actions of respect rendered to him.

**Economic Status**

In a system of social satisfaction, a combination of various social and economic indices of rank are used in research studies. The term is often used to deal with stratification in a society without the need for the assumption that there are distinct social classes. The word 'economic' is commonly held to denote wealth, to grow rich, to get money and wealth, in short or in common language considered as in every respect similar. In other words, the amount of money earned per month by an individual or money available from sources signifies one's economic status.

**Socio-Economic Status**

Socio-economic status is a vast term implying various factors in the life of an individual. It may refer to the individual's past and involve a study over a
period of time concerning the socio-economic conditions of the home. It may involve considerations of such factors as the death of a member of the family, divorce or any other crisis of social or economic order, which influences the development of the child for the time being and even sometimes permanently.

Socio-economic status refers to social and economic standing. A person who has high standing in furnished house of good quality is said to have a good socio-economic status. It is the social standing, a prestige of a person in his group or of the group in the community, the position that a person or group holds in public esteem.

MacIver and Page (1955) define socio-economic status as "a position in the social scale that determines for its possession, apart from its personal attributes or social services, a degree of respect, prestige and influence. It is determined to a certain extent by the type of occupation one holds. It may also be based on the differences of health, wealth, occupation, political power, race, etc."

Stephen (1958) defines socio-economic status as “a cluster of factors which include occupation, income and cultural features of home.”

According to Good (1959), "The level indicative of both the social and economic positions of an individual or a group is socio-economic status."

Sorenson (1977) defines socio-economic status in terms of primary conditions and characteristics, determined through vocation, income and wealth, home and its location, educational activities and associations.

The International Dictionary of Education (1977) explains socio-economic status as a person's position in any given 'group', 'society' or 'culture' as determined by wealth, occupation, education and social class. Here social class is the grouping of the people on a scale of prestige in a society according to their social status. Many factors such as, occupation, income, family history, social grouping, organisations, and type of schooling and area of residence determine it.

According to Webster's Dictionary (1989), "The term socio-economic status refers to the condition pertaining to or signifying the combination or interaction of social and economic factors."
Thus to sum up, the socio-economic status includes a combination of various social as well as economic factors. The social factors include occupation, membership of certain clubs and organizations, type of house in which a person lives, the area in which the house is situated and the people with whom one interacts. The economic factors include wealth, money, income of the family and savings etc.