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Translation of Teacher Development to Social Emotional Learning and Development of Children

Mr. Subbu Parameswaran & Ms. Gayatri Natarajan*

Abstract

Work on quality of education in India has largely focused on academic achievement and literacy, but student learning outcomes have declined in India over the last decade or so (ASER 2014). While there is evidence of the contribution of social-emotional development to academic achievement (Farrington 2009), adulthood outcomes such as responsible behaviour (Borghans 2008) & workforce readiness (India Skills Report 2015) as well as an emerging policy environment, the translation of structured social-emotional development in classroom practice is largely missing from both public and private education systems in India today. The problem is particularly urgent for children from disadvantaged backgrounds, who face uneven development through their lives, thus facing inequitable adulthood outcomes. In 2015 and 2016, the program directly impacted over 700 children and close to 50 teachers – during this time, a comprehensive set of data collection and analysis was done to understand the impact of teacher capacity building into student life skills. Using data from student demographics, baseline and endline assessments of children using a behavioural indicator-based model as well as qualitative/anecdotal evidences, it was observed that teacher development directly impacted behaviours in the classroom, with close to 75% of all children enrolled showing progress, and an average of 26% improvement over the baseline. Demographic analysis also revealed specific insights such as the role of the family environment in child development. This paper presents a detailed analysis of both qualitative and quantitative data gathered over a 2 year period, and attempts to make specific recommendations for schools and other practitioners.

Keywords: social emotional learning (SEL), life skills, education, children, teacher development

* Learning Curve Life Skills Foundation, Hyderabad

Introduction

It is widely acknowledged and accepted that the goals of education and a school include the building of cognitive skills such as reading, maths and science. However, there is growing consensus among educators and policy makers alike about the importance of other competencies and their contribution to meaningful adulthood and life outcomes.

These competencies, also called life skills, 21st century skills, soft skills and most recently social- emotional learning have been defined and elaborated in multiple frameworks including, but not limited to:

- WHO (10 life skills, broadly listed as emotional, social and cognitive skills)
- Hilton-Pellegrino (Cognitive, intra-personal and inter-personal competencies)
- CASEL (Self-awareness, self-management, social awareness, relationship skills and responsible decision-making)

Regardless of the range of frameworks and definitions that exist, there is broad agreement that life skills are a range of psycho-social, adaptive and cognitive abilities that enable children to manage their emotional well-being, become socially aware, communicate effectively, and show responsible decision making.

The Case for Life Skills Education in India

It is no longer a matter of debate that the world has changed – not only has the world shrunk, but is also changing rapidly and becoming more complex – the ability of children to transition well into adulthood and respond meaningfully to such a world is, therefore, no longer just a function of their academic or cognitive abilities, but also a complex mix of behavioural aspects such as adaptability, empathy, building relationships, managing conflict, taking initiative, creative thinking, effective communication and collaboration.

In the context of India's education system, most of the discussion has been limited to the areas of literacy and academic outcomes. Unfortunately, learning outcomes in India have remained low, with studies showing a negative rate of progress over the years. Only recently has there been a shift towards student learning outcomes (*vis-à-vis* purely academic outcomes) and recognition that learning outcomes are a function of both cognitive abilities and life skills.

The problem is particularly urgent for children from disadvantaged backgrounds, who face uneven development through their lives, thus facing inequitable adulthood outcomes.

The case for integrating life skills education in the Indian context can be viewed in the following perspectives:

- Academic achievement

A growing body of evidence suggests that there are multiple behaviours, attitudes and strategies that are necessary for significant and sustained improvements in learning outcomes. Given the current state of learning outcomes in India, coupled with the fact that the correlation between life skills and academic achievement is largely unexplored in India, there is a case for establishing this relationship through an integrated approach, as well as building a contextual body of knowledge around this.

- Adulthood outcomes

There is evidence of how social-emotional development is a key determinant of adulthood outcomes – there are strong correlations of these with personal satisfaction, citizenship and reduced risky behaviours. These abilities are seen to have a direct effect on reducing crime, substance abuse and indeed an adult’s ability to lead a productive and meaningful life. In the Indian context, this is particularly significant given the myriad of environmental complexities that exist.

- Employability

As India moves into the knowledge economy, the skill sets required for job seekers have changed dramatically – no longer are functional/academic skill sets considered sufficient for workforce readiness. Organizations in India are investing significant time and resources to ‘train’ their employees in areas such as communication, assertiveness, conflict management, relationship building and leadership – however, it is also acknowledged that these skills, behaviours and attitudes can only be internalized over a period of time, and attempting to instil these at the time of employment could well be ‘too little, too late’

Current Landscape in India and Key Challenges

The National Curriculum Framework (NCF) 2005 has advocated the development of inquiry-based approaches, broader life skills and construc-

tive learning experiences. Through the CCE framework for classes 6 to 10, life skills education was introduced, along with manuals for teachers, providing broad guidelines for each of the ten life skills identified by WHO. Under the agenda of the Sarva Shiksha Abhiyan (SSA), life skills training was introduced for girls in upper primary classes.

While there are several policy frameworks in place in India, efforts on integrating life skills education in a structured, consistent and contextual manner have been scarce at best.

From the lens of implementation mechanisms, program content and teacher capacity building, the following picture emerges about the state of life skills education in India:

	Absent	Emerging	Established	Advanced
Policies		X		
Curriculum		X		
Outcome/Delivery Goals	X			
Contextual evidence	X			
Funding		X		
Teacher development	X			

Source: Adapted from World Bank's SABER, UNICEF, Central Square Foundation

Report 2015

The following key challenges exist in the integration of life skills within the Indian education system:

- Building the school’s capacity to bring life skills into the centre in an active manner, rather than a passive ‘morals class’ or ‘values education’
- Developing the understanding and capacity of teachers to develop life skills in students, and enabling classroom delivery
- Introducing participatory approaches and inclusive practices in classrooms for life skills education to be recognized as experiential in nature rather than lecture driven

1. PROGRAM APPROACH

Learning Curve Life Skills Foundation is a non-profit organization based in Hyderabad, and its mission is to empower children from under resourced and vulnerable environments to have access to equitable adulthood outcomes. The organization effects this through an approach of social-emotional development for the children, their teachers and the learning environment.

The organization's primary environments are low-cost private schools (or affordable private schools, fee range of between Rs. 1,500 and Rs. 12,000 per student per year) where the students come from very low income families or are first generation learners.

In these schools, the teachers are recruited locally - 70% of the teachers are under 25 years old, and close to 40% have not completed graduation. While these teachers lack the basic capabilities of curriculum delivery, they also struggle with their own confidence of being able to engage with the children and dealing with issues such as aggression, stress, and several other high risk behaviours. In these schools, not only is the classroom infrastructure minimal, but the school leaders (often first time entrepreneurs) have very limited understanding of how social-emotional development can contribute directly to academic outcomes as well.

Learning Curve's approach to integrating social-emotional development in classrooms is based on the following approach:

- Integrating social-emotional development into the school schedule vis-à-vis after school
- Enabling teachers to reflect and grow personally and at the same time, providing concrete tools for integrating social-emotional learning in classroom practice
- Letting teachers drive the agenda of social-emotional development in their classrooms vis-à-vis external facilitation, thus building internal capability for the school
- Building enabling spaces in classrooms – safe emotional and social zones for expression and free thought
- Focus on evidence-based approach for reporting impact vis-à-vis reporting reach and anecdotes – assessing and measuring impact across children and classrooms using established frameworks and instruments

Central to this approach is the model of teacher capacity building which provides opportunities for teachers to assess and develop their own strengths, values, attitudes and allowing them to practice and internalise these behaviours ; directly enabling translation of these into the classroom through structured, consistent and age-appropriate life skills curriculum.

2. INTERVENTION MODEL AND TOOLS

2.1 Teacher Development

This approach aimed at enabling teachers to have a high level of emotional and social well-being themselves, so that they were able to translate these into classrooms.

The teacher development framework consisted of the following components:

Content

Six workshops were conducted across the year on the following learning areas:

- Understanding the psychology of children
- Facilitation skills and classroom engagement
- Interactive and experiential tools
- Content and curriculum for Emotional skills
- Content and curriculum for Social skills

Ongoing support

- Monthly visits to schools, wherein teachers shared their reflections on their own development and progress on delivery of life skills curriculum in their classrooms
- Special workshops/sessions were conducted on handling adolescent challenges as needed by the schools

Assessment

- Teachers were trained to do a baseline assessment at the beginning of the program and an endline assessment at the end of the program.
- Assessment was done by observation of the children, interaction and previous observations (if any)

2.2 Delivery of Life Skills Content

In order to facilitate the translation of life skills in the children, teachers were provided with a comprehensive curriculum with lesson plans for their classrooms. The curriculum consisted of 32 sessions, and was broadly divided into emotional skills and social skills. These sessions were facilitated across the academic year by teachers, at a frequency of 2 sessions per week. Each session was structured for 45-60 minutes, and integrated into the school timetable. Multiple tools were deployed to enhance interaction and learning, such as storytelling, role play, games, debates, mindfulness, visualization.

The session content was structured as below:

- Focussing activity: Each session began with a focussing activity that acted as an energiser
- Contextualization: A short explanation was used by the teachers to refer and introduce the concept to the children
- Engagement: Once the concept was introduced, the teachers engaged the children with the activity designed to derive the learning outcome for the given session.
- Connect: After the activity, the teachers asked a set of questions to enable the children to connect the learnings back to their life.
- Closing reflections: At the end of the session, children took back with them a one-line reminder of what they have learnt. This was reinforced at subsequent sessions to help retention.

2.3 Curriculum

Emotional Skills

MODULE	LEARNING OUTCOMES	NO OF SESSIONS
Self-awareness	<ul style="list-style-type: none">• Identifying one's own strengths and positive qualities• Identify and share personal values and beliefs• Understanding one's rights and responsibilities – at school, at home and in society• Expressing ups and downs in one's life	4

Expressing feelings	<ul style="list-style-type: none"> • Identifying and expressing different feelings • Understanding how feelings can be expressed both verbally and non-verbally • Understanding how negative feelings (ours and others) can affect self-esteem and behavior 	4
Developing self-esteem and empathy	<ul style="list-style-type: none"> • Understanding how perceptions about oneself can shape personality and behaviors • Enabling calibration and expression of self-esteem • Taking the first steps towards self-confidence – leveraging positive self-talk • Developing and expressing empathy 	4
Developing self-regulation	<ul style="list-style-type: none"> • Techniques for dealing with stress • Dealing with family and peer pressure • Learning coping strategies that lead to positive thinking and feeling • Dealing with anger, and how to use anger constructively 	4

Social Skills

MODULE	LEARNING OUTCOMES	NO OF SESSIONS
Building relationships	<ul style="list-style-type: none"> • Understanding how relationships go through different stages, and what it means to move from one stage to another • Understanding differences in relationships between family, friends and special people in our lives • Understanding how relationships can be expressed – caring, helping and other aspects 	4
Communication	<ul style="list-style-type: none"> • Developing congruence between non-verbal and verbal communication • Developing the skills of active listening • Understand how extremes of behavior can make one vulnerable to clouded judgment and impact relationships • Understand assertiveness as a means of expressing clearly what one wants to say 	4

Handling conflicts	<ul style="list-style-type: none"> • Identifying one's behavior in difficult situations • Learning to express and manage strong emotions in conflict situations • Understanding different ways to handle conflict that resolve the issue 	4
Collaboration	<ul style="list-style-type: none"> • Learning to leverage one's strengths in a team environment • Learning the difference between competition and collaboration • Developing a sense of trust with your group/team 	4

2.4 Data Capture Methodology

- At the beginning of the academic year, a set of children demographics data (name, age, gender, parental status, siblings and annual household income) was collected for all the children enrolled in the program
- Teachers/facilitators received training on using the assessment scale – how to make observations and scoring
- The assessment scale (section 2.5) was developed in-house on the following construct (this scale was first used for 2015-16 projects)
- Defined behavioural indicators for each learning area
- Defined proficiency scale based on completeness of action and consistency
- The teachers conducted a baseline assessment of the children and submitted the data back to the program team – this was done over a period of 3-4 weeks in June and July of the academic year. The assessment was done primarily by observation, and as needed, interaction with the children.
- This process was repeated for an endline assessment at the end of the academic year, in the month of February and March.
- Both assessment exercises were supported by the program team in terms of co-ordination and data capture.
- The data was compiled, and reviewed for any exceptions/extremes of scores which were discussed with the teachers/facilitators before the data was locked

- The data was then analysed for baseline vs. endline distribution, score changes in each dimension/module as well as demographic slices to understand the data in-depth, from which key insights were derived for impact reporting

2.5 Assessment tool (in-house)

Competency	Guiding Indicators	Proficiency Scale			
		Does not demonstrate as yet	Occasionally demonstrates with significant support	Occasionally demonstrates with minimum support	Frequently demonstrates independently
Self-awareness	Articulates personal strengths and attributes with confidence				
	Uses feedback from others positively				
	Identifies areas for improvement				
	Demonstrates understanding of own rights and responsibilities				
Expressing feelings	Shows expression of a range of emotions and feelings				
	Articulates likes and dislikes in a confident manner				
	Uses different tones of voice to convey feelings				
	Expresses negative emotions in a negative manner				

Self-esteem	Demonstrates pride and confidence in one's skills and accomplishments				
	Demonstrates persistence when faced with failure and tries again				
	Tries to solve problem without worrying about them				
	Demonstrates tendency to make friends and meet new people				
Empathy	Demonstrates affection towards peers				
	Shows the ability to feel what the other person feels				
	Able to express empathy towards other people				
	Demonstrates good active listening				
	Allows others to comfort him/her when upset or agitated				
	Demonstrates ability to deal with being teased / left out of group				
	Accepts losing at a game/activity without getting upset/ agitated				
	Accepts "NO" as an answer without getting upset/agitated				

Building relationships	Demonstrates co-operation and rapport in group situations				
	Responds appropriately in conversations with peer groups and adults				
	Demonstrates ability to give and receive compliments				
	Demonstrates caring and helping by offering assistance to peers and others				
Communication	Organises and expresses ideas in a way that is meaningful to others				
	Uses appropriate vocabulary to explain how he/ another person feels				
	Uses eye contact and shows interest in what others are saying by smiling, nodding and using verbal fillers				
	Speaks with appropriate speed, pitch and volume				
	Asks questions and makes suitable comments in conversations				
	Able to initiate and end conversations appropriately				

Conflicts	Express anger or frustration with words/sign/cues rather than with physical action				
	Is able to communicate with blaming or attacking				
	Demonstrates the ability to see and accept others perspectives				
	Shows the ability to make a fair deal to all involved				
Collaboration	Appreciates the contribution of others in groups				
	Adapts behaviour to suit different roles in groups				
	Takes responsibility and shows confidence in one's contribution				
	Demonstrates ability to share, take turns and make relevant contributions in group situations				

3. PROJECT DEMOGRAPHICS AND DATA ANALYSIS

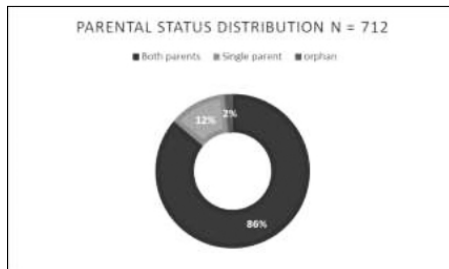
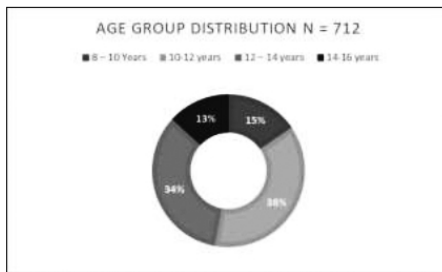
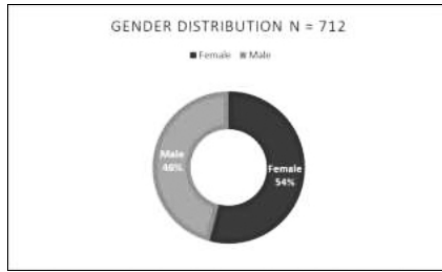
3.1 Project Demographics

This paper focuses on the evaluation of data gathered in 2015 and 2016, as part of Learning Curve's intervention in partner schools.

In these 2 years, the program reached out to 757 children between 8-14 years of age, and 46 teachers. The projects were conducted in a mix of government schools, low cost private schools, children's shelter (1) and the teachers were enrolled from within the schools and through project partners.

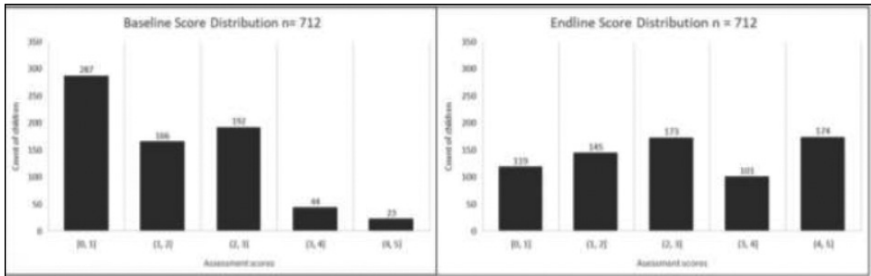
Academic Year	School/Program Partners	No. of teachers	No. of children
2015-16	<ul style="list-style-type: none"> • School 1, Hyderabad • School 2, Secunderabad • School 3, Hyderabad • School 4, Hyderabad • Program Partners 1- Teach for India • Program Partners 2-People Combine Educational Initiatives 	21	332
2016-17	<ul style="list-style-type: none"> • School 1, Hyderabad • School 5, Hyderabad • School 3, Hyderabad • School 6, Hyderabad • School 7, Hyderabad • School 8, Hyderabad • Program Partners 1- Teach for India 	25	425

Student demographics



3.2 Data presentation and analysis – Overall

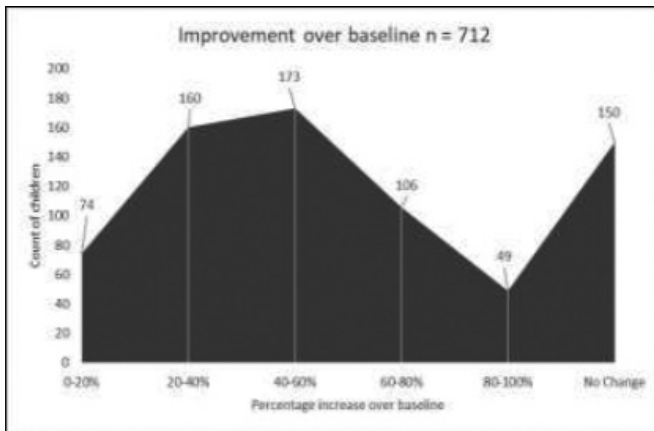
Figure 1: Distribution analysis based on the baseline and endline assessment score



X axis: Assessment scores on a scale of 1 to 5; Y axis: Count of children within each score band

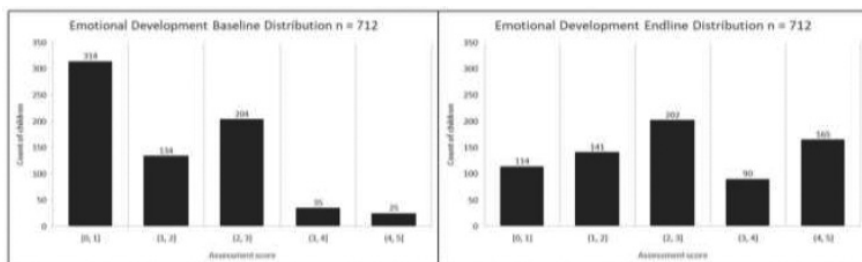
From Figure 1, it is observed that there is a marked shift in the distribution of the overall assessment scores – the number of children with score of 0-1 reduced sharply from 287 to 119, and the number of children above the mid-range of 2-3 increased from 67 to 275. This clearly indicates the efficacy of sustained social-emotional development interventions in a formal learning environment.

Figure 2: Improvements in assessment scores over baseline



The data in Figure 2 indicates that 79% of all children profiled showed some improvement in life skills scores. 22% of all children showed improvements between 20-40% over baseline scores, and 24% of all children showed improvements between 40-60% over baseline scores.

Figure 3: Emotional development – Baseline vs. End line distribution



From Figure 3, it is observed that there is a marked shift in the distribution of the assessment scores for emotional development indicators – the number of children with score of 0-1 reduced sharply from 314 to 114, and the number of children above the mid-range of 2-3 increased from 60 to 255.

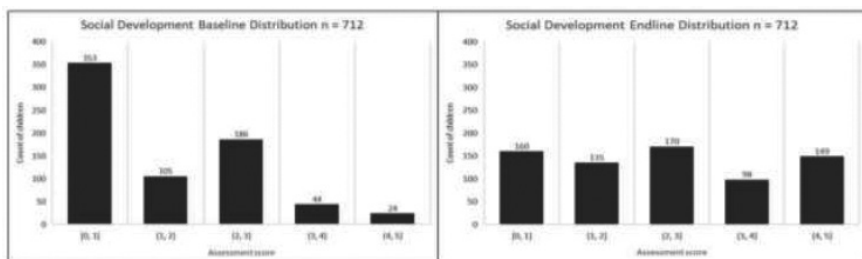
Figure 4: Emotional development – Indicator level change



	Self awareness	Expressing feelings	Self Esteem	Empathy	Self regulation
Baseline	1.7	1.8	1.8	1.7	1.7
End line	2.8	2.9	2.8	2.9	2.7
Change in score	1.1	1.1	1.0	1.2	1.0
% change	67%	58%	57%	69%	60%

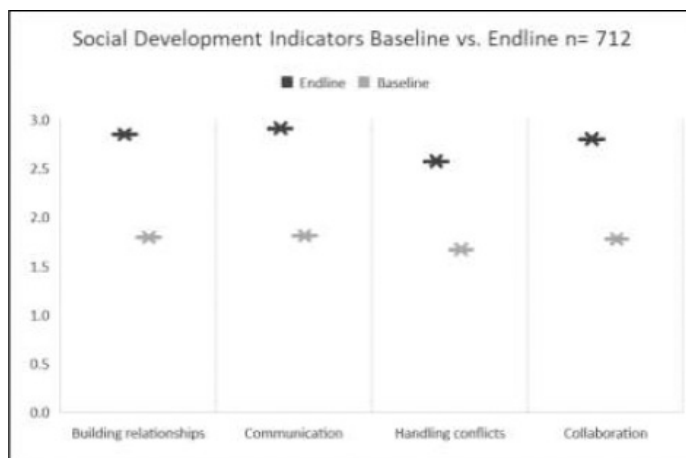
The data in Figure 4 indicates an improvement of over 50% in all the observed indicators of emotional development – particularly in the ability to understand personal strengths (self-awareness), showing understanding and compassion towards others (empathy) and ability to deal with stress and anger (self-regulation)

Figure 5: Social development – Baseline vs. End line distribution



From Figure 5, it is observed that there is a marked shift in the distribution of the assessment scores for social development indicators – the number of children with score of 0-1 reduced sharply from 353 to 160, and the number of children above the mid-range of 2-3 increased from 68 to 247.

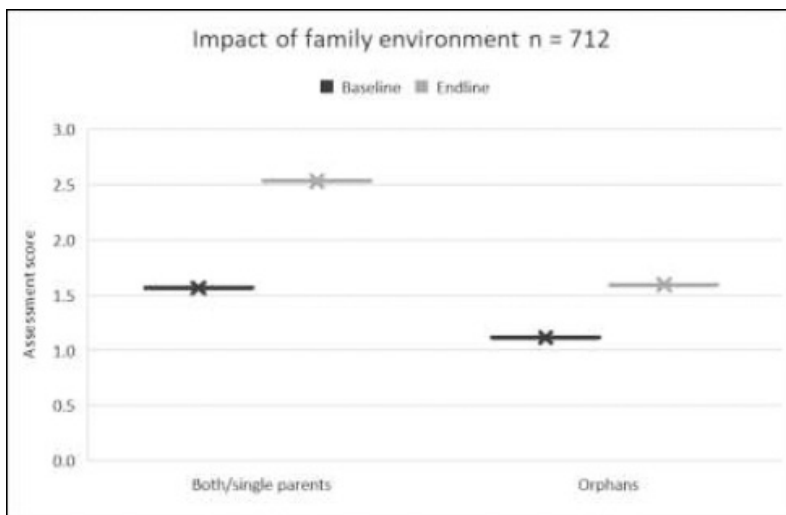
Figure 6: Social development – Indicator level change



	Building relationships	Communication	Handling conflicts	Collaboration
Baseline	1.8	1.8	1.7	1.8
End line	2.8	2.9	2.6	2.8
Change in score	1.1	1.1	0.9	1.0
% change	59%	61%	54%	58%

The data in Figure 6 indicates an improvement of over 50% in all the observed indicators of social development – particularly in the ability to build rapport and (building relationships), ability to express ideas and initiate conversations (communication) and ability to work effectively in groups (collaboration)

Figure 7: Impact of family environment on social-emotional development



	Both/single parents	Orphans
Baseline	1.6	1.1
End line	2.5	1.6
Change in score	1.0	0.5
% change	62%	43%

From Figure 7, it is observed that there is a marked difference in the baseline levels between children with parents and orphan children. Additionally, the quantum of change for children with parents is also higher than for orphans – this is indicative of the influence of the family environment on children’s social-emotional development

3.4 Anecdotal evidence

During the course of the project, the team collected anecdotal evidence from the field, which are summarised below:

- Teachers showed an improved ability to understand children’s emotions, be more appreciative of children in their classrooms
- Teachers reported a change in their behaviours – particularly in the areas of managing their emotions, building rapport with children and being more patient in the classroom with slow learners
- Teachers also reported improvements in their ability to facilitate life skills in the classroom, and engage children in a participatory manner

- Teachers reported that they observed examples of responsible behaviours in their classrooms
- Children reported more openness towards their teachers and improved communication with their teachers
- Children reported being able to relate the sessions with their life and were able to share relevant examples of this when probed

Discussion and Conclusion

There are multiple approaches to how life skills interventions have been implemented in classrooms – both in-school and after-school approaches, within which both integrated as well as stand-alone models have been explored.

Teachers have, and will continue to play a key role in the development of a child – in that sense, connecting teacher development to translation and delivery of life skills in the classroom is well worth validating in the context of the Indian education system.

The model of teacher capacity building which provides opportunities for teachers to assess and develop their own strengths, values, attitudes and allowing them to practice and internalise these behaviours ; directly enabling translation of these into the classroom through structured, consistent and age-appropriate life skills curriculum is largely untapped in the Indian context, and the data presented in this paper points towards the value of such a model.

There is a need to ensure that robust models of life skills development and delivery are established and integrated within formal learning environments – a capacity building approach with clear outcome measures is one most likely to sustain over the long term in India.

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Further information about the organization can be obtained at www.learning-curve-foundation.org The authors can be contacted at bethelight@learning-curve-foundation.org

Study of Teachers' and Parents' Perception in Strengthening Life Skills Education in A Primary School

Ms. Sandeep Kaur Oberoi*

Abstract

While taking care of academia, we sometimes get so engrossed in the process of teaching that the basic purpose of education seems to be forgotten. Life skills, as recognised by the CBSE and other school education boards, purport to work on the holistic development and complete well-being of each student. Though, the subject and the curriculum were initially designed to polish the different vistas of human skills, the converse seems to be happening now, where the formal education have taken the forefront and the basic idea of development of life skills has taken a back seat. Its impact is evident with heightened emotional, behavioural and social problems surrounding our children. It is better to strengthen life skills at the primary level in school and this study was undertaken to check out the various inputs required from the teachers and the parents in developing life skills and to have their participation to develop the learning process in the real sense. Semi-structured interviews and classroom observations were conducted to gauge teachers' ideas about increasing life skills along with the formal teaching in the primary classes. For parents, an informal interaction was taken up to have their point of view on the efforts made by them as well as their expectations from the school at large. The study found that the teachers were aware and had practised various possible classroom strategies such as collaborative projects, value-based discussions, incorporating prayer and meditation to inculcate life skill qualities in the children. However, they felt incapable of implementing these strategies consistently due to constraints such as limited time, extensive syllabus and huge class size. It was also highlighted that there is a need to mentor parents as well, to have a double impact in changing the course of students' lives. Parents also provided various inputs such as focus on individuals, unconditional love and unbiased approach by the teachers that could be incorporated in the schools.

* Educator, Child Counsellor and Family Therapist

Keywords: social emotional learning (SEL), life skills, education, children, teacher development

Introduction

In the earlier days of education in our country, the young generation in Gurukul were equipped with the needed life skills under which various arena of knowledge were developed and they came to be called as the different subjects or disciplines. The purpose of educating the individuals at that time was to be able to harness the innate qualities one was borne with. On the contrary, today's mechanical process of disseminating knowledge is producing beings who are efficient, capable, intelligent and everything other than being humane.

The primary level stage is one of the most malleable and vital stages of one's growth period. The inculcation of life skills at this stage generates confident beings who are stable, approve of their presence and enjoy collaboration with others as a team. They are aware of their roles and responsibilities at home, school and in the social periphery. Children nurtured with the core values meant to upgrade the life skills have a pleasant attitude that makes them buoyant enough to lend help to the others around them, despite indifferences.

Life skills are widely understood as psychosocial competencies which encompass a person's ability to maintain a state of mental wellbeing and to demonstrate this in adaptive and positive behaviour as s/he interacts with others, his/her culture and environment (WHO, 1997). That is why the Life Skills approach is referred to as an approach that "develops skills in adolescents, both to build the needed competencies for human development and to adopt positive behaviours that enable them to deal effectively with the challenges of everyday life" (Mangrulkar, Whitman and Posner, 2001, P.5). Mangrulkar et al go further to categorise the life skills into three that include social or interpersonal skills, cognitive skills and emotional coping skills. Life skills therefore represent the psychosocial skills that enhance value behaviour and include reflective skills such as problem-solving and critical thinking, to personal skills such as self-awareness, and interpersonal skills (Bakhashi et al, 2004). The acquisition of life skills guides the young learners to have self-restraint as well. The self-imposed limits on thoughts and actions do lead such individuals to be disciplined beings who are generous, compassionate and empathetic.

Need for Life skills in Current Scenario

The present social wave has equally affected the young learners who too

display disintegration of human value system. Lack of patience and tolerance in general has made overt aggression so rampant. Physical aggression in classrooms is on the rise and it seems that the general strata accepts that behaviour. Lack of self-control and insufficient knowledge to exercise self-restraint are majorly witnessed. Poor realisation of the responsibilities of the self, leads to indecent behaviour, language and violent conduct at the slightest provocation.

Academic success is the pivot of focus for most parents and their expectations revolve around them. With most mothers working or parents pressed under corporate culture are unable to attend to the different aspects of the child's growth. Combined with the impact of digital media and over exposure to it, the finer nuances of the expected cultured behaviour are missing. The impact of media is visibly strong due to the absence of parents, during the waking hours or strong check by them for overindulgence into it.

Life skills can be conceptualised as psychosocial skills which facilitate children's development of psychosocial competence. Psycho refers to those skills that deal with mental functions and processes, while social skills are those skills that deal with a person's interaction with their environment and culture (WHO, 1999). A learner can successfully complete his intellectual schooling but still not be able to deal with the challenges and demands of life. Life skills education "is an interactive process of teaching and learning, which enables learners to acquire knowledge and to develop attitudes and skills which support the adoption of healthy behaviours; it is also a critical element in UNICEF's definition of quality education" (UNICEF, n.d., 2010).

Role of teachers and parents in life skills development of primary children

Role of Teachers

Development of Life Skills is closely linked to a pedagogy of active learning. It is "through participative teaching methods, such as role play, debates, situation analysis, and one-on-one problem-solving, life skills programs can actively engage young people in their own development process" (Mangrulkar, 2001, p.6). This is because Life Skills need to be taught in a participatory learning mode that engages the whole learner in an experiential learning environment. This will help the teachers to integrate life skills education in every teaching situation in the class.

One further important feature of life skills education is that life skills are conveyed to children through the relationships they have with their teach-

ers. Teachers teach children about how to treat others through their relationships with pupils in the classroom (Webster-Stratton, 1999).

When teachers treat children respectfully they convey to children that they are important and consequently facilitate the development of children's self-esteem. In addition teachers can explicitly encourage a positive sense of self by naming children's positive personal attributes and skills.

Role of Parents

It is useful to note that children spend more time with parents than with teachers. Developmental psychologists have used parenting styles approaches to understand how parents influence children's development of social and instrumental competence right from the 1920s (Health Inc.,2011). Parenting style is defined as "a child's perceptions of her/his parents or care takers' behaviours in two dimensions, parental responsiveness and parental demands" (Amirabadi, 2011, p.1).

Character education helps facilitates children's development of different life skills. In relating the development of empathy in children to parenting, Hoffman (1991) thinks empathy is a natural tendency in children to put themselves in the shoes of others in problems which Hoffman calls "global empathy". However, parents have a role in nurturing this potential, may be by modelling it and allowing children to practice it. Coopersmith (1967) reported that children's self-esteem can be promoted by parents' acceptance of their children, setting clearly defined limits for the child's behaviour, and allowing individual expression and respecting the child's unique personality and point of view.

Purpose of the Study

The purpose of this study was to explore teachers' and parents' perceptions, and attitudes towards life skills education.

Objectives of the study

The objectives of this research were to:

- Analyse teachers' and parents' perceptions and attitudes toward life skills education in primary schools.
- Identify challenges in life skills education in primary schools.
- Recommend strategies for implementing and promoting life skills education in primary schools.

Methodology

The aim of this study was to explore how life skills education is being implemented in the primary school. This aim was achieved through exploring the experiences, knowledge and opinions of teachers and the parents. Teachers responded to questionnaires regarding their opinions of the life skills curriculum and the methods they used to teach life skills. Teachers had witnessed children participate in learning activities, work with their colleagues and play together. Consequently, they had opinions on how life skills had influenced children's behaviour.

Parents were directly responsible for the nurture of their children. They were interviewed about their opinion on life skills education and the role of the school and the home in the development of life skills. They had the information concerning the behaviour of their children in response to their nurture at home and in response to their children's school influences.

Sample

Purposive sampling technique was used for data collection. The sample consisted of a total of 24 teachers of primary school affiliated to Central Board of Secondary Education. Since teachers had already been conducting co-scholastic activities in the primary school, they had information on how life skills in primary schools were progressing.

Of the 16 parents approached from the eight schools in the two districts, 14 consented to be interviewed. These parents had their children studying in various schools affiliated to Central Board of Secondary Education.

Tools

A questionnaire was designed and administered to all the teachers who participated in the study. The questionnaire had questions about life skills, its usefulness, problems faced in implementing life skills education, responses from the parent community and need for further training and problems in evaluation

For parents, a semi structured interview schedule was prepared for collecting information from the parents. The parents were interviewed in the groups as the cross-checking and corroboration, which group discussions would provide, strengthened the data with group processes helping parents to explore and clarify their views in ways that would be less easily accessible in a one to one interview (Kitzinger, 1995, cited in Sagoe, 2012 p.2). In this case focus groups had the potential to generate data that may not

have surfaced in individual interviews (p.3). Hughes and DuMont (1993 in Sagoe, 2012 p.1) define focus groups as “in- depth group interviews employing relatively homogenous groups to provide information around topics specified by the researchers”.

Results and discussion

The summary below enumerates the responses received from the respondents with respect to each objective of the study.

Objective 1- To analyse teachers’ and parents’ perceptions and attitudes toward life skills education in primary schools.

The analysis of teachers’ interviews shows that:

Most of the teachers considered life skill education as a way of life and a preparation to deal with life. They perceived that life skills help to sharpen the abilities of an individual and it helps to broaden the vision of the child.

The fraternity of teachers felt that there are a number of things like co-scholastic activities, first hand experiences, exposure to a variety of things, expanding one’s area of interest, socializing and building of interpersonal skills, that can help to build on life skills.

Besides those, some feel that compulsory moral education classes can be used to lay the foundation, in case of lapses felt by children from busy families/parents.

The teachers opined that life skill education at the primary level shall help them mould the children thinking and shall help in developing confidence and team spirit. Teachers felt that life skills could help to achieve better quality of life thus aiming to achieve higher. Teachers had a positive attitude towards life skills because they felt life skills were making children have self-esteem, assertiveness and self-awareness.

Nonetheless, there was pressure on teachers to produce high academic results, notably through high grades in the examinations. Most teachers felt that they could impart life skills to the students through their day to day talks and activities and hence could make a difference to the lives of individuals. But still, some impediments faced by them were the rigidity of the curriculum, time constraint, inability to co-relate the content taught to its basic purpose.

Teachers felt that imparting such skills lay largely with the teachers only, as most parents did not address these vital issues considering them to be as

vital as they are. Some teachers confessed that lack of proper guidance to the teachers themselves was another constraint.

For the parents, the analysis of the interview show that:

Parents viewed life skills as a totality of development of their children that is in all spheres of life, for example, conformity to culture, moral upbringing, academic excellence and vocational skills. Life skills as psychosocial competence seemed not to be clear or known to most of these parents.

Parents prioritised their children's academic performance and wanted them to attain high marks at school.

Parents had a tendency to transfer their responsibility of nurturing their children to the teachers in school.

Parents were wary of the media resources to which their children were exposed and viewed these resources as a deterrent to the proper nurture of their children.

Parents seemed to view life skills as development of their children in all spheres of life. That is why their responses reflected life skills as being vocational, moral, social, academic and psychosocial development. Computer skills are considered as modernity by the parents. In this case, some parents wished that their children's talents in all these areas be developed by the school to enable their children to earn high incomes. There were parents who added conformity to culture, socialisation, respect and their children's academic excellence to the vocational emphasis. In this context, parents felt that their children should have diversified education in all these areas. These findings show that parents' perception of pupils' life skills was focussed on the total development of the child.

Objective 2: Identify challenges in life skills education in primary schools.

The study revealed various challenges facing the life education the primary schools as perceived by the teacher fraternity and the parents.

Hugh impact of digitalization has taken away the core of upbringing the tender souls. Teachers and the parents felt that the efforts made by them to groom the personal qualities of an individual were nullified due to the inhibited impact of digital gadgets.

Teachers mentioned that even the report card was not well drafted to assess the personality of an individual as a whole. Rather, the report card gave

larger importance to the academic areas and little weightage to the personality traits/ life skills.

Teachers also felt that lack of time, patience and disintegrated values in parents themselves were largely responsible for diminishing values in children.

The parents expected the schools should support and build such a system that enabled the children to do their homework and assignments on their own.

Parents also felt that individual attention and unbiased approach in the school was missing in nurturing overall personality of the child.

Parents with busy schedule wanted that the schools should have some engaging activities after the school hours.

Objective - 3 Recommend strategies for implementing and promoting pupils' life skills education in primary schools.

Remedies and suggestions that were provided by the respondents include the following:

Parents to lend their quality time to their children and consistent inputs to monitor the progress of their child in each dimension. They have to be guided regularly about how fruitfully they can engage their children in activities of interest rather than leaving them to the hands of digital gadgets for extended hours.

The prime focus of development should be on the child himself and not on his academic excellence.

Development of life skills is the most important domain to develop the personality as a whole. The fraternity of teachers and the parents agreed for the same - realizing its importance.

Parents and teachers unanimously wanted to help the children grow up as happy, healthy and morally right individuals.

The teachers agreed that more hours to be devoted in school curriculum - for co- scholastic act and decreased dependence on theory with the role played by the co- scholastic activities in nurturing numerous qualities.

Impact of TV, digital media was a common threat placed by both parents and the teachers.

Conclusion

The study established that parent school relationships were important for the development of children's life skills. Educationalists and sociologists agree with the premise that schooling divorced from what goes on in the world outside becomes irrelevant and meaningless (Elwyn, 2000 p.203). In this case, the parents felt and said that the teachers should use strategies like picking on children who do not put up their hands (non-volunteers) to enable development of their self-awareness, assertiveness and self-esteem.

Parents also felt that teachers should strengthen extra-curricular activities in the school and interclass and interschool competitions that can facilitate children's talent identification and development. Parents' attitudes to teachers' enforcement of discipline revealed an attitudinal dichotomy between groups of parents. Some parents wanted teachers to enforce life skills development and discipline of their children while others felt that respect for teachers in this area was detrimental. Parents who were positive about cooperation with and involvement of the teachers felt that it was the teachers who knew what to do with children

The conclusions that can be drawn in relation to the study indicate that the teachers' and parents' perceptions of life skills seemed to be at best mixed. They were largely supportive of life skills education, although in some cases, they placed more emphasis on vocational and academic domains than on psychosocial life skills. Parents' competencies in handling their children's life skills' development appeared to be influenced by their culture, social economic status and elitism.

Limitations of the study

This study sought to investigate the multidimensional phenomenon of life skills education. As with all research, the study had certain limitations. Although it has been developing over a number of years, life skills education seemed to be a new phenomenon for most stakeholders and was consequently susceptible to many interpretations. For the parents, life skills seemed to be just what they knew as the nurture of their children in their literal or cultural sense. Life skills education orientation had also not been extended to the parents. A further limitation was that, owing to time and financial constraints, only small sample of respondents was taken up.

Recommendations

Children's life skills cannot be documented by one study. Psychosocial skills are for ones' wellness in the context of his or her world. It is there-

fore the individual child who experiences, lives, or undergoes the life in his or her world who understands his or her world better. In this study, the parents, teachers described how children have been predisposed to behave in certain ways because of exposure to different life skills' facilitating situations. The study therefore provides important information for all stakeholders on the effective development of life skills education. These stakeholders should therefore undertake, cherish, support and sustain children's life skills' development.

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Effect Of Life Skill Education On Self-Concept of Adolescents from Economically Backward Classes of Tagore Garden Centre UVCT, New Delhi

Ms. Swati Srivastava*

Abstract

The present scenario of adolescents clearly shows that the condition of our youth has significantly deteriorated. Revealed by increased depression, suicidal rates, increased drugs used, not coping with emotions, diversion from studies etc., is the clear indication of the challenges that adolescents are facing these days. One best practice for contributing to the healthy development of adolescents is life skill approach which shows that their effectiveness in promoting desirable behaviour such as sociability, improved communication, effective decision making and conflict resolution, self-awareness, coping with emotions and stress etc. Urvi Vikram Charitable Trust (UVCT) has been associated with life skill training since 1990 which is being provided to the economically backward classes youth and school dropout children in Tagore Garden Center. Life skill improves their self-concept (self-ego, self-image) about their physical, social, intellectual, moral, educational, temperamental self-concept to lead a happy & satisfied life. The aim of present study was to see the effect of Life Skill Education on Self Concept of adolescents from economically backward classes. The study was conducted on 50 students of age group 13-20 years of UVCT, Tagore Garden Center. Sampling was done on random basis and tool used for this research was Self Concept Questionnaire by Dr. Raj Kumar Saraswat. This test was conducted on both the students who had taken and who had not taken life skill education training. Results showed that after taking life skill education, the self-concept has been positively increased. Therefore, we can conclude that life skill education has proved to be an immense importance of wellbeing and overall personality development of adolescents.

Keywords: Self Concept, improve communication (educational, moral & temperamental state), personality development of adolescents

* Urvi Vikram Charitable Trust, New Delhi

Introduction

A research to impart life skill education of economically backward classes was under taken by UVCT, Tagore Garden, New Delhi, India. Adolescent boys and girls face many challenges during this age of growing up. In this age the personalities are being shaped along with development of their personal, social and moral skills. It is very important to equip the adolescents with the necessary life skills to adopt and adjust with these changes and deal effectively with the challenges and demands of life. So, this research was planned and implemented to see the effect of life skill education on the self-concept of adolescents of economically backward classes and also on those students who had not taken the life skill education yet, as self – concept is influenced by many factors like home environment, school environment, socio economic status, peer group etc.

Meaning of Adolescent

It is derived from the Latin word “adolescere”, literally meaning ‘a parent to grow or to grow maturity’. Adolescent is the developmental period transition between childhood and adulthood. It involves biological, economical, and socio economical changes. These changes transform the young person’s vision of the self into more complexes, well-organized and consistent picture. Adolescent is the period of heightened sensitivity for rapid learning and of critical acquisition which determine the general style of adult life.

Meaning of Self Concept

The Self-concept is a general term used to refer to how someone thinks about, evaluates or perceives themselves; to be aware of oneself is to have a concept of oneself.

According to Mr. Baumeister (1999) self-concept is “The individual’s belief about himself, including the person’s attributes and who and what the self is”.

Self-concept is defined as the total perception of themselves with respect to their Physical, Social, Temperamental, Educational, Moral, and Intellectual inputs.

Meaning of Life Skills

Life Skills are the abilities for adaptive and positive behaviour that help an individual to deal effectively with the demands and challenges of life.

WHO has defined Life Skills as “The abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life”.

UNICEF defines life skill as “a behaviour change or behaviour development approach designed to address their areas of knowledge attitude and skill”. Life Skill has been defined as “personal and social skills required for young people to function confidently and completely with themselves, with other people and wider community”. Life Skill are abilities that facilitate the physical, mental, and emotional well being of an individual and competence in young people as they face the realities of life .

Life Skills are as below:-

- Coping with stress, coping with emotions, empathy, interpersonal relationship- (Affective Life Skill).
- Self-awareness, critical thinking, effective communication, decision making, problem solving and creative thinking - (Cognitive Life Skill)

UVCT Life Skill Program - The Urivi Vikram Charitable Trust is a national level NGO, with focus on the social and economic development of young adults (10 – 24 years) since 1991. It was founded by Dr. U.N.B Rao and his wife Mrs. Urivi Chaya.

Vision – Transforming India’s “Burden of Population” into “an asset of Human Resources”.

Mission – Finding ways and means to strengthen young people through empowerment rather than control, and bring the dropout, under achievers and children in conflict with law, especially from those belonging to marginalized and deprived section of society back to mainstreams. UVCT’s mission is to help these children to become socially responsible and economically productive citizen of India and the World.

Since October 1995, through Project “SHAKTI” extending personality development and LS (thinking, social and negating skills) especially to school dropout and under achievers to enable them to find their own strength and evolve themselves into productive citizen. The UN inter agency working group accepted project “SHAKTI” as the basis for UN program LS for health promotion for out- of-school adolescents.

UVCT provides LSE to school dropouts on the basis of some relevant

modules such as –

- “Who I am”
- “Colors of life”
- “How to say No”
- “I Shall Win”
- “Who is Healthy”
- “Do I understand you”
- “A plan my life etc.

Review of Literature

M.K.C.Nair (2005) in his article wrote that adolescence was a period of experiencing, and expanding. Adolescents needed help and guidance in decision making, problem solving, critical thinking, developing interpersonal skills, self-awareness, empathy, coping with stress and managing emotions. Beneath frequent violent outbursts, sudden mood swings and related interpersonal problems of an adolescent, there may be a person crying out for a professional help. Extra care was needed while offering help to adolescents problems because it was not easy for teenagers to accept the fact that they need help. The Family Life and Life Skills Education Programme is a good support system for adolescents at the community level.

Sharma S, (2003) had published a paper on measuring life skills of adolescents in a secondary school. The objective of this study was to develop a scale to measure life skills and to assess the levels of life skills in adolescents of a secondary school at Kathmandu. She concluded that most of the teachers were not aware of the concept of life skills. Maternal education was significantly associated with higher life skill levels in adolescents. Connectedness and family support were other important factors influencing the level of life skills in the adolescents.

UNESCO with the Ministry of Human Resource and Development organized a workshop on life skills education in (December 1998). The basic purpose of the workshop was to look for a life skills Approach that can be integrated with the Non Formal Education curriculum so that the out-of-school children can manage the day- to-day situations in their lives. The programmes were to be developed keeping the following goals in mind : to involve the staff, parents, peer group and community to help the out-of-

school children develop positive qualities, to ensure the young ones are committed positively to their families, to help them solve problems co-operatively, allow the learners to handle negative pressures from their peers. It was discussed that life skills should not be taught in isolation, but should be with health and major life issue education. The main conclusion of the workshop was that everybody needs life skills and programmes should be developed to integrate them with the Non Formal Education curriculum.

Botvin, G.J. Baker, et.al (1984) conducted a study on substance abuse prevention. The prevention strategy attempted reduced intrapersonal pressure to smoke, drink excessively, or use marijuana by fostering the development of general life skills as well as teaching students tactics for resisting direct interpersonal pressure to use these substances. Result indicated that the prevention program had a significant impact on cigarette smoking, excessive drinking and marijuana use when implemented by peer leaders. Furthermore, significant changes were also evident with respect to selected cognitive, attitudinal and personality predisposing variables in a direction consistent with non-substance use. These results provide further support for the efficacy of broad-spectrum smoking prevention strategy and tentative support for its applicability to the prevention of other forms of substance abuse

Objectives of the Study

- To study the relationship between life skill education and self concept of adolescents developed through UVCT Life Skill program.
- To find out the difference between the self-concept of life skill students and non-life skill students.

Hypothesis

- There is no significant relationship between life skill education and self-concept of adolescents.
- There is no significant difference between self-concept of life skill students and non-life skill students.

Methodology

- Selection of Sample

The population of present study is defined as number of students who are school dropouts. The sample selected was 50 students of UVCT Tagore

Garden, New Delhi of age group 13-20 years through the stratified random sampling technique.

Table 1 – Data indication No. of LSE and Non LSE students included in the study

S. No.	Category	No. of Students
1	LSE	25
2	Non LSE	25

- Variables - Life Skill Education and Self-Concept
- Tools – To measure the variable self concept of school dropout’s, students who is taking LSE and who is not, a scale constructed and standardized by “Dr. R K Saraswat” (1984) was used for the study. Reliability coefficients of various dimensions vary from .67 to .88.

Description of Test

The self-concept inventory provides 6 separate dimensions of self-concept i.e., physical, social, intellectual, moral, education and temperamental self concept. It also gives a total concept score. The operational definitions of self-concept measured are:-

- Physical – Individuals view of their body health, physical appearance and strength.
- Social – Individual sense of worth in social interactions.
- Temperamental – Prevailing emotional state or predominance of a particular kind of emotional reaction.
- Educational – Individual’s view of her/his self in relation to school, teacher and extra- curricular activities.
- Moral – Individual’s estimation of his/her moral with right and wrong activities.
- Intellectual – Individual’s awareness of intelligence and capacity of problem solving and adjustment.

Data Collection

Adolescents were selected personally and the purpose of the study was explained to the respondents. The general information of the adolescents, their parents and self-concept of adolescents were collected by using Self-Concept Scale by Saraswat (1984) for the purpose of the study.

Table :2 Mean, SD and Significance difference between Life Skill Students and Non-Life Skill students of economically backward classes with regard to six areas of self-concept

AREAS OF SELF CONCEPT								
GROUPS		PHYSICAL	SO-CIAL	TEMPER-ATENTAL	ED-UCA-TIONAL	MOR-AL	INTEL-LEC-TUAL	TOTAL
		A	B	C	D	E	F	
SELF CON-CEPT OF LIFE SKILL STUDENTS	MEAN	33.28	32.68	31.92	33.84	32.4	32.28	196.4
	SD	2.973	2.477	3.211	2.907	2.172	2.611	8.187
	N	25	25	25	25	25	25	25
SELF CON-CEPT OF NON LIFE SKILL STUDENTS	MEAN	25.6	26.32	26.2	27.12	28.36	22.76	156.36
	SD	3.124	2.949	3.298	5.156	3.497	2.371	13.623
	N	25	25	25	25	25	25	25
VALUE OF 't'		1.816	1.614	1.846	1.163	1.549	1.901	1.679
LEVEL OF SIGNIFI-CANCE		0.05	0.05	0.05	0.05	0.05	0.05	0.05

As indicates, the Table 2, t value of the life skill education and non-life skill education student group and each of the six areas (including total of all areas of self-concept) was found as 1.82, 1.61, 1.85, 1.16, 1.55, 1.90 and total 1.68 at the level of significance 0.05. So, obtained result rejects the hypothesis and asserts that there is a close relationship between self-concept and life skill education.

Results

The study has been designed to assess the relation between self-concept and life skill education and difference between the self-concepts of the adolescents who have taken life skill education and who have not taken. This study explores the impact of life skill education on development of self-concept.

Table: 3 Average score of all six dimensions of self-concept of LSE & Non LSE Adolescents

Category	Physical	Social	Temperamental	Educational	Moral	Intellectual
Life Skill Education (LSE) STUDENTS	33.28	32.68	31.92	33.84	32.4	32.28
Non Life Skill Education (Non LSE)	25.6	26.32	26.2	27.12	28.36	22.76

Figure 1

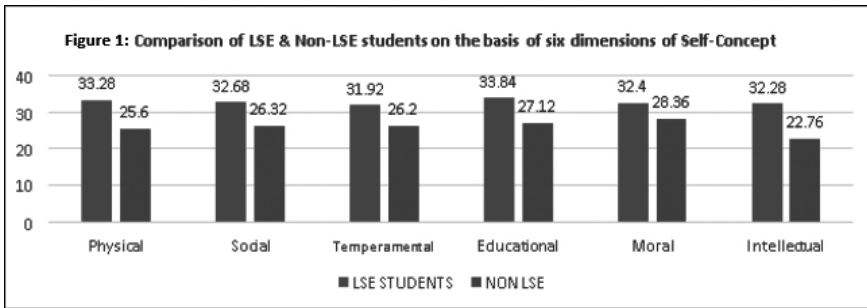
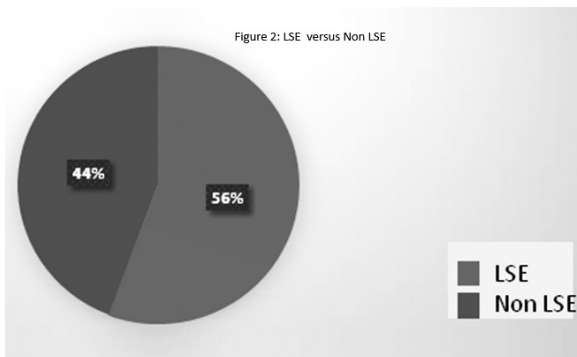


Table: 4 – Average of total scores of LSE & Non-LSE adolescents

Category	Average of total No. of Students
Life Skill Education (LSE)	33.28
Non Life Skill Education (Non LSE)	25.6



Conclusion

The study was undertaken with basic objective to study the self-concept of adolescents who belong to low economic backward class with reference to their life skill training from UVCT in six areas of self concept. Findings of the present study indicate that self-concept and life skill education are positively associated.

- a) The objective of the study was to find out relationship between self concept pattern of adolescent and their life skill to test Ho1. After the analysis and interpretation of the data it was observed that there is positive correlation between self-concept and life skills. So, the null hypothesis Ho1 is rejected.

The finding shows that students who have taken life skill education from UVCT have significantly higher self-concept. Life Skill is an essential sequence and inspires students to acquire higher self-concept in life so that their economically backward status will not affect them and they can live a happy and better life in a balanced way. This helps them to be aware and pursue further studies in case they have dropped out of schools.

- b) The objective of the study was to find out the difference between the self-concept of Life Skill Students and non-Life Skill students. After the analysis and interpretation of the data, it was observed that LSE students and Non-LSE students have variation in self- concept. So, null hypothesis Ho2 is rejected.

The finding is understandable in the sense that the students who have taken life skill education have great concern for their physical health, appearance and strength, have sense of worth in social interactions, prevailing emotional state or known of particular kind of emotional reaction. The students are good in school with the teachers and participate in activities, have moral worth: what is right or wrong, and they are good in problem solving, judgments and decision making. However, the adolescents who have not taken life skills from UVCT did not show any remarkable difference with regard to awareness of physical strength, have weak social interactions, have low academic achievement, unstable with the emotions, less idea of right and wrong and face difficulty in problem solving & decision making.

The broad overview of the result indicates that, about 56% per cents of adolescents had overall self-concept who had taken life skill training and the non-life skill students per cent is only 44%. Hence adolescents having life skills education have good self-concepts which is regarded as important for good mental health, physical health, academic achievement and high social relation.

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Spending Excessive Time with Gadgets Leads to Aggression Among Adolescents: A Pilot Research

Ritu Saxena*

Abstract

The present generation is born in an era of progressive digital advancements leaping towards the use of drones, cloud technology and artificial intelligence. Favorable political, economic and social scenario has made digitalization reach every section of the society. Irrespective of the social strata, children from an early age are exposed to the presence of gadgets and perceive spending time with them as normal. Peer acceptance and social status lull them further into spending time on gadgets like television, iPad, smartphones and tab. School curriculum too emphasizes on the use of digital technology resulting in minimized parental supervision. With free access to internet, adolescents engage in online games and networking sites that provide instant information, companionship and nonstop entertainment; and many tend to overindulge. Psychologists have been witnessing profound changes in adolescent behavior pertaining to their obsession or addiction of gadgets and their likeness for spending prolonged hours in the virtual world. The present pilot research aims to point that extended hours of screen time leads to aggressive behavior in adolescents. This study describes the importance of applying innovative measures to engage the young minds intellectually and creatively, to help them enhance their life experiences and give them opportunities to explore the real world.

Keywords: digitalization, gadgets, addiction, aggression, adolescents

Introduction

Globalization and constant technological advancements blurred geographic boundaries, from global citizens in no time we became netizens. Favorable political, economic and social factors further proved efficacious. Today Artificial intelligence, Cloud technology, nano satellites, Bots, drones, et al, are the top headliners; and the current generation is in complete ease at

* Senior Secondary Teacher at Meridian School, Madhapur, Hyderabad

operating smart phones, computers, iPad, tabs. With great emphasis on the usage of digital technology aided by the convenience and constant access provided by mobiles, especially smartphones (Amanda, 2015), majority of adolescents go online daily. Technology has transformed our youth's daily and social lives. The current generation of young people, who are increasingly inclined towards technology, are most likely to use technology for 'good or for harm', according to Rhonda McEwen, professor at the Institute of Communication, Culture, Information and Technology, University of Toronto. She further says, "No matter how tech savvy a child seems, they need to be taught about how to use technology. (Habib, 2014).

The UNICEF 2011 report states that estimated India's population of adolescents to be around 243 million. In the article 'From affection to addiction', Nainar Nahla (2015) narrates that a huge chunk of adolescents is also the likely target of internet service providers, as the average age of the web surfer gets younger every year. With smartphones expected to number 651 million by 2019 in India alone according to networking technology giant Cisco, nomophobia (no-mobile-phone-phobia, coined in 2010 by the UK Post Office), may be just one of the many problems that the new generation of 'digital natives' will face over the long term.

Internet which is informative, can be an excellent tool for learning but sadly it is majorly used for gaming and entertainment. Video games and Computer games can be listed as the gadgets which have influenced the youth the most. There is a tendency to get engrossed in the games, and forget everything else. These games may result in the child getting absolutely isolated from the society. Further, they may also tend to confuse between the virtual world and real world (Ghosh et al. 2020). These gadgets may turn to be very addictive because these things are meant to be past times, and it should be never preferred over family or social commitments. (Weebly 2020).

The role of information technology is augmented in exploring the potential and to redefine the terms of teaching and learning. To match the pace of the society which is undergoing constant change, the educational system too has intensified its approach reinforcing overall development of students and the need to acquire digital abilities and skills. With minimized parental supervision and numerous ways of entertainment and online gaming, adolescents do not develop hobbies but addiction (Ghosh A., Gadget Addiction Problems in Teens. n.d.). These adolescents have literally grown up with the internet and prefer not to go out to play but have play stations and they interact more with friends online through chats and networking

sites. For young adolescents, internet addiction may be quite problematic; and what their parents and guardians consider ‘too much time online’ may seem quite normal to them. (Weebly 2020). In India, parental permission is still the norm in many homes to access gadgets like mobiles, iPad and X-box; we find sad faces, anger and agitated behaviors among adolescents on not being allowed to play video games or mobile games. Aggressive behavior and long-term depression are known to be some of the major symptoms found in children who are addicted to video games. When anger failed to be controlled it would lead to aggression (Hazaleus & Deffenbacher, 1986; Nasir, R., & Abd Ghani, N. 2014). Anger and its expression represent a major public health problem for school-age and adolescents (Blake & Hamrin, 2007).

Arianna Huffington, the founder and CEO of Thrive Global, and the founder of The Huffington Post mentioning Sean Parker (Co-founder of Facebook), said: “The intention of social media is to consume more and more of your life. That is how they make money. They need your attention and therefore they have thousands of engineers who use what is known as slot machine psychology to give you intermittent rewards to make you want to come back”. Thrive Global partners with Times Bridge, Times of India, Times Business, page 16. In her open letter to India on ‘Our relationship with technology’, Arianna has very rightly pinpointed the need to examine and re-calibrate our relationship with technology. Huffington, A. (2018) An Open Letter to India on Our Relationship with Technology, Times of India, Times Nation-page 8).

Recent Studies

The potential for some users to go overboard when it comes to being online has been obvious since the inception of internet. (John Timmer 2009). In more recent years however, widespread ‘net accesses have allowed psychologists to document this obsession on a population level and begin to characterize internet addiction as a distinct set of behaviors, and relate them to other forms of addiction. The concept of internet addiction has become more widely accepted since 2000, primarily due to the fact that it’s becoming increasingly difficult for some to distinguish between online and offline life, (Sharma 2016).

A recently published survey of Chinese adolescents from Guangzhou has found that signs of internet addiction strongly correlate with various forms of self-injury, a finding that may place the addiction squarely within the spectrum of impulse control disorders (John Timmer 2009)

Current estimates of internet addiction are quite variable, but most published studies estimate that between 5 and 10 percent of internet users may be addicted. Internet addiction is not an official diagnosis but the term used to describe the condition that some teens use excessive internet is a real problem that detracts from the quality of their lives in the real world (Sharma 2016). Addiction leads to characteristic biological, psychological, social and behavioral manifestations due to cognitive distortion impairing perceptions and inability to deal with emotions, impacting interpersonal relationships. Some studies and events indicate that such addiction in adolescents leads to impulse control disorders, resulting in self injury and/or hurting others (John Timmer 2009).

Gadget addiction amongst adolescents is a growing concern across the globe. Early adolescence phase extends beyond home. This is the period where adolescents spend more time in school and community. School is one of the most immediate environments for them. The school climate is an important factor to consider. Thus, the school role in promotion of warmth and social competence is deemed important. Addiction in adolescence can have a negative impact on identity formation and may negatively affect cognitive functioning, lead to poor academic performance and engagement in risky activities, and inculcate poor dietary habits, (Pfaff D.W. 2013). Several empirical studies mentioned that school can either enhance or prevent aggression. The school can contribute and further bolster violence. Universal prevention is intended to all without manifestation of aggressive behaviors. This it advocates warm and supportive academic, social and behavioral support. Through this level of prevention, the school has important role in prevention of aggressive behavior (Ramos, R. 2013; Farmer and Xie 2007; Farmer, T. et al. 2007)

Though there are innumerable studies globally depicting a worldwide scenario of the behavioral addiction phenomena, a lot of these studies (Farmer T. W. et al, 2007), have utilized inconsistent criteria to rate the levels of gadget addiction, applied recruiting methods that may have caused serious sampling bias, and examined data using primarily exploratory rather than confirmatory data analysis techniques to investigate the degree of association rather than a causal relationship among variables (Byun S., Ruffini C., et al. 2009)

Recently in India, owing to rising concerns pertaining to adolescents accessing data and data protection, Justice B N Krishna Committee addressed concerns at public consultation meet held at MCRHRD Institute, Hyderabad. In United States of America, two major Apple investors have urged

the iPhone maker to take action to curb growing smartphone addiction among children, highlighting growing concern about the effects of gadgets and social media on youngsters. As reported by the editor, The New Delhi Times, 2018, New York-based Jana Partners LLC and California State Teachers' Retirement System, or CalSTRS, said in open letter to Apple that the company must offer more choices and tools to help children fight addiction to its devices.

Statistics

According to the Pew Research Center as quoted by (Lenhart A., 2015), Internet & Technology, internet usage by adolescents (age 12-17) in the United States of America, from 2014 to 2016 is as follows:

- 92% of teens go online
- 69% of teens have their own computer
- 63% of teen internet users go online every day
- 27% of teens use their phone to get online
- 24% of teens with a game console use it to go online

Literature shows that much of this frenzy of access is facilitated by mobile phones — particularly smartphones. Nearly three-quarters (73%) of teens have a smartphone while just 12% of teens 13 to 17 say they have no cell phone of any type. Fully 91% of teens go online from mobile devices at least occasionally, and 94% of these mobile teens go online daily or more often, compared with 68% of teens who do not use mobile devices to go online.

The Present Study

The present study - Spending Excessive Time with Gadgets Leads to Aggression in Adolescents: A Pilot Research - was aimed at identifying that spending many hours daily with gadgets increases aggressive behaviors like irritability, hyper mannerisms and expression of verbal and physical anger among adolescents especially in-home setting.

- The main objective of this study is to highlight the virtual presence of the adolescents through various online platforms and the amount of time they spend with gadgets.
- Secondly, to highlight the fact that spending any amount of time with gadgets seems less to adolescents and creates furthermore craving in them.

- Thirdly and most importantly to find that adolescents have the urge to obtain new and latest gadgets which their friends already have; eventually leading to dissatisfaction for parental decisions.

Methodology

The research objectives were used by the researcher as guidelines to highlight that spending excessive time with gadgets develops symptoms of aggression among adolescents. This aim was fulfilled through a questionnaire and informal interview with children aged between 13-15 years. The questionnaire prepared by the researcher asked direct questions related to the number of gadgets possessed by these children and the amount of time they spent with them.

The sample consisted of 30 children, studying in class 8 and 9, from a reputed English medium school in Hyderabad adopting a random sampling method. Since an informal interview was also essentially required with the parents of these class 8 and 9 children, permission was sought through the school. Few parents especially mothers volunteered to respond to the researcher's call. This was an integral part of the research process to gauge the aggressive tendencies and temperament of these adolescents in home setting.

After selecting the sample of 30 adolescent students, they were given the questionnaire. Along with few more questions, the questionnaire specifically inquired:

- 1) Number of gadgets adolescents have access to?
- 2) Do they have a personal smartphone?
- 3) Number of hours they spent on these gadgets?
- 4) How much time they play outdoors?
- 5) Their virtual presence in terms of their accounts on chatting platforms like WhatsApp, Hangout, Snapchat, etc.?
- 6) Virtual presence on social networking sites like Facebook; other online platforms like Instagram, Pinterest, etc.?
- 7) Do they have email accounts?

Once the respondents answered the questionnaire, they were interviewed one by one in an isolated classroom provided by the school. Some questions in the informal interview were focused on exploring their feelings

when they were asked to stop playing gadgets or chat with friends online. Their desire to possess new or more gadgets was also touched upon through some questions.

The researcher on receiving the permission from parents called upon them and interviewed them informally over the phone. The informal interview had both open and closed ended questions. First and foremost, these mothers were asked to describe their ward's behavior when the children were with gadgets and also without the gadgets. It was important to know how the children felt on getting time to play with their favorite gadgets; but most importantly their response on curtailment of their gadget time. Coincidentally all these mothers were full time at home and not working professionally. Their observation and understanding of the situation and their ward's behaviors was very minute. The parental feedback and thoughts were hand recorded by the researcher.

In this entire exercise of data collection, sincere efforts were made by the researcher to record the original thoughts of the respondents. The researcher also attempted to avoid influencing the opinion of respondents (both adolescents and mothers) throughout the interview.

Finding & Discussion

Adolescence is considered the transitional stage from childhood to adulthood. Adolescence can be a time of both disorientation and discovery. This transitional period can bring up issues of independence and self-identity; many adolescents and their peers face tough choices regarding school-work, sexuality and social life.

The findings of this study about aggression in adolescents due to excessive time spent with gadgets, brings many startling facts to light. Even though the sample size selected by the researcher was small, it proved the hypothesis correct. Moreover, it clearly supports the scenario mentioned by many recent studies and news events across the world.

An analysis of the questionnaire filled by the respondents reveal the following information:

- About 93% had easy access to smartphones, iPads, tabs, laptops, televisions, game consoles, and other gadgets.
- About 62% of the respondents had their own personal smartphone.
- About 60% used their gadgets for 30 minutes daily, 40% for an hour and 15% for 2 hours.

- About 20% preferred outdoor activities for 2 hours, 33.33% for an hour and 13.3% for 30 minutes, whereas mere 6.6% of the children liked to play outdoors for more than 2 hours.
- About 80% respondents are active on WhatsApp, and around 30% are active on multiple chats.
- Around 20% have accounts on multiple networking sites, more than 33% are active on Instagram, and around 14% have account in Pinterest, while 7% have Facebook account.
- Around 80% have their own Gmail account and around 7% have multiple e-mail accounts

Furthermore, through the informal interview with the respondents the researcher touched upon their emotional state during their ‘gadget time’. Some of the questions asked during the informal interview with the respondents were:

- Share your after-school routine.
- Do you have to seek permission to access and/or operate the gadgets?
- Have you ever cheated on your parents to spend time with gadgets?
- How do your parents respond to your spending time with gadgets?
- How is your response when they ask you to keep away the gadgets and study?
- How do you feel when one of your friend or classmates talks about her/his latest gadget?
- How often do you ask your parents to buy you the latest gadget and how do they respond?

It was found that the respondents were over exposed to digital technology. All the respondents watched television and played video online. At home they have free access to gadgets like iPads, tabs, mobiles, television and laptops. The school promotes research-based assignments, group presentations; and has a school portal that uploads homework online, children have no other means but to be online. Some respondents expressed that they have high competition in the class and to meet the expectations of teachers and parents alike is quite stressful. They confessed that they take permission from parents to be online to “get missing work from friends” but most of the times use it for online gaming and chatting. They feel much happier

and relaxed doing so.

Peer pressure as usual is a big influencing factor. Few respondents, especially the ones who do not own a personal smartphone, opened up and told the researcher that they feel 'bad' and low in status to others. They have good relationship with their parents and are confident that their parents love them, yet they think their parents don't trust them much. On further enquiry, the respondents revealed that few of them have a time table at home. Though their parents prefer them to stick to the time limits, they often get away with more gadget time. Some even confessed to cheating on the parents by saying they have school work to do. One thing was common among all- once they had the gadget, none wanted to part away with it. Top of the mind responses recorded on being stopped by their parents from playing gadgets were- feelings of 'anger', feel 'bad' and 'sad', irritation, felt parents were biased, banged their feet, didn't feel like talking to their parents. Although these respondents were aware of the negative impact of the gadgets, they often gave in to their greed for fun and entertainment. In the absence of gadgets, they often felt 'bored' (boredom).

Later the researcher approached the mothers of these respondents through phone. After the initial introduction, the mothers were asked both open ended and closed ended questions. Some of the questions asked were:

- 1) How much time does your child spend with gadgets?
- 2) What is your opinion on the amount of time a child should spend with gadgets?
- 3) Have you observed any changes in your child's behaviour when she/he is involved with gadgets?
- 4) Does your child exhibit any aggressive behaviour? Describe.
- 5) What is the frequency of such aggression when the child is with gadgets?
- 6) What is your take on the association between gadgets and aggression?
- 7) Describe your child's behaviour on being stopped to spend time with gadgets
- 8) How do you respond to such gadget obsession and related aggressive behaviour?

An analysis of the informal interview with parents (mothers) highlighted the fact that providing children latest gadgets is the need of the hour. Gad-

gets like latest smartphones, iPad and tabs are necessary evils and their possession is perceived as a status symbol too. Most mothers reported that verbal aggression was more frequently exhibited when the children were asked to stop playing with gadgets and study. Their tantrums often included door slamming and agitated emotional outbursts. An incident narrated by one of the mothers elucidates the mindset of the adolescents and the peer pressure of possessing latest gadgets. This particular respondent was to go to his friend's place and for easy contact, his mother gave him her old functioning Nokia X2 mobile. He abhorred the entire idea, lost his cool and told his mother that he doesn't want to look "backward" before his friends. This mother still cannot fathom why her son reacted in such horrible manner.

Another parent accounted that on calling for help in household chores, earlier her son was reasonably helpful but since they gifted a tab to their son, his responses have changed. Though she defended her son's behaviour, she said she knows for sure that he 'hates' when she calls out to him during his gadget time. However, she 'feels' that since she has only one child, discipline will not be an issue; according to her, the child too understands that he has no 'options' but to 'listen' to the parents.

According to the researcher, the outcome of the study is in total compliance with the objectives and hypothesis formed in the beginning of the research. The researcher totally agrees with the recent open letter written by two Apple investors in United States of America: "Two major Apple investors have urged the iPhone makers to take action to curb growing smartphone addiction among children, highlighting growing concern about the effects of gadgets and social media on youngsters."- as cited in Times of India, Times Global -"Apple Investors Urge Action to Curb Gadget Addiction in Kids".

With digitalisation reaching the last corners of the country, social change is happening on a high speed. There is no looking back to technological advancements, so it is better to be prepared and enable the coming generations to be well equipped. Here, parents and schools have the opportunity to play a more proactive role in helping children learn life skills, which will equip them with adaptive skills to deal effectively with the demands of everyday life.

Conclusion

At the end of the study, it was found that all the respondents enjoy their uninterrupted gadget time. Some of them could not respond and communi-

cate to express themselves in a calm manner when their access to gadgets was restricted. Though they had healthy relationships with their parents, their tolerance level was low to handle small stressful situations, which manifested often with anger in voice and irritable body language. This study led the researcher believe that school and parents in particular, are yet to equip themselves with this precarious and conspicuous situation that is glaring at them.

Recommendations and Suggestions

Major findings of the study point towards the fact that a top-to-bottom overhauling and revamping approach is required to tackle the fast-paced digitalizing society. At the top, government and policy makers should prudently accept and adapt to the reality that young people are today acting differently in the social arena. Despite the many benefits of digitalization, the pace of change creates the possibility of a gulf between those who are digitally connected and those who are not. Governments have an important role to play in creating a policy environment that allows for an inclusive digital society where few feel threatened or left behind. (GSMA 2017). In a time bound manner, they have to address many concerns especially related to the growing health and security issues of the vulnerable youth, who are exposed to unsolicited online threats. Adolescents and children are sitting ducks for cyber criminals. Governments should pursue forward-looking policies and make, execute and enforce stringent cyber laws.

Secondly, in the race to prosper through new technological advancements, companies launch new and smarter gadgets that are attractive to consumers, especially children and adolescents. Business ethics usually mitigates their mission of high profits. If all digital business companies learn to balance ethics and profits, it will benefit our coming generations. As rightly pointed out in The New Delhi Times, 2018, by the Apple company investors, “Apple can play a defining role in signaling to the industry that paying special attention to the health and development of the next generation is both good business and the right thing to do.”

Thirdly, adolescents spend more time in school and community. School is one of the most immediate environments for them. Thus, schools’ role in understanding and imparting life skill education, which as stated by World Health Organisation (WHO 1994) is “designed to facilitate the practice and reinforcement of psychosocial skills in a culturally and developmentally appropriate way, is deemed important. Literature proves that such education, contributes to the promotion of personal and social development,

the prevention of health and social problems, and the protection of human rights as stated by WHO. Schools should be more prepared and equipped to teach life skills to children and enable them to enhance their abilities to cope with stressful situations. Teachers and facilitators should teach adolescents the importance of building a positive approach to understand that technology can be used for more constructive purposes and make them aware of its negative impact.

Fourthly, parents who wish all well for their children, shower their love by giving expensive gifts in the form of latest gadgets. Initially they let the child indulge and take pride in their ward's digital proficiency; only to realize later its long-term harmful effects. Parents should learn to accept that they can display their affection in many other ways and not just by allowing the children use gadgets. Parents should ideally make outdoor activities at home more enjoyable by playing with the children. With a whole new world waiting to be tapped through Artificial Intelligence, the present generation of adults has to shoulder a great responsibility to enlighten the minds of our future generations.

Last but not the least, adolescents too should learn to observe some restraint. They should understand that excess of everything is bad. They should learn from their parents, teachers and elders to lead a healthy life-style. This can be achieved by following a simple time table that includes healthy eating habits, ample sleep, academic preparation, regular exercise and outdoor sports. Many recent studies have revealed that the ancient Indian wisdom of meditation is the best to empower our mind and fill our life with happiness and peace. Gadgets are just a part of our life that make things simpler and time efficient for us. Technology can be an excellent servant but a deadly master.

“India has unique resources to meet all these challenges. Its ancient wisdom and spiritual traditions are now at the center of global conversation about what it means to live a good life...secular societies to embrace the knowledge embedded in Indian culture for centuries: the power of meditation, yoga, contemplation and compassion to change our lives and our world.” Huffington, A. (2018, January 2) An Open Letter to India on Our Relationship with Technology, Times of India, Times Nation-page 8).

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Life Skill Education and Its Role in Empowerment of Students: A Study in Nazir Ajmal Memorial College of Education, Assam

Dr. (Mrs) Jawahira Tabassum Azad* & Dr. Rekitabul Haque Azad**

Abstract

WHO defines Life Skills as “abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life” (WHO 1994,1997). The dramatic changes in global economics and technology has exerted a larger impact on education and students need some life skills to deal with the stress, associated pressure and dynamic flexibility. At the University level, the learner should be independent and responsible. (Geetha, G.N, 2016). The present work analyses the impact of life skill education as an interventional and developmental approach to equip learners of Teacher Education courses with coping skills to deal effectively with predictable tasks in the ever-developing curriculum. The changing capability of the learner by virtue of effectiveness in assessment of challenges, interpersonal relationships and successful completion of the learning requirements has been assessed as the determinants of Higher Education Learner. The study reveals that Life Skill Education has catalyzed the learner to be physically, emotionally, cognitively and socially balanced individuals capable of being a Self-Empowered Learner.

Keywords: social emotional learning (SEL), life skills, education, children, teacher development

Introduction

In the new millennium education is undergoing a revolutionized change regarding science and technology, globalization, privatization, urbanization, industrialization etc. (Prajapati, R et al. 2017). Higher education students are facing many issues which make them vulnerable to performance and

* Principal, Nazir Ajmal Memorial College of Education, Hojai, Assam, India

** Manager, Ajmal Foundation, Hojai, Assam, India

success leading to social, emotional and psychological stress. The students pursuing higher education courses are the most productive members of the society due to their increasing intellectual capacity. But most of them are unable to utilize their potential in an appropriate way due to increasing performance pressure and lack of proper guidance and (Nair, M. 2005). This new challenge requires immediate and effective response from a socially responsible system of education to support and live life better. This cardinal focus of education emphasis on developing skills in students to cope up with the future challenges and survive, collectively termed as Life Skills (Roodbari, Z. et al. 2013; Smith, E. et al. 2006.).

Life Skills are a group of psychosocial competencies and interpersonal skills that help people make concrete decisions, solve problems, think critically and creatively, communicate effectively, build relationship, empathise with others and cope with emotions and manage lives in a healthy and productive manner (Singh, H and Gera, M 2015). Life Skills are generic skills, relevant to many diverse experiences throughout life which helps to gain maximum impact. Developing attitude, values, skills and competencies is recognized as critical to the development of an autonomous individual and empowerment of students. Life Skills are essential components of development of educational abilities and success. Communication Skill uses both verbal and non-verbal communication in group settings. Group Effectiveness Skills develop positive relationship and work effectiveness in groups. Personal Management Skills develop self-sufficiency and responsibility for effectiveness and mastery over course content, stress management, time management and self-concept (Vranda, M and Rao, M 2011). The present work, analyses the impact of life skill education as an interventional and developmental approach to equip learners of Teacher Education courses with coping skills to deal effectively with predictable tasks in the ever-developing curriculum. The changing capability of the learner by virtue of effectiveness in assessment of challenges, interpersonal relationships and successful completion of the learning requirements has been assessed as the determinants of Higher Education Learner. The study reveals that Life Skill Education has catalyzed the learner to be physically, emotionally, cognitively and socially balanced individuals capable of being a Self-Empowered Learner.

Need of the Study

Life Skills are needed for creating a demand and effectively utilizing the existing education services to enhance the potentiality to face challenges of life. A significant body of theory and research provide a rational for as-

sessing the role of life skill in developing competency in higher education students and has been studied among B.Ed students of the institution in the present study.

Objectives of the Study

The objectives of the present study are:

1. To study the development of communication skills of student teachers of B.Ed course in Nazir Ajmal Memorial College of Education.
2. To study the development of self-management skills of student teachers of B.Ed course in Nazir Ajmal Memorial College of Education.
3. To study the development of creativity of student teachers of B.Ed course in Nazir Ajmal memorial College of Education.

Operational Definition

1. **Communication Skills:** The ability to convey information to another effectively and efficiently is called communication skill which facilitates the sharing of views, ideas and thoughts between members in a particular institution.
2. **Self-Management Skill:** The skills by virtue of which one can bear the responsibility for the quality of one's life and the competence to assess and make the required changes for development of self.
3. **Creativity:** Creativity is the act of turning new and imaginative ideas into reality. Creativity is characterized by the ability to perceive the world in new ways, to find hidden patterns, to make connections between unrelated phenomenon and to generate solutions.
4. **B.Ed Course:** Two years pre service Teacher Training full time regular professional course affiliated under Gauhati University and recognized by NCTE.
5. **Student Teacher:** Graduates of any stream admitted in the B.Ed course in the college.

Delimitation of the study: The study has been delimited to the student teachers of the B.Ed course of Nazir Ajmal Memorial College of Education and is a part of cognitive effort of the IQAC cell, Student Welfare Forum and Academic Cell of the College.

Materials and method

Sample: Purposive sampling method was used for the study. The study

comprises of 150 students of two year B.Ed course, 75 each from 1st year and 2nd year with 30 male and 45 female in each group.

Scale: To assess the objectives, Life Skills Training workshops were arranged in two phases of 20 days each at an interval of two months. Observation, Workshop Notes and Assessment Scale developed by the IQAC cell of the College were the tools used for data collection. It was ensured that all items are related to the study and comprised of Peer Communication, Classroom Interaction, Self-Directed Learning and Creativity.

Data Collection and Representation: Data was collected directly from the respondents in a flexible environment. The collected data was analyzed keeping in view of the objectives. Simple tabulation and graphical representation were done.

Results

The data represents the analysis and interpretation of development of Life Skills related to Peer Communication, Classroom Interaction, Self-Directed Learning and Creativity of the Student Teachers of B.Ed course in Nazir Ajmal Memorial College of Education, taken for the study.

Figure I: Development of Peer Communication Skills among the student teachers (percentage) after two phases of Life Skills Education Training.

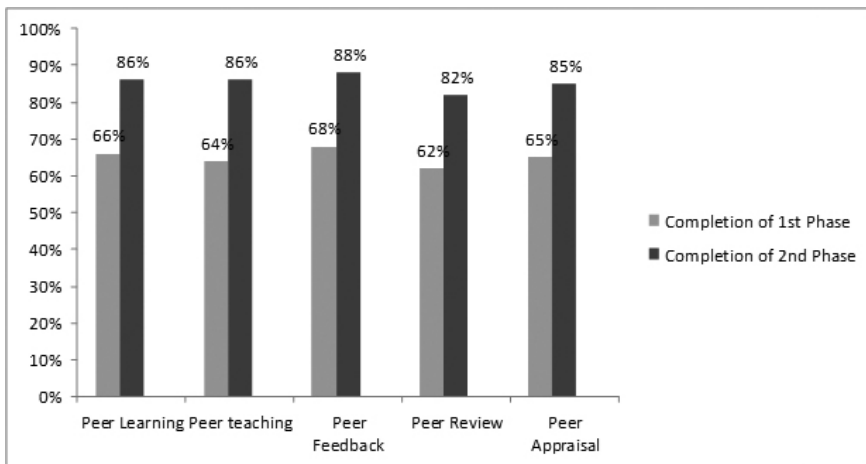


Figure I depicts the development of peer communication skills among the student teachers after two phases of Life Skills Education Training. The parameters taken for analysis under peer communication are peer learning, peer teaching, peer feedback, peer review and peer appraisal. Activities have been conducted through various self-developed assessment tools.

Most significant development has been observed in peer teaching learning process while in review, feedback and assessment optimum level of skill development has been observed which gradually improved after the 2nd phase of training.

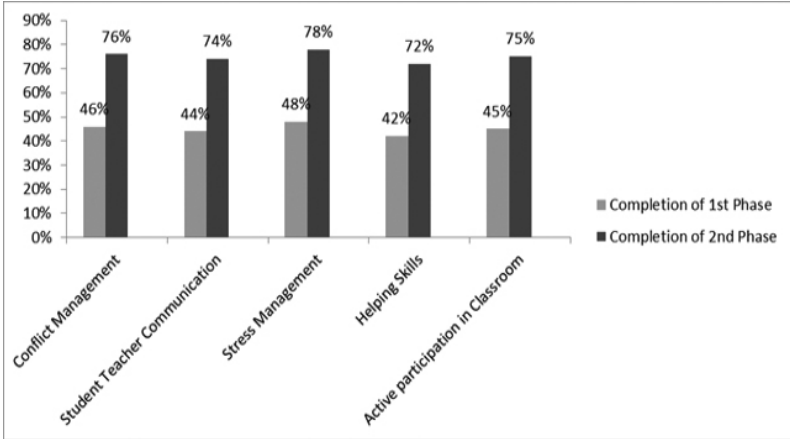
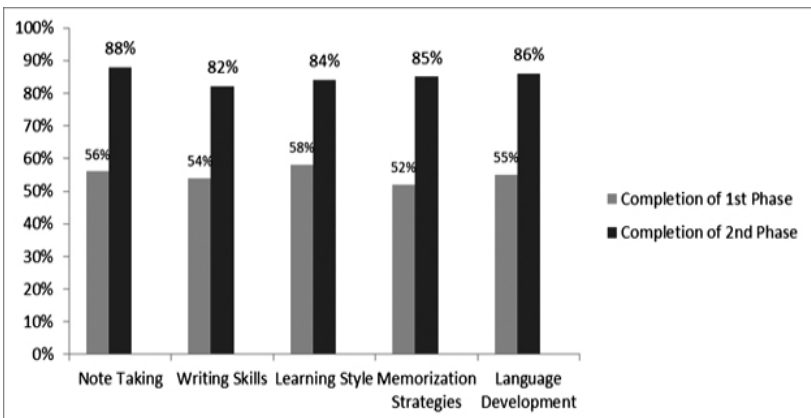


Figure II: Development of Classroom Communication Skills among the student teachers (percentage) after two phases of Life Skills Education Training

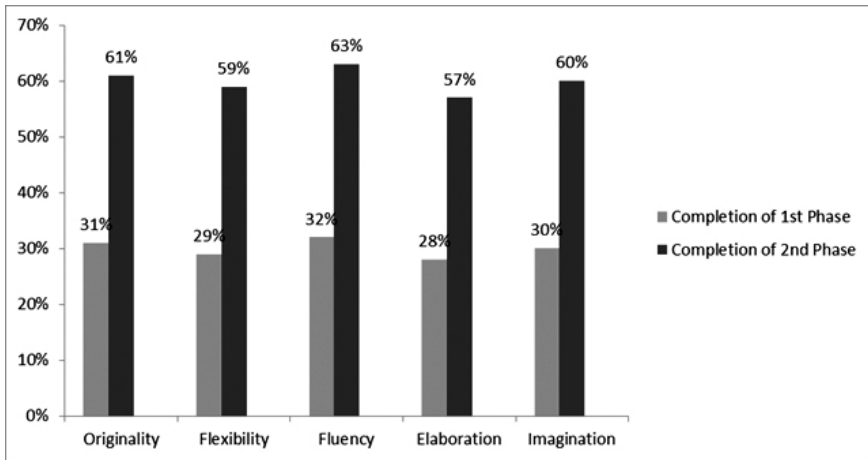
The development of Classroom Interaction skills has been observed by taking the assessment of conflict management, student-teacher communication and relation build up, stress management, helping skills, active participation in classroom. It has been observed in Figure II that the relationship between student and teacher have been developed in the classroom situation and students have willingly participated in classroom activities.

Figure III: Development of Self-Directed Learning among the student teachers (percentage) after two phases of Life Skills Education Training.



The development of self-directed learning among student teachers after two phases of Life Skills Education training have been represented in Figure III, including the academic skills of taking notes, writing skills, learning style, memorization strategies and language development. Academic Skills Development related to the parameters assessed have been observed. Significant enhancement was observed after the completion of the 2nd phase of training session.

Figure IV: Development of Creativity among the student teachers (percentage) after two phases of Life Skills Education Training



In Figure IV, the development of creativity as assessed by the Originality, Fluency, Flexibility, Elaboration and Imagination has been depicted. It has been shown that creative abilities have developed after the subsequent phases of training.

Table I: Cumulative Status of Development of Life Skills in Student Teachers

Sl.No	Skills	Score as per Data obtained	
01	Peer Communication	65%	85%
02	Classroom Interaction	55%	85%
03	Self-Directed Learning	45%	75%
04	Creativity	30%	60%

Table I depicts a cumulative status of development of life skills in student teacher taken under the study obtained from the data collected. It has been observed that after the First (1st) phase of Life Skill Training Session, 65%

of students depicted development in peer communication skills, 55% depicted development of classroom communication skill, self-directed skill development has been found to be in 45% students while 30% of students showed development of creativity. The same has been found to be enhanced to 85% in peer communication skill and classroom interaction skill while 75% of students have showed development of self-directed learning while development of creative abilities was found in 60% student-teachers.

Discussion

The primary aim of the study is to assess the role of Life Skill Education in empowerment of student teachers of B.Ed Course in Nazir Ajmal Memorial College of Education. The findings revealed that Life Skills Education have brought about significant desirable changes in the student teachers as evident from the assessment of parameters taken for the study, i.e development of peer communication, classroom communication, self-directed learning and creativity.

The development of Life Skills is now being considered as an important element of education. The Dakar Framework for Action, 2000 has specifically included Life Skill Education among goals for EFA. Development of personality and positive behavioral changes through balance of knowledge, attitude and skills have been achieved in several studies (Sharma, M and Bala, N 2015; Turtle, J. et al. 2006) which have presented life skills education as an effective mode of education which enhances social, emotional and thinking skills and helps the 21st century students to achieve their goals by strengthening their abilities to meet the needs and demands of the present day world (Vranda, M and Rao, M. 2011) which can be co-related with the development of interpersonal and intrapersonal skills in the present study.

The development of strong peer relationship among the students as well as a healthy student teacher relationship with a congenial teaching – learning environment has been observed. The study corroborated with studies where it is explained that life skills training is effective in enhancement of social adjustment of students and helps them to succeed in the different environment they live, such as home, school and neighborhood (Danish, S. et al.; Monroe, P. 1990). McTavish (2000) viewed life skills as social skills which adolescents should learn about and ultimately be able to treat themselves and other people of the whole society in an appropriate manner effectively and safely while Tinnari (1998) viewed life skills as ponders for the tools and techniques to improve interpersonal relations.

Competency in self-directed learning habits have been found to be developed in the present study through life skills education which shows similar patterns in accordance with other studies which has summarized that life skills contribute to successful, independent functioning of an individual in adulthood while self-efficacy skill development was also observed among nursing students through life skills (Cronin, M.E, 1996; Maghsoudi et al.2010). Development of creative abilities was assessed through various self-developed activities and assignments and the results were much encouraging to the fact that inculcation of talents and abilities is a difficult task and is possible with the help of Life Skill Education as evident in the present study. Several studies have reported the impact of life skills in the development of competencies of students whereby academic achievements and other related abilities are found to be developed (Aparna, N and Rakhee, A.S, 1997; Fallachai, R, 2012).

Life Skills Education has its importance and significance in all round development of a student and it is an effective psychosocial intervention strategy for promoting positive social and mental health of students which plays an important role in all aspects including communication, self-confidence, interpersonal relationship as well as enhancing innate abilities as has been documented in the present study. A 21st century student pursuing higher education should have abilities to build relationships, network, personality as well as creative attributes to synthesize information and demonstrate self-reliance in an environment where they will be collaborating and competing with the ever-developing world and all these are Life Skills needed for 21st century.

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Effect of Triguna and Mother's Parenting Style On Relationship Satisfaction among Young Adults

Dr. Soni Kewalramani* & Ms. Nivedita Dogra**

Abstract

The concept of Guna dates back to Atharva Veda, as discussed in Bhagavad Gita. The concept of Triguna explains the concept of personality in the present years. Satva Guna is the "spiritual quality" the one who is good and caring. Rajas Guna is the "active quality" filled with passion and desire and Tamas is supposed to be the "material quality" that produces idleness and inertia.

Mother's parenting style is a psychological construct which represents standard strategies and ways that mother's use in rearing their children. A pessimist mother is easy going and has no strict rules over the children. Authoritarian mothers demand from their children what they want, how their child shall behave, are highly responsive and are high on demand but at the same time care for the emotional need of their children.

Romantic relations are a prevalent component of human experience. Satisfaction in close relationships is defined as the subjective attitude (satisfaction) and affective experience (happiness) in the evaluation of one's relationship. 'Relationship Satisfaction' has centered on intrapersonal, interpersonal/interactional, and environmental determinants of marital satisfaction.

The present study focuses on the relationship between personality types and relationship satisfaction and mother's parenting style and relationship satisfaction. It was seen that Satvik's have an effect on relationship satisfaction. A Satvik will show spiritual and unconditional love in a relationship without expectations and jealousy.

There was also seen correlation between mother's parenting style and

* Assistant Professor, Amity University, Lucknow Campus

** Student Amity University, Lucknow Campus

Triguna in the given study. There are further suggestions for intervention plan based on food, colour, music and meditation to elevate from one Guna to another and see a change in 'Relationship Satisfaction' for the betterment of an individual.

Keywords: Guna, Triguna, parenting style, Relationship Satisfaction, Satvik, personality types

Introduction

The present research focuses on the Indian personality types, Satvik, Rajsik and Tamsik and the different parenting styles- Authoritarian, Authoritative and Permissive style of the mother, to understand how these two effect the relationship satisfaction of an individual in terms of expectation and contentment.

TRI-GUNA (Indian psychology and perspective of personality)

Guna's are the attributes, characteristics and qualities that describe an individual. They provide a powerful insight into an individual's spiritual growth, worldly pleasures and provide a powerful tool to accelerate planetary and personal transformation. Each personality type is described based on the food one eats, activity one does, the way he views the world and how one manifests his behaviour overtly.

Satvik: The qualities that describe a Satvik individual are balance, peace and harmony. One is away from reward and materialistic pleasure of the world. He believes in purity, piousness, truth righteousness and welfare of the society. The ultimate goal of a Satvik is 'moksha' or attaining ultimate bliss. A Satvik is characterised by virtues like patience, ability to forgive and spiritual desire. These components are intangible in nature and therefore cannot be measured but can only be felt by the sense organs or the sixth sense.

Rajsik: This represents movement and activity. Such people are active, stimulated and do not know how to calm down. One believes in attaining personal gain, power, achievement, higher goals for a better living and actions oriented towards passion. An individual with Rajsik qualities is said to have fire in the belly which can calm down only by meditation and yoga.

Tamsik: Tamsik stands for illusion, darkness, ignorance, laziness, inertia and doubt. One has deep dark demonic forces and can step on other's feet to go ahead in life. Tamsik qualities in an individual's behaviour are seen through laziness, attachment to worldly pleasures and greed. One with

dominant Tamsik is jealous of others and has major trust issues and keeps projecting things on other individuals to comfort himself or his needs .

TRIGUNA AND BHAGAVAD GITA

The Gita talks about the role of emotions in cognitive activities. Unless the heart of an individual is safe the brain will never accept the reality. The truth is that humans are helpless before the natural forces that ‘karma’ will determine the circumstances of an individual’s life and Guna determines the personality of an individual. One cannot control them but understand them easily through awareness and acceptance.

Humans are propelled by lust and desire, animals are propelled by fear and plants by hunger but what eventually manifests depends on the Guna that constitutes each individual.

The Gunas are three (tri-guna): Satvik, Rajsik and Tamsik. The bent towards inertia comes from Tamas Guna, the rush for activity comes from rajas and the leaning towards balance comes from Satva. The three Guna exist with each other none can exist without the other. They are like three phases of movement: Tamas being the movement downward the naval, Rajas being the movement upward towards from naval to the crest and Satva being the balance of all, the point at which there is a stability.

In Bhagavad Gita, Lord Krishna tells Arjuna- “ O Arjuna, Sattva attaches one to happiness, Rajas to action, and Tamas to ignorance. When the lamp of knowledge shines through all the (nine) gates of the body, then it should be known that Sattva is predominant. When Sattva shines through all nine gates of the body, there is happiness and understanding; when Rajas shines through, there is greed, restlessness and lust; when Tamas shines through, there is confusion and indolence. At the time of death, if Sattva dominates, rebirth takes place in happy and knowledgeable realm; if rajas dominates, rebirth takes place in action-filled realms; if Tamas dominates, rebirth takes place in lost decaying realms. From Sattva comes knowledge, from Rajas desire and from Tamas ignorance” - Bhagavad Gita; Chapter 14, verses 11 to 17 (paraphrased; Devdutta Patnayak)

Guna impacts not just the matter around us but also our mind. Therefore, some are lazy followers, others are ambitious leaders who want to improve the world and some know when to follow and when to show the way and know that the world can be changed only cosmetically with technology, but not in essence, at a psychological level. Tamas holds us from thinking, so we follow blindly. Rajas convinces us from trusting anyone but ourselves.

Sattva Guna stands on humanitarian grounds for those who are frightened, browbeaten by the divine and vibrant truth of the world.

Different gunas dominate at different times. Tamas Guna is seen in a child who follows his parent without questioning. Rajas Guna is dominant in a doubting, ambitious and courageous youth who is fighting for his rights and for attainment of his worldly goals. Sattva Guna is dominant in a mature individual, who understands when to be silent and when to talk, when to follow and when to show others the path.

Chapter 17 informs an individual how the three gunas can express themselves as external activities: faith (shraddha), food (ahara), exchange (yagna), austerity (tapasya) and charity (daan). In Tamas, the tendency is to be lazy and puzzled, so there is imitation of the other. In Rajas, the tendency is to achieve, control and make an impression and so there is initiative and hostility towards the other. In Sattva, the tendency is to appreciate and be happy, and so there is gentleness and affection for the other.

Guna will make people take decisions that their mind opposes. Krishna in Gita points to Rajas Guna for all desires and anger, Tamas Guna for laziness and confusion, and Sattva Guna for a more balanced and responsible view.

TRIGUNA AND AYURVEDA

Ayurveda medicine system of India defines body types in terms of Vata, Pitta and Kapha and the mental constitution / Gunas as Sattva, Rajas and Tamas. Balance of Sattva in personality results in good mental and physical health. Ayurvedic form of treatment seeks to eradicate Rajas and Tamas and enhance Sattva (knowledge and purity). Ayurveda shows how healing therapies relate to the three gunas. It provides deep understanding of the healing process and its likely results. Sattvic therapies work through sattvic qualities of love, peace and non-violence. Rajasic therapies work through rajasic qualities of stimulation, energization and agitation. Tamasic qualities work through tamasic qualities of sedation, sleep and grounding. Ayurvedic therapies are primarily sattvic and employ rajasic and tamasic therapies only under special circumstances.

Ayurvedic psychology aims at moving mind from Tamas to Rajas and eventually to Sattva. This means moving from ignorant and physically oriented life (Tamas) to one of vitality and self-expression (Rajas) and finally to one of peace and enlightenment (Sattva).

“Mind influences the physiology and pathology of the physical body. This

fact was realized by the founding fathers of Ayurveda. Therefore, Ayurveda is defined as a philosophy and science of life ”(Rao NH.,2010). The attempts have been made by Indian researchers to develop scale of measurement of Triguna.

PARENTING STYLES

A parenting style is a psychological construct which represent standard strategies and ways that parents use in rearing their children. There are three types of parenting styles which are commonly seen.

Permissive parenting style is when parents are too easy going and have no strict rules over the children. They are more of friends than parents and emphasize on the child’s freedom and free will. They do not punish or scold their children rather take part with their children in different activity. A permissive parent would freely talk to their children without any hesitation.

Authoritarian parenting style is where parents are too demanding. They demand their children what they want from their child and how their child shall behave. They are cold, non- nurturing and usually they are said to be ‘tough love parents’. They do not express love by showing affection rather provide basic needs to their children in the form of love. They control their children and monitor their child’s action and gestures. These parents are hard on their children while punishing them and consider punishment as an important part of life.

Authoritative parenting style is where the parents are highly responsive and are high on demand but at the same time care for the emotional need of their children. They set limits and have set boundaries for their children and respond to their child’s need and demands. These parents encourage independence and usually believe in positive discipline.

RELATIONSHIP SATISFACTION

Relationship means the way we behave and feel for each other. Everyone need not feel the same in a relationship or may not be attracted in a similar way. There are five types of relationships, namely-

- Monogamous relationship- It means having one partner or having one intimate relationship at a time
- Polyandrous relationship- This relationship means having one primary partner and one secondary partner usually for sexual gratification
- Open relationships- These partners usually share intimate relations with many but keep emotional relationship with one partner

- Asexual relationships- These people don't experience sexual or emotional desires towards others. They are usually self-satisfied.

Satisfaction in close relationships is usually defined as an affective experience (happiness) and satisfaction (subjective experience) when evaluating a relationship. Relationship satisfaction focuses on intrapersonal, interpersonal or interaction between couples and environmental determinants of satisfaction in relationship. There has been research to investigate the ways personality characteristics of the couple influence happiness in the context of the marriage. Analyses of differences and similarity between members of a couple reveal that homogamy, or partner similarity on a few dimensions such as personality, emotional responsiveness and values, account for greater relationship stability and satisfaction. There is also indication that specific personality characteristics of the members of the couple predict relationship satisfaction.

Difference in personality relate to differences in communication pattern and emotional responsiveness. Securely attached men and women, who believe in their self-worth and are said to have a trust in the availability of their significant others for love and safety, come into view to be more secure with self-disclosure, having trust, commitment and account for higher levels of positive emotions that are characteristic of satisfied relationships.

THEORIES OF RELATIONSHIP

The Evolutionary Perspective

Individual's preference is due to the pressure of selecting naturally. For survival physical traits, characteristics and desires to selection have been passed on from generation to generation. Through sexual selection, the most desirable traits of the opposite sex are more likely to be passed on. The desires and physical traits that possess today were the best suited and the most adaptive one in the environment. This signifies how humans lived years ago and what they liked and the attributes that were awarded. The theory suggests that female will invest more time in their offspring's than male do. Because of this, females should endeavor to mate with males who will give them offspring with the best chances of survival; and for males they should strive to mate with as many females as possible to maximize their number of offspring and gain a name in the society.

The Attachment Theory

This theory suggests that an individual's intimate relationship is based on the attachment style of their care giver. This helps them to identify how

close they want to be with an individual.

When one feels secure and gets a pleasant response they get attached to the other person and feel upset when that attachment is missing and do their very best to secure that attachment.

With time people form internal models of attachment with which they work. There are three types of attachment styles. First, secure attachment where the attachment figure is seen as reliable and is responsive to the needs of the infant. Second, avoidant attachment where the caregiver is unavailable and the needs of the child are not responded to. Third, ambivalent attachment is where the infant feels separated when the caregiver goes away and does not feel the need to respond to the caregiver when he or she is back. This theory focuses on two dimensions which can have a negative and positive view of self and of the other. People with positive view of self and positive view of other are said to have secured relationships and people with negative view of both are said to have problems with intimacy and have fearful relationships. People with positive view of others and negative view of self are classified as preoccupied with relationship.

Social Exchange Theory

This theory focuses on the outcome of relationship. The outcome is based on the cost and the reward that an individual receives in a relationship. According to this theory the cost includes opportunity and rewards are social and material. This cost and reward is analyzed by comparisons people make. They compare based on the outcome levels and what they think they deserve. People with low level of comparisons are dependent on their partner and have problems in leaving their loved ones. Commitment is a product of satisfaction and dependence according to this theory. When there is a desire to stay there is satisfaction and inability to leave signifies dependence and these factors determine the commitment of an individual.

Social Learning Theory

This theory views behavior as the center of a relationship. Couples affect each other through the behaviours they exchange in a relationship. Each partner when they show positive behavior they learn how to trust and every time they show negative behavior they learn how to mistrust and get away from each other. A couple keeps into account the past memories and behaves accordingly and this theory also states that if a partner gets a certain response while communication, it is more likely that every time, they engage in a communication the response will be the same. For example,

if ‘storming out’ brings an end of an uncomfortable argument, people will storm out again when they have a negative argument.

EFFECT OF TRI-GUNA ON RELATIONSHIP

Each personality type has some effect on relationship satisfaction which effects and influences one’s relationship.

Satvik: An individual with Satvik Guna as the dominant one will focus on Spiritual growth as the vital stage in the couple’s relationship, there will be spiritual love towards the partner without expectations. The couple will have unconditional positive regard towards each other and they will be elevated from external and worldly factors like, jealousy, over possessiveness and doubt towards their partner. They will be able to focus on higher order needs of growth as their main aim will be transcendence or self-actualization.

Rajsik: For a Rajsik relationship, it will be gathering worldly possessions, worldly love with expectation and their growth will be towards achievement. They would consider their partner as a trophy. One will always be involved in pleasing and flattering their partners and will show their love beyond all boundaries. They will prove their love and will always try to show that they are better than the rest. Their physical and emotional needs will be high expecting the same from their partner. They would believe in a give and take relationship focusing and trying to maintain a secured future.

Tamsik: A Tamsik might face discord, mistrust, cheating, violence and fighting in their relationship. They would go about looking for other partners and will never be stable with one. A Tamsik might not invest more time and energy in any relationship and would be lazy to not to care enough.

EFFECT OF PARENTING STYLE ON RELATIONSHIP SATISFACTION

Permissive-An individual with permissive parents will have problems in adjusting into a relationship with their partner. They might not want to adjust and would expect things according to them. An individual with permissive parents might be egocentric with less control on their behaviour and actions.

Authoritarian-An individual with authoritarian parents might be low on self-esteem. There are chances that he might not be able to express in a relationship with lower levels of satisfaction.

Authoritative-An individual with authoritative parents is said to have a

good and healthy relationship. He might communicate his needs and would listen to the needs of his partner. There are chances that he might express positively and also motivate his partner to express and communicate their feelings. This person will know his boundaries and would give another person space to help the relationship grow.

JOURNEY OF THE GUNAS FROM TAMSİK TO RAJSİK TO SATVIK

Personality is the dynamic organization of an individual of those psycho-social characteristics that determine his unique adjustment to the environment. Therefore, a theory of personality not only educates us but also guides us to improve our personality. Like the western theories the theory of Guna Personality not only explains the three Gunas (Satva, Rajas, Tamas) but also tells us how to change each Guna for betterment. The process of transformation of Gunas suggests that those who are predominated by Tamas or Rajas Gunas may move towards higher personal growth by gradually changing Tamas into Rajas and Rajas into Satva for evolution. Satva denotes the maximum growth whereas Tamas is the bottom most. The theory suggests certain ways to transform from one Guna to another for individual growth.

The transformation includes food theory, concentration and physical activity, meditation, yoga, music, clothes and colour.

1. Food Theory: Lord Krishna in Bhagavad Gita talks of Sattvik, Rajasik and Tamasik food.

Satvik food includes Wheat, cucumber, spinach, sugar, milk, butter, clarified butter (ghee), cinnamon, almonds, walnut, cashew nuts

Rajasik -Their foods include highly salty, bitter, sour, pungent and hot foods (e.g. boiling hot tea or coffee), onion, garlic

Tamsik prefer dried vegetables, chilled or frozen foods, twice heated foods, foul smelling, stale, soiled food, half cooked (as in meat that is rare), uncooked food, food difficult to digest, non-vegetarian food, wines and alcohol.

Therefore, to change their guna's one must change their food habits.

2. Concentration and physical activity: For a Tamasik, concentration and physical activity are out of picture because of lack of desire and will, so they should be given tasks to improve concentration and should be encourages for physical activity. This will reduce the laziness and the laid-back habit.

- 3. Meditation and yoga:** Compulsive desires of Rajas weakens concentration Therefore medication can help Rajas to move to Satvik as meditation is a practice where an individual uses a technique, such as focusing their mind on a particular object, thought or activity to achieve a mentally clear and emotionally calm state.

Yoga is a practice of the mind, body, and spirit. It is a practice that has the power to change, heal, and transform us. Yoga (including Pranayam and Asnas) is very useful for enhancing the proportion of Satva.

- 4. Music:** Music is a form of art and expression of emotions through harmonic frequencies Through the frequency of music one can transform to a higher Guna.

Tamas are said to enjoy heavy metal, music which psychedelic and hard rock.

Rajas are said to enjoy country music, pop music and most songs from films.

Satvik - To transform to this guna one must listen to hymns sung by saints, music composed by spiritual awakened humans and soft music.

- 5. Clothes:** For each guna there are certain cloth materials that an individual wears, the different materials to cover and protect human body from heat, cold and rain. Clothes may be of animal skin, fur or other materials of natural and synthetic substances according to the available resources, geographical conditions and clothes would be more encouraged from the history. Therefore, each guna represents certain clothes one wears (Kumar, J Balodhi 2016).

Satva- They wear natural fibre such as cotton, silk and soft clothes.

Rajas- Mostly wear hide of animal skins but in the present world they wear flashy clothes like velvet and spandex.

Tamas- Preferred are man-made clothes such as lycra, nylon and net.

- 6. Colour:** Based on the colour they choose, their personality type can be identified.

Satva is said to prefer white, yellow and blue.

Rajas-They wear red, crimson, green and violet.

Tamas prefer black, and different shades of black.

REVIEW OF LITERATURE

Psychologists have been the most vigorous group in personality research and personality is an important sphere of influence both in the western and Indian personality studies. Development of Personality Theories specially in India was a struggle as some models of personality are ubiquitous, though not much empirical work is done on them. Here, there is a need to present an Eastern Model of Personality-Triguna.

The review of literature was important as a clear picture of the three personality types and parenting styles discussed in the study were understood and how these affects each and every individual in different areas of life. It is important for one to know the dominant personality type and find out the personality type in others specially their partners. This will help one to understand others better, understanding the parenting styles and how it affects an individual's relation is also important as parents will become aware as to how personality is developed based on the treatment, care and communication a child received during the initial years of life. Different fields like ayurveda, yoga, pranayam, all have been based on the personality type and the need of these personalities. The ultimate goal of an individual is salvation or reaching to the supreme conscious. Therefore, the knowledge of these personality types and transforming from the lower personality type to the higher will help us achieve this goal.

Thus, review of literature depicts personality and relationship satisfaction as separate domains. There has been research on how the big five personality types (Loehlin, J. C., McCrae, R. R., et al. 1998) have affected relationship satisfaction but there is no mention of the Indian personality types and relationship. This further gives a chance to study the effect of Indian personality types on relationship satisfaction.

RATIONALE

There has always been a gap in knowledge between various domains of psychology, one of them being the Indian psychology, its uses and applications in daily life and activities. We have always been inclined towards the western psychology and its application ignoring the vast knowledge and awareness that lies within the east. People are aware about what Indian psychology is and just know the shallow part of it. Therefore, the main purpose of this study is to go to the depth and find out about the personality types according to the Indian perspective and psychology and how through its knowledge and awareness one can transform and live a better meaningful and satisfied life.

It has been seen that there are different kinds of people and their reactions were different in every situation. Some were calm, some were angry and the rest did not pay attention to it because they were too lazy to do so. This rose curiosity and a question as to why is it the environment, their upbringing or some other force driving them to do so? Indian psychology has always answered most of the questions I had as an individual. Even as a child I was always interested in India because of the words attached to it and they were mysterious and magical land, which develop my interest more towards it.

Once studying the concept of Triguna, marriage and family counselling, there was an insight as to how these personality types affect relationship satisfaction. Interestingly, the most surprising thing was that there was no such research done in this given field which made me more interested in the topic and do work in this direction to bridge this gap of Indian psychology and other aspects like relationship that are affected by it.

Further on studying the Indian personality I realized that there is more to relationship satisfaction and something that lies in childhood. This made me curious to know if parenting style also has some effect on relationship satisfaction or not and how parenting style can also lead to development of one's personality, by combing eastern and western concepts?

There are a lot of studies and researches that have been established on the Indian perspective of personality (Triguna) and parenting style. But there is no such work done on how parenting style and Triguna has an effect on relationship satisfaction. The main purpose of my study will be to see how satisfied an individual is in his relation based on his personality guna and the parenting style.

METHOD OF THE STUDY

Purpose

- To find effect of Triguna on Relationship Satisfaction among young adults
- To find the effect of Parenting Style on Relationship Satisfaction among young adults
- To study the relation between Parenting Styles and Indian personality types among young adults

Objective

- To comprehend how different personality types, Tamsik, Rajsik and Satvik present in every individual impact the relationship satisfaction among young adults.
- To explore how Parenting Styles, permissive, authoritarian and authoritative effect Relationship Satisfaction among young adults
- To study the relation between Parenting Styles and Triguna among young adults

Research Design

The research design used was Ex post Facto as it examines how an independent variable present prior to the study affects the dependent variable.

Variables

Independent Variable

1. TRIGUNA

- i. Satva Guna is characterized by qualities such as cleanliness, truthfulness, gravity, dutifulness, detachment, discipline, mental equilibrium, respect for superiors, contentment, sharp intelligence, sense control, and staunch determination.
- ii. Rajas Guna include intense activity, desire for sense gratification, little interest in spiritual elevation, dissatisfaction with one's position, envy of others, and a materialistic mentality.
- iii. Tamas Guna include mental imbalance, anger, ignorance, arrogance, depression, laziness, procrastination, and a feeling of helplessness.

2. PARENTING STYLE

- i. Permissive Parenting Style is when parents are too easy going and have no strict rules over the children.
- ii. Authoritarian Parenting Style is where parents are too directive. They value unquestioned demand from their children
- iii. Authoritative Parenting Style is characterized as providing clear and firm direction for their children, but this disciplinary clarity is moderated by warmth, reason, flexibility, and verbal give-and-take

Dependent Variable

1. **RELATIONSHIP SATISFACTION** Relationship satisfaction is defined as an interpersonal evaluation of the positivity of feelings for one's partner and attraction to the relationship (Hendrick, S. S. 1988).

Tools

1. Vedic Personality Inventory – Wolf (1999)

Based on assessment of Cronbach's alpha reliability, content validity and confirmatory, multiple groups centroid factorial analysis (Nunnally & Bernstein, 1999), the scale has 56 items with 15 items for Satvik, 17 items for Rajsik and 24 items for Tamsik. Each Guna constitutes a subscale, and internal reliability for each subscale was measured using Cronbach's alpha. For the 56-item VPI, alpha for the Satva scale was .85, for rajas it was .92, and for Tamas it was .90.

2. Relationship Assessment Scale (Hendrick, S. S. 1988)

Relationship satisfaction is one of the key areas of relationship assessment. While instruments are available for assessment of relationships, many are long and time consuming and some are only appropriate for use with married couples. The Relationship Assessment Scale (RAS) is a brief measure of global relationship satisfaction. It has seven items, each rated on a five-point likert scale. It is appropriate for use with any persons who are in an intimate relationship, such as married couples, cohabiting couples, engaged couples, or dating couples. The brevity of the scale increases its utility in clinical settings and for online organization. Research has shown the scale to be correlated with other measures of love, sexual attitudes, self-disclosure, commitment, and investment in a relationship. The convergent reliability for RAS is .731 (Hendrick, 1988)

3. Parental Authority Questionnaire-Baumrind (1967)

The questionnaire consists of 30 items and yields permissive, authoritarian, and authoritative Scores for mother. Test-retest reliability and content related validity were measured while construction of the test.

Sample

The sample size was a group of 100 young adults both boys and girls ranging from 18-25 years of age through incidental sampling.

Procedure

The instructions were read carefully by the researcher and the purpose of the study was clearly mentioned, after which the questionnaire on Triguna,

Parenting style and Relationship Satisfaction were distributed to the students of age 18-25. It was made sure that the room was free from any disturbances, noise and distraction. The researcher was available for the subjects if they had any doubt or confusion regarding the questionnaire. There was no time limit given to the participants. After the collection of data, it was analysed through SPSS using t-test and correlation. The findings were reported to the participants who were interested to know the results.

Data Analysis

The data collected by the researcher was further analyzed through SPSS using t-test and correlation which has been represented in the table form below. Each table represents relationship between each Personality Type and Relationship Satisfaction and mother’s Parenting Style and Relationship Satisfaction. The final table shows the correlation between Parenting Style and Triguna personality types.

Table 1: Showing Effect of Satvik Personality on Relationship Satisfaction

	SATVIK	N	Mean	Std. Deviation	Std. Error Mean	t
RAS	HIGH	52	24.2500	6.09685	.84548	2.359*
	LOW	48	27.0417	5.70539	.82350	

*p<.05 level of significance

Results show that there is a significant effect of Sattvik Personality on the Relationship Satisfaction of an individual. The higher an individual scored the better is the relationship satisfaction.

Table 2: Showing Effect of Rajsik Personality on Relationship Satisfaction

	SATVIK	N	Mean	Std. Deviation	Std. Error Mean	t
RAS	HIGH	50	26.3200	5.58584	.78996	1.259
	LOW	48	24.7708	6.56956	.94823	

There is no effect of Rajsik Personality on Relationship Satisfaction, though the mean direction shows that people who scored high on Rajsik have better relationship satisfaction compared to those who scored low on Tamsik.

Table 3: Showing Effect of Tamsik Personality on Relationship Satisfaction

	SATVIK	N	Mean	Std. Deviation	Std. Error Mean	t
RAS	HIGH	51	25.9020	6.05724	.84818	.601
	LOW	48	25.1667	6.10662	.88141	

The table shows that Tamsik Personality Type has no effect on Relationship Satisfaction.

Table 4: Showing Effect of Authoritarian Parenting Style of Mother On Relationship Satisfaction

	SATVIK	N	Mean	Std. Deviation	Std. Error Mean	t
RAS	HIGH	61	25.9836	5.72856	.73347	.910
	LOW	38	24.8421	6.57812	1.06711	

The table shows that there is no effect of Authoritarian Parenting Style of mother on Relationship Satisfaction

Table 5: Showing Effect of Permissive Parenting Style of Mother On Relationship Satisfaction

	SATVIK	N	Mean	Std. Deviation	Std. Error Mean	t
RAS	HIGH	50	25.8200	5.95798	.84259	.379
	LOW	50	25.3600	6.18675	.87494	

The table shows that there is no effect of Permissive Parenting Style of mother on Relationship Satisfaction.

Table 6: Showing Effect of Authoritative Parenting Style of Mother on Relationship Satisfaction

	SATVIK	N	Mean	Std. Deviation	Std. Error Mean	t
RAS	HIGH	55	25.5818	6.30018	.84952	.015
	LOW	45	25.6000	5.79341	.86363	

The table shows that there is no effect of parenting style of Authoritative mother on Relationship Satisfaction.

Table 7: Showing Correlation Between Mother’s Parenting Style And Tri-guna

	Satvik	Rajsik	Tamsik
Authoritarian	.290**	-.016	.134
Permissive	.018	.278**	.258**
Authoritative	.091	.288**	.114

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

The correlation table shows a correlation between Satvik and Authoritarian parents. There is also a correlation between Permissive mother and Rajsik and Tamsik Personality Types. The third correlation is significant between Authoritative mother and Rajsik Personality Types.

Discussion

The findings of the study suggest that there is an effect of Satvik Personality Type on Relationship Satisfaction of an individual. In table 1, those who scored high on Satvik Personality Type showed better Relationship Satisfaction levels. According to The Bhagvad Gita an individual with Satvik Guna as the dominant one will focus on Spiritual growth, as the vital stage in the couple’s relationship there will be spiritual love towards the partner without expectations. The couple will have unconditional positive regard towards each other and they will be elevated from external and worldly factors like, jealousy, over possessiveness and doubt towards their partner. They will be able to focus on higher order needs of growth as their main aim will be transcendence or self-actualization.

There have been studies that talk about individual’s with Satva Personality Guna as more self-compassionate and human flourishing (Verma & Tiwari,2017). The individual with high Satvik Guna is high on the self-kindness, common humanity, mindfulness and overall self-compassion with social and psychological well-being. There are also different studies that talk about emotional intelligence in terms of dimensions of self-awareness, self-management and self-direction and moving from Tamas to Rajas to Satva to achieve balance and stability in life (Kewalramani, Soni & Rastogi, Mukta Rani 2009). A Satvik will be self-aware, stable, strong will, forgiving and free from anger and resentment. A Satvik will be light in nature and will have clear directions and purpose in life.

Relationship Satisfaction in close relationships is usually defined as an

affective experience (happiness) and satisfaction (subjective experience) when evaluating a relationship. Relationship Satisfaction focuses on intrapersonal, interpersonal or interaction between couples. Therefore, an individual with Satvik Guna as the dominant one will focus on Spiritual growth as the vital stage in the couple's relationship, there will be spiritual love towards the partner without expectations. The couple will have unconditional positive regard towards each other and they will be elevated from external and worldly factors like, jealousy, over possessiveness and doubt towards their partner. They will be able to focus on higher order needs of growth as their main aim will be transcendence or self-actualization. This could be the reason why a Satva Guna is satisfied in his or her relationship because of the love support and unconditional positive regard with no complaints and demands.

The table 2 showed that there was no effect of Rajsik on Relationship Satisfaction which could be because Rajsik's believe in attaining personal gain, power, achievement, higher goals for a better living and actions oriented towards passion. They focus more on achievement and career than relationship which is secondary. But the mean difference between them was 26.3(high) and 24.7 (low) which showed that individuals with high Rajsik tendencies have better relationships compared to those with low Rajsik Guna, which could be because they would consider their partner as a trophy. One will always be involved in pleasing and flattering their partners and will show their love beyond all boundaries. They will prove their love and will always try to show that they are better than the rest.

Tamas in table 3 showed no effect on Relationship Satisfaction. One reason could be that a Tamsik when met for the first time looks like a Satvik from the outside, the more you get to know the person you realise that the tension free attitude is laziness and inertia. It could also be possible that a Tamsik is too lazy and too inactive to care about a relationship.

The study also revealed that parenting style of the mother has no effect on Relationship Satisfaction of an individual. Parenting style is a psychological construct representing standard strategies used by parents for child rearing. There are three types of parenting style Authoritative, Authoritarian and Permissive which show how the child has been raised. The reason why there was no effect of mother's parenting style could be because not just one but both parents are responsible for the upbringing of the child. Even though the researcher hypothesized that a child with an authoritative mother will have better Relationship Satisfaction level as compared to others because that child will know how to love and show respect and trust in

a relationship by fulfilling both his partners needs and his needs, a child with pessimist mother will only want in a relationship without giving and a child with authoritarian mother will not show much interest in a relationship will just talk essentials and basics without expressing and superficially be in the relationship, but the results showed no effect of mother's Parenting Style on Relationship Satisfaction. Moreover, there could be other variables more significant that are responsible for Relationship Satisfaction and not just the parenting style of the mother

Table 7 shows correlation between the two variables. The results showed were surprising and informative. It was seen that Satva Guna correlate with Authoritarian Parenting Style of the mothers. These mothers demand their children what they want from their child and how their child shall behave. They are cold and non-nurturing, usually said to be 'tough love parents'. They do not express love by showing affection rather provide basic needs to their children in the form of love. They control their children and monitor their child's action and gestures. This could be the reason why a Satvik has balance, peace and harmony as the mother was always strict and made demands for the wellbeing of the child and the Satvik took this as a part of their journey. A Satvik is away from reward and materialistic pleasure of the world because he has been told by an authoritarian mother that the needs and demands should be restricted and limited.

There was also correlation between Permissive Parenting Style of mothers and Rajas and Tamas Guna. Permissive Parenting Style is when parents are too easy going and have no strict rules over the children. They are more of friends than parents and emphasize on the child's freedom and free will. They do not punish or scold their children rather take part with their children in different activity. This could be the reason why Tamas became lazy, careless and had no interest in the world because they were not forced by their mothers to perform and were left to do what they felt like doing. A Rajsik with Permissive parents took the freedom given by mother to perform better and move towards achievement without hurdles.

The correlation between Authoritative Parenting Style of mothers and Rajsik Personality proves that individuals who have had Authoritative parents were always given a push to perform better and had a great bonding towards their parents with rules which always made them perform better and reach their goals and achieve in life

Conclusion

It can be concluded that there is an effect of Satvik Personality Types on Relationship Satisfaction. The individuals high on Satvik showed better

Relationship Satisfaction compared to others. Contrary to this it was seen that Rajsik and Tamsik have no effect on Relationship Satisfaction.

The study also reveals that parenting style of the mother has no effect on Relationship Satisfaction of an individual. The three parenting styles include Authoritarian, Permissive and Authoritative parenting styles, which have no effect on Relationship Satisfaction of an individual

The correlation study shows that there is a correlation between Satvik and Authoritarian Parenting Style of the mother, having actions and discipline demanded by their parents to be chosen as a part of life. There is also a correlation between Permissive Parenting Style of mothers and Rajsik and Tamsik Personality Types, giving the freedom to choose their life paths, carry their own actions and live carelessly or ambitiously in this world. The third correlation is significant between Authoritative Parenting Style mother and Rajsik Personality Types, giving the child enough motivation to reach his goals, setting rules, deadlines to control his actions and at the same time giving the child freedom to choose his ambitions so that they could succeed their limits and perform better.

Limitations

There were certain limitations seen during the study and could be taken into consideration for further study. The participants could have been more, the sample size was small. The number of years an individual has invested in a relationship could be a variable effecting the study and the years in a relationship were not asked by the participants.

Since the dissertation work was time-bound, an intervention plan for transformation of Gunas from Tamas to Rajas to Sattva was planned but was not conducted. The researcher recommends the conduction of the planned intervention in future researches and this will be undertaken by the researcher in future.

Suggestions

For further study an intervention can be planned based on the concept of Triguna and moving from one personality to another – Rajsik to Satvik and Tamsik to Rajsik which can improve the relationship satisfaction level of an individual. The intervention is based on an action plan of 21 days following which a change might be seen which further might improve their relationship with a better life. The transformation includes food theory, concentration and physical activity, meditation, yoga, music, clothes, colour as a part of the intervention.

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Child Well-being and Life skills for Children

Dr. Vinod Chandra*

Abstract

The connection between children and well-being depends on children's capacities and capabilities as well as their interaction with external factors. Children's well-being also depends on the level of happiness and satisfaction in their external circumstances as well as their personal mental health, cognitive and emotional status which also impact their levels of happiness and satisfaction. The child development is not confined to only their psychological development but also extended to their social and cultural contexts. Understanding child development in international measurements requires a specific understanding of child well-being from multiple perspectives. The paper discusses the available debates for understanding child well-being, child indicators, child well-being and child poverty; child well-being and the capability approach; child well-being and 'well becoming'. Children's objective and subjective wellbeing also fall in the purview of this discussion, laying thrust on the linkages of child well-being and life skills education.

Keywords: child wellbeing, child indicators, well becoming, life skills education, psychosocial

Introduction

The connection between children and well-being depends on children's capacities and capabilities as well as their interaction with external factors. Children's decision-making capacity, capacity to express and converse, capacity to cope with stress and anxiety and the degree of empathy they experience impact their mental and physical health. Children's well-being also depends on the level of happiness and satisfaction in their external circumstances. On the one hand, children's surrounding conditions, external conditions like material conditions etc impact their sense of happiness; on

* Head & Associate Professor, Department of Sociology, Sri J N Post Graduate College, Lucknow & Vice-President of Research Committee of Sociology of Youth, International Sociology Association. E-Mail: vchandra009@gmail.com

the other hand, their personal mental health and their cognitive and emotional status also impact their levels of happiness and satisfaction.

1. The concept of ‘well-being’

The term ‘well-being’ is generally used to assess the state of individuals as well as societies and referred to in the academic debates in different perspectives to explain the state of happiness or prosperity- with a focus on subjective feelings or experiences of individuals and the general living conditions. In philosophy, the concept of the well-being of a person refers to what is good for the individual from their own perspective. The term ‘well-being’ in academic debates, particularly in social sciences, is used to explain the status of ‘health’ with special reference to public health and / or health promotion (Cameron et al 2006). WHO’s definition of health as a state of complete physical, mental, and social well-being’ introduced the concept of well-being (WHO, 1946). The term ‘well-being’ is not clearly defined even in the debate of ‘health’ or ‘health policy or practice’. In few debates, it has been noticed that the term ‘well-being’ is interchangeably used with the terms ‘happiness’ and ‘positive emotions’ (Carlisle and Hanlon 2007). Thomas (2009) argues that it is difficult to define or develop a universal scale of measurement of well-being as it is a dynamic and intangible concept and varies from individuals to group.

In rich countries of the global north, individual’s well-being is understood as to how one is doing in his/her life using indicators such as self-esteem, self-satisfaction, and a feeling of meaning and purpose which is generally termed as psychological well-being (Ryff& Singer 2008). However, an individual’s well-being in countries of the global south is conceptualized as ‘being in touch with the present moment, feeling contented without judging one’s circumstances, expressing gratitude, feeling connected with one’s surrounding- both social and physical’ (Petrova, & Schwartz, 2017, p-08).

After a thorough scan of conceptual definitions of well-being in the past, it is found that there are two approaches for the study of well-being: the hedonic approach and the eudaimonic approach. The hedonic approach focuses on happiness, positive affect, low negative affect, and satisfaction with life (Diener, 1984; Kahneman et al. 1999; Lyubomirsky and Leeper 1999). The eudaimonic approach focuses on positive psychological functioning and human development (Rogers, 1961; Waterman, 1993). However, the new research on well-being claims that it is a multifaceted concept

(Ben-Arieh, Asher et. al. 2014) and a multi-dimensional construct (Ryff, 1989 a, Ryff 1989b; Stiglitz, Sen and Fitoussi 2009).

The concept of ‘well-being’ is even more complex in reference to children as their well-being includes children’s present material life conditions and how the present conditions influence their development. The child development is not confined to only their psychological development but also extended to their social and cultural contexts. Various socio-cultural contexts influence the social and cognitive development of children differently. Understanding child development in international measurements requires a specific understanding of child well-being from multiple perspectives. The following paragraphs will discuss the available debates for understanding child well-being.

2. Child Well-being: Debates and Directions

Well-being is indicated through subjective experiences and evaluation as well as through objective indicators on conditions and levels of living. Conditions of well-being are understood not just as certain material standards, but also as the individual and social opportunities to realize goals. The concept of well-being is central to research on children’s rights and development in various domains and is also related to the development and implementation of policies. Child well-being is best understood within a multi-cultural and multi-disciplinary framework, encapsulating the verity of approaches and contexts. As it involves the present and future life of children, it calls for a multi-generational approach that relates to the whole child population, encompassing the diversity of children and childhoods. Our understandings of child well-being include the following:

2.1 Child Well-being and Child Indicators

The children’s well-being is measured through not only the child poverty index but also non-material dimensions after the adoption of the UN Convention of Rights of the Child by the majority of countries in which the focus is on survival, development, protection and participation. Child indicators were used for understanding children’s well-being. The early discourse on child indicators was developed in the rich countries by their governments and non-government institutions including universities and research institutions. The United States of America and countries of the European Union took a lead in developing Indicators of Child Well-being. For example, Forum for Child and Family Statistics brings out an annual report on the well-being of American Children from 1997 (<http://childstats.gov>); Foundation of Child Development has brought out Child Well-being Index

(CWI) Report for all American children from 2004 onwards (<http://www.fed-us.org>). The data on more than a hundred indicators of child well-being was produced by Child Trends Data Bank (<http://www.childtrends.org>) and Annie E Casey Foundation (<http://datatcenter.kidscount.org>) for the fifty largest cities in the United States. In Ireland, the government has developed a data set on positive and negative dimensions of children's lives which produced the child well-being indicators in 2006. European Union (EU) child well-being index was also developed which include UNICEF 2007 Report of child well-being in OECD countries. This report was a major milestone in the debate of children's well-being in rich countries of the global north. It was a very comprehensive report on child and young people's well-being in twenty-one OECD countries. It focuses on forty indicators in six specific dimensions of a child's well-being: material well-being; health and safety; education; peer and family relationships; behaviour and risks; and children's subjective well-being. The UNICEF 2007 Report was largely accepted by the Governments and non-government agencies including media groups. While making a critique on the report, Ansell et al (2007) has argued that 'it does have the potential to contribute to many key debates currently surrounding childhoods' (Ansell et al 2007, p.29). The MedChild Foundation in Rome made an index for measuring child welfare in countries of Middle East, North Africa, Eastern and Mediterranean Europe (<http://medchild.org>). Another index of child well-being in the European Union was developed by Bradshaw, J. et al (2007).

It is evident on the basis of the above review that the debate on child indicators in the global north was on the rise in the first decade of the twenty-first century. The birth of 'The International Society for Child Indicators (ISCI) in 2005 is a shred of evidence that child indicators were largely accepted to understand the status of children in a different part of the world by academia, researchers, government agencies and international professionally specialized bodies such as Unicef, 'Save the Children', etc. The ISCI also started publishing a book series on Child Indicators and Research with a focus on children's well-being and official Journal Child Indicators Research since 2006 (<http://www.childindicators.org>).

Ben- Arieh (2006, 2008) reviewed a variety of reports on child indicators and found out the multiple domains of children's well-being. He is of the opinion that child indicators debate is mapping child well-being through child survival [by measuring Infant mortality Rate (U1MR) and Under 5 Mortality Rate (U5MR)]; through measuring negative and positive indicators; developing a composite index of child well-being; exploring new do-

mains of well-being. The most important contribution of the child indicator approach towards the understanding of children's well-being is that it gives thrust to conceptualization, measurement and monitoring of well-being in different socio-cultural and economic contexts; and it gives a space for child participation and incorporation of children's subjective perceptions (Saith and Wazir 2010).

2.2 Child Well-being and Child Poverty

Poverty is commonly defined as a 'lack of material resources. It is a relative concept. In popular usage, poverty is 'the state of one who lacks a usual or socially acceptable amount of money or material possession' (Kanbur and Squire 1999, p-3). Subscribing this definition of poverty to understand children's status or well-being, it is assumed that child poverty is a state of lack of material resources for children. For rich countries, child poverty is to be understood as deprivation or lack of specific goods, commodities or resources that are necessary for child survival, child health, child education, child play or leisure, etc. It is important to note that children who were living in poverty circumstances also experienced emotional and spiritual impoverishment and deprived of family and community resources. UNICEF 2007 Report also talks about income poverty as a proxy for measurement of child well-being (Morrow, V. & Mayall, B. 2009). The relative income poverty and relative deprivation are significant indicators for assessing the material well-being of children in different countries in the global north. The relative income poverty index is a prominent indicator of child well-being in EU countries and in the United States. On comparing the relative poverty and households without jobs, it is found that 'children are deprived of educational and cultural resources in some of the world's most economically developed countries. The 2008 Understanding Children's Well-being Survey carried out in the UK and some other countries collected data on children's experiences of economic and or resource deprivation. In this survey, both children and parents have registered their voices against poverty issues. Similarly, Bradshaw and Main (2010) propose a list of 39 items of child deprivation to be asked in the 2011 Survey of Poverty and Exclusion in the UK. This all suggests that researchers and policymakers have accounted the issues of child poverty as one important area of concern for the measurement of child well-being in developed countries.

Greater attention was paid towards the issues of child poverty in assessing the child well-being in poor countries of the Global South. The famous "Bristol Approach", which was developed by the University of Bristol and

London School of Economics commissioned by the UNICEF, assessed the extent and depth of child poverty in developing countries. Children's suffering from basic human needs is one of the important criteria for child poverty in developing countries (see e. g., Cornia et al 1988). Caloric intake (food), literacy level and life expectancy are some of the fundamental human needs and considered for child poverty in developing countries. The UN Summit for International Development in Copenhagen defined absolute poverty as a condition characterized by severe deprivation of basic human needs that 'depends not only on income but also on access to social services (United Nations 1995, p-41). Gordon et. al. (2003) uses this definition to measure poverty among children in developing countries in their study. The study identified eight areas to measure severe deprivation of basic human needs for children in terms of food, water, sanitation, health, shelter, education, information and access to basic services (Gordon et al., 2003). In this approach, the basic human needs-based status of children in developing countries was the basis for the understanding of child well-being in these countries. UNICEF in its report of 2005 has gone beyond childhood poverty and emphasised the inclusion of multiple dimensions of child poverty to assess the child well-being in Asian and other developing countries.

There are two significant examples of child poverty research to understand child well-being in developing countries. The first is the Childhood Poverty Research and Policy Centre (CHIP) programme from 2001 to 2005. In this project four countries namely China, India, Kyrgyzstan and Mongolia were included and the objective was to examine the socio-economic factors contributing to childhood poverty and to understand the intergenerational transfer of poverty. This project defines childhood poverty as children growing up without access to different types of resources that are vital to their well-being (Marshall 2003). In this study, a distinction was made between the circumstances of child poverty and the denial of child rights. Here the project finds that child poverty is a major obstacle in realizing the child rights, but not all violation of child rights is the direct outcome of child poverty. The second important project is the 'Young Lives Project, which was launched by the UK government in collaboration with Save the Children (UK) and few British Universities. In this project also, four countries namely Ethiopia, India, Peru and Vietnam were taken up for the study. This project was aimed to improve our understanding of the causes and consequences of Child Poverty for the purpose of analyzing child well-being issues. In this study, a multidimensional view of child poverty was adopted which covers income, lack of material goods, deprivation of

education, health, hunger and protection.

2.3 Child Well-being and Capability Approach

The Capability Approach is an extension of the poverty debate and it was proposed by famous development economist Amartya Sen (1983, 1987 and 1999) who shifted the debate from economic ‘welfare’ to ‘capabilities’. His thrust was more on the idea of capability deprivation rather than on income poverty. While explaining human poverty and capabilities, Sen (1992) emphasise ‘the ability to be well-nourished and well-sheltered, the capability of escaping avoidable mortality and premature morbidity, and so forth’ (1992, p 45). Unlike the child poverty approach that focuses exclusively on the lack of material resources for children, the capability approach is inherently value-laden and gives some clear directions as to what an adequate standard of living might be. The role of material resources is important just to help the people to realize their capabilities. According to Sen, capabilities are linked with freedom for a person to live the life that he or she values (Sen 2006). The child well-being is understood in the capability approach as a people-centred concept. Amartya Sen provided the underlying conceptual framework for UNDP’s Human Development Index, focusing on well-being as the quality of life and as capabilities for development and the realization of values. According to the capability approach, the well-being of children is identified with a set of capabilities that are essential for human nature. Martha Nussbaum (2011) proposes a list of ten basic capabilities that are essential for the well-being of human beings. These are life; bodily integrity; bodily health; senses, imagination and thought; emotions; practical reason; affiliation; concern for animals and plants; and control over one’s environment (2011, p-33f).

2.4 Child Well-being and ‘Well-becoming’

The concept of ‘becoming’ and ‘being’ in childhood studies during the 1990s and onwards has an important bearing on the concept of child ‘well-being’ and child ‘well-becoming’. Before 1970 the developmental psychology and socialization research was predominantly seeing children as future adults and they were treated as adults in making or becoming. In this approach, the thrust was on the child’s ‘well-becoming and with these lenses, children were treated for their welfare and development. However, after the UN Convention of Rights of the Child in 1989 and the emergence of a new perspective on children and childhood research, children have been seen as actors of their own rights and they have been considered as a social category (Alannen, L. 1988, 1992; Mayall, B., 1994; James et.al.,

1998; Grunert and Kruger 2006). The paradigm shift in the status of a child from ‘becoming’ to ‘being’ was an important milestone in the study of child well-being. Now in the new perspective of childhood studies, the child well-being refers both to life in the present and to life as development towards adulthood and the future; this is often referred to as “well-being” and “well- becoming.” Child well-being and well-becoming are tied to social and cultural contexts necessary for the realization of development consistent with cultural values and goals.

2.5 Objective Well-being & Subjective Well-being of Children

Objective well-being focuses on various dimensions of health and development such as a child’s behaviour, emotions, attainment, and many more. It also covers the factors which influence their development such as socio-economic situation, parenting, environment, and parenting, etc. On the contrary, subjective well-being covers how children and young people experience and assess their lives (e.g. how much they are satisfied or happy with aspects of their lives and with overall surroundings). Children’s objective well-being is a concern with the outcomes that refers to children’s health and development. In developed countries, more attention has been given to services to outputs (i.e. administrative or service indicators) than to outcomes (i.e. intrinsic aspects of children’s health and development) (Axford, N. et.al., 2010; Bradshaw, 2011). However, the psycho-social conditions of living, which are only measurable through subjective indicators, are a new area of concern in the debate of well-being. One of the most important definitions of subjective well-being proposed by Campbell et al (1976) includes the individual’s perception, evaluations, and aspirations on their own lives. In other words, the quality of life (QOL) focuses on the psychosocial conditions of living which reflect perceptions, evaluations and aspirations of each individual or in the groups of people we are considering. The definition of subjective well-being is closer to the psychological perspectives on ‘happiness’ and ‘life-satisfaction and it is understood from children’s own points of view, opinions, perspectives and perceptions, evaluations and aspirations about their lives.

3. Child Well-being and the Life Skills: The Linkages

Studies on Children’s subjective well-being (e.g. Bradshaw et. al., 2011) and life satisfaction (e.g. Bjarnason et. al., 2012) have received attention as positive psychology gains ground. Children’s well-being is directly related to the mental health of children. The subjective well-being of children has thrown light on the importance of children’s mental health. Increasing

digitalization and its impact on children is acknowledged by psychological research on children's well-being. It is found that children's time spent on screen is on the increase and internet addiction has been posing serious health problems among children which affect their well-being (Subrahmanyam and Smahel 2011). Excessive time spent online, influences several aspects of children's lives; declining school performances and even increasing drop out of school; abandoning hobbies; psychological problems such as depression, anxiety, low self-esteem; and affects the social relationships within the family which results in family tensions and conflicts.

A large number of studies have been conducted in developed and developing countries regarding children and mental health. These studies have often found out that a large number of children have fallen prey to anxiety, stress and depression. Such children show a lack of life skill education in their lives. Wolsko et. al., (2007) examined the level of stress and coping mechanisms of children in different difficult circumstances. This study established a correlation between stress and coping with children's well-being among the Yukon-Kuskokwim Delta and examines the role of enculturation and acculturation in this process. Life skills such as coping with emotions and stress have a direct correlation with happiness which is one of the important dimensions of subjective well-being of children. Therefore, it is pertinent to do further research on the coping mechanism of stress and anxiety and emotions for assessing the subjective well-being of children across the globe.

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Role of Human Values in Development of People in Psychological, Spiritual, Social and Material Well Being and Life Skills

Mr. Shobhit Narain Agarwal*, Dr. Anjali Gupta**,
Dr. Avneesh Agrawal*** & Ms. Raj Smriti****

Abstract

Values are innate and basic human qualities which are present in every human being fostering harmony, prosperity and feeling of goodness in society. For a harmonious and prosperous world, human values aid in wellbeing and life skills of people. Life without values will lead to selfishness, possessiveness, greed, jealousy, anger, hatred, unnecessary demands, instant gratification and violence leading to distress, poor mental well-being, destruction, death and deterioration of human race. The levels and percentage in which different values are present in human beings determine happiness in individual, family, community, society, nation and the world at large. The objective of the study was to examine the role of Human Values in context of Psychological / Social / Spiritual / Material wellbeing and life skills among three age groups (18-25), (26-40) and (40+). The sample size consists of 60 subjects falling in the three age groups. Value Based Questionnaire filled by the subjects and a five-pointer scale rating on psychological, social, spiritual, material wellbeing and life skills was used for data mining. The result of the study indicates that people of Lucknow do not face enough challenges in all variables of wellbeing in spite of fast paced life, competitiveness and digitalisation.

Keywords: Human values, harmony, wellbeing, psychological wellbeing, social wellbeing, spiritual wellbeing, material wellbeing, life skills

Introduction

Values are innate human qualities, which are present in every human being. It is the basic human quality, which creates harmony, prosperity and feel-

* Director – Golden Future, Lucknow

** Sr. Clinical Psychologist – Nur Manzil, Lucknow

*** Professor, Rashtriya Sanskrit Sansthan, Lucknow

**** Director – FolkTales

ing of goodness in society. It enables people to live amicably. Like peace, love, determination, honesty, cooperation, unity etc. Values are important in human existence because it propels joy, laughter, bliss leading to success in all areas of life like psychological, spiritual, social and material.

Well-being: is a satisfactory state of comfort, health and happiness. Life Skills: are psychosocial competencies. A skill that is necessary or desirable for full participation in everyday life. Like decision making, planning, assertiveness, problem solving (overcoming failure), interpersonal skills, and communication skills. These are dependent variables.

For a harmonious and prosperous world, human values aid in wellbeing and life skills of people. Life without values will lead to selfishness, possessiveness, greed, jealousy, anger, hatred, unnecessary demands, instant gratification and violence leading to distress, poor mental well-being, destruction, death and deterioration of human race. The levels and percentage in which different values are present in human beings determine happiness in individual, family, community, society, nation and the world at large.

Material and Methods

Objective

- To study the role of Human Values in context of Psychological / Social / Spiritual / Material wellbeing and life skills among three age groups (18-25), (26-40) and (40+).

Hypotheses

1. Human values have most effective role in the development of Psychological wellbeing and life skills among (18-25), (26-40) and 40 above years of age.
2. Human values have most effective role in the development of Social wellbeing and life skills among (18-25), (26-40) and 40 above years of age.
3. Human values have most effective role in the development of Spiritual wellbeing and life skills among (18-25), (26-40) and 40 above years of age.
4. Human values have most effective role in the development of Material wellbeing and life skills among (18-25), (26-40) and 40 above years of age.

Purpose of Study

To empower, to increase holistic self-awareness thereby improving wellbeing and life skills in society by conducting human values workshops.

Methodology

Sample Size: The sample size consists of 60 subjects comprised into three groups.

Tools

- i. Value Based Questionnaire filled by various age groups Ss (Subjects).
- ii. A five-pointer scale rating on psychological, social, spiritual, material wellbeing and life skills

Table 1

Items	Group I	Group II	Group III
Age	(18-25)	(26-40)	(40+)
Gender	Male & Female	Male & Female	Male & Female
No. of respondents	20	20	20
Occupation	Students	Students and professionals	Professionals, home-makers & business
Marital Status	Unmarried	More of married	All married
Education	12+	Graduate and above	Graduate and above

Criteria used during selection of group: The subjects were selected from Lucknow between the age groups of 18-25, 26-40 and 40+, they knew how to fill online google forms for survey. Subjects were randomly selected through our individual networks.

Statistical Analysis

The scoring system used is on a five-pointer scale rating on four variables i.e. Psychological, Social, Spiritual and Material Variables. Where, Very Low – 5, Low – 4, Moderate – 3, High -2, Very High-1 in case of psychological and material variable and under social variable two items i.e. Level of Jealousy & Unhealthy competitiveness and Level of Prejudice / biases

are scored in reverse manner. However, Social and Spiritual variable have been given 5 scale rating of Very High -5, High – 4, Moderate – 3, Low- 2, Very Low – 1.

We did such scoring to even out statistical and interpretation of data. Data obtained was statistically analysed on the basis of average / mean and percentage.

Results And Discussion

In this paper the results are discussed in three groups and four variables

Variable 1: The details of the average mean on psychological variables are given below

Psychological Variables	Group I (18-25) Avg. Mean	Group II (26-40) Avg. Mean	Group III (40+) Avg. Mean
Feeling of Loneliness / Boredom	3.4	3.75	3.8
Feeling of Hopelessness	4.05	4.25	3.85
Feeling of Rejection	3.8	4.55	4
Feeling of Frustration / Anger / Aggression	3.15	4	3.95
Feeling of Guilt / Resentment	4.1	4.25	4.1
Feeling of Insecurity / Doubt	3.75	3.8	4
Feeling of Fear	4	4.1	4.15
Feeling of in Inferiority Complex	3.65	4.45	4.2
Feeling of Anxiety / Worry	3.25	3.45	3.75
Feeling of Negative approach	3.75	4.25	4.1

Group I (18-25): This table displays feeling of Guilt / Resentment as 4.1 which is interpreted as highest psychological item. This means that feeling of Guilt / Resentment is the most frequent occurring psychological emotion in this age group followed by Feeling of hopelessness i.e. 4.05. However, the lowest occurring psychological emotion in this age group is Feeling of Frustration / Anger / Aggression score is 3.15

Group II (26-40): This table displays feeling of Rejection of 4.55 which is interpreted as highest psychological item. This means that feeling of Rejection is the most frequent occurring psychological emotion in this age group followed by Feeling of Inferiority Complex i.e. 4.45. However, the lowest occurring psychological emotion in this age group is Feeling of Insecurity & Doubt score is 3.8

Group III (40+): This table displays feeling of Inferiority Complex score of 4.2 which is interpreted as highest psychological item. This means that feeling of Inferiority Complex is the most frequent occurring psychological emotion in this age group followed by Feeling of fear i.e. 4.15. However, the lowest occurring psychological emotion in this age group is Feeling of Anxiety / worry score is 3.75

Variable 2: The details of the average mean on social variables are given below

Social Variables	Group I (18-25) Avg. Mean	Group II (26-40) Avg. Mean	Group III (40+) Avg. Mean
Level of Adaptability/ flexibility	3.65	3.7	3.85
Level of Assertiveness	3.4	3.6	3.85
Level of effective communication	3.55	3.9	4
Level of Jealousy & Unhealthy competitiveness	3.9	4.2	3.95
Level of Accepting criticism & hostility	3.15	3.15	3.4
Level of Unconditional Respect	3.75	3.75	3.55
Level of Interpersonal Relationships	3.75	3.85	3.75
Level of Praise & Appreciation	3.3	4	3.8
Level of Prejudice / biases	3.55	3.6	3.6
Level of cooperation	3.8	3.85	3.8

Group I (18-25): This table displays Level of Jealousy & Unhealthy competitiveness as 3.9 which is interpreted as highest social item. This means that feeling of Level of Jealousy & Unhealthy competitiveness is the most frequent occurring social emotion in this age group followed by Level of

cooperation i.e. 3.8 However, the lowest occurring social emotion in this age group is Level of Accepting criticism & hostility score is 3.15

Group II (26-40): This table displays Level of Jealousy & Unhealthy competitiveness of 4.2 which is interpreted as highest social item. This means that Level of Jealousy & Unhealthy competitiveness is the most frequent occurring social emotion in this age group followed by Level of Praise & Appreciation i.e. 4 However, the lowest occurring social emotion in this age group is Level of Accepting criticism & hostility score is 3.15

Group III (40+): This table displays Level of Effective Communication of 4 which is interpreted as highest social item. This means that Level of Effective Communication is the most frequent occurring social emotion in this age group followed by Level of Jealousy and Unhealthy Competition i.e. 3.95 However, the lowest occurring social emotion in this age group is Level of Accepting criticism & hostility score is 3.4

Variable 3: The details of the average mean on spiritual variables are given below

Spiritual Variables	Group I (18-25) Avg. Mean	Group II (26-40) Avg. Mean	Group III (40+) Avg. Mean
Level of Self-reflection / Contemplation / Self-awareness	3.95	4.15	3.95
Level of Positive thinking / Optimism	4.1	4.1	4
Level of forgiveness / forgetting painful past	3.85	3.85	3.9
Level of tolerance	3.55	3.8	3.8
Level of Prayer / Meditation / Yoga / Nature	3.15	3.15	3.4
Admiration / Mindfulness	3.2	3.45	3.85
Level of interest in art and music	3.8	3.85	3.7
Level of Compassion/ Mercy	3.9	3.9	4.15
Level of accurate decision making	3.8	3.55	3.7
Level of humility	3.4	3.5	3.9
Level of truthfulness	3.8	4.25	4.1

Group I (18-25): This table displays Level of Positive thinking / Optimism as 4.1 which is interpreted as highest Spiritual item. This means that feeling of Level of Positive thinking / Optimism is the most frequent occurring spiritual emotion in this age group followed by Level of Self-reflection / Contemplation / Self-awareness i.e. 3.95 However, the lowest occurring spiritual emotion in this age group is Level of Prayer / Meditation / Yoga / Nature Admiration

/ Mindfulness score is 3.2

Group II (26-40): This table displays of Level of truthfulness 4.25 which is interpreted as highest spiritual item. This means that Level of truthfulness is the most frequent occurring spiritual emotion in this age group followed by Level of Self-reflection / Contemplation / Self-awareness i.e. 4.15 However, the lowest occurring spiritual emotion in this age group is Level of Prayer / Meditation / Yoga / Nature Admiration / Mindfulness score is 3.45

Group III (40+): This table displays Level of Compassion/Mercy of 4.15 which is interpreted as highest spiritual item. This means that Level of Compassion/Mercy is the most frequent occurring spiritual emotion in this age group followed by Level of truthfulness i.e. 4.1 However, the lowest occurring spiritual emotion in this age group is score is Level of accurate decision making & Level of interest in art and music is 3.7

Variable 4: The details of the average mean on material variables are given below

Material Variables	Group I (18-25) Avg. Mean	Group II (26-40) Avg. Mean	Group III (40+) Avg. Mean
Level of Money-mindedness	2.6	3.15	3.25
Desire of luxurious life (house, jewellery, clothing, vehicle, electronic)	2.95	3.3	3.4
Dominance of power and position in work place or home	2.65	3.25	3.35
Time spent in Physical fitness / Beauty	2.9	3.45	3.45
Temptation for junk food / restaurant	2.9	3.85	3.8

Desire of luxurious holiday trips / Hotels and vacations	2.7	3.25	3.3
Frequency of Movies and Outings	3.25	3.9	3.8
Love for expensive Furniture and Furnishing	3.75	3.9	4.15
Shopping mania	3.65	3.95	3.9
Dependence on servants	4.15	3.7	3.45

Group I (18-25): This table displays Dependence on servants as 4.15 which is interpreted as highest Material item. This means that Dependence on servants is the most frequent occurring material emotion in this age group followed by Love for expensive Furniture and Furnishing i.e. 3.75 However, the lowest occurring material emotion in this age group is Level of Money-mindedness score is 2.6

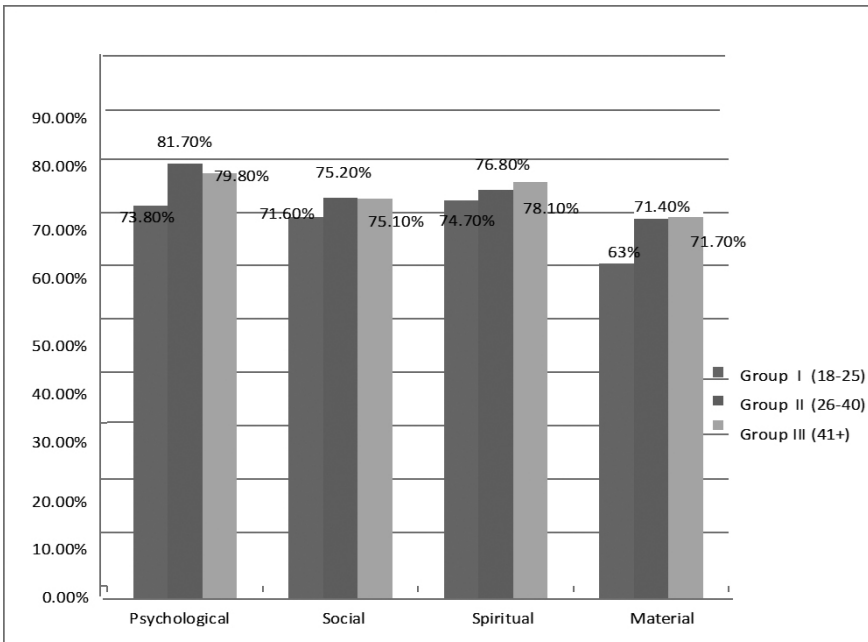
Group II (26-40) : This table displays Shopping mania as 3.95 which is interpreted as highest material item. This means that Shopping mania is the most frequent occurring material emotion in this age group followed by Frequency of Movies and Outings & Love for expensive Furniture and Furnishing i.e. 3.9 However, the lowest occurring material emotion in this age group is Level of Money-mindedness score is 3.15

Group III (40+) : This table displays Love for expensive Furniture and Furnishing of 4.15 which is interpreted as highest material item. This means that Love for expensive Furniture and Furnishing is the most frequent occurring material emotion in this age group followed by shopping mania i.e. 3.9 However, the lowest occurring material emotion in this age group is Level of Money-mindedness score is 3.25

Variable	Group	Group I (18-25)	Group II (26-50)	Group III (50 & Above)
	Rating			
Psychological	Very Low	-	-	-
	Low	-	-	-
	Moderate	-	-	-
	High	73.8%	-	79.8%
	Very High	-	81.7%	-

Social	Very Low	-	-	-
	Low	-	-	-
	Moderate	-	-	-
	High	71.6%	75.2%	75.1%
	Very High	-	-	-
Spiritual	Very Low	-	-	-
	Low	-	-	-
	Moderate	-	-	-
	High	74.7%	76.8%	78.1%
	Very High	-	-	-
Material	Very Low	-	-	-
	Low	-	-	-
	Moderate	-	-	-
	High	63%	71.4%	71.7%
	Very High	-	-	-

Result: This table displays three groups (age groups) and four variables (psychological, social, material and spiritual) on 5 scale rating (Very Low, Low, Moderate, High & Very High) in average percentage form. On analysing the table, we realise all four variables in all three age groups are high except in age group 26-40 psychological variable which is very high.



Discussion

The result of the study indicates that people of Lucknow do not face enough challenges in all variables of wellbeing in spite of fast paced life, competitiveness and digitalisation.

Shortcoming of study

- We had to consider 5+age group which we will undertake in future course of study to check their mental health status, well-being and life skills.
- Study of child and adolescent vis-à-vis adult age group study highlights the lacunae that early administration of human values program can help to identify, reduce gaps of relationship skills discrimination.

Importance of Study

To determine the significance of declining human values in our society of all age groups like (18-25) (26-40) and 40 + concerning their well-being and life skills so that relationship skills can be strengthened.

Our Efforts for people, society and nation to Begin and Rebegin!

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Spiritual Wellbeing through Life Skills Education

Dr. Rashmi Soni* & Dr. Vinod Chandra**

Abstract

Spiritual development is the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than itself, including the sacred. It is a process that helps in the search for connectedness, meaning, purpose, and contribution. Youth all over the world is in a state of restlessness and revolt. Drug addiction, violence, aimless murders proves beyond doubt that mere material prosperity is not the end of all problems. The youth today aim more at increasing productivity rather than developing wisdom, confidence, warm-heartedness and life-dealing skills. Consequently, unfulfilled aspirations and expectations lead many youth either to adopt unethical means to achieve the aspiration or to frustration and depression. There is an urgent need for the society today including our parenting and school system to develop universally desirable values and train our youth in life skills that are necessary for producing well rounded, balanced, empathetic, sensitized and useful citizens.

Spiritual wellness can only be attained by firstly connecting with oneself and that is possible only through inculcating life skills in our youth and helping them to come to term with themselves. The path to spiritual wellness may involve meditation, prayer, affirmations, or specific spiritual practices that support our connection to a higher power or belief system. This paper highlights the importance of training youth in essential life skills for their emotional and ultimately their spiritual well-being. The paper will discuss few case studies whereby after the training programme the youth gained important insights and realizations about self and got connected with high powers leading to better emotional and spiritual health. The paper is a sincere call for policy makers

* Head, Department of Education, Sri Jai Narain Misra P.G. College (KKC), University of Lucknow, Lucknow. Email: rashmi_psychologist2003@yahoo.co.in

** Head, Department of Sociology, Sri Jai Narain Misra P.G. College (KKC), University of Lucknow, Lucknow

and intellectuals to recognize the importance of including life skills education in our education system so that we can develop emotionally and spiritually healthy children and youths for our nation.

Keywords: Spirituality, Emotional health, Life skills, Well being

Introduction: What is being Spiritual?

Spirituality is a broad concept with room for many perspectives. In general, it includes a sense of connection to something bigger than us, and it typically involves a search for meaning in life. As such, it is a universal human experience - something that touches us all. People may describe a spiritual experience as sacred or transcendent or simply a deep sense of aliveness and interconnectedness. ‘Spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred’ Puchalski, Christina et al (2009: 807).

Traditionally being spiritual signified having an attachment to religious values, or matters of the spirit, rather than material or worldly interests. More recently it has also taken on to mean reaching higher levels of consciousness using meditation, yoga and similar practices. Spirituality is a state in which we are connected to God, Nature, each other, and the deepest part of ourselves. In order for us to function fully, all aspects of ourselves must be balanced. Our mind, body and spirit have to be in harmony with each other. We cannot focus on the material and neglect the spiritual. People may think that being spiritual is difficult and demanding, but that is not the case. We can experience spirituality in everything that we do in our daily lives.

What is Spiritual Well-Being?

Spiritual well-being is an integral part of mental, emotional and physical health. It is considered to be a primary coping resource on the journey of recovery and healing. Spiritual well-being is merely one’s own journey to discover things of importance in life as well as one’s place among them. It can be practiced in numerous ways, with its main purpose being to find purpose and meaning in life. Spirituality and faith provide an opportunity to detach from circumstances and observe life with clarity and integrity. Spirituality can either be positive or negative. Spiritual well-being is a state in which the positive aspects of spirituality are shown. How the effects of spiritual well-being impact us is greatly determined by each individual.

Through spiritual well-being classes, people become empowered and realize that even though they have issues, stressors and challenges, they are not defined by these circumstances. This realization provides a pathway to greater peace, freedom of self-expression, increased manageability over the healing process and higher self-esteem. Such a realization can make a huge impact in the life of a patient with diabetes, in an anorexia treatment facility, bulimia program, or trauma treatment centre.

The spiritual well-being and its relationship with Quality Of Life (QOL) in Iranian Muslim patients with diabetes was explored in a research conducted by Najmeh Jafari and her team in 2014. This study investigated the spiritual well-being and QOL of Iranian adults with Type 2 diabetes and its correlation with depression. The results showed poor QOL and spiritual well-being and high prevalence of depression in Iranian patients with type 2 diabetes. This indicates the need for psychosocial and spiritual support in caring for Iranian patients with diabetes.

Another study by Hedayati Elhamand and others in 2015 on the ‘Effect of Need-Based Spiritual/Religious Intervention on Spiritual Well-Being and Anxiety of Elderly People’ discusses the relationship between anxiety and spiritual distress among the patients admitted in intensive care units. This study aimed at investigating the effect of need-based spiritual/religious interventions on spiritual well-being (SWB) and anxiety of the elderly admitted to coronary care unit (CCU). The results showed a significant increase in the mean scores of SWB in the group after the intervention. Also, a significant decrease was found in mean scores of trait and state anxiety in the intervention group when comparing to the control group. Moreover, a significant correlation was observed between the mean scores of SWB and state and trait anxiety. Spiritual/religious interventions could enhance SWB and reduce anxiety in the elderly admitted to CCU.

Although the terms spirituality and religion are often used interchangeably, they also have their distinction. One may be spiritual without attending services or belonging to a particular religion. Similarly, one may be religious, yet not have a connection to their spirituality. In general, spiritual well-being serves to enhance any religious beliefs or affiliations. In fact, religion can be viewed as a form of spiritual practice.

Spirituality is an important dimension of human well-being and is a unique power that creates a harmony between physical, psychological and social dimensions. It is a basic motivation and feeling to look for a long life in order to find a goal and meaning in life. Spirituality is often an intuitive

and basic motivation in all people including beliefs in something greater or more than oneself which causes life to be positive. Spiritual well-being, as one of the dimensions of well-being, causes the integration of the other dimensions and it itself includes two existential and religious dimensions. Religious well-being focuses on the quality of well-being and on how one perceives it in spiritual life while connecting to a superior power and existential well-being focuses on social and psychological worries and on how one relates to God, society, environment, and oneself.

Spirituality is a set of beliefs and attitudes of people and spirituality education leads to important effects on people's psychological health. Desired improvement in spiritual well-being is very slow and its development in the field of health and disease prevention has been postponed. Many studies on spirituality have referred to spiritual well-being as one of the forgotten reasons in the concerns in physical health.

Life Skills: Concept & Meaning

Life skills or skills for life are perhaps captured in the simplest and deepest way in the four pillars of learning, as proposed in the Delors Report (Delors et al. 1996), with outcomes of education relating to four crucial areas affecting a self-fulfilling life and contribution to societal development. They are (1) learning to know (i.e. to master the instruments of knowledge); (2) learning to do (i.e. to apply knowledge in practice); (3) learning to live together and living with others (i.e. to prevent and resolve conflicts, and promote peace and respect for other people, their cultures and spiritual values); and (4) learning to be (i.e. to ensure all-round development of each individual). Two additional pillars have since been suggested at the first World Forum on Lifelong Learning held in Paris in 2008 viz. learning for change and transformation; and learning to become (Ouane 2008), precisely because of the rapid changes which are taking place in countries, regions and the world in general and in the life of individuals throughout their lifetime. Following on from the Faure Report (see Faure et al. 1972), life skills in this interpretation emphasise both whole person development (the complete man) and a life-long learning perspective, i.e. learning throughout life.

Life Skills have been defined by the World Health Organization (WHO) as abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life. Basically, this perspective of life skills focuses on empowering young people to take positive steps to promote health outcomes, positive social relation-

ships and positive contributions to society (Jacobs Foundation 2011, p. 9). They actually signify the psycho-social skills that resolve around valued behaviour and include reflective skills like problem-solving and critical thinking. These also include personal skills like self-awareness and interpersonal skills like keeping effective communication, maintaining healthy relationship with others. Described in this way, skills that can be said to be life skills are innumerable, and the nature and definition of life skills are likely to differ across cultures and settings. However, analysis of the life skills field suggests that there is a core set of skills that are at the heart of skills-based initiatives for the promotion of the health and well-being of children and adolescents.

Role of Life Skills in promoting Health and Well Being

The teaching of life skills appears in a wide variety of educational programmes with demonstrable effectiveness, including programmes for the prevention of substance abuse (Botvin et al., 1980, 1984; Pentz, 1983) and adolescent pregnancy (Zabin et al., 1986; Schinke, 1984), the promotion of intelligence (Gonzalez, 1990) and the prevention of bullying (Olweus, 1990). Educational programmes teaching these skills have also been developed for the prevention of AIDS (WHO/GPA, 1994; Scripture Union, undated), for peace education (Prutzman et al., 1988), and for the promotion of self-confidence and self-esteem (TACADE, 1990). Teaching life skills in this wide range of promotion and prevention programmes demonstrate the common value of life skills for health promotion, beyond their value within any specific programme.

The article on Innovative Methods of Life Skill Training Programme by Bhave (2010) is a study on the life skills training programmes conducted by her among the students. Bhave's training team designed life skills training programmes to reduce levels of risk factors in adolescents and young people. The author reported that the life skills training programme immensely benefited the students in dealing with the issues such as prevention of risk behaviour related to sex, HIV/AIDS and holistic prevention of life style associated diseases.

The study on the impact of Life Skills Training on Emotional, Educational and Social Adjustment of the Secondary School Children (Deshmukh, K. 2014) aimed to determine the impact of life skills training on emotional, educational and social adjustment among school children. The researcher adopted two group semi experimental study. The finding of the study indicated that the mean score of the emotional, educational and social ad-

justment statistically had a significant difference in the intervention group before and after the intervention.

Teaching life skills as generic skills in relation to everyday life could form the foundation of life skills education for the promotion of mental well-being and healthy interaction and behaviour. More problem specific skills, such as assertively dealing with peer pressures to use drugs, to have unprotected sex, or to become involved in vandalism, could be built on this foundation. There are research indications that teaching skills in this way, as part of broad-based life skills programmes, is an effective approach for primary prevention education (Errecart et al., 1991; Perry and Kelder, 1992; Caplan et al., 1992).

Life skills enable individuals to translate knowledge, attitudes and values into actual abilities i.e. what to do and how to do it. Life skills are abilities that enable individuals to behave in healthy ways, given the desire to do so and given the scope and opportunity to do so. They are not a panacea; ‘how to do’ abilities are not the only factors that affect behaviour. Effective acquisition and application of life skills can influence the way we feel about ourselves and others, and equally will influence the way we are perceived by others. Life skills contribute to our perceptions of self-efficacy, self-confidence and self-esteem. Life skills therefore, play an important role in the promotion of mental well-being. The promotion of mental well-being contributes to our motivation to look after ourselves and others, the prevention of mental disorders and the prevention of health and behaviour problems.

Relationship between Life Skill Education and Spiritual Wellbeing

There is dearth of researches both in India and abroad on relationship between Life Skills Education and Spiritual Wellbeing i.e. the effect of Life skills Education on the Spiritual Wellbeing. However, some specific researches were found on combined effect of both variables on various aspects. A study was conducted by Jimmy Kijai and Rachelle E. Pichot Andrews in 2019 on Spirituality and Life Skills and their relationship with reasons for attending at four selected Adventist Universities. The purpose of this study was to report on the reasons for attending four Adventist Universities in Asia and to describe the universities’ perceived influence on student development of spirituality and life skills. The purpose was also to determine if reasons for attending and perceived influence on development of religiosity and life skills may be related. One thousand nine hundred and ninety-eight (1998) students participated in this study. Approximately 50%

have selected these universities for their spiritual atmosphere and spiritual values. Students generally agree that the universities have positively influenced the development of their life skills and spirituality. There were no significant class status or gender differences on these variables.

Each person's spirituality is greatly impacted by the community they are a part of and the relationships they take part in. Spiritual well-being is not a practice of isolation but rather of affecting and involving the people around you as your own perspective is formed. Spiritual well-being groups and sessions provide an open and safe environment to explore, learn, practice, support and heal. Spiritual well-being programs often include group exploration and experiential practices on the topics of meditation, prayer, forgiveness, personal values, purpose in life, the role of self-esteem in spiritual connection, healthy relationships, and developing an authentic relationship with a Higher Power, God, or Spiritual Dimension. The underlying crux is basically developing Life Skills and especially emphasis of Self Awareness Life Skill. Life Skills dimensions as discussed already include interpersonal relationships, managing stress and emotions, problem-solving decision-making ability and, of course, communication skills.

Thus, it becomes imperative to study and research on the effect of training in life skills on spiritual wellbeing. What the world needs today is less theory, more practice, less talking, more listening, less counselling, more examples. Everyone seems more concerned about what others are doing or planning to do and less, even least, concerned about what he is doing or is planning to do. Let us pause and look into what we are saying about others. We will find it equally, if not more, applicable to us as well. We find faults with others, not bothering about our faults lying hidden from our sight and craving for correction. If only we could learn to be a little more introspective, stop locating others' weak spots and instead fish out our own uncared-for shortcomings and wrong viewpoints, the problem of violence and hatred would have definitely been hit hard on its head.

Man is a prisoner of his senses and ego. But who wants to remain a prisoner all his life? However appealing may be the comforts that senses and our little ego promise, there are issues from the depths of every human heart, a cry to transcend desires for pleasure of senses and break the ego capsule. Only we have to wait for this opportune moment to arrive; the rest will be taken care of. Once this comes to the surface, it transforms the whole personality of a person. He no longer can be coaxed into littleness. His selfishness, then begins to disintegrate; senses do not trap him any longer ego capsule starts growing infirm. Such a man seeks to fulfil his own higher

need. A person who has arrived at this stage-he alone has the ultimate solution to all problems of life, hatred and violence including. He then becomes a channel of love and harmony and wherever he lives or goes, peace and happiness follow him like a shadow.

Ultimate Solution

Peace and harmony cannot be taught by framing more stringent laws or by promulgating some ordinance. These measures have only a punitive role to play and they are negative in operation. A more permanent solution lies in motivating people to change their thought-style, than just changing their life style. In other words, positive cultivation of peace means we must cultivate our spiritual nature. A peaceful disposition and capacity to understand and empathize with others is an assured indication of how much religious or spiritual we are. Spiritual growth is largely invisible. It is inner growth, something that cannot be gauged by any physical means of measurement. The spiritual growth of a person is reflected through the person's outer life, his conduct and attitude, his reactions and responses, his plans and perspectives-everything will reflect it out. Not only his actions and decisions influencing the direction and destiny of his community will reflect it, his little, unknown acts, invisible to public eye, will mirror this inner transformation. In fact, we often forget the key to social change lies in personal change.

Everyone speaks casually about love, compassion, kindness etc., but few understand the meaning of these words. These terms are just words conveying no powerful personal meaning to anyone, excepting those who are emotionally and spiritually sensitive. This is possible only through a personal example; more words of explanation will only heap more words. The less we emphasize our material nature, nearer are we to unity of existence. This again involves practice- practice of patience, understanding, forgiveness in day-to-day life, in homes, in colleges, in offices, in temples, everywhere. Intellectual understanding may help but it is sincere desire to practice, to undergo all that practice demands, that will open the escape gate from the feeling of isolation and separateness that materialism generates.

Impact of Life Skills Training on Spiritual Well-being: An Experience

The following paragraphs are an attempt to highlight the real-life experience of the authors in providing training of life skills to youth affiliated to Ram Krishna Mission, Lucknow.

With the blessings of Swami Vivekanand and Ma Sarada, since last four

years life skills training and personality development course is being organized in Ram Krishna Math, Lucknow. Since then, approximately 1000 youth (both girls and boys) of age group between 16-28 years have received this training. The training is a well-organized one-month programme with 8 scheduled classes (with approximately 20 to 30 students in each batch) and a last class that is known as a Feedback ceremony day. Here the students/participants get an opportunity to stand on the stage and deliver a speech to a large audience. This helps them to overcome stage fear and speak with confidence.

The training programme covers almost every life skill starting from self-analysis, understanding one's emotions and then start understanding other's emotions. The students are taught small tested proven principles of human relations with real examples. They are given assignments where they need to apply these principles in their life daily and see the result. They are instructed to share their experiences in the next class in a given time limit. They learn to empathize and develop positive healthy relationships not only with their own significant others but with people in the society. They improve upon their communication skills and work on their assertiveness skills. The youth also get an opportunity to work on the decision making and problem solving skills and learn to face problems as challenges in life. They also identify the values they give importance in life, the principles they follow and ultimately set goals based on their values and principles.

The training programme of eight sessions is a practical intensive training programme wherein the students' performance, experience apply the small principles in their daily life and realize for themselves the change and development not only in themselves but also in their relationships with people. Each and every session of the training programme is infused with activities, meditation, games, inspirational stories, sharing of emotions and of course a 30 second feedback on every session when, where and with whom they applied the principle taught in the previous class and what effect they could see. The training programme is a strict programme with no excuses and leniency given to any student. This helps in developing discipline in the youth.

Developing Life Skills and Changing Personalities Spiritually

Just eight sessions and what a difference in Personalities! As it has been emphasized before, spiritual growth is largely invisible. It is an inner growth, something that cannot be gauged by any physical means of mea-

surement. The spiritual growth of a person is reflected through the person's outer life, his conduct and attitude, his reactions and responses, his plans and perspectives-everything will reflect it out. Not only his actions and decisions influencing the direction and destiny of his community will reflect it, his little, unknown acts, invisible to public eye, will mirror this inner transformation. This transformation is clearly visible in the students, in fact in the youth who underwent the training programme. Great difference in their outlook towards life, their future and relation with others is reflected through their personalities.

Life is a journey between birth and death and we have nothing but choices. According to Allport (1937), 'Personality is a dynamic organization within the individual of those psycho-physical systems that determine the individual's unique adjustment with the environment'. Healthy and positive personality is one which knows how to adjust with his or her environment. The youth of new India need guidance and training in Life Skills as the need of the hour. As Swami Vivekananda said we want youth who are physically healthy and strong in character. That is only possible today when we reach out to hundreds of youth and teach them life skills.

Although young people around the world are more and more likely to pursue formal education, upon graduation they often find that they are not adequately prepared for the world of work. Because skills relevant to key growth sectors of the modern economy – both technical and soft skills – are often not covered in traditional education systems, employers often find a skills mismatch between the competencies youth need to succeed in the workplace and those they actually possess. This is a critical challenge for today's youth, and one key approach to overcoming this challenge is through the provision of life skills training that will also facilitate them to transform spiritually. The skills mismatch has continued to grow with globalization and as many countries transition to a more service-oriented economy. Employers are finding that regardless of their level of education, most new hires lack communication and client-relations skills; organizational and prioritization skills such as time-management; and flexibility and adaptability. Entry-level employees in many emerging markets may be technically overqualified, but lack teamwork and interpersonal skills, making collaboration with colleagues and problem-solving between team members difficult.

There is growing awareness of the need for life skills training to help youth manage the transition from school to work and become active, healthy citizens. Schools and universities are increasingly adding life skills as a part of

the formal curriculum, as an afterschool activity, or as a part of career guidance services – often with the support of youth organizations that oversee or directly implement these training programs. In addition, employers who see a need for improved life skills in their workplace, especially for entry-level employees, are increasingly turning to youth organizations to provide youth with on-the-job training.

The personality development training programme provided is an example in itself. This training programme, the way it is conducted as discussed definitely provides hands on experience to the youth to develop the core life skills. This training gives undue importance to the application part of the principles which not only helps them to realize but also gives them a real life experience of the results of application of these principles.

However, there is a long way to go. The need is to start the life skills training on a large scale in schools, colleges, universities and professional institutions. Also, there is an urgent need to provide training to teachers at all levels of education and to our parents who give undue pressure to their children. It is important to teach parents that it is important to become excellent human being first before they become excellent parent.

Conclusion

Swami Vivekanand said that we are spiritual beings on a human journey and not human beings on spiritual journey. So, what Swami basically meant was that we human beings need to realize our divinity, the immense potential that we have inside us, and that is possible only with self-awareness and understanding Life skills. Because once we realize and become aware of our self, the inner core it will be easy to work on our negativities and develop our strengths. It can thus be concluded that Spiritual and emotional wellbeing is not something that cannot be achieved in this life. As Swami Vivekananda has emphasized that education helps in the manifestation of divinity already in man. Thus, the training in Life Skills will definitely help the youth to understand and realize the divine qualities they have within them; to live their life for a higher purpose and to maintain and live healthy and positive relationships.

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New Direction towards the Perception of Ageing

Ms. Tanu Agarwal, Ms. Akanksha & Ms. Sonali Soni

Abstract

Ageing is a universal phenomenon and each human being on the Earth undergoes the process of ageing which has its own vibes, beyond human control. Positive ageing is multidimensional, encompassing avoidance of disease and disability, maintenance of high physical and cognitive functioning and sustained engagement in social and productive activities. The sample of both male and female participants of age 50 and above was taken. Two criteria: life satisfaction and spirituality have been studied in context of positive ageing. The results show that perception of old age people is changing towards their own life style. The attitude is becoming more positive and thus leading to self enhancement behaviours and beliefs.

Keywords: Positive ageing, spirituality, life satisfaction

Introduction

Ageing is the intermediate process that is inevitable between birth and death. While the birth of a child signifies happiness and dreams for future its counterpart death brings sadness and helplessness. In between them the aspect of ageing is a prominent feature of life that neither lets one enjoy the gift of life nor frees them from their problems and responsibilities. Ageing is the process of decline in physical and psychological functioning in individuals resulting in dependability on others for their needs. At the age of ten, 70 years seems far away, but when an individual reaches the age of 50, years left behind are fresh in memory as if it was yesterday. That's what ageing brings along-one lives each moment fearing death.

Ageing is a universal phenomenon one can't escape from and it has its own perils and perks. Although Old age brings authority but often it is challenged by the family members. Thus, the lack of love, care and emotional support makes old age vulnerable and is perceived negatively. However ageing is beyond human control. Everyone has to undergo this process. It can't be avoided fearing its negative consequences, but can be accepted

with positivity. Positive perception about ageing will bring higher life satisfaction and happiness in the lives of older adults. Old age is the second childhood that happens in the lifespan of every human organism. Various factors such as psychological, social as well as biological play a significant role in the process of ageing. Successful ageing includes the ability to mature and learn by using past experiences to cope with present circumstances while maintaining a realistic sense of self.

The present paper attempts to investigate the effect of various family structures on the process of ageing. It also aims to explore the relationship of life satisfaction and spirituality with positive ageing. The population of older adults in India is rapidly increasing with the splendid gains in medical facilities along with the society's attempts towards recreational activities and peace programs that have led to the overall increase in life expectancy rate. With the rise in elderly population, the demand for holistic care tends to grow.

The joint family system which is considered to be traditional in the Indian society has always safeguarded the social and economic security of the elderly people. It has always been in the roots of cultural norms and values of Indian society to show respect and provide care for the elderly. In recent years, urbanisation has led to the emergence of nuclear and extended nuclear family set-ups exposing the elderly to emotional, physical and financial insecurities.

Life-satisfaction refers to a person's positive evaluation of the overall quality of his/her life as-a-whole. The idea of life-satisfaction is to assess the overall life of the individual. So, the excitement in life does not necessarily denote satisfaction in life. Satisfaction reflects a state of mind which covers cognitive- as well as affective-appraisals in a positive way. Satisfaction is a combination of both 'contentment' and 'enjoyment'. Satisfaction can be both stable and transient throughout life. According to Beutell (2006) it is believed that life satisfaction is related to better physical, and mental health, longevity, and other outcomes that are considered positive in nature. In addition, Chow (2009) argues that improved levels of life satisfaction might give rise to better health in the future.

Spirituality is the ultimate trust and belief an individual places in existence of the almighty. It is the feeling of confidence, acceptance and faith in the supremacy of God. Spirituality is devotion towards the power which is greater than human imagination or human construction. It is the ultimate source of happiness in the lives of mankind. Engaging in Spiritual activities provides satisfaction and meaning to the lives of elderly. Spirituality is

an important source of resilience that helps elderly in overcoming life pressures and worries. Being a part of spiritual activities can be a health-enhancing factor that helps a person to cope with the physical, psychological, social, and environmental stresses of life. Religion provides strength to accept the ultimate truth of death which is an inevitable aspect of one's life. Practice of spiritual and religious activities promotes positive health in the lives of individuals.

Aim of the Study

Rationale

The present study focuses on positive ageing. Although positive ageing has been well talked about, a very few studies has been done in this area. This topic focuses on positive ageing and its correlation with life satisfaction and spirituality. It also looks into the various family structures present in the Indian society and what role it plays in positive ageing.

Hypothesis

- There will be a significant relationship between positive ageing and life satisfaction.
- There will be a significant relationship between positive ageing and spirituality.
- There will be a significant relationship between family structures and positive ageing.

Methods

Sample

The sample consisted of 31 males and 31 female participants, aged 50 years and above from the middle socio- economic background.

Tools

In order to assess the positive ageing, life satisfaction and spirituality of the participants the following tools were used:

1. Aging Perceptions Questionnaire- short version

The APQ-S consists of 21 items, comprising seven (sub)- scales, i.e., timeline chronic, timeline cyclical, consequence positive, consequence negative, emotional representations, control positive, and control negative. Answers are provided on a 5-point scale, ranging from 1 'strongly disagree' to 5 'strongly agree'. The response scale of the control negative dimension is reversed (1 'strongly agree' to 5 'strongly disagree').

2. Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985)

A 5-item scale designed to measure global cognitive judgments of one's life satisfaction (not a measure of either positive or negative affect). Participants indicate how much they agree or disagree with each of the 5 items using a 7-point scale that ranges from 7- strongly agree to 1 -strongly disagree.

3. Daily Spiritual Experience Scale (Underwood, L. G. & Teresi, J. 2002)

A 16-item self-report measure of spiritual experience, which specifically aims to measure ordinary, or daily, spiritual experiences – not mystical experiences (e.g., hearing voices) – and how they are an everyday part of the individual's life. The first 15 items of the questionnaire are measured on a 6-point Likert-type scale: many times, a day, every day, most days, some days, once in a while, and never or almost never. Item 16 is measured on a 4-point scale: Not close at All, Somewhat Close, Very Close, As Close as Possible.

Research Design

This study uses a quantitative research design and also independent group's design as each respondent completed three self-report questionnaires, no repeated measure was taken. The questionnaire was regarding positive ageing (Ageing perceptions questionnaire short version), life satisfaction (Satisfaction With Life Scale) and spirituality (Daily spiritual experience scale). It is also correlational design and contains independent and dependent variables. Independent variable is positive ageing and Dependent variable is Life satisfaction and spirituality.

Results

Data was analysed using descriptive and inferential statistics.

Table: 1 to investigate the relationship of Positive Ageing with Life Satisfaction and Spirituality.

	Positive Ageing
Life Satisfaction	0.092
Spirituality	0.269*

*p<.05

A correlation of +0.092 was found between positive ageing (ageing perception questionnaire short version) and life satisfaction (satisfaction with

life scale). The correlation did not come out to be significant. A correlation of +0.269 was found between positive ageing (ageing perception questionnaire short version) and spirituality (daily spiritual experience scale). The correlation came out to be significant at .05 levels.

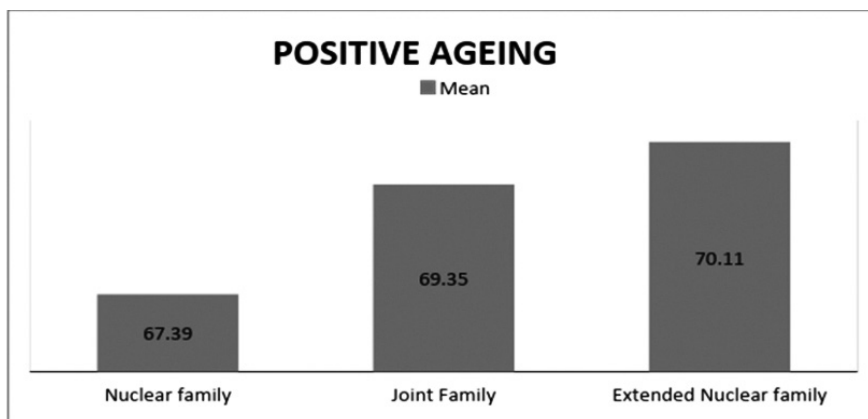


Table 2: To study the effect of family structures using ANOVA

ANOVA

	Source	df	SS	MS	F	P
Life satisfaction	Between group	2	64.16	32.085	.779	.463
	Within group	59	2429.71	41.182		
	Total	61	2493.88			
Spirituality	Between group	2	480.48	240.241	1.406	.253
	Within group	59	10082.95	170.898		
	Total	61	10563.43			
Positive ageing	Between group	2	77.77	38.890	.467	.629
	Within group	59	4911.31	83.243		
	Total	61	4989.09			

Discussion

The aim of the present study was to understand the impact of different family structures on ageing as a natural process. Also to find the relationship between positive ageing and life satisfaction, and positive ageing and spirituality. Positive ageing was assessed through ageing perception questionnaire short version.

To study the impact of different Family structures on Positive Ageing

Family acts as a support system to all its members. An individual's place in the family life cycle determines one's need for and ability to provide care. Ageing of mankind is an obvious outcome of the process of demographic transition. With the onset of globalization, the perception towards old age is changing across cultures and within various countries and families. In recent years, the Indian society has witnessed structural changes in its family system due to urbanization which has led to the concomitant disintegration of the traditional joint family system, and has resulted in the neglecting attitude towards the aged. In search of quality education, well paid jobs and modern lifestyle people from the villages and towns migrate to cities, which led to the emergence of nuclear families. The aged who are left behind have to struggle to fend for them. Earlier when the traditional joint family system prevailed in India, old age had never been a problem. Respecting and being supportive towards elders has always been a part of the Indian value system but the current scenario is changing and more and more nuclear families are coming up. Old age is called "dark" not because the light fails to shine but because people refuse to see it (Gowri 2003).

A similar pattern has been observed in our present study, as the majority of sample consisted of participants from nuclear family. Although it seems like joint family structure would have more impact on positive ageing, contrary to it our findings show that extended nuclear family contributes more to positive ageing. Referring to the results section, Fig. 1, it can be noted that the mean value for the sample on Nuclear family is 67.39, for joint family is 69.35 and for Extended nuclear family is 70.11. This clearly indicates that extended nuclear family has more impact on positive ageing. It may be because the extended family groups sharing a single household enjoy certain advantages, such as greater sense of security and belonging due to sharing a wider pool of members to serve as a resource during a crisis, and more role models to help perpetuate desired behaviour and cultural values.

To investigate the relationship between positive ageing and life satisfaction.

Life satisfaction is an overall evaluation of feelings and attitudes about one's life at a particular point in time that ranges from negative to positive. In other words, it can be considered as having a favourable attitude about one's life as a whole rather than appraisal of current feelings. Life satisfaction continues to be an important construct in the psycho-social study of ageing. While evaluating the quality of life, it is one of the commonly accepted subjective conditions and a very important facet of successful ageing.

The correlation between life satisfaction and positive ageing came out to be +0.092 which is positive but insignificant at 0.05 level. Thus, indicating that although there is a positive correlation between life satisfaction and positive ageing but it is not significant enough. A similar result has been obtained in a data analysis from the German Socio-Economic Panel and the Survey on Health, Ageing and Retirement in Europe which assessed the effect of ageing and health on the life satisfaction of the oldest old. The study observed a U-shaped relationship between age and levels of life satisfaction for individuals aged between 16 and 65. Thereafter, life satisfaction declines rapidly and the lowest absolute levels of life satisfaction are recorded for the oldest old. This decline is primarily attributable to low levels of perceived health.

In our study participants were asked to explain what successful aging and life satisfaction meant to them, what was necessary for each, and what prevented each. While there were some overlaps in older people's understanding of these concepts, one key difference did emerge. Participants described life satisfaction in terms of past expectations and present circumstances, so the participants in the study whose current situation is better than their expectations seemed much more satisfied with their life as compared to those whose current situation is not as per their expectations.

Positive ageing was more oriented towards strategies for coping in later life and maintaining a positive outlook. Thus, people with more positive outlook towards their life tend to age more positively as compared to those with negative outlook. Life satisfaction is an essential component of positive ageing and has a great contribution in the process of ageing.

To investigate the relationship between Positive ageing and Spirituality.

“Spirituality is the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community” (Koenig et al. 2000.) People over the age of forty tend to focus more on personal growth and profound experiences, yet the aspect of spirituality has not been explored in the field of research.

People over 50 are primary consumers of literature, workshops, retreats and personal growth programs concerning spirituality. Most of the older men and women are well versed with the concept of spirituality. Spirituality is a region of human experience. Spiritual experiences occur through a variety of avenues, such as our senses consciousness/awareness or thought.

Spirituality is one of the most important components of successful ageing and plays a great role predicting wellbeing in older people. Engaging in spiritual activities provides peace and comfort to the elders and gives them motivation and support to deal with complications in their life caused by ageing. Researchers have found a prominent increase in spirituality during later adulthood. It denotes positive relationships with various measures of psychosocial well-being, life satisfaction and both mental and physical health.

The correlation between positive ageing and spirituality came out to be +0.269 which was significant at 0.05 level. This indicates that there is a positive relation between positive ageing and spirituality. While interacting with our participants it was noticed that their belief in the presence of God helped them to tackle their daily life problems and contributed positively to their life. They believed in almighty and had full faith that God is watching over them and will always be helping them to deal with difficulties in their life. They also believed that whatever struggles they are going through are to prepare them to deal with it effectively. It reflects the importance of involvement in spiritual activities in older age people. Many studies have also found out that there is a positive relation between positive ageing and spirituality and a healthy spiritual life leads to positive ageing in older adults. Also, in our study it was found that the spirituality scores for extended nuclear family participants came out to be higher than that of nuclear and joint family.

Psychological distress and death anxiety is believed to be lessened as a result of engaging in spiritual activities. Prayer has a therapeutic value as it plays an important role in coping with problems experienced during the life course.

Conclusion

We have briefly reviewed studies exploring spirituality and life satisfaction and its relationship with successful ageing, and also the impact of various family structures on successful ageing. This research in its earliest stages, with the results is highly preliminary and not definitive. Results suggest an association; however, prospective studies are needed to determine the direction of effects. Awareness and acceptance of the fact that ageing has physiological, psychological and social determinants would make the ageing process acceptable, cheerful and perhaps even desirable by making living meaningful. Findings of this study suggest that extended nuclear family structure contributes more towards positive ageing focusing on un-

derstanding the need to live in close knitted family structures.

Limitations

In the present study the focus was on the impact of family structure on positive ageing, but in the future the study can be extended, by adding participants from different socio-economic classes as well as from rural and urban background to make it a more holistic approach. Also, bereavement, retirement and psychological wellbeing can be taken up as a variable in relation to positive ageing. A qualitative analysis can be used for better understanding of this topic.

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Relationship between Sociological Concepts & Life Skills

Dr. Ramesh S. Mangalekar*

Abstract

Sociology is a discipline in social sciences concerned with the human society and human social activities. It is one of the youngest social sciences. "Sociology is the study of human interactions and inter-relations, their conditions and consequences". It studies fundamental concepts like society, social structure, social control, social stratification social change etc. On the other side Life Skills have been defined by the World Health Organization (WHO) as "abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life". They represent the psycho-social skills that determine valued behaviour and include reflective skills such as problem-solving and critical thinking, to personal skills such as self-awareness, and to interpersonal skills. Practicing life skills leads to qualities such as self-esteem, sociability and tolerance, to action competencies to take action and generate change and capabilities to have the freedom to decide what to do and who to be. Life skills are thus distinctly different from physical or perceptual motor skills, such as practical or health skills, as well as from livelihood skills, such as crafts, money management and entrepreneurial skills. Health and livelihood education however, can be designed to be complementary to life skills education, and vice versa. There is intimate relationship between Sociological concepts and Life Skills which this paper throws light upon. Rather the theoretical understanding of sociological concepts helps a lot to inculcate the life skills.

Keywords: Sociology, life skills, inter-relations, psycho-social skills, self-awareness, interpersonal skills

Introduction

Sociology is a discipline in social sciences concerned with the human society and human social activities. It is one of the youngest social sci-

* Associate Professor of Sociology & Dean, Higher Education Academy, Dharwad (Karnataka State)

ences. “Sociology is the study of human interactions and inter-relations, their conditions and consequences”. It studies fundamental concepts like society, social structure, social control, social stratification social change etc. On the other side Life skills have been defined by the World Health Organization (WHO) as “abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life”. They represent the psycho-social skills that determine valued behaviour and include reflective skills such as problem-solving and critical thinking, to personal skills such as self-awareness, and to interpersonal skills. Practicing life skills leads to qualities such as self-esteem, sociability and tolerance, to action competencies to take action and generate change, and to capabilities to have the freedom to decide what to do and who to be. Life skills are thus distinctly different from physical or perceptual motor skills, such as practical or health skills, as well as from livelihood skills, such as crafts, money management and entrepreneurial skills. Health and livelihood education however, can be designed to be complementary to life skills education, and vice versa.

There is intimate relationship between sociological concepts and ten core life skills. Rather the theoretical understanding of sociological concepts helps a lot to inculcate the life skills.

Relationship between Sociological Concepts & Life Skills

No	Sociological Concepts	No	Ten Core Life Skills
01	Society- Individual	01	Self Awareness
02	Interaction & Social Relationships	02	Interpersonal relationships
03	Social Contact & Communication	03	Effective Communication
04	Sociological Thoughts	04	Critical Thinking
05	Sociological Imagination	05	Creative Thinking
06	Accommodation & Assimilation	06	Sympathy & Empathy
07	Social Conflict	07	Managing Stress
08	Social Suffering	08	Managing Emotions
09	Social Dilemma	09	Decision Making
10	Social Problems	10	Problem Solving

1. Man in the Society & Self Esteem: The relation between individual and society is very close. Essentially, ‘society’ is the regularities, customs

and ground rules of antihuman behaviour. These practices are tremendously important to know how humans act and interact with each other. Society does not exist independently without individual. The individual lives and acts within society but society is nothing, in spite of the combination of individuals for cooperative effort. On the other hand, society exists to serve individuals-not the other way around. Human life and society almost go together. Man is biologically and psychologically equipped to live in groups, in society. Society has become an essential condition for human life to arise and to continue. The relationship between individual and society is ultimately one of the profounds of all the problems of social philosophy. However every individual is having his own self-awareness. It plays vital role in personal and social life of man.

Self-awareness is having a clear and realistic perception of who you are. Self-awareness is not about uncovering a deep dark secret about yourself, but understanding that you are, why you do what you do, how you do it, and the impact this has on others.

2. Social Relationship & Interpersonal Relationship: A social interaction is an exchange between two or more individuals and is a building block of society. Social interaction can be studied between groups of two, three or larger social groups. By interacting with one another, people design rules, institutions and systems within which they seek to live. Symbols are used to communicate the expectations of a given society to those new to it. Interactions and interrelations are basis of social relationships. Social relationships make life meaningful, whether they're good or bad. When asked 'What's necessary for your happiness?', most people say, before anything else, satisfying close relationships with friends, family and romantic partners.

Interpersonal Relationship is a connection or association between two or more people. It may be for a short span or lifelong depending upon the relationship. One cannot live in isolation and everyone needs someone to "Share and Care," Good interpersonal relationships help us lead healthy and joyous life and for this we need to be continuously aware of the effects of our thoughts, words, behaviour and actions on our relationships. Relationships are a lot like plants, the more we care for the healthier they become.

3. Contact-Communication & Effective Communication: Communication, therefore, refers to the sharing of ideas, facts, opinions, information and understanding. It is the transfer or transmission of some information and understanding from one person to another. Although the word "com-

munication” is used often, there is no consensus amongst communication experts regarding its definition. In general, it is defined as the process by which information is exchanged between individuals. The process uses written messages, spoken words and gestures. Communication can be defined as process of transmitting information, thoughts, opinions, messages, facts, ideas or emotions and understanding from one person, place or things to another person, place or thing. Organizational Behaviour seeks to examine the impact of communication on the behaviour of employees within organizations.

Communication means the transference of meaning between individuals and the means of reaching, understanding and influencing others. Good communication is necessary for all organizations as management functions in organizations are carried out through communication. Effective management is a function of effective communication. Skill to communicate depends on the capacity of an individual to convey ideas and feelings to another to evolve a desired response. The effectiveness of communication depends upon the extent to which the sender has succeeded in making the receiver understand his idea.

4. Sociological Thought & Critical Thinking: Social thought is a philosophical and intellectual ideas of a person or persons regarding to a particular time, place and about the growth, development and decay of human societies. Social thought is a current social thinking about the structure and functions of a social system. “Social thought is an idea a concept or a set of concepts about social problems and its possible solutions in a social situation”. In short social thought is thinking about the problems of society by one or few persons in various times. Aristotle is of the opinion that, “man is a social animal” because man wish to live in a society. Man living is a society is affected by others and others affect him. These individuals living together develops their own opinions, thinking, ideas imagination, attitudes, aspirations and out look towards society. These ideas are mold is a scientific and systematic manner which gives far-reaching results becomes a social thought. In social thoughts, firstly an individual is thinking about the past and present social problems and secondly the body of thought is developed in a systematic manner.

Critical thinking is the ability to think clearly and rationally, understanding the logical connection between ideas. Critical thinking has been the subject of much debate and thought since the time of early Greek philosophers such as Plato and Socrates and has continued to be a subject of discussion into the modern age. Critical thinking is thinking about things in certain

ways so as to arrive at the best possible solution in the circumstances that the thinker is aware of. In more everyday language, it is a way of thinking about whatever is presently occupying your mind so that you come to the best possible conclusion.

5. Sociological Imagination & Creative Thinking: The term sociological imagination was coined by the American sociologist C. Wright Mills in 1959 to describe the type of insight offered by the discipline of sociology. The term is used in introductory textbooks in sociology to explain the nature of sociology and its relevance in daily life. C. Wright Mills defined sociological imagination as “the awareness of the relationship between personal experience and the wider society”. Sociological imagination is not a theory but an outlook of society which tries to steer us into thinking away from one’s usual day-to-day life and look at one’s life afresh. Specifically, the sociological imagination involves an individual developing a deep understanding of how their biography is a result of historical process and occurs within a larger social context. Sociological imagination: The application of imaginative thought to the asking and answering of sociological questions. Someone using the sociological imagination “thinks himself away” from the familiar routines of daily life.

Creative thinking means thinking about new things or thinking in new ways. It is “thinking outside the box.” Often, creativity in this sense involves what is called lateral thinking, or the ability to perceive patterns that are not obvious. Creative people can devise new ways to carry out tasks, solve problems, and meet challenges. They bring a fresh and sometimes unorthodox perspective to their work and can help departments and organizations to move in more productive directions. Some people are naturally more creative than others, but creative thinking can be strengthened with practice. You can practice creative thinking by solving riddles, by becoming aware of and letting go of your assumptions, and through play anything unstructured and relaxing. Even daydreaming can help.

6. Accommodation & Assimilation & Sympathy & Empathy: According to Ogburn and Nimkoff ‘Accommodation’ is a term used by the sociologists to describe the adjustment of hostile individuals or groups. Accommodation is “social adjustment, e.g. adjustment of man to both natural and man-made environment.” Man fulfils his needs in different environments. In natural environment, he adjusts himself according to it. In man-made environment, he brings about changes into it and then adjusts himself with it. Both these conditions of adjustment are called accommodation. In general, it can be concluded that the process of accommoda-

tion removes the social and cultural differences between two individuals, groups and societies.

‘Assimilation’ is the process whereby persons and groups acquire the culture of other group in which they come to live, by adopting its attitudes and values, its patterns of thinking and behaving in short, its way of life.

In general, ‘sympathy’ is when you share the feelings of another; ‘empathy’ is when you understand the feelings of another but do not necessarily share them. Empathy is, at its simplest, awareness of the feelings and emotions of other people. It is a key element of Emotional Intelligence, the link between self and others; because it is how we as individuals understand what others are experiencing as if we were feeling it ourselves. Empathy goes far beyond sympathy, which might be considered ‘feeling for’ someone. Empathy, instead, is ‘feeling with’ that person, through the use of imagination.

7. Social Conflict & Managing Stress: Social conflict is the struggle for agency or power in society. Social conflict or group conflict occurs when two or more actors oppose each other in social interaction, reciprocally exerting social power in an effort to attain scarce or incompatible goals and prevent the opponent from attaining them. It is a social relationship wherein the action is oriented intentionally for carrying out the actor’s own will against the resistance of other party or parties.

Social stress is stress that stems from one’s relationships with others and from the social environment in general. Based on the appraisal theory of emotion, stress arises when a person evaluates a situation as personally relevant and perceives that s/he does not have the resources to cope or handle the specific situation. Managing stress is all about taking charge: taking charge of your thoughts, your emotions, your schedule, your environment, and the way you deal with problems. The ultimate goal is a balanced life, with time for work, relationships, relaxation, and fun – plus the resilience to hold up under pressure and meet challenges head on.

8. Social Suffering & Managing Emotions: Suffering is not a new theme. However, contemporary socio-economic transformations arise new forms of life and work that could be causing strong situations of precariousness. Social suffering is a suffering that installs/hides in areas of insecurity, social areas of fragility, and its action implies loss or possibility of loss of social objects like health, work, desires, dreams, social bonds, that is, the whole of life composed of the concrete and the subjective that allows living.

Emotions are a big part of life for us all. In any day we can experience many different emotions that come with their highs and lows. Some of these are easy to deal with, while others are more intense and difficult to manage. The most important thing to understand about emotions is that they all have a purpose – they are designed to give us information, what we call emotion messages. These messages are supposed to bring our attention to important things that are happening in our lives; whether it is a big event (e.g. the birth of a child), or something smaller and more day-to-day (e.g. getting a parking ticket). For example, intense feelings of love tell us we need to care for our child. Anger about a parking ticket tells us to avoid that situation in the future. Imagine what would happen without these messages! It's common for people to think of emotions as “good” or “bad”, or “positive” and “negative”, but that just isn't the case. All emotions have a helpful role to play, though they can be pleasant or unpleasant.

9. Social Dilemmas & Decision Making: Social dilemmas are situations in which individual rationality leads to collective irrationality. That is, individually reasonable behaviour leads to a situation in which everyone is worse off than they might have been otherwise. Many of the most challenging problems we face, from the interpersonal to the international, are at their core social dilemmas.

The decision-making process is not a purely objective, mathematical formula. The human mind does not work that way, especially under stress. Instead, the mind is both rational and intuitive, and since the decision-making process is a thought process, it is also both rational and intuitive. Your intuition is that aspect of your mind that tells you what “feels” right or wrong. Your intuition flows from your instincts and experience.

10. Social Problems & Problem Solving: Social problems are the general factors that affect and damage society. A social problem is normally a term used to describe problems with a particular area or group of people in the world. Social problems often involve problems that affect real life. It also affects how people react to certain situations. A social problem is any condition or behaviour that has negative consequences for large numbers of people and that is generally recognized as a condition or behaviour that needs to be addressed.

Problems are at the centre of what many people do at work every day. Whether you're solving a problem for a client (internal or external), supporting those who are solving problems, or discovering new problems to solve, the problems you face can be large or small, simple or complex, and

easy or difficult. There are four basic steps in solving a problem: 1. Defining the problem. 2. Generating alternatives. 3. Evaluating and selecting alternatives. 4. Implementing solutions.

Conclusion

The theoretical knowledge of sociology is helpful to understand the life skills concepts. There is intimate relationship between sociological concepts and ten core life skills. A relevant and proper implementation of life skill education is a need of an hour, for today's society. Imparting life skills education with sociological background definitely helps to the students as well as community. Such inter inter-disciplinary knowledge helps in motivating, providing practical, cognitive, emotional, social and self-management skills for life adjustments.

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INDIAN ASSOCIATION OF LIFE SKILLS EDUCATION

Door No. 17/13, 16th Avenue, Ashok Nagar

Chennai - 600 083. Tamil Nadu, India.

E: ialse.india@gmail.com | www.ialse.net



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