CHAPTER - 2

THEORETICAL ORIENTATION : CONCEPTS OF EGO-IDENTITY, SOCIO-ECONOMIC STATUS, ADJUSTMENT AND SELF-CONCEPT

Adolescence :

Adolescence is an interesting period to the teacher and an exciting period to the individual who is in the midst of it. Almost all societies, past and present, sophisticated or primitive, have regarded adolescence as a critical phase of growth and have shown at least a degree of anxiety about how to keep the vitality of youth within bounds and direct it towards taking up the responsibilities of adult life. Social expectations about adolescents vary from culture to culture and the adolescents mirror these expectations in the attitudes they adopt and the way they behave.

Etymologically the term 'Adolescence' comes from the word 'Adolescere' which means to grow to maturity. This word comes from the Latin verb 'Adolescere' which means to grow. So the essence of the word Adolescence is growth and it is in this sense that Adolescence represent period of intensive growth and change in nearly all aspects of child's physical, mental, social and emotional life. It is a very crucial period of one's life. The growth achieved, the experiences gained, responsibilities felt and the relationships developed
at this stage destine the complete future of an individual.

Psychologically, Adolescence is a marginal situation which involves psychological disturbances and problems of adjustment. It differentiates the childhood behaviour from the adulthood period and is considered to be a critical period in the life of an individual. It is a transitional period of life between childhood and adulthood. There is more controversy than agreement among psychologists regarding the exact beginning and end of adolescence. Various physical changes (e.g. growth spurts, maturation of reproductive organs, emergence of secondary sex characteristics) and psychological developments (e.g. emergence of logical thinking), increased interest in sexuality and the opposite sex, preoccupation with issues of identity, increased peer conformity and responsibility have been identified as indicators of adolescence. However no consensus exists on which changes define adolescence and which are frequent, but non-essential characteristics of adolescence.

Adolescence is as much a social construction as an attribute of the individual. Some cultures and subcultures recognize a transitional period of a decade or more between childhood and adulthood while other cultures view the transition as occurring in the course of a brief initiation site which may last only a few days or hours. The social construction of a lengthy adolescence has been traced to the creation of a juvenile justice system, child labour laws and compulsory education laws during the nineteenth century emergence of an urban/industrial culture (Bakan, 1971).
In practice, the study of adolescence encompasses all individuals who are psychologically neither unambiguously children nor adults. An individual may be said to enter adolescence when he or she no longer views himself/herself a child (nor wants to be treated as such) or when others begin to expect a more mature behaviour from him/her than they do from a child. Physical changes or psychological changes, either in oneself or one's peer (or simply reaching a culturally specified chronological age) may precipitate this change in psycho-social status, which may then bring with it further psychological adjustments and modification of social relations. An individual eventually achieves adult psycho-social status and leave adolescence by successfully adopting some culturally specified adult role. This requires both the psychological capacity and willingness to perform the role on the part of, the individual and the culture's confirmation of the individual as a successful role-occupant. Historical factors often influence the difficulty of resolving the adolescent transition (i.e. high unemployment may decrease a culture's willingness to confer adult status).

Adolescence development is the period of human development beginning with puberty and culminating in the attainment of adult maturity. It can not be given any precise limits, but in general it covers the age-span from 12 to 18 years. It is a time of rapid physiological and psychological changes of intensive re-adjustment to family, school, work and social life and of preparation of adult roles. The processes of adolescent
socialization and role-change are potentially stressful. Phase specific maturational tasks can be identified, associated with these changes, particularly the physical, cognitive and emotional developments. The sequence of physical changes at puberty involves an increased rate of growth in stature and weight, development of the secondary sex characteristics and the reproductive system. The timings and effects of physical maturation have a number of psychological correlates and in particular rapid bodily changes can have a powerful effect on self-concept. The variation in the age of the onset and the rate of the 'growth spurt' and the impact of both early and late development have far reaching effects. In boys delayed maturation may lead to a feeling of low self-confidence and inferiority. Although the effects in girls are less marked, early menarche may be associated with negative feelings. Following puberty there is an upsurge of sexuality and an increase in heterosexual interest and behaviour (Schofield, 1965). There may be a passing phase of intense attachment to a person of the same sex. Comfortable acceptance of appropriate sex roles is an important part of identity development.

Changes in intellectual functions have far-reaching implications for behaviour and attitudes. Piaget described the transition from the stage of 'Concrete Operations to formal operational thinking following puberty, enabling the adolescent to think in an abstract way, to construct hypothesis and to adopt a deductive approach in solving problems. These changes in adolescent
reasoning are reflected in scholastic learning, in personality development, in the growth of moral judgement and political thinking.

Self-Concept development in adolescence is a complex process. Erikson's (1968) contribution to the understanding of identity formation in adolescence has had a major influence on it. He described the adolescent tasks of establishing a coherent identity and overcoming identity diffusion, but went further to indicate that some form of crisis was a necessary and expected phase in this process. Some degree of anxiety and the experience of tension is likely to be related to coping with maturational changes and the acquisition of new roles, particularly since there are no clear cut rules about how to progress to adulthood or when the process is complete. Disturbance is most likely to occur at times of transition and the extent of anxiety is partly the reflection of the adolescent's perception of the balance of stress and support. The idea that adolescence is characterized by 'storm and stress' has been a consistent feature of major theories of adolescence. The psychoanalytic view expressed by Anna Freud (1958) was that 'adolescence is by its nature an interruption of peaceful growth' and this notion was in keeping with Erikson's concept of Identity Crisis. There is substantial evidence however that, although rapid mood swings, feeling of misery, self doubts and self consciousness are common in adolescence
and may lead to personal suffering, only a small number show emotional distress or do experience a disturbance of identity relating to their sense of self in the present. Psychiatric disorders occurring during adolescence include those present since childhood since hchildhood and those arising initially in this age period.

Kurt Lewin was one of the psychologists who systematically considered psychological aspect of the adolescent's transition from child to adult. He described the transition in terms of moments in 'life space' which at that stage widen in its geographic and social dimensions as well as in terms of a broadened time perspective. He suggested that an adolescent is required to move from the group of children to a more or less unknown position in the adult group which cognitively, is like moving into unstructured region. Thus adolescents are in a social 'no man's land' between childhood and adulthood. Accordingly Lewin called adolescents 'marginal men' who are comparable to minority groups with ambiguous social status. The psychological characteristics shared by these two groups are emotional instability and sensitivity, shyness, high tension and frequent shifts between contradictory behaviour (Lewin, 1939).

Hollingworths (1928) viewed adolescence as a period when more than at any other time of life, it is important for young
people to establish convictions about their identity they must, as far as possible, find themselves.

Horrock (1955) explains that adolescence is both 'a way of life and span of time in physical and psychological development of an individual. It represents a period of growth and change in nearly all aspects of a child's life. It is a time of new experiences and new responsibilities.

Eridenberg (1959) defines it as "The period during which a young person learns who he is and what he really feels". Erikson (1959, 65, 68) identified adolescence as a period of crisis of identity and role confusion. The most important task of adolescent according to him, is to discover "Who I am". A significant aspect of this search for identity is the young person's decisions about a career.

Sorenson (1973) observes "An Adolescent is a traveller who has left one place and has not reached the next." It is an intermission between earlier freedom and subsequent responsibilities and commitments.

Thus, Adolescence is a period of revolutionary changes. An adolescent has to face various difficult situations and problems and it becomes the function of education to enable him to adequately face the problems of life.
The Philosophical usage:

The word "ego" is the Latin equivalent of the English "I" but is used technically as a common noun rather than as a pronoun. It's most common use is as the substantial self distinct from body. The most famous development of such a use is to be found in Kant's doctrine of the transcendental ego; in this theory there is no phenomenal entity, the ego or self open to observation or introspection, but the existence of such an ego must be allowed if we are to explain mental phenomena and in particular the unity of the self. It is the transcendental ego which imposes the categories on phenomena.

The Psychological usage:

Although the word has a philosophical history in English as denoting the essential 'self' or seat of identity, in psychology, it has come to mean the system of rational and realistic functions of personality. This usage is largely influenced by "Psychoanalytic Personality theory" in which the word/ego is a translation of Freud's (1923) where it is contrasted with the instinctively impulsive "id" and with the evaluative super ego; but it is not equated with consciousness, since Freud argued that much of it would have to be unconscious or "preconscious". It's function in that theory leads to operational definable concepts such as "ego-strength"
and "ego-control" whose development in childhood and efficiency in maturity can be assessed by means which are independent of psychoanalysis (Cattels 1965).

An essential concern during the adolescence period and one under which other adolescent problems can be subsumed, is that of finding a workable answer to the question "Who am I". Although this problem has pre-occupied human mind for many centuries and has been the subject of innumerable poems, novels and autobiographies, only in recent decades has it become the focus of systematic psychological concern principally through the writings of Erikson (1968). The adolescent or adult with a strong sense of Ego-Identity seems to Erikson (1968) as a separate, distinct individual. He can perceive himself as somehow separate from others no matter how much he may share motives, values and interests with others.

Erikson has defined Ego Identity in terms of "something in the individual's core with an essential aspect of a group's inner coherence, for the young individual must learn to be most himself where he means more to others - those others to be sure who have come to mean most to him". According to this definition, three aspects of Erikson's explanation are worthy of note. Firstly, Identity can be examined only in relational context i.e. self in relation to others; secondly study of
identity requires knowledge of the significant others to the one whose identity is under consideration. Finally, the amount of importance of the correspondence between ego and significant others in area of importance to the others, indicates the quality of identity existing at a particular time, for "an individual must be most himself where he means most to others".

The growing and developing young people, faced with this psychological revolution within themselves are primarily concerned with attempts at consolidating their social roles. They are sometimes morbidly, often curiously pre-occupied with what they appear to be in the eyes of others as compared with what they feel they are.

The investigation now taking place in the form of Ego-Identity is more than the sum of the childhood identifications. It is the inner capital acquired from all those experiences of each successive stage when successful identification led to successful alignment of the individual's basic drives with his endowment and with his opportunities. In psychoanalysis we ascribe such successful alignments to "Ego-Synthesis". The ego values accrued in childhood culminate in what may be called the sense of Ego-Identity.
Erikson (1968) considers adolescence as the fifth stage of man's development, a stage usually known as a critical period of life cycle. Since a child's ego has already set upon a certain course, the events of this period partially predetermine much that follows.

As the child continues to mature and assimilate the customs and values of his culture, he inevitably learns a good deal about himself. His interactions with other people have begun to give him an impression of the characteristics he shares with others and also of those that are unique to him alone. The younger child, once he has thought one possible solution to a problem is likely to immediately adopt it as a fact. In contrast, an adolescent considers not merely one possible course of action or one explanation of a situation but many possible alternatives. This new found capability aids the adolescent's search for an individual identity but at the same time increases difficulties as Conger (1977) describes, "In this search for a new sense of continuity and sameness the adolescents have to relight many of the battles of earlier years, even though to do so, they must artificially appoint perfectly well meaning people to play the roles of adversaries, idols and ideas, as guardian of final identity".

Keniston (1973) found in his study that the adolescence stage has several themes:
(i) an emphasis on the present/on the future;
(ii) a continued search for identity in careers and values;
(iii) a redefinition of the relationship to one’s parents, to childhood and to the childhood, self, often through new relationships formed with a sweet heart, a counselor or a group of peers.

Sorensen (1973) believes that the last theme is significant since the adolescents feel that most of the other teenagers share their personal values, but that most older people do not.

As for the social aspect of identity it has been defined by Freud (1974) as "The capacity to live and think in isolation from the compact majority".

According to Ausubel (1977) ....a sense of identity includes a world view, a view by which the adolescent is able to integrate himself into his larger, social milieu". Finally, Pycroft's (1977) definition of Ego Identity seems very much relevant here which is"the sense of one's continuous being as entity distinguishable from all others".
The Identity formation may be at least relatively simple or complex, normatively ascribed or deviant, positive or negative, prematurely foreclosed or indefinitely extended, successful, strong and coherent or unsuccessful, weak and confused.

In brief Ego-Identity comprises of:-

(i) a conscious sense of individuals' uniqueness.

(ii) an unconscious striving for continuity of experience, and

(iii) a solidarity with group ideals.

Ego-Identity thus is need for self consistency for having a feeling of wholeness. Integrity of the self implies both a separateness from others and unity of self.

Identity Formation Vs. Identity Diffusion:

Attainment of Ego-Identity and avoiding of identity diffusion manifested by adolescents getting his identity crisis resolved to a considerable extent. This resolution of identity crisis is indicative of an individual's ability to cope successfully with the changing 'self' and the changing 'surroundings'.
Erikson's (1968) concept of identity crisis deals with the relationship between what a person appears to be in the eyes of others or what he or she feels he or she is. It refers to the dynamics of search for an inner continuity that will match the external social conditions. Reference to identity crisis was first made by Erikson to explain a type of breakdown of inner controls observed among psychiatric patients. Similar control disturbances were found in young persons suffering from conflict and confusion. Gradually, the term acquired a normative connotation and was applied to all adolescents in general.

For Erikson, crisis does not indicate breakdown or catastrophe but rather a "critical period" when development must move one way or another and when stable reference points in and around the young person must be established.

Adolescents differ in the tempo with which they establish an identity. Some may formulate limited identity too early in order to avoid further distress and confusion. Many who delay such crystallization, are for many years incapable of a clear formulation, and exist in a sort of psycho-social moratorium during which they try out various identities. (Sebald, 1977).
Socio-Economic Status

Socio-Economic Status is a blanket term implying as many factors in the life of an individual as an investigator can possibly know about him. It may refer to the individuals' past and involve a study over a period of time concerning the socio-economic conditions of his 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 nature which influence the development of the child for the time being or permanently.

The dictionary meaning of Socio-Economic Status is "state, condition or standing of a person". Green (1940), a sociologist defines it as "a position in a social group or grouping in relation to other positions in a social group or grouping".

Socio-Economic status refers to social and economic standing. A person who has high standing in the community, has good income and lives in a well furnished house of good quality is said to have a good socio-economic status.

An important consideration in regard to the family background relates to its status in the socio-economic hierarchy comprising of variables such as education, income and occupation. Family status conceptually refers to the socio-economic
position of the family and its location in the social strata. The social hierarchy determines the social status of a family which as mentioned above is determined by the education, income, occupation as well as the property owned if any, size and type of the family.

Socio-Economic Status of a family influences to a great extent the development of a child's personality. It is because of this that a number of studies from India and abroad have pointed out the influence of this important factor on the various aspects of the personality of adolescents.

Hollingshead (1949), as a result of his Elmstow study states that lower class children "have limited their horizons to the class horizon and in the process, have unconsciously placed themselves in such a position that they will occupy the same levels as their parents.

The word socio-economic is commonly used to denote social and economic background. It controls the entire social environment that is provided to the children.

Mac Iver and Page (1955) define it as 'a position in the social scale that determines for its possessor, apart from its personal attributes or social service, 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 differences of birth, wealth and occupation, political power and intellectual attainments.

Lundberg (1956) in defining socio-economic status writes, "We shall be content to say that it is that which under certain circumstances makes people beg on the streets, cringe before the local banker, behave arrogantly; the status which is associated with certain kinds of houses, food, clothes, education and occupation.....?"

A study by Swell, Hatler and Strauses (1956) using Wisconsin High School seniors of both sexes also indicated that values specific to different status positions are important and influence upon level of educational and occupational aspirations. Thus it would appear that although it is rare for an adolescent from any walk of life not to want to get ahead (or to maintain the level that places him ahead) and the lower class to limit their occupational aspirations to the class horizone, their aspirations tend to be less lofty than those of the children in the upper strata.

Biersteat (1957) defined status as 'simply a position in society or in group'. According to Gerth (1958) 'it is determined to a certain extent by the type of occupation one holds. It may also be based upon differences of birth, wealth, occupation, political power, race or intellectual attainments.'
Socio-Economic Status refers to a cluster of factors which include occupation, income and cultural features of the home (Stephen, 1958). Weber (1958) regards status as 'a style of life'.

Various indices of Socio-Economic Status have been in use in the past and the current ones take into account some additional aspects like the size of the family, type of family, that is whether joint or nuclear, income from other sources etc. Even an otherwise higher economic status may ultimately be reduced to that of middle class if within the given resources, the bread winner has to tend for a large family.

Page and Thomas (1977) believe that Socio-Economic Status position refers to a person's in any group, society or culture as determined by health, occupation, education and social class.

Some factors that add to the social prestige in almost every society, according to Kupuswamy (1981), are membership of some voluntary organizations, type of house which a person lives in, the area in which the house is situated and the ownership of living items etc. Changes in Socio-Economic Status may also come about with personal improvement, higher attainments - education and income wise and overall cultural sophistication.
An individual's Socio-Economic Status in his standing in terms of his social and financial position in relation to others. He may be born to it or he may have acquired it. We find that one's economic conditions tend to determine largely one's social status i.e. education, birth and social inheritance. But it is very difficult to separate social status from economic status.

High Socio-Economic Status in relation to the norm for the group, guarantees that the adolescent will be the centre of attention in his group. He is judged not only by what he has, but also by what he and the members of his family are in the community. In judging people one tends to attribute more favourable qualities to those of high income. Income thus is a 'significant variable in determining how one perceives persons'.

Adolescents who have poor social acceptance are often from a lower socio-economic status than the majority of their classmates. It is true, however, that adolescents of low socio-economic status may and sometimes do enjoy high peer acceptance.
Adjustment

Encyclopedia Britannica (1974) describes Adjustment as the process of behaviour by which men and animals as well, maintain an equilibrium between their needs and demands and obstacles of their environments. In its simplest form, a sequence of adjustment begins when some need is felt and ends when that need is satisfied. In general, the Adjustment process involves a motive or need in the form of a strong persistent stimulus, the non-fulfilment of a need, varied activity or trial and error behaviour, leading eventually to some response that removes the initiating stimulus and completes the adjustment. The psychological criterion of adjustment is the elimination or the reduction of stimulation that was the source of activity. In the total behaviour of a human being, adjustment rarely occurs in isolation, but may have to be made simultaneously with other activities. Satisfactory adjustment, therefore, requires unified and integrated behaviour in which all motives are reasonably satisfied with due regard to their functioning in an interrelated system.

Human adjustment is a complete process. Making a desirable adjustment to the various demands of life is influenced by the differing inherited characteristics and varying environmental conditions and situations to which an individual is
exposed. The achievement of desirable life adjustment depends upon a more or less harmonious functioning of the two.

Living is a process of adjustment, and like any biological process man has to understand it in order that he may function smoothly.

Generally speaking, the term Adjustment appears in psychological literature with different shades. A very general meaning of it is the process of living itself, a dynamic equilibrium of the total organism or personality. The maintainance of homeostasis may also be considered as adjustment process.

In simple terms, Adjustment can be defined as satisfactory relation of an organism to its environment. Environment consists of all surrounding influences or forces which may affect an organism in its efforts towards self-maintenance. Environment may be three fold: the physical, the social and the psychological. Physical environment consists of all the outer and natural surroundings, both inanimate and animate, which are to be manipulated in order to procure food, clothing and shelter etc. Some parts of it are to be avoided in order to escape danger. Other individuals, institutions, customs and laws by which people regulate their
relation to one another constitute the social and cultural environment. The third aspect of environment is psychological i.e. one's own "self" to which a person must react and which he must learn to manage and get along with.

There are two important aspects of adjustment. The first has to do with its quality or efficiency. Adjustment is regarded as an achievement which is accomplished rather badly or well. This is a very practical way of looking it. Its second aspect is the process or processes by which a person adjusts. Adjustment is the basis of success in one's life. It is therefore, a very important factor in human life.

Adjustment is also defined as conformity to group standards. It is looked upon as a continuous process of maintaining harmony among the attributes of the individual and environmental conditions which surround him. It involves the fulfilment of potential for a personally and a socially satisfactory life.

Adjustment has further been described as adaptation to the demands of reality. The term adaptation is a slightly new concept which means the necessity for the organism to govern and mould itself in response to the conditions and also to manipulate the surrounding conditions to meet the needs of survival. It includes the possibility of inconsistencies and
conflicts which constitute some of the major problems of adjustment that man has to face.

To lay person, Adjustment often represents a relatively vague belief that it consists in achieving desired conditions and situations. An individual's adjustment is adequate, wholesome or healthful to the extent that he has established a harmonious relationship between himself and the conditions, situations and persons who comprise his physical and social environment. An individual's patterns of behaviour and attitudes, generally represent his adjustment status. Satisfactory adjustment includes personal and social value standards. Among the criteria that encompass the important components of adjusted behaviour are the possession of (i) a wholesome outlook in life, (ii) a realistic perception of life, (iii) emotional and social maturity and (iv) good balance between the inner and outer forces that activate human behaviour.

According to Good (1950), "Adjustment is a process of finding and adopting modes of behaviour suitable to the environment or to change in the environment".

From the biological point of view, Adjustment is equivalent to survival. Every organism has two equally important responsibilities, self-preservation and maintenance of the species. The psychological meaning of Adjustment can be
discussed in terms of "Need Reduction". Every organism has needs which are related to homeostasis, or the necessity to maintain a number of equilibriums in energy reserve chemical, composition of the blood and such like activities giving rise to some well recognized needs as hunger, thirst and sleep. They can be satisfied only by an output of effort. The Adjustment process, then, consists in achieving the satisfaction of a need and this may be thought of as the psychological meaning of adjustment.

The Adjustment which an individual achieves must be thought of as a product of his experiences during the process of development. Each experience contributes its quota in learning that is, in methods for satisfying needs. Later adjustment is always totally based on the pattern established by earlier adjustments. The continuity of human experience, the slow building up of the structure of personality and the origins of adult characteristics in early childhood are difficult concepts for most persons to grasp.

The very essence of adjustments is that they shall consist of a satisfactory relation between the organism and its environment, and the word satisfactory connotes value. It is thus evident that some adjustments are more satisfactory than the others.
According to Mackinney (1950) a well adjusted individual can meet his needs with the resources available in his environment. In evaluating the adjustment of an individual we must consider all the habits and attitudes which are used to satisfy an organism's social and personal needs.

Adjustment to environmental conditions and human interrelationships is a gradually developing process that begins in childhood and continues throughout life. Moreover, an understanding of what constitutes good adjustment and a willingness to become a well-adjusted person probably can be achieved best through the study and application of the psychological principles that are basic to the development of healthy living and wholesome behaviour.

The well adjusted person who has a minimum of inner strain and conflict probably meets his surroundings with the combination of mastery and conformity. In this sense the exact nature of adjustment will be unique for each individual in terms of his personality and his individual needs. Just as each individual has grown up in his own family, occupies a very special position in it and has a unique pair of parents who stand in a special relationships to him, he develops a personality structure which is unique to himself. Individuals differ in their talents and capacities. They differ in wealth, occupation and social status. As each
individual differs, so the requirement for his adjustment also differ. A person growing up in an atmosphere of security in childhood can undergo severe privation and hardships before he is subjected to strain or shock. Another individual must live a sheltered and simple life because he is so unstable. Adjustment then in this sense is defined in terms of the individual's relationship to his environment which is necessary for him in order to live comfortably and without strain and conflicts. In this meaning of adjustment there is no single ideal of normality or personality. Adler has used the term "style of life" to indicate the particular adjustment pattern which each individual adopts.

According to L.S. Shaffer (1961): "Adjustment is the process by which a living organism maintains a balance between its needs and circumstances that influence the satisfaction of these needs". Shaffer lays stress on needs and their satisfaction. One feels adjusted to the extent that one's needs are gratified or in the way these are gratified. The individual tries to bring changes in circumstances in order to overcome the difficulties in the satisfaction of his needs. Sometimes he reduces their quantum so that he may feel satisfied within his limited resources. He tries to keep balance between his needs and their circumstances that influence the satisfaction of those needs. Gates, Jerseld and others (1970) define "adjustment as a continuous process"
by which a person varies his behaviour to produce a more harmonious relationship between himself and his environment”.

Vonhaller (1970) believes that we can think of adjustment as psychological survival in much the same way as biologist uses the term adaptation for desirable psychological survival. Vonhaller’s definition takes a clue from Darwin’s theory of Evolution in 1909. Darwin maintained that only those organisms who are the most fitted to adapt to the changed circumstances survive. Hence the individuals who are able to adjust themselves in changed situations in their environment can live in perfect harmony and lead a happy life. Adjustment as psychological term is thus a new name for the term adaptation as used in the biological world. In all senses adjustment is satisfactory adaptation to the demands of day-to-day life.

Adjustment thus is an active process that occurs as the individual lives in his family situation, advances educationally, pursues vocational outlets and engages in social relationships. This adjustment is helped as he acquires need experiences, accepts ideas and behaviour with which he may not agree, conforms to the ways of the members of the group or to the mores of society and strives to attain self-realization. It must at the same time be recognized that children come to school from different home backgrounds with different likes and dislikes, varying emotional stabilities, and different attitudes and capacities. Adjustment thus cannot be measured
in terms of the degree to which children approach some arbitrary norm or central tendency. It must be continuous rather than static efforts towards achieving a harmonious balance. Further, the adjustment of society deserves as much consideration as the adjustment of the individual. It is possible to judge the satisfactoriness of group arrangements unless their contribution to individual adjustments is also determined.

Finally, quoting Lazaraus (1976) "Adjustment consists of psychological processes by means of which the individual manages to cope with various demands or pressures".

The discussion about Adjustment as a dynamic and harmonious process may be summed up as follows:

(i) Adjustment is a process that leads to a happy and well contented life.

(ii) Adjustment helps in keeping balance between our needs and the capacity to meet these needs.

(iii) Adjustment persuades us to change over way of life according to the demands of the situation.

(iv) Adjustment gives us strength, ability to bring desirable changes in the conditions of our environment.
Adjustment thus embraces all realms of human experience and interactions. It is a very inclusive concept. It is a process rather than a goal. Psychologically, Adjustment means a person's interactions with his environment. Interaction implies a mutual bearing or influence and Environment includes everything external to a person with which he has some relationship.

Knowledge of the nature of adjustment of an adolescent is very essential because maladjustment brings frustrations at the individual level and they interfere with his normal healthy functioning in various areas of life.

Areas of Adjustment:

Adjustment is an active process that occurs as the individual lives in his family situation, advances educationally, presents vocational outlets, and engages in social relationships, thus the areas of adjustment embrace all these realms of human experience and interaction. Hence we speak of Home adjustment, Health Adjustment, Social Adjustment, Emotional Adjustment, Vocational Adjustment and so on. Positive life adjustment applies especially to the ways in which an individual attempts to satisfy his needs, wants, and interests in relation to those with whom he confers.
(i) Home Adjustment:

The importance of home in an individual's life is fairly obvious. According to Stover (1974), a person's home is his or her place where men and women live for comfort and romance, for love and tenderness, the growth and satisfaction. It is a common belief that good relationships are loved and cared for in an affectionate atmosphere of family life. The function of the family is to love, to nurture and to support its members. Adjustment at home, this may be said to be the relationship between members of a family, dependent upon such factors as emotional stability of parents, the understanding they show of their children and the way they deal with them in an authoritative or affectionate manner, and the response of the child to these stimulating factors.

(ii) Health Adjustment:

Health in its broadest aspect is essential to a well balanced personally, for on it depends to a large degree, energy, volitions, ideals, and happiness. People in poor health are often deficient in surplus energy, lacking in self control and pessimistically oriented towards life. Physical changes in adolescents have often been observed to produce what is commonly known
as the period of stresses and strains. It would not be surprising to suggest that these stresses will and often do disrupt the normal health adjustment of the individual (Bell, 1939).

Social Adjustment:

Social adjustment implies a relatively broad base of operations. A young person's social adjustment reflects the influence upon him of his experiences in more specific adjustment areas, but goes beyond them also as the adolescent attempts to respond to all human interrelationships by which he is constantly and consistently stimulated.

Emotional Adjustment:

An emotionally adjusted person is one who is able to meet the demands made upon him by society and environment. This he should be able to do without losing his psychological balance and without getting unduly upset. The emotional development of well-adjusted adolescents depends upon maturation and learning.
Self - Concept

The young person's ideas and attitudes regarding himself influence and are influenced by his response to everything that happens during adolescence.

The adolescent's self as known to him is the essence of his existence. Here is what for him is the structure of his being. It is in this subjective world that he tastes the substance of his humanity, its joys and sorrows, hopes and fears, tenderness and harshness.

The self as known includes all the ideas and feelings a person has regarding the properties of his body, the qualities of his mind and his personal characteristics. It includes his beliefs, values and convictions. It embodies the conception he has of his past, of his background and of the future prospects. The components of the self range from neutral details of self perception to attitudes that are charged with feelings, such as pride or shame, inferiority, self esteem or self-approach.

A person's view of himself does not give a full account of what he is and how he came to be that way. It is a person's non subjective evaluation. It represents his convictions, what he knows or he think he knows about his own personal make-up, not what he has forgotten or is unable to perceive.
It may include ideas concerning his motives which he himself will revise. It may also include views which according to all standards except his own, are incorrect. But to him it is a reality. It may seem a shadow to others, but for him it is a rock as long as he maintains it.

The self is the sum total of a person's ideas and attitudes about who and what he is. It comprises of all the experiences that constitute a person's awareness of his existence. These ideas and attitudes have been evolving since his earliest childhood. They show considerable stability before a person reaches adolescent years, but much happens that makes it necessary for adolescents to take a fresh look at themselves. The task of finding the self has many facets. Not only does an adolescent view himself as he is, but he must also project himself into the future. He views himself in a state of being and also in a process of becoming. In planning for the future, his fantasies may clash with reality and require a revision of his dreams of what he might be.

No matter how frank adolescents are in revealing themselves, they differ greatly in the depths of their self-knowledge. The adolescent who realistically accepts himself has a treasure within himself. The self-accepting person has a realistic appraisal of his resources combined with appreciation of his own worth, assurance about standards and convictions of his own without being a slave to the opinions of others.
The looking glass self arises through symbolic interaction between an individual and the primary group. The function of the primary groups is to provide face to face relationships which produce feedback for the individual to evaluate and relate to his own person. The self is formed by trial and error learning process through which new sets of values, role orientations and social identities are acquired. (Cooley, 1962 and Martindale, 1966).

Building up and expanding Cooley's concepts, Mead produced his theory of development of the self. Leaving up questions to the social origins of the self, he proposed that self is not present at birth, but must develop, emerging from the social activity and experience. Self develops in a given individual takes place as a result of his relations to that process as a whole and to other individuals within that process (Mead, 1934).

The self is essentially a social structure arising as it does from social experiences. Once it has arisen it can provide social experiences for itself. The self is composed of various elementary selves which answer to the various aspects of the structure of the social process. The structure of complete self is thus a reflection of the entire social process. It is composed of all the elementary selves, each
of which reflects an aspect of social process, the total collection of these aspects reflecting the entire social process to which the individual is exposed.

As Mead (1934) and Cooley (1962) worked out the process of the formation of self through symbolic interactions with significant others in society, other psychologists and sociologists worked on reference group theory. Sherif proposed that self (he used the term ego) is primarily an internationalisation of the learned constellation of social norms acquired from social environment. Contact with these social norms builds attitudes which act as a frame of reference for behaviour.

Hume (1940) was of the view that self was a complete illusion. He considered self to be different from reality.

Lundholm (1940) distinguished between a subjective self and objective self. Subjective self, according to him comprises of those words by which the individual is aware of him and the objective self consists of those symbols by which others describe the person.

According to Lecky (1945) this concept is of tremendous implication in the area of education, more so in personal aspects such as motivation, purpose, goals and adjustment
which are pillars upon which success of an individual in
the school and outside school primarily rests. Murphy et al
(1947) used the word self in two contrasting senses, as a
thing acting and as a thing acted upon..... The self is a
thing perceived ..... a thing conceived .......

Snygg and Combs (1949) found behaviour to be totally deter­
mined by the perceptual field (perceptual field means the
entire universe including the person himself). In the
motivation of all the behaviour, self is that part of the
perceptual field which is perceived by a person to be most
characteristic of himself i.e. his self perception, many
facts of personality are balanced in the conception of self
i.e. collection of attitudes, opinions and beliefs the
person holds about himself. Hilgard (1949) means by
self-one's image of himself. He infers the self image from
the introspective material.

According to Symonds (1951) the self is the way in which the
individual reacts to himself. The self consists of four
aspects - (i) how a person perceives himself, (ii) what he
thinks of himself, (iii) how he values himself and (iv) how
he attempts through various actions to enhance or defend
himself. The person may not be aware of these perceptions,
evaluation and defending or enhancing reactions. The conscious
evaluation of the self does not necessarily agree with
unconscious evaluation. Sarbin (1952) looks upon self as
cognitive structure which consists of one's ideas about conception various aspects of his being of his body, of his sense organs and of his social behaviour.

Hall and Lindzey (1957) posed a theory of self with the following principle conceptual ingredients:

- the organism who is a total individual;
- The phenomenal field which is totality of experience and
- The self which is a differentiated portion of the phenomenal field consisting of a pattern of conscious perception and values of the "I" and "me".

Rogers (1957) put forward a self theory; the properties of "self" according to Rogers' theory of self are:

- It develops out of an organism's interactions with the environment.
- Self strives for consistency in the sense that the organism behaves in ways which are consistent with the self.
- Experiences that are not consistent with the self-structure are perceived as threats.
- The self may change as a result of maturation and learning.
According to Sartan et al (1958) individual's beliefs about the kind of person he is and he is not may be called his self picture. As he can perceive others so he can perceive himself. As his perceptions of others are never entirely accurate, so his perceptions of himself are also neither accurate nor complete.

According to Allport (1961) self is something which we are immediately aware of. We think of it as warm, central and private region in our life. As such it plays a crucial part in our consciousness, in our personality and in our organism, so it is a core of our being. Smith (1961) thinks that self is a person as perceived, felt and thought of by himself. As he can perceive other objects and persons, so he can perceive himself, but as his perceptions of others are never entirely accurate, so his perceptions of himself are never entirely complete and accurate. Jourard (1963) feels that Self-Concept comprises all the beliefs that an individual holds concerning what kind of person he is, conclusions his model or typical reaction patterns to typical life situations. Cantril (1965) suggested that Self (he also used the term ego) would be determined by standards acquired from minority groups, discussions or from the individual's own creative activity.

Coopersmith (1961) defines "self" as an abstraction which an individual develops about attributes, capacities, objects and
activities which he posses and persues. The abstraction is represented by the symbol "one" which is a person's idea of himself.

According to Sherif (1968) self is a developmental form of the individual consisting of interacted attitudes that the individual has acquired in relation to his own body and to his capacities and to objects, persons, family groups, social values, goals and institutions, which define and regulate his relatedness to them in concrete activities.

**Origin and Development of Self-Concept**

Self-Concept is not hereditary, rather it develops in a person as a result of his interactions with the environment. It is a life long process and develops continuously in a social setting. As a child grows and develops he learns more and more about himself. It is not taught to him by others, but a child acquires it as a by-product of learning experience.

For Sullivan (1953) the self-concept develops from the reflected appraisal of significant others in a child's life. Bugental (1955) observed that self-concept of an individual is bound to be affected by the success with which he adjust himself to the problems of adult life. An individual's self concept undergoes a change by the challenges offered by the
circumstances of life and the way people respond to him.

Glanz and Walaton (1958) are of the opinion that many of the adjectives that a child listens for and that are corner stone of his earliest conception of personality and his self-picture are based upon constitutional factors. The child learns that he is small or big quiet or active, pretty or plain, healthy or sickly, a boy or girl, intelligent or slow—each of these things depending upon the kind of response he encounters from the people about him. As the individual's sphere of activities widens into the neighbourhood, the school, and the community, his group membership plays an increasingly important part in the formation of self-concept and personality. He becomes more and more sensitive to others' judgement in his understanding of his self and the roles suitable to his self-concept.

Baughman and Welsh (1962) the curiosity of the child to explore his body helps him form a body image very early in life, which has a critical influence on the developing Self-Concept. They suffers that the earliest clues in a child's behaviour that he has formed the Kernel of Self-Concept is his expression of pleasure following some achievement.

Gale (1969) states that man creates his world from experiences around him. The development of self is a social product.
According to him self-awareness does not come up suddenly. It is a mental process that begins during infancy and early childhood and continues until death. Nash (1970) reported that it is difficult to say just when the child becomes aware of himself. But one thing is certain that other familiar persons like parents are recognised before self awareness begins. Watson and Lindgren (1973) suggest that influence on development of self comes from diverse sources like imitation of adult models, co-operative and collaborative relations with adults, fantasy playing of adult roles, participation in games and rituals and relationship with other children in a closely knit peer group.

Thus, building up of self-concept is a slow process which grows out of the reactions of parents and others. Self-Concept of an individual undergoes changes during the course of his life. It is a dynamic and not a static characteristic of an individual.

Self-Concept has various aspects, some of which are described below:-

1. The Perceived Self - this is an individual's concept of the kind of person he is. It is influenced by his physical self, his physical appearance, dress and grooming, by his abilities and dispositions, his values, beliefs and aspirations.
2. The Real Self - Real self means one's nature with all its potentialities. A person is aware of some aspect, but unaware of other aspects of his own self. The real self includes the perceived plus the unconscious self.

3. The ideal self - Butler and Haig (1954) define the ideal self as, "The organism's conceptual patterns of characteristics and emotional status which an individual consciously holds desirable (or undesirable) for himself". The assumption is that the individual is able to order his self perception along a line of values from 'What I like to be' to 'What I would least like to be'.

Staines (1971) says that the aspects of self are of supreme importance for behaviour since many of the individual's actions are ordered by his constant efforts to maintain and enhance these various aspects of self-picture.

Self-Concept has tremendous implications in terms of the development of the individual. Indeed, this concept stands at the core of what a person does or does not do. The concept of self is not restricted to attitudes and adjustments, but is equally important in the area of academic learning. Whenever learning involves 'self' the learner learns well.
It is the self-concept which is to a greater extent responsible for low and high achievements. It is also responsible for the success of a person in life. More confident he is of himself, more able he is to tackle problems on his own. It has been found that greater success of children from high status families can be attributed to the self-image that leads to extra efforts. Self-Concept is a person's image his own self, his beliefs, feelings, attitudes, fears, hopes etc.

The foregoing discussion thus shows that self-concept is a person's idea regarding the whole of his self and it is based upon the evaluation of self and society. Hence self-concept is an important factor which has an unquestioned bearing upon various activities and functions of the individual.