

# Naveen Shodh Sansar

(An International Refereed/ Peer Review Research Journal)



## National Webinar on Different Dimensions of Personality Development

Organized By  
Rajiv Gandhi Govt. PG College, Mandsaur (M.P.) INDIA

**Editor - Ashish Narayan Sharma**

## Index

01. Index .....	02
02. Regional Editor Board / Editorial Advisory Board .....	03/04
03. Referee Board .....	05
04. Spokesperson .....	07
05. Principal Desk/प्राचार्य की कलम से .....	09
06. Sigmund Freud's Psychoanalytical Theory of Personality (Sachin Sharma) .....	10
07. Exploring Inner Growth and Development through the Lens of Emerson's "Self-Reliance" .....	17 (Abha Meghwal)
08. Empowering Self: Chitra Banerjee Divakaruni's The Vine of Desire (Dr. Veena Singh) .....	19
09. Morning of Life: The Rise of Miracles with the Rise of the Sun (Prof. Shalu Nalwaya) .....	22
10. ज्ञानी होकर अज्ञानी होने का परिचय ना दें (जरूरत है सही को सही कहने और करने की) (डॉ. रजत जैन) .....	23
11. भावनाहीन दुनिया का कारण है - 'अल्कोहल' (आवश्यकता है कलयुग से सतयुग की ओर बढ़ने की) .....	24 (प्रो. साक्षी विजयवर्गीय)
12. आनंद प्राप्ति के भौतिक, रसायनिक सूत्र एवं व्यक्तित्व विकास (खुशबू मंडावरा) .....	25
13. Social Learning Approach to Personality (Dipti Shaktawat) .....	27
14. Erik Erikson's Theory of Psychosocial Development (Dyuti Mishra) .....	33
15. आनंद के मार्ग की बाधाएं और हमारा व्यक्तित्व (डॉ. विनीता कुलश्रेष्ठ) .....	38
16. Communication In Business Enterprises (Dr. Rajat Jain) .....	40

## Regional Editor Board - International & National

1. Dr. Manisha Thakur - Fulton College, Arizona State University, America.
2. Mr. Ashok Kumar - Employability Operations Manager, Action Training Centre Ltd. London, U.K.
3. Ass. Prof. Beciu Silviu - Vice Dean (Management) Agriculture & Rural Development, UASVM, Bucharest, Romania.
4. Mr. Khgendra Prasad Subedi - Senior Psychologist, Public Service Commission, Central Office, Anamnagar, Kathmandu, Nepal.
5. Prof. Dr. G.C. Khimesara - Former Principal, Govt. PG College, Mandsaur (M.P.) India
6. Prof. Dr. Pramod Kr. Raghav - Research Guide, Jyoti Vidhyapeeth Women University, Jaipur (Raj.) India
7. Prof. Dr. Anoop Vyas - Former Dean, Commerce, Devi Ahilya University, Indore (India) India
8. Prof. Dr. P.P. Pandey - Dean, Commerce, Avadesh Pratapsingh University, Rewa (M.P.) India
9. Prof. Dr. Sanjay Bhayani - HOD, Business Management Deptt., Saurashtra University, Rajkot (Guj.) India
10. Prof. Dr. Pratap Rao Kadam - HOD, Commerce, Govt. Girls PG College, Khandwa (M.P.) India
11. Prof. Dr. B.S. Jhare - Professor, Commerce Deptt., Shri Shivaji College, Akola (Mh.) India
12. Prof. Dr. Sanjay Khare - Prof., Sociology, Govt. Auto. Girls PG Excellence College, Sagar (M.P.) India
13. Prof. Dr. R.P. Upadhyay - Exam Controller, Govt. Kamlaraje Girls Auto. PG College, Gwalior (M.P.) India
14. Prof. Dr. Pradeep Kr. Sharma - Professor, Govt. Hamidia Arts & Commerce College, Bhopal (M.P.) India
15. Prof. Akhilesh Jadhav - Prof., Physics, Govt. J. Yoganandan Chattisgarh College, Raipur (C.G.) India
16. Prof. Dr. Kamal Jain - Prof., Commerce, Govt. PG College, Khargone (M.P.) India
17. Prof. Dr. D.L. Khadse - Prof., Commerce, Dhanvate National College, Nagpur (Maharashtra) India
18. Prof. Dr. Vandna Jain - Prof., Hindi, Govt. Kalidas Girls College, Ujjain (M.P.) India
19. Prof. Dr. Hardayal Ahirwar - Prof., Economics, Govt. PG College, Shahdol (M.P.) India
20. Prof. Dr. Sharda Trivedi - Retd. Professor, Home Science, Indore (M.P.) India
21. Prof. Dr. Usha Shrivastav - HOD, Hindi Deptt., Acharya Institute of Graduate Study, Soldevanali, Bengaluru (Karnataka) India
22. Prof. Dr. G. P. Dawre - Professor, Commerce, Govt. College, Badwah (M.P.) India
23. Prof. Dr. H.K. Chouarsiya - Prof., Botany, T.N.V. College, Bhagalpur (Bihar) India
24. Prof. Dr. Vivek Patel - Prof., Commerce, Govt. College, Kotma, Distt., Anoopur (M.P.) India
25. Prof. Dr. Dinesh Kr. Chaudhary - Prof., Commerce, Rajmata Sindhiya Govt. Girls College, Chhindwara (M.P.) India
26. Prof. Dr. P.K. Mishra - Prof., Zoological, Govt. PG College, Betul (M.P.) India
27. Prof. Dr. Jitendra K. Sharma - Prof., Commerce, Maharishi Dayanand Uni. Centre, Palwal (Haryana) India
28. Prof. Dr. R. K. Gautam - Prof., Govt. Manjkuwar Bai Arts & Commerce College, Jabalpur (M.P.) India
29. Prof. Dr. Gayatri Vajpai - Professor, Hindi, Govt. Maharaja Autonomus College, Chhattarpur (M.P.) India
30. Prof. Dr. Avinash Shendare - HOD, Pragati Arts & Commerce College, Dombivali, Mumbai (Mh.) India
31. Prof. Dr. J.C. Mehta - Fr. HOD, Research Centre, Commerce, Devi Ahilya Uni., Indore (M.P.) India
32. Prof. Dr. B.S. Makkad - HOD, Research Centre Commerce, Vikram University, Ujjain (M.P.) India
33. Prof. Dr. P.P. Mishra - HOD, Maths, Chattrasal Govt. PG College, Panna (M.P.) India
34. Prof. Dr. Sunil Kumar Sikarwar - Professor, Chemistry, Govt. PG College, Jhabua (M.P.) India
35. Prof. Dr. K.L. Sahu - Professor, History, Govt. PG College, Narsinghpur (M.P.) India
36. Prof. Dr. Malini Johnson - Professor, Botany, Govt. PG College, Mahu (M.P.) India
37. Prof. Dr. Ravi Gaur - Asso. Professor, Mathematics, Gujarat University, Ahmedabad (Gujarat) India
38. Prof. Dr. Vishal Purohit - M.L.B. Govt. Girls PG College, Kila Miadan, Indore (M.P.) India

## Editorial Advisory Board, INDIA

1. Prof. Dr. Narendra Shrivastav - Scientist , ISRO, Bengaluru (Karnataka) India
2. Prof. Dr. Aditya Lunawat - Director, Swami Vivekanand Career Guidance deptt. M.P. Higher Education, M.P. Govt., Bhopal (M.P.) India
3. Prof. Dr. Sanjay Jain - O.S.D., Additional Director Office, Bhopal (M.P.) India
4. Prof. Dr S.K. Joshi - Former Principal, Govt. Arts & Science College, Ratlam (M.P.) India
5. Prof. Dr. J.P.N. Pandey - Fr. Principal, Govt. Auto.Girls P.G. Excellence College, Sagar (M.P.) India
6. Prof. Dr. Sumitra Waskel - Principal, Govt. Girls P.G. College, Moti Tabela, Indore (M.P.) India
7. Prof. Dr. P.R. Chandelkar - Principal, Govt. Girls P.G. College, Chhindwara (M.P.) India
8. Prof. Dr. Mangal Mishra - Principal, Shri Cloth Market, Girls Commerce College, Indore (M.P.) India
9. Prof. Dr. R.K. Bhatt - Former Principal, Govt. Girls College, Narsinghpur (M.P.) India
10. Prof. Dr. Ashok Verma - Former HOD, Commerce (Dean) Devi Ahilya University, Indore (M.P.) India
11. Prof. Dr. Rakesh Dhand - HOD, Student Welfare Deptt., Vikram University, Ujjain (M.P.) India
12. Prof. Dr. Anil Shivani - HOD, Commerce /Management, Govt. Hamidiya Arts And Commerce Degree College, Bhopal (M.P.) India
13. Prof. Dr. PadamSingh Patel - HOD, Commerce Deptt., Govt. College, Mahidpur (M.P.) India
14. Prof. Dr. Manju Dubey - HOD (Dean), Home Science Deptt. Jiwaji University, Gwalior (M.P.) India
15. Prof. Dr. A.K. Choudhary - Professor, Psychology, Govt. Meera Girls College, Udiapur (Raj.) India
16. Prof. Dr. T. M. Khan - Principal, Govt. College, Dhamnod, Distt. Dhar (M.P.) India
17. Prof. Dr. Pradeep Singh Rao - Principal, Govt. College, Sailana, Distt. Ratlam (M.P.) India
18. Prof. Dr. K.K. Shrivastava - Professor, Eco., Vijaya Raje Govt. Girls P.G. College, Gwalior (M.P.) India
19. Prof. Dr. Kanta Alawa - Professor, Pol. Sci., S.B.N.Govt. P.G. College, Badwani (M.P.) India
20. Prof. Dr. S.C. Jain - Professor, Commerce, Govt. P.G. College, Jhabua (M.P.) India
21. Prof. Dr. Kishan Yadav - Asso. Professor, Research Centre Bundelkhand College, Jhasi (U.P.) India
22. Prof. Dr. B.R. Nalwaya - Chairman, Commerce Deptt., Vikram University, Ujjain (M.P.) India
23. Prof. Dr. Purshottam Gautam - Dean, Commerce Deptt., Devi Ahilya University, Indore (M.P.) India
24. Prof. Dr. Natwarlal Gupta - HOD, Commerce Deptt., Devi Ahilya University, Indore (M.P.) India
25. Prof. Dr. S.C. Mehta - Former, Professor/HOD, Govt. Bhagat Singh P.G. College, Jaora (M.P.) India
26. Prof. Dr. A. K. Pandey - HOD, Economics Deptt., Govt. Girls College, Satna (M.P.)

\*\*\*\*\*

## Referee Board

Maths	-	(1) Prof. Dr. V.K. Gupta, Director Vedic Maths - Research Centre, Ujjain (M.P.)
Physics	-	(1) Prof. Dr. R.C. Dixit, Govt. Holkar Science College, Indore (M.P.) (2) Prof. Dr. Neeraj Dubey, Govt. Arts & Commerce College, Sagar (M.P.)
Computer Science	-	(1) Prof. Dr. Umesh Kr. Singh, HOD, Computer Study Centre, Vikram University, Ujjain (M.P.)
Chemistry	-	(1) Prof. Dr. Manmeet Kaur Makkad, Govt. Kalidas Girls College, Ujjain (M.P.)
Botany	-	(1) Prof. Dr. Suchita Jain, Govt. Girls P.G. College, Kota (Raj.) (2) Prof. Dr. Akhilesh Aayachi, Govt. Adarsh Science College, Jabalpur (M.P.) (3) Prof. Dr. Jolly Garg, HOD, D.A.K. P.G. College, Moradabad (U.P.)
Life Science	-	(1) Prof. Dr. Manjulata Sharma, M.S.J. Govt. College, Bharatpur (Raj.) (2) Prof. Dr. Amrita Khatri, Mata Jijabai Govt. Girls P.G. College, Moti Tabela, Indore (M.P.)
Statistics	-	(1) Prof. Dr. Ramesh Pandya, Govt. Arts - Commerce College, Ratlam (M.P.)
Military Science	-	(1) Prof. Dr. Kailash Tyagi, Govt. Motilal Science College, Bhopal (M.P.)
Biology	-	(1) Dr. Kanchan Dhingara, Govt. M.H. Home Science College, Jabalpur (M.P.)
Geology	-	(1) Prof. Dr. R.S. Raghuvanshi, Govt. Motilal Science College, Bhopal (M.P.) (2) Prof. Dr. Suyesh Kumar, Govt. Adarsh College, Gwalior (M.P.)
Medical Science	-	(1) Dr. H.G. Varudhkar, R.D. Gardi Medical College, Ujjain (M.P.)
Microbiology Sci.	-	(1) Anurag D. Zaveri, Biocare Research (I) Pvt. Ltd., Ahmedabad (Gujarat)
***** Commerce *****		
Commerce	-	(1) Prof. Dr. P.K. Jain, Govt. Hamidia College, Bhopal (M.P.) (2) Prof. Dr. Shailendra Bharal, Govt. Kalidas Girls College, Ujjain (M.P.) (3) Prof. Dr. Laxman Parwal, Govt. Commerce College, Ratlam (M.P.) (4) Prof. Naresh Kumar, NSCBM Govt. College, Hamirpur (H.P.)
***** Management *****		
Management	-	(1) Prof. Dr. Anand Tiwari, Govt. Autonomus PG Girls Excellence College, Sagar (M.P.)
Human Resources	-	(1) Prof. Dr. Harwinder Soni, Pacific Business School, Udaipur (Raj.)
Business Admin.	-	(1) Prof. Dr. Kapildev Sharma, Govt. Girls P.G. College, Kota (Raj.) (2) Dr. Kuldeep Agnihotri, Modern Group of Institutions, Indore (M.P.)
***** Law *****		
Law	-	(1) Prof. Dr. S.N. Sharma, Principal, Govt. Madhav Law College, Ujjain (M.P.) (2) Prof. Dr. Narendra Kumar Jain, Principal, Shri Jawaharlal Nehru PG Law College, Mandsaur (M.P.) (3) Prof. Lok Narayan Mishra, Govt. Law College, Rewa (M.P.) (4) Dr. Bijay Kumar Yadav, Om Sterling Global University, Hisar (Haryana)
***** Arts *****		
Economics	-	(1) Prof. Dr. P.C. Ranka, Sri Sitaram Jaju Govt. Girls P.G. College, Neemuch (M.P.) (2) Prof. Dr. J.P. Mishra, Govt. Maharaja Autonomus College, Chhattarpur (M.P.) (3) Prof. Dr. Anjana Jain, M.L.B. Govt. Girls P.G. College, Kila Maidan, Indore (M.P.) (4) Prof. Rakesh Kumar Gupta, Dr. C.V. Raman University, Kota, Bilaspur (C.G.)
Political Science	-	(1) Prof. Dr. Ravindra Sohoni, Govt. P.G. College, Mandsaur (M.P.) (2) Prof. Dr. Anil Jain, Govt. Girls College, Ratlam (M.P.) (3) Prof. Dr. Sulekha Mishra, Mankuwar Bai Govt. Arts & Commerce College, Jabalpur (M.P.)
Philosophy	-	(1) Prof. Dr. Hemant Namdev, Govt. Madhav Arts, Commerce & Law College, Ujjain (M.P.)
Sociology	-	(1) Prof. Dr. Uma Lavania, Govt. Girls College, Bina (M.P.) (2) Prof. Dr. H.L. Phulvare, Govt. P.G. College, Dhar (M.P.) (3) Prof. Dr. Indira Burman, Govt. Home Science College, Hoshangabad (M.P.)

- Hindi - (1) Prof. Dr. Vandana Agnihotri, Chairperson, Devi Ahilya University, Indore (M.P.)  
(2) Prof. Dr. Kala Joshi , ABV Govt. Arts & Commerce College, Indore (M.P.)  
(3) Prof. Dr. Chanda Talera Jain, M.J.B. Govt. Girls P.G. College, Indore (M.P.)  
(4) Prof. Dr. Amit Shukla, Govt. Thakur Ranmatsingh College, Rewa (M.P.)  
(5) Prof. Dr. Anchal Shrivastava, Dr. C.V. Raman University, Kota, Bilaspur (C.G.)
- English - (1) Prof. Dr. Ajay Bhargava, Govt. College, Badnagar (M.P.)  
(2) Prof. Dr. Manjari Agnihotri, Govt. Girls College, Sehore (M.P.)
- Sanskrit - (1) Prof. Dr. Bhawana Srivastava, Govt. Autonomus Maharani Laxmibai Girls P.G. College, Bhopal (M.P.)  
(2) Prof. Dr. Balkrishan Prajapati, Govt. P.G. College, Ganjbasauda, Distt. Vidisha (M.P.)
- History - (1) Prof. Dr. Naveen Gidiyan, Govt. Autonomus Girls P.G. Excellence College, Sagar (M.P.)
- Geography - (1) Prof. Dr. Rajendra Srivastava, Govt. College, Pipliya Mandi, Distt. Mandsaur (M.P.)  
(2) Prof. Kajol Moitra, Dr. C.V. Raman University, Bilaspur (C.G.)
- Psychology - (1) Prof. Dr. Kamna Verma, Principal, Govt. Rajmata Sindhiya Girls P.G. College, Chhindwara (M.P.)  
(2) Prof. Dr. Saroj Kothari, Govt. Maharani Laxmibai Girls P.G. College, Indore (M.P.)
- Drawing - (1) Prof. Dr. Alpana Upadhyay, Govt. Madhav Arts-Commerce-Law College. Ujjain (M.P.)  
(2) Prof. Dr. Rekha Srivastava, Maharani Laxmibai Govt. Girls P.G. College, Bhopal (M.P.)  
(3) Prof. Dr. Yatindera Mahobe, Govt. Girls College, Narsinghpur (M.P.)
- Music/Dance - (1) Prof. Dr. Bhawana Grover (Kathak), Swami Vivekanand Subharti University, Meerut (U.P.)  
(2) Prof. Dr. Sripad Aronkar, Rajmata Sindhiya Govt. Girls College, Chhindwara (M.P.)
- \*\*\*\*\* Home Science \*\*\*\*\*
- Diet/Nutrition Science - (1) Prof. Dr. Pragati Desai, Govt. Maharani Laxmibai Girls P.G. College, Indore (M.P.)  
(2) Prof. Madhu Goyal, Swami Keshavanand Home Science College, Bikaner (Raj.)  
(3) Prof. Dr. Sandhya Verma, Govt. Arts & Commerce College, Raipur (Chhattisgarh)
- Human Development - (1) Prof. Dr. Meenakshi Mathur, HOD, Jainarayan Vyas University, Jodhpur (Raj.)  
(2) Prof. Dr. Abha Tiwari, HOD, Research Centre, Rani Durgawati University, Jabalpur (M.P.)
- Family Resource Management - (1) Prof. Dr. Manju Sharma, Mata Jijabai Govt. Girls P.G. College, Moti Tabela, Indore (M.P.)  
(2) Prof. Dr. Namrata Arora, Vansthali Vidhyapeeth (Raj.)
- \*\*\*\*\* Education \*\*\*\*\*
- Education - (1) Prof. Dr. Manorama Mathur, Mahindra College of Education, Bangluru (Karnataka)  
(2) Prof. Dr. N.M.G. Mathur, Principal/Dean, Pacific Education College, Udaipur (Raj.)  
(3) Prof. Dr. Neena Aneja, Principal, A.S. College Of Education, Khanna (Punjab)  
(4) Prof. Dr. Satish Gill, Shiv College of Education, Tigaon, Faridabad (Haryana)  
(5) Prof. Dr. Mahesh Kumar Muchhal, Digambar Jain (P.G.) College, Baraut (U.P.)
- \*\*\*\*\* Architecture \*\*\*\*\*
- Architecture - (1) Prof. Kiran P. Shindey, Principal, School of Architecture, IPS Academy, Indore (M.P.)
- \*\*\*\*\* Physical Education \*\*\*\*\*
- Physical Education - (1) Prof. Dr. Joginder Singh, Physical Education, Pacific University, Udaipur (Raj.)  
(2) Dr. Ramneek Jain, Associate Professor, Madhav University, Pindwara (Raj.)  
(3) Dr. Seema Gurjar, Associate Professor, Pacific University, Udaipur (Raj.)
- \*\*\*\*\* Library Science \*\*\*\*\*
- Library Science - (1) Dr. Anil Sirothia, Govt. Maharaja College, Chhattarpur (M.P.)

## Spokesperson's

1. Prof. Dr. Davendra Rathore - Govt. P.G. College, Neemuch (M.P.)
2. Prof. Smt. Vijaya Wadhwa - Govt. Girls P.G. College, Neemuch (M.P.)
3. Dr. Surendra Shaktawat - Gyanodaya Institute of Management - Technology, Neemuch (M.P.)
4. Prof. Dr. Devilal Ahir - Govt. College, Jawad, Distt. Neemuch (M.P.)
5. Shri Ashish Dwivedi - Govt. College, Manasa, Distt. Neemuch (M.P.)
6. Prof. Manoj Mahajan - Govt. College, Sonkach, Distt. Dewas (M.P.)
7. Shri Umesh Sharma - Shree Sarvodaya Institute Of Professional Studies, Sarwaniya Maharaj, Jawad, Distt. Neemuch (M.P.)
8. Prof. Dr. S.P. Panwar - Govt. P.G. College, Mandsaur (M.P.)
9. Prof. Dr. Puralal Patidar - Govt. Girls College, Mandsaur (M.P.)
10. Prof. Dr. Kshitij Purohit - Jain Arts, Commerce & Science College, Mandsaur (M.P.)
11. Prof. Dr. N.K. Patidar - Govt. College, Pipliyamandi, Distt. Mandsaur (M.P.)
12. Prof. Dr. Y.K. Mishra - Govt. Arts & Commerce College, Ratlam (M.P.)
13. Prof. Dr. Suresh Kataria - Govt. Girls College, Ratlam (M.P.)
14. Prof. Dr. Abhay Pathak - Govt. Commerce College, Ratlam (M.P.)
15. Prof. Dr. Malsingh Chouhan - Govt. College, Sailana, Distt. Ratlam (M.P.)
16. Prof. Dr. Gendalal Chouhan - Govt. Vikram College, Khachrod, Distt. Ujjain (M.P.)
17. Prof. Dr. Prabhakar Mishra - Govt. College, Mahidpur, Distt. Ujjain (M.P.)
18. Prof. Dr. Prakash Kumar Jain - Govt. Madhav Arts, Commerce & Law College, Ujjain (M.P.)
19. Prof. Dr. Kamla Chauhan - Govt. Kalidas Girls College, Ujjain (M.P.)
20. Prof. Abha Dixit - Govt. Girls P.G. College, Ujjain (M.P.)
21. Prof. Dr. Pankaj Maheshwari - Govt. College, Tarana, Distt. Ujjain (M.P.)
22. Prof. Dr. D.C. Rathi - Swami Vivekanand Career Guidance Deptt., Higher Education Deptt., M.P. Govt., Indore (M.P.)
23. Prof. Dr. Anita Gagrade - Govt. Holkar Science College, Indore (M.P.)
24. Prof. Dr. Sanjay Pandit - Govt. M.J.B. Girls P.G. College, Moti Tabela, Indore (M.P.)
25. Prof. Dr. Rambabu Gupta - Govt. Arts & Commerce College, Indore (M.P.)
26. Prof. Dr. Anjana Saxena - Govt. Maharani Laxmibai Girls P.G. College, Indore (M.P.)
27. Prof. Dr. Sonali Nargunde - Journalism & Mass Comm .Research Centre, D.A.V.V., Indore (M.P.)
28. Prof. Dr. Bharti Joshi - Life Education Department, Devi Ahilya University, Indore (M.P.)
29. Prof. Dr. M.D. Somani - Govt. M.J.B. Girls P.G. College, Moti Tabela, Indore (M.P.)
30. Prof. Dr. Priti Bhatt - Govt. N.S.P. Science College, Indore (M.P.)
31. Prof. Dr. Sanjay Prasad - Govt. College, Sanwer, Distt. Indore (M.P.)
32. Prof. Dr. Meena Matkar - Suganidevi Girls College, Indore (M.P.)
33. Prof. Dr. Mohan Waskel - Govt. College, Thandla Distt. Jhabua (M.P.)
34. Prof. Dr. Nitin Sahariya - Govt. College, Kotma Distt. Anoopur (M.P.)
35. Prof. Dr. Manju Rajoriya - Govt. Girls College, Dewas (M.P.)
36. Prof. Dr. Shahjad Qureshi - Govt. New Arts & Science College, Mundi, Distt. Khandwa (M.P.)
37. Prof. Dr. Shail Bala Sanghi - Maharani Lakshmibai Govt. Girls P.G. College, Bhopal (M.P.)
38. Prof. Dr. Praveen Ojha - Shri Bhagwat Sahay Govt. P.G. College, Gwalior (M.P.)
39. Prof. Dr. Omprakash Sharma - Govt. P.G. College, Sheopur (M.P.)
40. Prof. Dr. S.K. Shrivastava - Govt. Vijayaraje Girls P.G. College, Gwalior (M.P.)
41. Prof. Dr. Anoop Moghe - Govt. Kamlaraje Girls P.G. College, Gwalior (M.P.)
42. Prof. Dr. Hemlata Chouhan - Govt. College, Badnagar (M.P.)
43. Prof. Dr. Maheshchandra Gupta - Govt. P.G. College, Khargone (M.P.)
44. Prof. Dr. Mangla Thakur - Govt. P.G. College, Badhwah, Distt. Khargone (M.P.)
45. Prof. Dr. K.R. Kumhekar - Govt College, Sanawad, Distt. Khargone(M.P.)

- 
- |                                    |   |   |
|------------------------------------|---|---|
| 46. Prof. Dr. R.K. Yadav           | - | Govt. Girls College, Khargone (M.P.)                              |
| 47. Prof. Dr. Asha Sakhi Gupta     | - | Govt. P.G. College, Badwani (M.P.)                                |
| 48. Prof. Dr. Hemsingh Mandloi     | - | Govt. P.G. College, Dhar (M.P.)                                   |
| 49. Prof. Dr. Prabha Pandey        | - | Govt. P.G. College, Mehar, Distt. Satna (M.P.)                    |
| 50. Prof. Dr. Rajesh Kumar         | - | Govt. College, Amarpatan, Distt. Satna (M.P.)                     |
| 51. Prof. Dr. Ravendra singh Patel | - | Govt. P.G. College, Satna (M.P.)                                  |
| 52. Prof. Dr. Manoharlal Gupta     | - | Govt. P.G. College, Rajgarh, Biora (M.P.)                         |
| 53. Prof. Dr. Madhusudan Prakash   | - | Govt. College, Ganjbasauda, Distt. Vidisha (M.P.)                 |
| 54. Prof. Dr. Yuwraj Shirvatava    | - | Dr. C.V. Raman Univeristy, Bilaspur (C.G.)                        |
| 55. Prof. Dr. Sunil Vajpai         | - | Govt. Tilak P.G. College, Katni (M.P.)                            |
| 56. Prof. Dr. B.S. Sisodiya        | - | Govt. P.G. College, Dhar (M.P.)                                   |
| 57. Prof. Dr. Shashi Prabha Jain   | - | Govt. P.G. College, Agar-Malwa (M.P.)                             |
| 58. Prof. Dr. Niyaz Ansari         | - | Govt. College, Sinhaval, Distt. Sidhi (M.P.)                      |
| 59. Prof. Dr. ArjunSingh Baghel    | - | Govt. College, Harda (M.P.)                                       |
| 60. Dr. Suresh Kumar Vimal         | - | Govt. College, Bansadehi, Distt. Betul (M.P.)                     |
| 61. Prof. Dr. Amar Chand Jain      | - | Govt. Arts & Commerce College, Sagar (M.P.)                       |
| 62. Prof. Dr. Rashmi Dubey         | - | Govt. Autonomus Girls P.G. Excellence College, Sagar (M.P.)       |
| 63. Prof. Dr. A.K. Jain            | - | Govt. P.G. College, Bina, Distt. Sagar (M.P.)                     |
| 64. Prof. Dr. Sandhya Tikekar      | - | Govt. Girls College, Bina, Distt. Sagar (M.P.)                    |
| 65. Prof. Dr. Rajiv Sharma         | - | Govt. Narmada P.G. College, Hoshangabad (M.P.)                    |
| 66. Prof. Dr. Rashmi Srivastava    | - | Govt. Home Science College, Hoshangabad (M.P.)                    |
| 67. Prof. Dr. Laxmikant Chandela   | - | Govt. Autonomus P.G. College, Chhindwara (M.P.)                   |
| 68. Prof. Dr. Balram Singotiya     | - | Govt. College, Saunsar, Distt. Chhindwara (M.P.)                  |
| 69. Prof. Dr. Vimmi Bahel          | - | Govt. College, Kalapipal, Distt. Shajapur (M.P.)                  |
| 70. Dr. Aprajita Bhargava          | - | R.D.Public School, Betul (M.P.)                                   |
| 71. Prof. Dr. Meenu Gajala Khan    | - | Govt. College, Maksi, Distt. Shajapur (M.P.)                      |
| 72. Prof. Dr. Pallavi Mishra       | - | Govt. College, Mauganj Distt. Rewa (M.P.)                         |
| 73. Prof. Dr. N.P. Sharma          | - | Govt. College, Datia (M.P.)                                       |
| 74. Prof. Dr. Jaya Sharma          | - | Govt. Girls College, Sehore (M.P.)                                |
| 75. Prof. Dr. Sunil Somwanshi      | - | Govt. College, Nepanagar, Distt. Burhanpur (M.P.)                 |
| 76. Prof. Dr. Ishrat Khan          | - | Govt. College, Raisen (M.P.)                                      |
| 77. Prof. Dr. Kamlesh Singh Negi   | - | Govt. P.G. College, Sehore (M.P.)                                 |
| 78. Prof. Dr. Bhawana Thakur       | - | Govt. College, Rehati, Distt. Sehore (M.P.)                       |
| 79. Prof. Dr. Keshavmani Sharma    | - | Pandit Balkrishan Sharma New Govt. College, Shajapur (M.P.)       |
| 80. Prof. Dr. Renu Rajesh          | - | Govt. Nehru Leading College ,Ashok Nagar (M.P.)                   |
| 81. Prof. Dr. Avinash Dubey        | - | Govt. P.G. College, Khandwa (M.P.)                                |
| 82. Prof. Dr. V.K. Dixit           | - | Chhatrasal Govt. P.G. College, Panna (M.P.)                       |
| 83. Prof. Dr. Ram Awadesh Sharma   | - | M.J.S. Govt. P.G. College, Bhind (M.P.)                           |
| 84. Prof. Dr. Manoj Kr. Agnihotri  | - | Sarojini Naidu Govt. Girls P.G. College, Bhopal (M.P.)            |
| 85. Prof. Dr. Sameer Kr. Shukla    | - | Govt. Chandra Vijay College, Dhindori (M.P.)                      |
| 86. Prof. Dr. Anoop Parsai         | - | Govt. J. Yoganand Chattisgarh P.G. College, Raipur (Chattisgarh ) |
| 87. Prof. Dr. Anil Kumar Jain      | - | Vardhaman Mahavir Open University, Kota (Rajasthan)               |
| 88. Prof. Dr. Kavita Bhadiriya     | - | Govt. Girls College, Barwani (M.P.)                               |
| 89. Prof. Dr. Archana Vishith      | - | Govt. Rajrishi College, Alwar (Rajasthan)                         |
| 90. Prof. Dr. Kalpana Parikh       | - | S.S.G. Parikh P.G. College, Udaipur (Rajasthan)                   |
| 91. Prof. Dr. Gajendra Siroha      | - | Pacific University, Udaipur (Rajasthan)                           |
| 92. Prof. Dr. Krishna Pensia       | - | Harish Anjana College, Chhotisadri, Distt. Pratapgarh (Rajasthan) |
| 93. Prof. Dr. Pradeep Singh        | - | Central University Haryana, Mahendragarh (Haryana)                |
| 94. Prof. Dr. Smriti Agarwal       | - | Research Consultant, New Delhi                                    |
-



## प्राचार्य की कलम से



महाविद्यालय में 'व्यक्तित्व विकास के विविध आयाम' विषय पर आयोजित राष्ट्रीय वेबिनार में अपनी सहभागिता हेतु समस्त प्रमुख वक्ताओं, आयोजक साथियों एवं अपने शोध पत्र प्रस्तुत करने वाले समस्त शोधार्थियों के प्रति मैं महाविद्यालय परिवार की ओर से साधुवाद एवं वेबिनार में प्रस्तुत शोध पत्रों के प्रकाशन के अवसर पर शुभकामनाएं प्रेषित करता हूँ।

शुभकामनाओं सहित



**डॉ. एल.एन. शर्मा**  
प्राचार्य  
राजीव गांधी शासकीय  
स्नातकोत्तर महाविद्यालय,  
मंडसौर (म.प्र.) भारत

# Sigmund Freud's Psychoanalytical Theory of Personality

Sachin Sharma\*

\*Research Scholar (English) University of Rajasthan, Jaipur (Raj.) & Assistant Professor (English) Rajiv Gandhi Govt P.G. College, Mandsaur (M.P.) INDIA

**Abstract** - Sigmund Freud considers that personality comprises three major subsystems that interact and control human behaviour, Id Ego, Superego. Sigmund Freud detected a series of consistent themes that were nothing but expressions of unconscious fears or desires, themes similar to those seen in the analysis of dreams or childhood memories. Sigmund Freud, as he is well known, placed great importance on becoming the personality of the first years of his life. Mostly, he spoke about the fact that the first five years of life are those responsible for establishing the psycho-behavioural base and for constituting the individual unconscious.

**Keywords:** personality; psychoanalytic; ego; dynamics; development; stages; ego; id; superego; unconscious.

## Introduction - What is Personality?

The study of personality has a long history. From the ideas of philosophers such as Galen (second century AD), who believed our personalities are influenced by the presence of bodily fluids, having moved to contemporary psychologists, some psychologists focus on internal characteristics, such as traits or instincts, while others consider external factors in the environment, as prominent in influencing the ways we behave and therefore our personalities.

Personality is a concept used in day to day life to define the character of a person. It is often seen as a constant part of their makeup. A general approach to the study of personality might include the use of everyday language to identify certain characteristics. For example an individual might be defined as very outgoing and self-confident, easily able to cope up with people and situations. Or they might be described as shy and withdrawn, finding it difficult to interact socially. A person might be praised for their wit and charm, or they may have aversion for their sternness and aloofness. These ways of describing people are commonly employed in western cultures.

The word personality has been derived from the Latin word persona-the mask used by actors to represent characters in Graeco-Roman theatre play. As the character changed, the mask of the actor also changed. So, this means that the word personality refers to our ever-changing persona to some extent. Our behaviour is not always stable or predictable. Sometimes, our behaviour is predictable, sometimes we behave quite differently in a familiar situation, and sometimes we behave in a completely unpredictable manner. Owing to our ever changing yet stable behaviour,

there is a widespread debate over the concept of personality. Thus, it may be said that personality is an individual's unique and relatively stable patterns of behaviour, thoughts, and emotions.

**Objectives of the Psychoanalytic Theory of Personality:** Objectives of the psychoanalytic theory of personality are to study various traits of the personality in light of the Freud's Psychoanalysis. The theory tries to answer the unanswered questions behind the personality of human beings and tries to predict how he/she will behave in a particular situation on a particular time. All psychoanalytic approaches to the study of personality (psychodynamic approaches) are derived from the work of Sigmund Freud. These consist of the work of theorists such as Erik Erikson, Carl Jung, Adolf Adler, Melanie Klein and Anna Freud. Their work is based on the idea that our behaviour or our personality is shaped and controlled by dynamic driving inner forces. These forces include our instincts, needs, desires and morals.

They are shaped by our past experiences, and are in a state of continual conflict with each other. It used to be assumed that human behaviour is determined by rational thoughts that the individual is consciously aware of. For example, if a person behaves aggressively he/she should be aware of the reasons why he/she is behaving in that way, and be able to explain them. Or, if he/she feels sad and spends time moping around the house, there would be a logical reason behind it. However Freud opposed this belief, claiming that the reasons for our behaviour are seldom consciously available to us, and are often irrational. A person may feel angry or sad and has no explanation for why he/she feels this way.

Freud also believed that the forces of the unconscious

mind find modes of expression in the patterns of behaviour and attitudes for which human beings have no rational explanation. To the psychoanalyst this reveals evidence of unresolved life experiences, which at the time they occurred human beings may have found traumatic, and so repressed them. These beliefs laid the foundations for the subsequent development of psychoanalytic theories.

**Freud's Psychoanalytic Theory:** Sigmund Freud (1856–1939) was trained as a doctor in Vienna where he specialised in neurological disorders (disorders of the nervous system). He worked under the direction of physiologist Ernst Wilhelm von Brucke. In 1874, Brucke proposed that the human organism is a dynamic system that can be explained with the same laws that apply to physics and chemistry. In other words the behaviour of humans could be explained by predetermined laws, a concept we call determinism. This was to have a profound impact on Freud's thoughts and, later, the development of his personality theory.

A further influence on Freud's thoughts arose from the the famous German physicist Helmholtz, who had formulated a law concerning the conservation of energy. He stated that energy (like mass) cannot be destroyed, but only transformed. Freud applied these two principles to his explanation of personality. He stated that personality is a dynamic system that works to laws and principles. The energy produced by this system, which may be in the form of aggression or desire etc., cannot just disappear, but must find a release through some action of the person. For example, the energy could be released in a positive way through taking up a sport.

So, sticking to the idea that personality is dynamic and produces energy, Freud began to search for a psychological explanation of personality. The answer became clearer to Freud while treating patients with neurological problems. He began to suspect that many symptoms, such as hysteria, had no underlying physical basis, even though they were experienced by the patient as if they had. He had to find a treatment for his patients that took into account the lack of a physical explanation, and a psychological theory to explain it all.

A final impact on Freud came from the French neurologist Charcot, who was investigating the use of hypnosis with patients suffering from hysteria. Freud started to work with him, and initially felt that this treatment was the answer. However, he later discovered that hypnosis was not enough to cure his patients, many of whom began to suffer from heightened symptoms after treatment. This inspired him to develop new types of treatment such as the technique of free association, whereby the patient is encouraged to say the first word that comes into his or her head, following a word given by the therapist. Freud believed that this method tapped into the unconscious mind of the patient without the use of hypnosis. The use of free association proved to be highly successful and has

continued to be one of the core treatments offered by psychoanalysts today.

**The conscious, preconscious and unconscious mind:** Freud's understanding of personality arose from all of the influences mentioned above, but before going on to discuss his actual theory of personality, it is important to note how he saw the individual mind.

Freud defined the conscious mind as that which a person is aware of every day. For example, how he/she feels, what he/she perceives and thinks about, their current memories and their fantasies. Working alongside the conscious mind is what Freud called the preconscious, which consists of any thoughts that we can easily make conscious. For example, in the preconscious could be found the memories of past events, recollections of how things work, or recognition of people or places etc. However, according to Freud, these two levels of the human mind (the conscious and the preconscious) cover extremely small space in comparison with the unconscious.

The unconscious is supposed to take up a huge part of our psyche, and contains all the things that cannot easily be accessed to awareness. This would include things like drives and instincts, for example the drive to obtain food or the instinctual physical need. Also contained in the unconscious would be memories and emotions that are too painful for us to make conscious. These could be traumatic and painful events that a person has experienced personally, or perhaps disturbing scenes he/she may have witnessed. The memories of such occurrences and incidences would cause us distress and so to protect our psyche (our minds) from such trauma, according to Freud we suppress these memories deep in our unconscious mind. He/she no longer remembers the event itself, even though it is still part of our memory: he/she has made it inaccessible to the conscious mind. In the short term this is a good way of protecting personality.

**Freud's Personality Theory:** The human mind and how Freud believed it worked has been discussed. The personality actually consists of three theories. The first focuses on how a person conducts himself/herself throughout his/her lives and concerns three major parts, the id, ego and superego. The second theory focuses on the idea of defence mechanisms that Freud believed a person uses to stop himself/herself feeling too much anxiety or guilt. The third theory is what Freud called the psychosexual stages and maps our sexual development from infancy, through childhood and into adulthood.

According to Freudian theory a very important part of the human organism is the nervous system, which is highly sensitive to the needs of the organism. In a human infant the nervous system is linked to what Freud calls the id which works to fulfil the needs of the infant. The id translates the infant's needs into instincts or drives or wishes. This process, from need to drive, is known as the primary process (Freud 1976).

The id works on the basis of the pleasure principle, which is to seek out pleasure and avoid pain. In fulfilling the needs of the infant the id can bring about satisfaction, and therefore pleasure. A further point to note is that the id requires immediate fulfilment of needs. An example of this in action is a screaming infant that wants to be fed. The infant has no concept of social restrictions or that it may have to wait a while, it wants to be fed immediately.

The ego comes about as the infant begins to adapt to the outside world. This happens when the conscious part of the mind, which is linked to reality through the senses, begins to search for ways of satisfying the needs of the id, this is known as the secondary process. Unlike the id, the ego operates on the reality principle. This means that although it will attempt to satisfy the needs of the infant, it will only do so realistically. In other words ego works practically.

For example, the fulfilment of the need for food would be postponed until the appropriate time and place. The ego will always take into account social restrictions and practical realities. In this way the ego can be thought of as the manager of the personality as it attempts to balance the needs/desires of the id and the realities of the world outside. The third part of Freud's personality theory concerns the superego, which can be thought of as the individual's internal moral code. This part of the personality does not emerge until the child is approximately 4–6 years old. The superego is formed from the moral sanctions and inhibitions that have been internalised by the child due to the intervention of the ego operating through the reality principle in its attempt to satisfy the needs of the id.

There are two aspects to the superego: one is the conscience and the other the ego ideal.

**Conscience:** This part of the superego is concerned with what is wrong or bad. It internalises punishments and warnings in order to censor immoral impulses from the id and so avoid punishment.

**Ego ideal:** Here the concern is focused on what is right and good. The ego ideal represents the type of behaviour that will be rewarded, that is seen as positive and that should be encouraged. Together the conscience and ego ideal communicate their needs to the ego with feelings like shame and guilt in terms of the conscience, or pride and self-respect in terms of the ego ideal. And in this way help shape the behaviour of the individual

**Symbolic representation of id/ego/superego :** Freud assumed that the three main components of the personality, the id, the ego and the superego, are in constant conflict with each other. The id continues to demand instant fulfilment of needs and desires, while the superego constantly thwarts these needs by setting high moral standards. The ego has the job of balancing the demands of these two opposing forces along with the external demands of society. Any unresolved conflict caused by this dynamic flux results in anxiety for the individual, which can

manifest itself in dreams or as neurotic behaviour. In order to explain how we cope with this anxiety Freud put forward a further theory concerning defence mechanisms.

**Defence mechanisms :** As it has been discussed, the ego has the job of balancing the needs and desires of the id and the superego. At times this can be a difficult and anxiety-provoking job, as the ego has to work extremely hard to keep everything under control or else risk being overwhelmed by it all. When this becomes too difficult the ego must protect itself from too much anxiety, and does so by blocking or distorting the flood of impulses from the id and superego and turning them into something more acceptable. Freud called these ego defence mechanisms and they are brought about in three ways:

**1. Moral conflict:** the ego versus the superego. For example the impulse to do something that the superego would find morally wrong, e.g. telling lies, committing a crime,

**2. Neurotic conflict:** the ego versus the id. Here the ego is in fear of being overwhelmed by strong id impulses and may lose control. An example would be losing your temper or your rationality.

**3. Realistic conflict:** the ego versus reality. For example when the person is faced with a situation that provokes feelings of fear, e.g. threats of violence, abuse etc. When one of the above reactions is experienced by the ego it will react by employing a defence mechanism. There are many different strategies or mechanisms the ego can employ and although Freud put forward quite a few, others have been discovered and added to the list by his daughter Anna Freud. The following are the most commonly cited:

**Repression:** According to Freud this is the most basic defence mechanism and is employed most often. Labelled 'motivated forgetting' by Anna Freud, repression means that the ego compels the impulse or memory out of conscious awareness and into the unconscious so the individual is unable to recall the threatening situation, person or event. As stated by Anna Freud (1936): 'The essence of repression lies simply in the function of rejecting and keeping something out of consciousness'.

**Denial:** This is where the ego blocks from conscious awareness external events that are too painful or too difficult to handle. An example may be that the individual suddenly discovers a physical abnormality but doesn't do anything about it, refusing to believe they may require medical attention. They are in denial and therefore refuse to accept reality.

**Isolation:** This defence mechanism is sometimes called intellectualisation and means that in certain situations or when recalling particular memories, a person will show no emotion or feeling. They may recall painful events without recalling the emotion that they felt at the time. An example may be that a person recalls how they were abused as a child, but acts as if it meant nothing to them.

**Projection:** This is when the ego cannot cope with unacceptable id desires and so turns them into the desires

of other people. An example could be of a person who often feels angry and aggressive towards others, but continually accuses others of being aggressive themselves. Or a person may feel attracted to the husband or wife of a friend, and, unable to accept these feelings, becomes increasingly worried about the faithfulness of their own partner. To use the defence mechanism of projection is to put onto others feelings of your own which you'd rather not acknowledge.

**Reaction formation:** Anna Freud called this 'believing the opposite', and it occurs when the ego changes an unacceptable impulse into its opposite. For example, a child feels anger towards its parent, but finding this feeling unacceptable becomes overly concerned for the parent's welfare. Or a mother feels irritation and anger towards her newborn infant but cannot accept that she could feel this way and so reacts by becoming obsessed with being a good parent.

**Regression:** This is where a person behaves in a way that in the past may have brought about relief from an anxiety-provoking situation. An example may be of an older child reverting to sucking his or her thumb when another child is born into the family. Or an adult may throw a tantrum if things aren't going the way he or she wants them to. These are a few examples of the most common defence mechanisms that Freud and others, such as Anna Freud, have discussed.

**The psychosexual stages:** The final part of Freud's personality theory concerns the sexual energy or libido of the individual as they pass through various stages in their life. Freud believed that sexual energy was the most important motivating force throughout people's lives (Freud 1977).

However sexual energy doesn't just mean intercourse, but refers to all pleasurable sensations felt with our bodies. This could mean kissing, stroking, touching or even just holding someone, as well as the more obvious sexual encounters. Freud noted that at different times in our lives we gain greatest pleasure from different parts of our bodies. Later theorists called these areas erogenous zones. From this observation Freud proposed five stages of psychosexual development, so called because of the link between sexuality and the mind. He believed that for young infants the focus of sexual pleasure (and therefore the infant's erogenous zone) is the mouth. Initially this pleasure is through sucking, especially at the breast. As the infant grows older the erogenous zone expands to include the anal area where the child derives most pleasure from the power to hold onto or let go of, the faeces. At approximately 3 years old the child's erogenous zone changes again, this time the focus moving to the genitals. Pleasure is felt from rubbing or stroking this area. Freud named this the phallic stage, during which he believed that the child goes through what he calls the Oedipal complex.

This is when the child is caught up in an emotional/sexual struggle with its mother and father, which the child must resolve if it is to successfully establish its own sexual

identity and avoid neurosis as an adult. This is one of the most controversial of Freud's ideas, and we will discuss both the theory itself and an evaluation of it in detail later in this chapter. The phallic stage continues until the child is about 6 years old when they enter what Freud calls the latency period, in which sexual pleasures are forgotten for a while. Lastly, from puberty onwards the final stage, called the genital stage, is reached, where sexual pleasure is gained from adult sexual encounters.

Each psychosexual stage brings with it psychological challenges that the child must overcome. Freud believed that if a child fails to negotiate any stage of psychosexual development successfully then he or she will become fixated at that particular stage.

When this happens the child (and eventually the adult) will retain some of the characteristics of that stage. For example, a child fixated at the oral stage will continue to derive pleasure through the mouth, perhaps by sucking the thumb throughout childhood.

As an adult that same child may take up smoking or some other habit that entails putting something into the mouth. According to Freud, if the fixation is severe, or if the child has been subjected to any kind of sexual abuse, this may result in neurosis as an adult. In fact, Freud stated that all neurosis has its basis in childhood, and is linked to any sexual activity that is experienced as negative by the child, whether their involvement is passive or active (Freud 1977).

The following is a brief explanation of each stage of psychosexual development:

**Oral Stage (birth to 1 year):** The personality is dominated by the id, and sexual energy is centred on the mouth. The task associated with this stage is weaning which must be accomplished without too much anxiety if the child is to negotiate the stage successfully and avoid fixation.

**Anal stage (2–3 years):** Here the focus of sexual energy is on the anal region and consists of holding onto and letting go of the faeces. Fixation occurs if potty training causes anxiety, and manifests itself in the adult personality as obsessiveness, meanness and often a preoccupation with cleanliness.

**Phallic stage (4–6 years):** The genitals are the focus of sexual energy, and successful negotiation of the Oedipal complex leads to identification with the same sex parent and the adoption of the moral standards and attitudes of that parent which, along with the norms of society, form the child's superego. According to Freud, fixation at this stage leads to adult neurosis.

**Latency period (6–puberty):** This is when sexual energy lies dormant and learning takes over. The development of the ego in terms of the child's intellect, as well as social skills, becomes the main focus.

**Genital stage (puberty):** Sexual energy emerges once more and true adult sexuality begins to develop with the focus on sexual intercourse. This final stage represents

the accumulation of all the other stages, which if negotiated successfully, leads to a well-balanced and healthy sexual adult.

**The phallic stage:** Of all the stages proposed by Freud the most important in terms of personality development is the phallic stage, which the child enters at around 4 years of age. If this stage is successfully negotiated then the child identifies with their gender role and acquires their superego. Freud named the conflict that epitomises this stage the Oedipal complex, from the ancient Greek god Oedipus who inadvertently slept with his mother and killed his father. This may give you some idea of the challenge that the child must negotiate successfully in order to fulfil the requirements of this particular stage.

Some theorists rightly feel that Freud ought to have provided a separate explanation for the resolution of the Oedipal complex in females. However, Freud's knowledge of some aspects of female sexuality, namely female masturbation, was by his own admission, regrettably lacking. Therefore, although he did discuss female sexuality (Freud 1933), and provide a description of the female's resolution of her own Oedipal complex, he was unable to analyse it in as much detail as he was the male complex.

There has been some reference to the female complex as the Electra complex (e.g. Jung 1913) but Freud himself never used this term.

**The Oedipal complex:** The conflict facing the child in the phallic stage of psychosexual development centres on the penis. For boys, Freud believed that initially the child desired his mother above all else, but was afraid of his father whom he saw as a rival for his mother's love. At about the same time the boy also realises that whereas he has a penis, his mother, and in fact all females, do not. The young boy has no idea why females should not have a penis and can only assume that it must have been removed. The boy links this discovery with his father whom he feels may have been the one to remove the female's penis and therefore has the power to castrate him. This is what Freud calls castration fear and causes the boy to displace his sexual preferences from his mother to other girls, while at the same time identifying himself with the aggressor (his father) in an attempt to more like him, and eventually to take on his role as a male.

For girls the Oedipal complex takes place in a similar way, except that when the girl becomes aware of her lack of a penis she feels what Freud calls penis envy. She seeks to rectify this by forging a strong attachment to her father (who does have a penis), in order to gain a substitute for her lack of penis, such as a baby. This is an unacceptable state of affairs and so eventually the girl displaces her affection for her father to other boys and identifies with her mother, thereby internalising her role as a female in society

**Evaluation:** There have been a number of objections to Freud's theory of personality, but the two commonest

1. The lack of empirical evidence to support his many claims about the essence of who we are and what we are about;
2. The fact that Freud's theories cannot predict behaviour but only explain it. For example, using Freud's defence mechanism of regression may explain why an older child reverts to sucking their thumb, but would be unable to predict that this would happen.

The following discussion looks at specific areas of Freudian theory to highlight both strengths and weaknesses.

**The unconscious mind:** The idea that we repress experiences that we find traumatic and that this then leads us to manifest all sorts of personality disorders (from phobias to psychosis) has caused a great deal of debate. Most theorists today believe that the motivations and problems attributed to the unconscious are much fewer than Freud postulated. In fact, many theorists see no benefit in even considering the concept of the unconscious. As pointed out by Popper (1959), Freud's theory of the unconscious mind (including id impulses, defence mechanisms etc.) not only cannot be supported, but also cannot be refuted, which according to Popper is a serious violation of the scientific method. However, Kline (1989) argues that although parts of Freud's theory (such as the unconscious mind) cannot be proven or disproven, there are other aspects of the theory that can. For example, most of the psychosexual stages of development are based on observable behaviours. Kline believes where possible this testing should be carried out in a scientific and objective manner, endorsing Freud's theories with some credibility, and encouraging others to continue investigating Freudian concepts.

**The Oedipal complex:** One of the most controversial aspects of Freud's theories is the idea that infants and young children have sexual experiences and feel sexual pleasure. Although, as we said earlier, this does not refer to adult sexual pleasure (e.g. sexual intercourse), but to any form of touching, stroking or simply holding that brings pleasure to the child. According to Freud, the Oedipal complex is the most important stage in the child's psychosexual development and influence on their adult personality, but the evidence put forward that it even exists is very thin on the ground. For example, as noted by Stevens (1995), Freud used his own retrospective thinking, along with case studies of adult patients suffering from neurosis, and just one case study involving a child, to come up with a whole theory about how children develop sexually. Also the one case study that does involve a child—Little Hans (Freud 1922) (described below)—does not in itself constitute objective evidence of the theory of psychosexual development

This case study of a young boy called Hans is the main piece of evidence Freud uses to illustrate his theory of psychosexual stages and the Oedipal complex. Hans was the child of parents who were great believers in Freud's theories, and as such applied these theories to their son's behaviour. The boy's father analysed Hans' behaviour from

criticisms are:

a Freudian perspective and communicated this analysis to Freud in the form of letters. Of letters. Freud only ever met Hans on a couple of occasions and his interpretation of Hans' behaviour was entirely based on the information supplied to him by the boy's father.

The following is some of the evidence Hans' father sent to Freud concerning Hans' behaviour:

At approximately 3 years old Hans suddenly began to have anxiety attacks. During one of these attacks Hans told his father that he wanted to be ill in order to stay with his mother and 'coax' (cuddle) with her. He also displayed a fear of horses, in particular a white horse with a black mouth and blinkers.

Hans began to show a 'peculiarly lively interest in his widdler (penis)', an organ which Hans believed all animate objects possessed. This interest led to his mother's threatening to 'cut off his widdler' if he didn't stop playing with it, when Hans was 3½ years old.

The birth of his sister led to signs of jealousy from Hans, such as his wish that she would drown in the bath. Hans began to have lots of different fantasies. One example concerns two giraffes. One was small and crumpled while the other was big. In the fantasy Hans held the small, crumpled giraffe in his hand while the big one called out. He then sat on the small one and the big one went away. This fantasy was thought by Freud to relate to Hans' parents: the small giraffe being his mother and the big one his father. Freud interpreted all of this 'evidence' as part of Hans' psychosexual development and negotiation of the Oedipal complex. The need to be with his mother illustrated the beginning of Hans' Oedipal complex. His fear of horses was thought to represent Hans' fear that his father might castrate him (the black mouth of the horse was his father's moustache and the blinkers his father's glasses). The death wish towards his sister again represented the Oedipal need to have his mother to himself. The various fantasies were interpreted as symbolic of Hans' repressed desires concerning his sexual development.

Particularly the desire to get rid of his father, so that he may have his mother to himself.

Typical criticisms of the case study of Little Hans include:

1. Freud had already devised his theory concerning the Oedipal complex in his writings, Three Essays on the Theory of Sexuality (1905), and simply interpreted the behaviour of Hans to fit the theory. This is an example of the explanatory rather than the predictive power of the theory.
2. Freud met Hans on only a few occasions; most of the interviewing of Hans was conducted by the little boy's father, an avid follower and believer of Freudian theory.

This again invalidates the data as not only can it be assumed that the father will be biased in his accounts of Hans' behaviour, but also he could easily influence his son's behaviour in a way that fits the theory Freud's interpretation of Hans' behaviour is only one of a number of logical

explanations that could account for it. The most notable alternative explanations were later put forward by two eminent psychoanalysts, Erich Fromm and John Bowlby.

**Erich Fromm's explanation:** Fromm (1970) points out that the era in which Freud lived had an impact on his views and also his theories. Although radically against bourgeois society and all it stood for, especially in terms of how children were treated (namely with strict discipline and restrictive narrow views), Freud didn't have the strength of his convictions. He changed his original 'seduction theory' which positioned children as innocent victims of incest, and replaced it with the Oedipal complex that saw children not as victims but as perpetrators of their own sexuality. This theory was much more likely to be accepted by society at that time, as it fit in with current thinking rather than radically opposing it. So, with the parents absolved of their incestuous fantasies, any occurrences that pointed towards that very thing were reinterpreted as the child's desires and fantasies. Fromm points out that Hans' mother appeared to have many fantasies concerning her small son, which were apparent in her need to have him in bed with her and accompany her to the toilet. Also during the therapy of little Hans the mother threatened to 'cut off his widdler' if he didn't stop messing with it. Fromm believes that it was his mother that Little Hans was afraid of due to her threats and fantasies and not the father at all. In fact, as Fromm notes, Hans' relationship with his father was warm and caring.

**John Bowlby's explanation:** Bowlby (1973), in agreement with Fromm, states that Hans' anxieties do indeed stem from his mother. However, Bowlby believes it was the mother's threats to leave the family (which she would often use as a threat to discipline Hans) that provoked the most anxiety. Bowlby links this to his own attachment theory, arguing that Hans is suffering from separation anxiety, rather than anxieties caused by Oedipal desires as Freud stated. Both of these alternative explanations of Hans' anxieties undermine the Oedipal theory, and therefore cast doubt on the whole theory of psychosexual development.

**Evaluation of defence mechanisms:** There has been lots of research into defence mechanisms as they are seen as a part of Freud's theory for which it may be possible to find evidence. Wilkinson and Cargill (1955) carried out a study whereby they related various fictional stories to an experimental group. They found that those stories with an Oedipal theme (therefore causing some anxiety) were less well remembered than those without. This may provide evidence for the defence mechanism of repression. Levinger and Clark (1961) carried out a similar study using words instead of stories. They related lists of words to participants who were asked to respond to each word by coming up with an associated word. They found that when asked to recall their own response words, participants were less likely to remember those words with an emotional association than those that were neutral. This was taken to indicate that the emotional words were being repressed

due to their anxiety provoking status. However, although both of these studies appear to provide evidence for the defence mechanism of repression, they lack any real emotion or real anxiety. According to Freud the individual would have to experience anxiety in a very traumatic way before the ego would employ the defence mechanism of repression, making the above studies invalid.

**Conclusion:** In this research paper the various influences have been described that led Freud to develop his theory of personality. His ideas concerning the mind and consciousness have been discussed, along with his belief that the human organism is a dynamic force shaped by inner needs and instincts. Freud's theory of personality has defined and explained the id, ego and superego. Freud's theory of psychosexual stages has focused particularly on the phallic stage and the resolution of the Oedipal complex. According to Freud this resolution is crucial if we are to attain psychosexual health as adults. We have also looked at Freud's theory of defence mechanisms. Finally Freud's theoretical ideas, his theory of personality and defence mechanisms have been discussed.

**References:-**

1. Allport, G.W. (1961) *Pattern and growth in personality*. New York: Holt Rinehart Winston.
2. Bailey, J., Bobrow, D., Wolfe, M. and Mikach, S. (1995) Sexual orientation of adult sons of gay fathers. Special Issue: Sexual orientation and human development. *Developmental Psychology* 31, 124–129.
3. Baker, D.P. and Jones, D.P. (1992) Opportunity and performance: a sociological explanation of gender differences in academic mathematics. In J.Wrigley (ed.), *Education and gender equality*. London: The Falmer Press.
4. Baldwin, W. and Cain, V.S. (1980) The children of teenage parents. *Family Planning Perspective* 12, 34–40.
5. Claridge, G.S. (1967) *Personality and arousal*. Oxford: Pergamon Press.
6. De Rosier, M. and Kupersmidt, J.B. (1991) Costa Rican children's perceptions of their social networks. *Developmental Psychology* 27, 656–662.
7. Erikson, E.H. (1969) *Gandhi's truth: on the origin of militant nonviolence*. New York: Norton.
8. Freeman, D. (1983) *Margaret Mead and the heretic: the making and unmaking of an anthropological myth*. Ringwood, Vic.: Penguin.
9. Freud, A. (1936) *The Ego and the Mechanisms of Defence*. London: Chatto & Windus.
10. Freud, A. (1969) *The Writings of Anna Freud*, Vol. 5 (Research at the Hampstead Child Therapy Clinic and Other Papers: 1956–1965.) New York: International Universities Press, Inc.
11. Freud, S. (1922) *Postscript (to the case of little Hans)*. Pelican Freud Library (8), Harmondsworth: Penguin.
12. Freud, S. (1933) *New Introductory Lectures on Psychoanalysis*. London: Hogarth Press.
13. Freud, S. (1976) [1901] *The Psychopathology of Everyday Life*. Pelican Freud Library (5), Harmondsworth: Penguin.
14. Freud, S. (1977) [1905] *Three Essays on the Theory of Sexuality*. Pelican Freud Library (7), Harmondsworth: Penguin.
15. Fromm, E. (1970) *The Crisis in Psychoanalysis*. Harmondsworth: Penguin.
16. Gross, R.D. (1990) *Key Studies in Psychology* (second edition). London: Hodder & Stoughton.
17. Huston, A.C. (1983) Sex-typing. In P.H.Mussen (ed.), *Handbook of Child Psychology*, Vol. 4: Socialization, personality and social development. New York: Wiley.
18. Jung, C.G. (1913) The theory of psycho-analysis. *Journal of Psychoanalysis* 5, 307–315.
19. Kohlberg, L.A. (1966) A cognitive-developmental analysis of children's sex-role concepts and attitudes. In E.E.Maccoby (ed.), *The development of sex differences*. Stanford, CA: Stanford University Press.
20. Morrison, D.M. (1985) Adolescent contraceptive behaviour: a review. *Psychological Bulletin* 98, 538–568.
21. Perry, D.G., White, A.J. and Perry, L.C. (1984) Does early sex-typing result in children's attempts to match their behaviour to sex role stereotypes? *Child Development* 55, 2114–2121.
22. Richards, M.H., Boxer, A.M., Petersen, A.C. and Albrecht, R. (1990) Relation of weight to body image in pubertal girls and boys from two communities. *Developmental Psychology* 26, 313–321.
23. Steinberg, L. and Silverberg, S.B. (1986) The vicissitudes of autonomy in early adolescence. *Child Development* 57, 841–851.
24. Turner, P.J. and Gervai, J. (1995) A multidimensional study of gender typing in pre-school children and their parents: personality, attitudes, preferences, behaviour and cultural differences. *Developmental Psychology* 31, 759–772.
25. Urlberg, K.A., Degirmencioglu, S.M., Tolson, J.M. and Halliday-Scher, K. (1995) The structure of adolescent peer networks. *Developmental Psychology* 31 (4), 540–547.
26. Voydanoff, P. and Donnelly, B. (1991) Attitudes towards pregnancy resolutions among adolescent women. *Family Perspective* 25, 163–178.
27. Weinraub, M., Clemens, L.P., Sockloff, A., Ethridge, T., Graceley, E. and Myers, B. (1984) The development of sex-role stereotypes in the third year: relationships to gender labelling, gender identity, sex-typed toy preference and family characteristics. *Child Development* 55, 1493–1503.
28. Youniss, J. and Smollar, J. (1985) *Adolescent relations with mothers, fathers and friends*. Chicago: University of Chicago Press.
29. Zuckerman, M. (1991) *Psychobiology of Personality*. Cambridge: Cambridge University Press.



# Exploring Inner Growth and Development through the Lens of Emerson's 'Self-Reliance'

Abha Meghwal\*

\*Assistant Professor (English) Rajiv Gandhi Govt. PG College, Mandsaur (M.P.) INDIA

**Abstract** - This comprehensive research paper delves into the profound journey of inner growth and development from the perspective of Ralph Waldo Emerson's seminal essay, "Self-Reliance." By examining the principles of individualism, intuition, and self-trust espoused by Emerson, this paper illuminates how individuals can cultivate personal autonomy, authenticity, and resilience. Drawing from Emerson's philosophy, as well as insights from psychology, philosophy, and literature, this interdisciplinary study investigates the pivotal role of self-reliance in inspiring individuals to navigate life's challenges, embrace their uniqueness, and realize their fullest potential, thereby fostering both personal development and fulfillment.

**Keywords:** Inner growth, development, Ralph Waldo Emerson, Self-Reliance, individualism, intuition, self-trust, personal autonomy, authenticity, resilience, philosophy, psychology, literature, interdisciplinary study, personal development, fulfillment.

**Introduction** - Inner growth and development are central tenets of the human experience, shaped by individual beliefs, values, and aspirations. In the context of the 21st century, marked by rapid change and uncertainty, the journey of self-discovery and personal transformation becomes increasingly relevant. This paper aims to explore how Emerson's concept of "Self-Reliance" serves as a guiding principle for inner growth and development. Through an interdisciplinary lens, we examine how individuals can apply Emerson's teachings to cultivate self-awareness, confidence, and authenticity in navigating life's complexities.

**The Principles of "Self-Reliance" in Emerson's Philosophy:** Ralph Waldo Emerson's essay "Self-Reliance" advocates for the cultivation of individualism, intuition, and self-trust as foundational elements of personal growth and fulfillment. According to Emerson, true wisdom and creativity arise from within, through a deep connection to one's inner voice and intuition. By trusting one's own instincts and insights, individuals can transcend the limitations of societal conventions and external expectations, embracing their uniqueness and charting their own path in life. Through self-reliance, individuals cultivate a sense of personal autonomy, agency, and authenticity, empowering them to navigate life's challenges with confidence and resilience.

**The Role of Individualism in Personal Growth:** Individualism, as championed by Emerson, emphasizes the importance of self-expression, independence, and self-reliance in the pursuit of personal fulfillment. According to Emerson, each individual possesses a unique set of talents,

perspectives, and aspirations that deserve to be honored and cultivated. By embracing one's individuality and following one's own path, individuals can tap into their inherent potential and contribute to the richness and diversity of human experience. Through acts of creative expression, innovation, and self-exploration, individuals affirm their intrinsic worth and agency, fostering a deeper sense of fulfillment and purpose in life.

**The Importance of Intuition and Self-Trust:** Emerson places great emphasis on the role of intuition and self-trust in guiding one's decisions and actions. According to Emerson, the true source of wisdom lies within each individual, accessible through intuition and inner reflection. By cultivating a deep trust in one's own insights and instincts, individuals can navigate life's complexities with clarity, confidence, and integrity. Through practices such as meditation, contemplation, and introspection, individuals can deepen their connection to their inner wisdom, gaining clarity on their values, goals, and aspirations. By trusting in their own judgment and intuition, individuals can overcome self-doubt and external pressures, embracing their true selves and realizing their fullest potential.

**Examples from Literature and Philosophy:** Throughout history, literature and philosophy have provided rich examples of individuals who embody the principles of self-reliance and individualism advocated by Emerson. In works such as "Walden" by Henry David Thoreau, "The Fountainhead" by Ayn Rand, and "The Catcher in the Rye" by J.D. Salinger, characters grapple with issues of identity,

conformity, and authenticity, ultimately finding strength and fulfillment through self-reliance and self-discovery. These literary masterpieces offer profound insights into the human condition, inspiring readers to embrace their uniqueness and forge their own paths in life.

**The Impact of “Self-Reliance” on Personal Development:** Engagement with Emerson’s philosophy of “Self-Reliance” can have a profound impact on personal growth and development. By embracing the principles of individualism, intuition, and self-trust, individuals can cultivate greater self-awareness, confidence, and authenticity. Through acts of creative expression, innovation, and self-exploration, individuals can tap into their intrinsic potential and contribute to the richness and diversity of human experience. Emerson’s teachings offer a timeless invitation to embrace one’s uniqueness, trust in one’s own judgment, and chart a course towards personal fulfillment and self-actualization.

**Conclusion:** In conclusion, Ralph Waldo Emerson’s essay “Self-Reliance” offers profound insights into the transformative potential of inner growth and development.

By championing the principles of individualism, intuition, and self-trust, Emerson inspires individuals to embrace their uniqueness, trust in their own judgment, and chart their own path in life. Through acts of self-reliance and creative expression, individuals cultivate greater self-awareness, confidence, and authenticity, leading to a deeper sense of fulfillment and purpose. As we continue to navigate the complexities of the 21st century, may we draw inspiration from Emerson’s philosophy to embrace our true selves, trust in our own intuition, and realize our fullest potential.

**References:-**

1. Emerson, Ralph Waldo. “Self-Reliance and Other Essays.” Dover Publications, 1993.
2. Thoreau, Henry David. “Walden.” Princeton University Press, 2004.
3. Rand, Ayn. “The Fountainhead.” Plume, 1994.
4. Salinger, J.D. “The Catcher in the Rye.” Little, Brown and Company, 1951.
5. Richardson, Robert D. “Emerson: The Mind on Fire.” University of California Press, 1995.

\*\*\*\*\*

# Empowering Self: Chitra Banerjee Divakaruni's The Vine of Desire

Dr. Veena Singh\*

\*Asst. Prof. (English) Govt, P. G. College, Mandsaur (M.P.) INDIA

## Introduction -

No one behind  
 No one ahead  
 The path the ancients cleared has closed.  
 And the other path, easy and wide, goes nowhere.  
 I am alone and find my way.

(qtd, in Bharati Mukherjee 2002) the formation of identity in diaspora is contingent upon many factors, individual and social, personal as well as collective. As these women live in between the push and pull of opposing cultural forces, the result is the creation of a self that is as multiple as the different components that helped to comprise it. This new "self" does not require the relinquishing of one culture for the appropriation of another, but instead, it allows for the possibility of possessing modified aspects of both cultures at one time. Identity is not so much the act of choosing between cultures, but rather it is having the power to redefine the terms of cultural practices and customs to fit one's own experience.

Thus the diasporic Indian identity becomes ambiguous, with self-perception changing as one's perspectives on the surrounding environment and culture evolve. In this the diasporan creates his/her own identity acquiring the best from both the cultures and emerging as a strong individual. Novel has been one of the prime genres of literary expression, a torchbearer, in the realm of women's emancipation. Modern Indian Fiction in prose, a gift of the British/European-Indian contact, right from its early days, has focused on the nobility, sacrifice, interior landscape and struggle and multi-personality dynamics of Indian Women. Early Tamil and Bengali novels, for example, abound in themes that relate to the plight of women and their struggle to seek due recognition and rightful place in family and society. In both the novels *The Vine of Desire* by Chitra Banerjee Divakaruni and *The Namesake* by Jhumpa Lahiri we find the protagonists struggling with the pressures of diaspora and emerging as new and strong personalities, having enough courage to through the baggage of old culture yet not totally giving it up and acquiring a completely new individual status. In *The Vine of Desire*, Anju and

Sudha, born and brought up in a very traditional atmosphere, gathers courage to fight with the situations of their lives in an entirely different culture and coming out as winners in the end. They define their success in their own way. Like the heroines of her stories, Sunnyvale author Chitra Banerjee Divakaruni has come a long way, both figuratively and literally. Chitra Banerjee writes and feels about what she knows and feels. And she is at her best exploring the themes of love, friendship, assimilation, self-analyses and discovery. Divakaruni has carved out a very special place in Indian literature that of being a story teller of immigrants, especially women, who must face the contradictions between the country left behind and the one that they must call home.

The Indian experience in America — and the conflict between the traditions of her homeland and the culture of her adopted country — is the focus of much of Divakaruni's writing, and it has made her an emerging literary celebrity. Divakaruni's fiction explores women searching for their identity as human beings, independent of their traditional role as a daughter, wife or mother. Her character demonstrates the female independence that Divakaruni celebrates although such independence is achieved not without trauma and pain. She suggests that women can determine to assert themselves as individuals who can set their own boundaries with their partners only through the importance given to education in their lives.

*The Vine of Desire* is a sequel to *The Sister of My Heart*. This potent, richly textured work by an award-winning writer adroitly explores the fragility of love and of friendship, the agonizing cruelty of temptation, and the struggle for ordinary people to carve a life for themselves in the world. *The Vine of Desire* continues the story of Anju and Sudha, the two young women at the center of Divakaruni's bestselling novel *Sister of My Heart*. Far from Calcutta, the city of their childhood, and after years of living separate lives, Anju and Sudha rekindle their friendship in America. The deep-seated love they feel for each other provides the support each of them needs. It gives Anju the strength to pick up the pieces of her life after a miscarriage, and Sudha

the confidence to make a life for herself and her baby daughter, Dayita-without her husband.

Simon de Beauvoir's observation sums up a major cause of disturbance in the lives of women. Echoes from past causes emotional stress in the novel. It is much more difficult, as things are, for her to escape from woman's past, to attain an emotional balance that nothing in her situation favours. After her divorce from Ramesh, Ashok reappears in Sudha's life and expresses his desire to marry her, but Sudha turns him down. We should say that this perhaps is the beginning of liberation and empowerment of Sudha. She goes to America on Anju's invitation with her daughter Dayita to encourage Anju. The novel ends with Sudha arriving in America. It is also known by now that her father was not guilty of Anju becoming fatherless.

As girls they grow up negotiating their mother's traditional Indian value systems and desires with the westernized philosophies influencing their own generation, and afterwards compromise with their spouses. Anju, in the *Sister of My Heart* follows her husband to America and grows stronger and more independent as she goes acculturation process, while Sudha whose marriage is unhappy stays in India but leaves her husband to raise her child on her own, thereby drawing cultural disapproval upon herself. The acculturation process might make a woman more self-governing and autonomous but it does affect her emotionally and psychologically.

Divakaruni's protagonists undergo emotional restraint because they are positioned in the adopted country. Divakaruni constantly observes herself as an immigrant in between India and America, face the issue of culture shock, old world and new world values, and acculturation. She illustrates this through her protagonists, who in the course of becoming self-determined are emotionally shattered. They feel the intense pressure to conform to American ideals and to retain ethnic backgrounds pull immigrants in two conflicting direction, resulting in mixed and complex emotions. Anju and Sudha both feel that they realize that the freedom available to women does not necessarily solve all their problems.

At first, the women are overjoyed to see one another, and their bond seems strong enough to suggest that each woman's unselfish goal is possible. But Anju's startling realization of her husband Sunil's passionate obsession with Sudha shatters the illusions and causes a seemingly irreparable rift between two friends. Tormented respectively by guilt and bitter jealousy, Sudha and Anju must individually grapple with both their inner pain and the outside pressures of frantic impersonal city life in America as the journey towards independence. Ultimately the women are forced to look beyond the destructive circle of love, passion and hurt and form a new relationship as the antidote to their suffering. Only then are they able to find a way to reconcile their ties to the past and to resolve their friendship. Soon though, Sudha acquires, an admirer with no strings

attached, Lalit, an Indian doctor. She is more pre-occupied with Anju's unhappiness, however, not to mention her own dilemma: always the dutiful daughter, she has no professional skills and no money. Sudha tentatively begins to make an independent life while Anju starts college; then, however Sunil seduces her and she realizes she must move out. She finds work as a live-in-caregiver for an Indian family, and the cousins who once called themselves sisters are no longer on speaking terms. We find Sudha speaking her heart to Sunil in a letter:

We both wanted too much, wanted the things life had decided we shouldn't have. You longed for the perfect romance, and looked to me to fulfill that longing. And I came to America in search of freedom but was swept away by the longing to be desired. How mistaken we were to think that such things could make us happy. (350)

As Sunil's attraction rises to the surface, the trio must struggle to make sense of the freedom of America and of the ties that bind them to India and to one another. In *The Vine of Desire*, Anju and Sudha are women who love them. They wish to survive independently of their male influence. Anju cannot forget and forgive the infidelity of her husband and Sudha does not want to be a prisoner at the hands of men who apparently wish to come to her aid, but would finally exercise complete control over her. She would rather bring up her daughter alone according to her own wishes. The story ends when Sunil moves to Houston and lives alone after his separation with Anju, and Anju moves to her friend's apartment, to build a new life as a writer. On the other hand Sudha wants to be back to India.

The search for self and an attempt to define it also explains the frequent mixture of fiction and autobiography. In the novels of Divakaruni not only the protagonists remain at the center but even the story is told from their perspective. This may also be interpreted as a refusal to conform to traditional genres of the dominant literary culture. In the process of individuation, each protagonist undergoes a quest for spiritual and worldly affirmation which invariably results in an active conflict with the existing social forms and myths of dominant patriarchal culture, as they endeavour to reform and review themselves.

In Divakaruni's case, her protagonists successfully tackle the patriarchal constraints at home not allowing family to come between them and their professional goals. In her novels the identity issue takes on another color, that of making a position for themselves in their adopted country. They try to resolve the matters between their circumstances and environment and put the pieces of fragmented selves together. As Divakaruni states in an article:

We draw from dual culture, with two sets of worldviews and paradigms juxtaposing each other. ...Expatriates have powerful and poignant experience when they live away from their original culture – and this becomes home, but never quite, and then you can't really go back and be quite at home there either. (Divakaruni N. pag.)

**References:-**

1. Divakaruni, Chitra Banerjee. *The Vine of Desire*. London: Penguin Books, 1997
2. Included in Bharti Mukherjee, *Desirable Daughter* (New Delhi: Rupa and company, (2002), I
3. Beauvoir, Simone de. *The Second Sex*, trans. and ed. H.M. Parshley (1953; rpt. Harmondsworth: Penguin, 1983).
4. Chitra Banerjee Divakaruni. "Living in the U.S. is a complex Experience." *Rediff Chat*. 23 April 2000.

\*\*\*\*\*

# Morning of Life: The Rise of Miracles with the Rise of the Sun

Prof. Shalu Nalwaya\*

\*Rajiv Gandhi Govt P G College, Mandsaur (M.P.) INDIA

**Introduction** - The way we start our day is the way we spend our whole day. Start your day with those things that fill your mind with happiness. In the modern complex world where everyone is running and running, no one understands what destiny is. Stop yourself and think about the MORNING, which brings lots of freshness and some flavour to life. Understand that life is not measured by the number of years you live but by the way you live.

Add flavours that make you happy in the real sense. Life is not about how much financial asset you added; it's all about the emotional stability you give yourself. Work on your emotional stability as your top priority. Give yourself time to do some activities that you like to perform.

- Dance to music—this is something that no one can dislike. If you like listening to music in the morning, then you can dance on it a little. It does not require any special steps; you just have to match the body and the rhythm of the music.
- Do some good work too. If there are animals and birds living near your house, you can also feed them. If they get a full meal in the morning, then their day will also be good.
- Give time to your skills; you must have some art, such as writing poetry, drawing, listening, singing, etc. You do not have time in your busy schedule;

you can give them time in the morning.

- Fixing the garden in the yard in the morning is the best time to learn something new.
- Trees, plants, greenery, the chirping of birds in the morning, and the open blue sky Visit there if you are fond of taking pictures. So take a deep picture; it can fill your mind with happiness.

The real meaning of life comes when you have values. Every morning, take an oath towards the betterment of life as well as society.

1. Try to appreciate work or things instead of complaining about them.
2. Do less planning and start working.
3. Instead of harsh behaviour and stress, have a smile on your face.
4. It is better to try to understand a person than to judge him.
5. Gratitude is a positive attitude. Be a Giver instead of Taker.

If you want something good to happen in your life, then you will have to start it and do it today itself, there is no tomorrow in the life . All you have is now ,live today by doing something new—something good in every new morning.

**Reference:-**

1. Personal research.

## ज्ञानी होकर अज्ञानी होने का परिचय ना दें (जरूरत है सही को सही कहने और करने की)

डॉ. रजत जैन \*

\* गवर्नमेंट पीजी कॉलेज, मंदसौर (म.प्र.) भारत

**प्रस्तावना** - वर्तमान परिपेक्ष में बहुत से ज्ञानी व्यक्तित्व भी अपने आप को अपने शब्दों के माध्यम से अज्ञानी होने का परिचय देते हैं। ज्ञानी व्यक्तित्व के व्यक्ति शब्दों का ज्ञान होते हुए भी क्या सही है - क्या गलत है अपने एक्शन और व्यवहार में नहीं अपनाते हुए अपने अज्ञानी होने का परिचय देते हैं वही बहुत सारे अज्ञानी ज्ञान ना होते हुए भी अपने सूझबूझ से सही निर्णय ले लेते हैं और अपने संचार से दूसरों को प्रभावित करते हैं।

वास्तविकता में अगर समझा जाए शब्द एक ऐसी गोली होती है जो एक बार मुख रूपी बंदूक से निकल जाए तो वह महाभारत जैसा युद्ध करा सकती है या रत्नाकर जैसे खुखार डाकू को महर्षि वाल्मीकि बना सकती है।

शब्द अनमोल होते हैं इनका मोल व्यक्ति निकालने के बाद तय करता है हर व्यक्ति के व्यक्तित्व को निखारने के लिए अच्छे शब्दों का होना बेहद जरूरी है।

बहुत सारे शब्दों से मिलकर बनता है संचार। संचार एक ऐसी व्यवस्था है जिसमें एक व्यक्ति दूसरे व्यक्ति को अपनी भावनाओं को शब्द रूपी माध्यम से संचार करता है। जिस प्रकार एक अभिनेता अपने संचार से सारी जनता का दिल जीत लेता है- वो किस प्रकार चलता है, उठता है, बैठता है, बोलता है उन सभी चीजों का प्रभाव उन सभी व्यक्तियों पर पड़ता है जो उसे बहुत ही ध्यान पूर्वक देख रहे हैं और आप मानें या न मानें जैसे ही आप कुछ फिल्म देखकर निकलते हैं तो उस फिल्म का किरदार आपके जहन में कुछ समय तक जीवित जरूर रहता है। आप उस समय के लिए उस एक्टर में इस कदर घुल मिल जाते हैं कि सोते - जागते आपको बस वही चीजें जो उस एक्टर ने उस फिल्म में की हैं अपने आप को जोड़ना शुरू कर देते हैं उसी प्रकार घर के बच्चे जो कि हमें देख रहे हैं उन बच्चों के लिए हम हीरो के समान हैं जो उनकी जिंदगी की मूवी में एक सकारात्मक (पॉजिटिव) किरदार निभा सकते हैं वह हमें देखकर ही सब कुछ सीखते हैं, देखते हैं, समझते हैं और हमारे ही पदचिह्नों पर चलने की कोशिश कर रहे हैं।

मैं आप सभी के साथ एक विचार विमर्श करना चाहता हूँ वास्तव में देखा जाए तो छोटे बच्चों में भी अपार ज्ञान का भंडार होता है परंतु उसे ज्ञान को सही दिशा देने का काम घर के बड़ों का व्यवहार और उनके द्वारा किया गया संचार तय करता है वह छोटे बच्चों को या तो श्री राम- लक्ष्मण के भांति

बना सकते या फिर रावण- कंस का रूप दे देते हैं।

आज ज्ञान सिर्फ किताबों से ही ग्रहण नहीं किया जाता आपके आसपास होने वाली विभिन्न चीजों को देखने और समझने से भी ग्रहण किया जाता है अगर किसी घर में धूम्रपान का उपयोग बड़ों के द्वारा किया जा रहा है या रात को घर पर देर से आया जाता है, काम की टालम टोली की जाती है, दूसरों की भावनाओं को न समझा जाता है तो यह सभी गुण घर के बच्चों द्वारा देखने से संभवत उनके अंदर समायोजित हो जाते हैं।

घर पर जो भी बच्चे होते हैं वह गीली मिट्टी के समान होते हैं जिसे जिस सांचे में आप डालना चाहे डाल सकते हैं इसीलिए जो भी संचार (बातचीत) हम आपस में करते हैं हमको मर्यादा पूर्वक करना चाहिए। अच्छे संचार से दिमाग ही नहीं वरन शरीर भी निखरता है अगर कोई व्यक्ति अपने अंदरूनी हिस्से को निखारना चाहता है तो उसे अच्छे विचारों का आदान-प्रदान करना आना चाहिए।

जिंदगी में हर इंसान सफल होना चाहता है वह दुनिया की हर कीमती चीज को अपना बनाना चाहता है वह अपने बच्चों को सफल और काबिल बनना देखना चाहता है, इसके लिए आपको कड़ी मेहनत करके बच्चों की कुछ आदतों में बदलाव करना अति आवश्यक है उन्हें धर्म के लिए प्रेरित करना, अच्छे शब्दों का उपयोग करना, शिक्षा की महत्वता को समझना, अच्छी संगति होना, जल्दी सोना- जल्दी उठना, फिजिकल एक्सरसाइज का महत्व, मोबाइल - टीवी का कम और सही उपयोग, जंक फूड से दूर रहना, धूम्रपान एवं अल्कोहल जैसे घातक वस्तुओं से दूर रहना, सही को सही-गलत को गलत समझना और उसके अनुरूप कार्य करना आपको ही बच्चों को सिखाना होगा। जब विचार अच्छे होंगे तो कार्य भी अच्छे होंगे इससे आपकी पर्सनैलिटी पर भी इफेक्ट आएगा जिसके फलस्वरूप आप अच्छा देख पाएंगे, अच्छा लिख पाएंगे, अच्छा सोच पाएंगे, अच्छी सोसायटी का निर्माण कर पाएंगे और अपनी तरफ से भी सोसायटी को कुछ अच्छा दे पाएंगे।

**संदर्भ ग्रंथ सूची :-**

1. व्यक्तिगत शोध के आधार पर।

## भावनाहीन दुनिया का कारण है - 'अल्कोहल' (आवश्यकता है कलयुग से सतयुग की ओर बढ़ने की)

प्रो. साक्षी विजयवर्गीय\*

\* गवर्नमेंट पी.जी. कॉलेज, मंदसौर (म.प्र.) भारत

**प्रस्तावना -** कलयुग को सतयुग बनाने की संपूर्ण जिम्मेदारी हमारे ऊपर ही है, शराब (अल्कोहल) व्यसन का बढ़ता चलन हर परिवार के लिए खतरे की घंटी है, आज का युवा विदेश को देखकर खाने के साथ शराब सेवन का आदि होता जा रहा है शराब का चलन इस कदर बढ़ गया है कि आज जो शराब नहीं पीता उस व्यक्ति को अलग-थलग समझा जाता है। आज के इस आधुनिक युग में यू कहा जाये "An apple a day keep Doctor away and A drink a day keep a Doctor on the way"

तो यह गलत नहीं होगा। ताज्जुब की बात यह है कि हानिकारक लिखा होने के बावजूद भी व्यक्ति उसका शौक से सेवन करता है और उसको आधुनिकता से जोड़ देता है हमारे समाज में आज जो दौर चल रहा है उसमें शराब (अल्कोहल) जैसे व्यसन को भी धीरे-धीरे स्थान दिया जा रहा है आज कल के नौजवान इस व्यसन को अपना स्टैंडर्ड समझते हैं शुरुआत सिर्फ चखने (टेस्ट) से होती है और यह आगे चलकर ना छूटने वाली आदत बन जाती है। वास्तव में अल्कोहल हमारे नर्वस सिस्टम को डीएक्टिवेट कर देता है और हमारे मस्तिष्क के सोचने समझने की क्षमता को क्षीण कर देता है जिससे मस्तिष्क से जो मैसेज हमारे अंगों को मिलता है उसमें अल्कोहल अवरोध की भूमिका निभाता है यह हमारे लीवर को अत्यधिक नुकसान पहुंचता है इसके असर से पिता अपने बच्चों को नहीं समझ पाते, पति अपनी पत्नी को नहीं समझ पाते और घरों के टूटने की वजह बनते हैं। अल्कोहल का सेवन जीवन के लिए बहुत हानिकारक साबित हो रहा है, वर्तमान परिपेक्ष में हम कितनी ही मौतें वह भी कम उम्र में इसका सेवन करने वालों में देख रहे हैं। हम सब को मिलकर सोचना चाहिए कि शराब में ऐसी कौन से गुण हैं जो शारीरिक और मानसिक रूप से लाभप्रद हैं ? मैं आप सब से पूछना चाहती हूं क्या कोई डॉक्टर आपको शराब पीने की सलाह देता है? किसी का धर्म शराब पीने को कहता है?, कोई माता-पिता अपने बच्चों को शराब के लिए प्रेरित करते हैं? शराब पीने से सिर्फ नुकसान ही होता है वह आपकी इंद्रियों को ब्लॉक कर देती है... आपके जो सेंस की शक्तियां होती है वह क्षीण हो जाती है जिससे उसके निर्णय लेने की क्षमता खत्म हो जाती है आप आपकी जिंदगी और चीजों के प्रति सकारात्मक नहीं रह पाते आप शराब के ऊपर जो ठ करते हैं वह सभी कहीं ना कहीं आपके परिवार को संवारने में एक

महत्वपूर्ण भूमिका निभा सकता है। आपके मां-बाप की देखभाल का खर्च, आपकी पत्नी के भरण पोषण एवं आपके बच्चों की अच्छी शिक्षा यह सब शराब पीने से खराब हो सकती है और शराब पीने से आप अपने परिवार के फ्यूचर को गिलास के माध्यम से अंदर पी जाते हैं, वर्तमान परिपेक्ष में ऐसा एक भी व्यक्ति बता दीजिए जिसको शराब पीने से लाभ पहुंचा हो वरण ऐसे बहुत से उदाहरण है कि शराब पीने से कितने परिवार नष्ट हुए हैं। हमारे धर्म में भी शराब सेवन को सबसे निम्न धरा पर देखा जाता है और इसकी आलोचना भी की जाती है, व्यक्ति धर्म भी करना चाहता है और साथ में शराब सेवन भी अच्छा मानता है तो अगर वह धर्म करता है तो उसे इस धर्म की मर्यादा के अनुरूप ही व्यवहार करना चाहिए।

आज की जनरेशन आर्टिफिशियल इंटेलिजेंस से जुड़ी है जिसके फलस्वरूप बच्चे ज्यादा अपडेटेड है आजकल जो टेलीविजन या वेब सीरीज में कृत्य दिखाये जा रहे हैं इसका कहीं ना कहीं एक नेगेटिव इंपैक्ट युवाओं पर बहुत ज्यादा पड़ता जा रहा है और इसी की वजह से उनमें ड्रिंकिंग का चलन बढ़ गया है। हर एक घर में यह प्रतिज्ञा संस्कार के साथ होनी जरूरी है कि शराब के व्यसन और व्यसन करने वाले लोगों से निश्चित दूरी बनाकर रखना है ताकि जिंदगी में उस व्यक्ति का सर्वांगीण विकास संभव हो सके। मेरी आप सभी से विनती है, आपके व्यवहार को यह बच्चे बड़े ध्यान से समझ रहे हैं और इस पथ पर अपने आप को अग्रसर कर रहे हैं इसलिए ऐसी चीजों के सेवन से बचकर आपको भी धर्म के मार्ग पर अग्रसर होना चाहिए जिससे आने वाली जनरेशन को भी इस संबंध में अच्छा सीखने को मिले और उनमें यह समझ दीजिए उनके लिए अल्कोहल व्यसन बिल्कुल भी ठीक चीज नहीं है। इस परिपेक्ष में हर घर के बड़ों को आगे आना पड़ेगा युवाओं से बात करनी पड़ेगी उन्हें सही-गलत, अच्छा-बुरा और धर्म के प्रति प्रेरित करना पड़ेगा जिससे आने वाले समाज को निखारा जा सके और शराब जैसी बुराई से घर और समाज को बचाया जा सके जिससे कलयुग से सतयुग में अच्छी और जल्दी से प्रवेश किया जा सके।

**संदर्भ ग्रंथ सूची :-**

1. व्यक्तिगत शोध के आधार पर।



## आनंद प्राप्ति के भौतिक, रसायनिक सूत्र एवं व्यक्तित्व विकास

खुशबू मंडावरा\*

\* सहायक प्राध्यापक एवं विभागाध्यक्ष (रसायनशास्त्र) राजीव गांधी शासकीय स्नातकोत्तर महाविद्यालय, मंडसौर (म.प्र.) भारत

**प्रस्तावना** – आनंद एक अनुभूति है जो सुख और दुख से परे है। सुख और दुख बदलते रहते हैं, जबकि आनंद एक स्थायी मनोभाव है। जिस इंसान ने आनंद में रहना सीख लिया फिर बाहर से कोई भी आंदोलन हो उसे प्रभावित नहीं करेगा। जब हम दुखी होते हैं, तो हमारे साथ-साथ वातावरण, सारे लोग भी दुखी होते हैं और जब आनंदित होते हैं तो सभी हमारे साथ आनंदित होते हैं। आज के इस सर्वव्यापी महावारी के दौर में हर किसी ने अपने परिवार के सदस्य, मित्र आदि को कोविड- 19 जैसी जानलेवा बीमारी के कारण खो दिया है और कुछ अभी भी इससे लड़ रहे हैं। लॉक डाउन ने सभी की दिनचर्या और हमारी मनोदशा पर नकारात्मक असर डाला है। यही सबसे बड़ा दुख का कारण बना हुआ है जो हमें आनंदित रहने में बाधा उत्पन्न कर रहा है।

भगवान बुद्ध और महावीर ने आनंद प्राप्ति के मार्ग से लोगों को परिचित करवाया। कई दर्शनशास्त्रियों ने भी आनंद से लोगों का दर्शन करवाया और सभी से एक ही निष्कर्ष निकला कि आनंद बाहर नहीं वरन स्वयं के भीतर ही है।

स्वयं के भीतर हम आनंद की खोज तभी कर पाएंगे जब हम व्यर्थ को हटाएंगे। जब व्यर्थ हटेगा तभी सार्थक उतर सकेगा उसी प्रकार से जैसे किसी पौधे के सूखे पत्ते हटेंगे, पुराने झड़ चुके फूलों की डालियाँ हटेंगी तभी नई पत्तियों की कोंपल फूटेंगी, नन्ही कलियाँ जन्म लेंगी और आनंद के फूल खिलेंगे। हमें अपने मन को बार-बार टटोलना पड़ेगा एवं व्यर्थ को हटाना पड़ेगा तभी हम सार्थक को खोज पाएंगे। 'ओशो' ने अपने एक प्रवचन में कहा था, 'कमल कीचड़ में खिलता है, हमारे अंदर भी कीचड़ है पर हम उसमें फूल खिला सकते हैं, ध्यान, मौन, और स्वज्ञान से'। मनुष्य सुख को आनंद समझने की भूल कर बैठता है और जब सुख नहीं रहता तो आनंद भी गुम हो जाता है।

भौतिक विज्ञान में दो गणितीय राशियाँ होती हैं 'स्थिरांक' एवं 'चर', स्थिरांक का मान स्थिर रहता है, जिसे बदला नहीं जा सकता तथा चर अस्थिर है जिसका मान उपयुक्तता के अनुसार बदला जा सकता है। हम 'स्थिरांक' जिसे बदला नहीं जा सकता, जो हमारे हाथ में नहीं उसके बारे में विचार कर दुखी होते रहते हैं। यदि हम 'चर' राशि पर ध्यान दे जिसे बदला जा सकता है, जो मनुष्य के हाथ में है, तो हम जीवन से व्यर्थ को हटा कर सार्थकता की ओर अग्रसर हो सकेंगे। इसके लिए केवल दृढ संकल्प एवं प्रबल इच्छाशक्ति की आवश्यकता होती है। जिस प्रकार नकारात्मक ऊर्जा प्रसारित होती है उसी प्रकार सकारात्मक ऊर्जा का प्रसार भी होता है। नकारात्मक चीजों की ओर आकर्षित होना आसान होता है इसलिए ज्यादातर लोग इसमें फँस

जाते हैं परंतु जब व्यक्ति सकारात्मकता की शक्ति को पहचान लेता है, तब वो केवल इसी मार्ग पर चलता है। ध्यान भटकना स्वाभाविक है लेकिन जब ध्यान भटके तब फिर लौट कर आना होता है और सकारात्मक ऊर्जा की ओर केंद्रित होना होता है। भौतिकी में उष्मागति की के प्रथम नियम अनुसार 'ऊर्जा को ना तो उत्पन्न किया जा सकता है, न उसे नष्ट किया सकता है, ऊर्जा को केवल एक रूप से दूसरे रूप में परिवर्तित किया जा सकता है।' अतः जब हम चारों ओर से नकारात्मकता से घिर जाएं तब हमें इस नकारात्मक ऊर्जा को सकारात्मक ऊर्जा में परिवर्तित करना चाहिए। हमारे जीवन में भी यही नियम लगता है। इस धरती पर ऐसा कोई भी व्यक्ति नहीं जिसमें कोई गुण या योग्यता ना हो, यही गुण और योग्यता को हमें सूत्र की तरह उपयोग करना है, जो नकारात्मक ऊर्जा को सकारात्मक ऊर्जा में परिवर्तित करेगा। हमारे खुलने से ऊर्जा बहती है और बन्द होने से रुक जाती है। अपनी ऊर्जा को संयोग के भरोसे नहीं छोड़ना चाहिए। बन्द रहना एक आदत है और अन्य किसी भी आदत की तरह इसे बदला जा सकता है, बस मायूसी के समय खुद को याद दिलाना है। हम जितना अधिक आजाद और खुला हुआ महसूस करेंगे, हमारे भीतर ऊर्जा का प्रवाह उतना ही अधिक रहेगा, जरूरत बस सहज रहने की है। ध्यान, जागरूकता और कुछ कोशिशों के साथ हम अपने आंतरिक केन्द्रों को खुला रखना सीख सकते हैं।

हमारे शरीर में कुछ ऐसे रसायन होते हैं जो मस्तिष्क के खास हिस्सों में विशिष्ट ग्रंथियों से निर्मित होते हैं, इन्हें 'न्यूरोट्रांसमीटर्स' कहते हैं। ये ऐसे रसायन हैं जो सोच-विचार के जरिए हमारे व्यवहार और आचरण को प्रभावित करते हैं। यह हमारी मनोभावनाओं को बहुत गहराई तक प्रभावित करते हैं। जब बात हमारी खुशी कि या मानसिक रूप से स्वास्थ्य होने की आती है तब हमारे मस्तिष्क में चार खास तरह के न्यूरोट्रांसमीटर प्रभावित करते हैं जिन्हें 'हैप्पी हार्मोन्स' भी कहा जाता है। इनका नाम डोपामाइन, एंडोर्फिन, ऑक्सिटॉक्सिन और सेरोटोनिन है।

हम अपने जीवन में कुछ छोटे-छोटे बदलाव करके सभी हैप्पी हार्मोन्स को बढ़ा सकते हैं।

**एंडोर्फिन**– इस हार्मोन को दर्द मारक हार्मोन भी कहते हैं। जब हम हास्य कार्यकरण देखते हैं, या कोई चुटकुला पढ़ते हैं या सुनते हैं, उसी समय यह हार्मोन स्रवित होता है। व्यायाम, हँसने का अभ्यास करने एवं डार्क चॉकलेट खाने से भी इसे बढ़ाया जा सकता है।

**डोपामाइन**– इस हार्मोन को 'प्लेजर हार्मोन' भी कहते हैं। किसी भी गतिविधि को लेकर हमारी उत्तोजना इसी हार्मोन की देन होती है। यह हार्मोन तब स्रवित

होता है जब हमारे मस्तिष्क को यह संकेत मिलता है कि हमें कोई इनाम मिलने वाला है इसलिये इसे 'रिवॉर्ड केमिकल' भी कहा जाता है। जब हम अपनी पसंद को वरीयता देते हैं, अपना मनपसंद कार्य करते हैं जैसे मनपसंद गीत सुनकर या गाकर, चित्रकारी, नृत्य आदि करके तब यह गतिविधियाँ इस हार्मोन को बढ़ाती हैं।

**सेरोटोनिन-** यह हार्मोन मनोदशा को स्थिर रखने के लिए जाना जाता है। इसे बढ़ाने के लिए ध्यान, योग एवं व्यायाम करना चाहिये साथ ही लॉन में टहलना, सुबह की धूप सेंकना, फूलों को देखना एवं प्राकृतिक वातावरण का आनंद लेने से भी यह बढ़ता है। जिस दिन हम अच्छा महसूस नहीं कर रहे होते हैं, तब इन गतिविधियों को करने से हम अच्छा महसूस करेंगे।

**ऑक्सिटॉक्सिन-** इसे लव हार्मोन के नाम से जाना जाता है। मेडिकल विशेषज्ञों के अनुसार ऑक्सिटॉक्सिन एक ऐसा हार्मोन है जो हमारे भीतर संतुष्टि का भाव पैदा करता है। जिनसे हम बहुत प्यार करते हैं और जिनका अपने आस पास होना हमें अच्छा लगता है, उन सभी के साथ वक्त बिताने पर ऑक्सिटॉक्सिन हार्मोन स्रवित होता है। बच्चों के साथ खेलना या पालतू जानवर के साथ खेलने पर भी यह बढ़ता है। जिन लोगों में ऑक्सिटॉक्सिन की मात्रा ज्यादा होती है, उनकी संतुष्टि का स्तर भी ज्यादा होता है, इसलिए निस्वार्थ भाव से लोगों की मदद करें।

जब हम अपने किसी भी कार्य को एक रूपरेखा के हिसाब से करते हैं तो खुद को कई तरह के तनाव से मुक्त कर लेते हैं। बेवजह तनाव से बचने के लिए जरूरी है कि हम अपनी प्राथमिकता के हिसाब से अपने कार्यों की लिस्ट बनायें और उस लिस्ट के अनुसार ही प्रत्येक दिन कार्य की समय सीमा तय करें।

हमारे शरीर में हैप्पी हार्मोन्स का स्तर बढ़ाने में पौषक तत्व बहुत महत्वपूर्ण भूमिका निभाते हैं। शरीर को भरपूर मात्रा में पौषक तत्व मिले इसके लिए ड्राई फ्रूट्स खाने चाहिए। इससे हैप्पी हार्मोन्स को स्रवित होने में मदद मिलती है। ऐसा भोजन लें जिसमें प्रोटीन, फाइबर, विटामिन्स भरपूर मात्रा में हो जैसे सब्जियां और साबुत अनाज।

वैज्ञानिक दृष्टिकोण से यही सारे रसायनिक तत्व हमारे अंतर्मन में

आनंद का भाव भर देते हैं।

कुछ इसी तरह की गतिविधियों को करके हम अपनी मनोभावनाओं को संतुलित रख सकते हैं। यह सभी हार्मोन्स अत्याधिक ज्यादा या अत्याधिक कम स्रवित होने से हार्मोन असंतुलित हो जाते हैं जिससे हम कई तरह की बीमारियों के प्रभाव में आ सकते हैं, इसलिए इनका संतुलित होना भी आवश्यक है।

**संदर्भ ग्रंथ सूची :-**

1. बेंथम जे. हाफनर पब्लिशिंग कंपनीय न्यूयॉर्क: 1948. नैतिकता और विधान के सिद्धांतों का एक परिचय। मूल रूप से 1789 में प्रकाशित। (गूगल स्कॉलर)
2. शुल्त्स डब्ल्यू. डोपामाइन न्यूरोन्स द्वारा रिवाइड सिग्नालिंग। तंत्रिका वैज्ञानिक. 2001; 7 :293-302. (पबमेड ), (गूगल स्कॉलर)
3. बायर एचएम, ग्लिचर पीडब्लू मिडब्रेन डोपामाइन न्यूरोन्स एक मात्रात्मक इनाम भविष्यवाणी त्रुटि संकेत को एन्कोड करते हैं। न्यूरोन. 2005; 47 :129-141. (पीएमसी मुक्त लेख) , (पबमेड ), (गूगल स्कॉलर)
4. बेलिन डी., एवरिट बी.जे. कोकीन चाहने की आदतें डोपामाइन पर निर्भर सीरियल कनेक्टिविटी पर निर्भर करती हैं जो उदर को पृष्ठीय स्ट्रिएटम से जोड़ती है। न्यूरोन. 2008; 57 :432-441. (पबमेड ), (गूगल स्कॉलर)
5. पेसिबिलियन एम., सेमुर बी., फ्लैडिन जी., डोलन आरजे, फ्रिथ सीडी डोपामाइन-निर्भर भविष्यवाणी त्रुटियां मनुष्यों में इनाम-चाहने वाले व्यवहार को रेखांकित करती हैं। प्रकृति। 2006; 442: 1042-1045. (पीएमसी मुक्त लेख), (पबमेड ), (गूगल स्कॉलर)
6. गिल्बर्ट डीटी, विल्सन टीडी संभावना: भविष्य का अनुभव। विज्ञान। 2007; 317 :1351-1354. (पबमेड ), (गूगल स्कॉलर)
7. कैम्बेल ए (2010)। ऑक्सीटोसिन और मानव सामाजिक व्यवहार। पर्सनल सोशल साइकोल रिव , 14 ( 3 ): 281-295 (पबमेड ), (गूगल स्कॉलर)

\*\*\*\*\*

# Social Learning Approach to Personality

Dipti Shaktawat\*

\*Guest Faculty (English ) Rajeev Gandhi Govt. P. G. College, Mandsaur (M.P.) INDIA

**Abstract** - The social learning theorists observed that the complexity of human behaviour cannot easily be explained by traditional behavioural theories. Bandura recognized that people learn a great deal from watching other people and seeing the rewards and/or punishments that other people receive. Social learning theorists do not decline the influence of reinforcement and punishment, but rather, they suggest that it can be experienced through observation and does not require direct, personal experience as Skinner would argue. In addition, observational learning requires cognition, something that radical behaviourists consider outside the realm of psychological research, since cognition cannot be observed. Bandura took a broad theoretical perspective on social learning, whereas Rotter and Mischel focused more closely on specific cognitive aspects of social learning and behaviour.

**Introduction** - The social learning approach to personality is very different from other approaches. Theorists such as Eysenck and Allport are interested in how people behave in terms of personality traits, while psychoanalytic theorists focus on the unconscious instincts and motivations that shape our personalities. Both of these approaches emphasise the individual as the site of enquiry, therefore, both ignore the effect of society on the individual.

Social learning theorists, on the other hand, are concerned with the consequences of our behaviour that act to shape the people we eventually become. These consequences are drawn from the society in which we live. We learn to behave in particular ways at specific times and places through our life experience. We observe how others behave (either directly or on the TV or through reading about them in books) and we see how certain behaviours bring rewards or punishments. These observations interact with our cognitive processes (our beliefs, perceptions and memories) and cause us to behave in particular ways. These are the fundamental beliefs of social learning theory of whom the founder is Albert Bandura.

**Bandura's social learning theory:** Albert Bandura, a psychologist and lecturer at Stanford University, California, began his career under the influence of behaviourism during the course of his studies as a psychology student in the 1960s. A strong supporter of the work of B.F. Skinner (the most influential behaviourist), Bandura initially agreed with Skinner that all behaviour is caused/shaped by external stimuli in the form of reward and punishment, and any changes in behaviour can only be accounted for by changes in the external environment.

The emphasis behaviourists placed on experimental

methods, with a focus on observable variables that could be manipulated and measured, led to an easy acceptance of the theory. It provided evidence for the scientific and therefore objective basis of psychology, which many researchers were hoping to achieve. Behaviour could be tested, and the ensuing data could be used to predict and possibly control behaviour.

Bandura, although a supporter of Skinner's theory, believed his explanations were too simplistic and there must be more to understanding human personality than as just a response to the environment. During this time Bandura was conducting research into aggression in adolescents, and from his observations noted that the effect of the environment was far more complex than Skinner's behaviourist theory allowed. While he agreed that the environment caused behaviour, he saw that behaviour also had an effect on the environment. In other words the situation we are in may cause us to behave in a certain way, but the way we behave will have a further effect on the situation we are in.

Bandura called this concept reciprocal determinism. He later developed the idea of reciprocal determinism to include three factors: an individual's behaviour, the environment, and psychological factors. He believed that all three interact with each other to produce an individual's personality. This added a cognitive component to the theory and signified Bandura's move away from behaviourism and towards cognitivism.

Bandura's ideas collectively became known as social learning theory, and although it includes the three components mentioned earlier (behaviour, environment and psychological factors), the theory centres mainly on the

cognitive component of human personality. This cognitive component meant that Bandura could introduce the idea that people use imagery and language in order to make sense of their world. This led to the two most important factors in social learning theory: observational learning and self-regulation.

**Observational learning:** Sometimes called ‘modelling’, observational learning is learning through observing the consequences of other peoples’ behaviour. For example, a child may observe her older brother taking the dirty dinner plates out into the kitchen to be washed. The important point to note is the consequence of the behaviour, so that if the child witnesses her brother being praised for his action then this sets up an expectation that taking the dishes into the kitchen is a good thing to do and the child learns the behaviour. If however the boy is scolded because he accidentally drops and breaks a dish then the consequences of his behaviour are negative and the expectation becomes fear of a scolding. Therefore the observer learns to avoid that type of behaviour.

**The bobo doll studies:** These studies were conducted in order to investigate if children would imitate the behaviours they observed in adults. Various studies were conducted such as the following:

Three groups of nursery school children were chosen to watch a film of an adult model behaving aggressively towards a large plastic doll (known as a bobo doll). Each group was exposed to an adult model attacking the bobo doll in a stylised fashion.

For example : the model would punch the bobo while saying things like ‘sockeroo’, and ‘he sure is a tough fella’, and hit the bobo with a mallet, sit on it and throw it across the floor. Although all three groups were exposed to the same behaviour, they each observed a different outcome to that behaviour. One group saw the adult model being given sweets, another group saw the adult told off and smacked, while the third group didn’t see either reward or punishment. After watching this performance the children were placed in a room with a bobo doll and other toys and observed to see how they would behave. The children who had seen the adult model rewarded and those who hadn’t seen any outcome were equally aggressive towards the bobo doll, whereas the group that had seen the adult model punished were less aggressive. Overall Bandura concluded that children learn through observation in two ways: 1) They learn new ways of behaving (in this case being aggressive). 2) If exposed to aggressive behaviour that is either rewarded or ignored they become generally more aggressive

Bandura (1961, 1963, 1965) conducted a set of famous studies known as the bobo doll studies, to investigate observational learning (see Box 5.1). These studies consisted of exposing groups of children to an adult (social model) acting aggressively towards a bobo doll (a large inflatable doll), and then observing the children at play to see if they would imitate the behaviour of the adult they

had witnessed. The findings were conclusive, the children did imitate the behaviour of the adult to a significant degree in all of the trials. From these studies, Bandura was able to expand his ideas concerning observational learning, to include all of the factors that can play a part in a person learning a behaviour. They are as follows:

**1. Attention:** In order to learn effectively the observer must be paying attention to the behaviour in question. Distractions include: feeling tired, ill, and nervous or under the effect of drugs or drink, or if something else is holding the individual’s attention. Also the appearance of the model has an effect on attention. If the model is bright and colourful, appears competent, is attractive or familiar, then the observers pay more attention and so learns the behaviour.

**2. Retention:** The observer must be able to remember what they have seen in order to be able to reproduce it. Imagery and language play a big part here, as what we have observed must be stored in the memory. This occurs either as a mental image, or as a verbal description.

**3. Reproduction:** The observer must also have the ability to reproduce the behaviour they have observed. For example, just because you sit and watch an Oscar-winning performance by a famous film star doesn’t mean you can reproduce that behaviour yourself. Although, if you are an actor, then observing the performance could improve your own acting skills. Another factor in reproduction is practise: the more we practise a behaviour, the more competent we become. Also, if we imagine ourselves performing a behaviour this also improves it.

**4. Motivation:** the main factor in learning from observation. Without motivation we have no chance of ever learning the behaviour. Bandura put forward a number of ways we become motivated to learn behaviour

- i. Past Punishment;
- ii. Promised Punishment;
- iii. Vicarious Punishment.

There are also motivators that encourage us not to repeat certain behaviours:

- (i) past reinforcement—learning from rewards (true behaviourism);
- (ii) promised reinforcement—learning from incentives;
- (iii) vicarious reinforcement—seeing others rewarded.

Bandura, like Skinner, believes that, in terms of learning, being punished does not work as well as being rewarded, and warns that it may lead to the opposite effect whereby the person deliberately avoids the said/hoped-for behaviour and initiates the inappropriate behaviour. This is because punishment only teaches us what is the wrong behaviour, and not how to behave appropriately. It also sets up a negative relationship between the person doing the punishing, and the person being punished. This could cause the wrongdoer to feel antagonistic towards the punisher.

**Self-regulation:** This refers to how we control our own behaviour, and along with observational learning is an

important part of Bandura's theory in terms of personality development. Self-regulation occurs in various ways, but ultimately leads us to monitor and control our own responses to the world in which we live. Self-observation and judgement are two ways in which this happens. We constantly look at ourselves and our behaviour and judge whether our performance is up to scratch by comparing ourselves with various other standards. These would include, for example, comparing our behaviour with that of other people, with traditional cultural standards (those learned from others, e.g. politeness) and of course with our own arbitrary standards (those we create ourselves, e.g. a promise to carry out charity work). We respond to these self-observations by rewarding or punishing ourselves, according to how well we feel we are doing. For example, if we feel we are doing well in comparison to others then we may reward ourselves with a new outfit, or a night out. If on the other hand we feel we are doing badly, then we may punish ourselves by working when we could be having fun. Other ways in which we are rewarded or punished are through feelings of pride or shame brought about by our actions. These acts of self-regulation also have an effect on our self-esteem.

**Self-esteem:** The concept of self-esteem relates to the overall view (self-image) we have of ourselves and whether that view makes us feel happy and confident or insecure and inadequate. For example, if we feel that we cope well in a crisis, are reliable and trustworthy, and talented in terms of our work, then the chances are that our self-esteem will be high. If on the other hand we see ourselves as unable to cope with the problems we face, irresponsible and lacking in ability, then it's likely that our self-esteem will be low. So, if the ways we view ourselves are positive and encouraging then our self-esteem should be high, but if we are constantly putting ourselves down and feeling inadequate then obviously our self-esteem suffers.

**Self-regulation:** Self-regulation is also linked to self-esteem, as the way in which we judge our own behaviour will culminate in high or low self-esteem. As we go through our lives our self-esteem is constantly changing. If we are continually punishing ourselves because we feel we are never able to meet our own standards, then our self-esteem will remain low. For example, we may do badly in an exam, or fail to complete a work project, or we may want to participate in some charity work but never find the time. If on the other hand we meet the standards we set for ourselves, and so often give ourselves praise and rewards, then our self-esteem is likely to be high.

**Self-punishment:** As already noted, Bandura believes (as did Skinner) that punishment often has a negative effect on behaviour and may even lead to unwanted behaviours being reinforced punishment has a similar effect. Bandura has put forward three likely consequences of too much self-punishment:

1. escapism: this could be in the form of drink, drugs or

- other addictions such as TV, gambling etc.;
2. inactivity: feeling apathetic, bored, lack of direction, depression;
  3. compensation: making up for perceived failure by a pretence of superiority which may lead to delusions of grandeur.

These consequences can in themselves cause all sorts of problems for the individual: as well as low self-esteem the person may evolve an unhealthy personality that continually adopts a negative attitude towards themselves. Bandura recommended that the person takes three steps towards changing their unhealthy self-image. First they must observe themselves in a fair and accurate way, focusing on positive as well as negative elements of their personality. Second they should make sure their standards aren't so high that they are bound to fail. And last they should always use self-reward rather than self-punishment. Any person who punishes themselves to an extreme may need professional help, in order to prevent further negative behaviours and psychological deterioration.

**Self-efficacy:** The final concept that formed part of Bandura's explanation of personality is that of self-efficacy, which can be defined as how successful we believe we will be in a given situation. According to Bandura (1982), whether we make changes and adapt to our environment (or not) depends to a large extent on our level of self-efficacy. For example, if we have behaved in a particular way in the past and achieved success (i.e. were rewarded) then our self-efficacy will be high. The chances of us reproducing that behaviour when faced with a similar situation are also high, as we believe (having learnt from experience) that our behaviour will lead to a successful outcome. If on the other hand we find ourselves in a situation that we have experienced in the past as one we cannot successfully negotiate, then our self-efficacy will be low and we may become apathetic and withdraw from trying to succeed.

The concept of self-efficacy is linked with self-esteem, and whether we have an optimistic or a pessimistic view of life. If our self-efficacy is high then the other self beliefs tend to follow suit. For example, if we feel we can successfully pass an exam then our self-efficacy is high, our self-esteem is also high as we see ourselves as capable, and therefore our outlook is optimistic. The opposite can also be true. If we don't believe we can successfully pass an exam then our self-efficacy is low, this in turn affects our self esteem because we see ourselves as a failure and our outlook becomes pessimistic.

**Evaluation:** The core studies that enabled Bandura to theorise about social learning theory are the bobo doll experiments mentioned earlier. Therefore, evaluations of his theory tend to focus on these studies.

The bobo doll experiments were carried out periodically from 1961 to 1977. Most of the studies involved the use of filmed models (the 1961 study consisted of the only live

model) initiating aggressive-type behaviours towards a bobo doll. In each study the behaviour was then shown to a group of children who were later observed to see if they would imitate the behaviour of the model, which would indicate that learning had taken place. This did seem to be the case in a significant number of the studies. As pointed out by Baron (1977), these studies could be seen as highlighting the negative effect TV can have on the behaviour of children which may be contributing to the ever-increasing levels of violence in society today. However, others have pointed out that the studies themselves are not flawless and can be criticised in a number of ways. These will now be considered under separate headings.

**Realism:** One criticism of the bobo doll studies is lack of realism. For example, the object towards which the violence was directed was a plastic doll. Although Bandura found that the children did reproduce the behaviour they had witnessed, Baron (1977) argues that it would be more appropriate to interpret the behaviour as a form of play, rather than as aggressive behaviour that should cause concern. Also, as noted by Gross (1990), the context in which the aggressive behaviour was observed was not one in which the children would normally find themselves. For example, the material observed by the children in the various studies differed in many ways from standard TV viewing. First, the presentation time was very brief (approximately 3.5 mins); most TV programmes are a lot longer. Second, there was no plot to provide justification for the behaviour of the social model, whereas children's TV programmes tend to have a storyline (however simple) that the child can follow. Last, the behaviour shown was very bizarre (an adult aggressing towards a plastic doll) and not likely to be something children would watch on TV. All of these points undermine the ecological validity of Bandura's research and cast doubt on whether the media is in fact contributing to the increasing violence in society today.

However, there is also lots of evidence to support Bandura's findings, and show that children often use play as a tool for learning. A study conducted by Johnson et al. (1977, cited in Baron 1977) found that the amount of aggressive play initiated by children at nursery school was significantly related to ratings of their general aggression by peers and teachers. Bandura himself (1977) describes how aggressive behaviour is often learned in environments that are far removed from reality, and gives the example of a boxer training to fight using a punch bag or a hunter practising shooting at targets.

However, as pointed out by Cumberbatch (1990), the novelty of knocking down a toy that bounces back each time is a highly pleasurable activity. He shows that children who had never experienced a bobo doll before were five times more likely to imitate aggressive behaviour against it, than those who had experienced it before. Therefore, to conclude, the aggression shown towards the bobo doll was

due to the pleasure gained from the toy, rather than imitative aggression.

**Media influences:** Since Bandura's original studies, lots of research into the possible negative effects of TV programmes on behaviour have been carried out with varying results. A longitudinal study by Eron (1982), found that the amount of TV violence watched at a young age was positively correlated with the amount of aggression shown in adulthood (measured by number of criminal convictions by age 30). This indicates that watching violent TV programmes may be a factor in subsequent aggressive behaviour.

Comstock and Paik (1991), after reviewing the findings of 1000 studies on the effects of media violence, concluded that there are strong short-term effects and weaker long-term effects. They put forward five factors that appear to increase the likelihood of aggressive behaviour from watching TV:

1. The viewer identifies with the person behaving violently.
2. The violent behaviour being observed is realistic (as opposed to a cartoon). This point raises the issue of realism in the bobo doll studies.
3. The suffering of the victims is not shown.
4. The violent behaviour being shown causes the viewer to become emotionally excited.
5. Violent behaviour is presented as being an effective way of getting what one wants.

However, more recent research by Charlton (1998), found that the inhabitants of the island of St Helena, who only received television in 1995, had not experienced any increases in violent behaviour since that time. If we assume that some of the programmes viewed would have depicted violent scenes, then this shows that watching violent TV need not lead to increased levels of aggression.

Finally, one of the few cross-cultural studies by Huesmann and Eron (1986), observed adults and children over a three-year period in Poland, Finland, Israel and Australia.

Findings were that the amount of TV violence observed by children was highly correlated with their subsequent levels of aggression in three of the chosen countries. However, for Australia this effect did not occur. The conclusion drawn was that generally media violence does indeed increase aggressive behaviour.

In terms of Bandura's social learning theory, it seems that children can and do learn to behave aggressively from exposure to violent models. However, this effect is not as straightforward as first thought, and other factors (as shown by the above studies) must be taken into account before a way forward can be proposed.

**Mischel's theory of personality:** Walter Mischel, in agreement with Bandura, believes that much of our personality is learned through our interaction with the environment. He also emphasises (again like Bandura) how cognitive factors play a major role in determining an individual's behaviour and the consequences of that

behaviour; this is what Bandura calls reciprocal determinism.

However Mischel adds a further dimension to his theory by arguing that individual differences in the way we think and therefore behave, create differences in personalities. In other words, put in the same situation two people would behave very differently due to a variety of personal differences. Mischel calls these differences person variables. The following are the most significant:

1. **Expectancies:** based on our life experiences, our past behaviour and our knowledge of current situations, we have particular expectations about the effect our behaviour will have. Perhaps in the past we have worked as a waiter/waitress in a restaurant and have learned that by being friendly we are more likely to be left a good tip. Therefore, if we find ourselves in a similar situation, we feel we know how to behave in order to gain the most profitable outcome.
2. **Subjective values:** we value some outcomes above others and it is towards these valued outcomes that we will strive. For example, we may place a high value on achieving a particular grade in a specific subject we are studying and this will obviously have an effect on how we behave e.g. we study hard, attend all lessons etc.
3. **Cognitive strategies:** the way we interpret and process incoming information also has an effect on our behaviour. An example of this might be our reaction to an invitation to a party: where one person may see this as an exciting prospect, another may be filled with dread, while a third person may interpret the information as dull and be uninterested.
4. **Competencies:** we have different skills and abilities that have a bearing on how we behave in particular situations. An individual with very good social skills, for example, will behave very differently at a party than someone who is shy and inhibited.
5. **Self-regulatory systems and plans:** this final person variable is similar to Bandura's concept of self-regulation, whereby we constantly monitor our behaviour and either reward or punish ourselves depending on our progress towards our aspirations. We also change and modify our behaviour in line with reaching our goals most effectively. These five person variables contribute to each individual's unique way of approaching life and they form the core of Mischel's personality theory. However, the way a person approaches life is constantly changing as they learn and experience different things and adjust and readjust their behaviour accordingly. For this reason Mischel's theory is a dynamic one as it not only accounts for individual differences in behaviour, but allows for the constantly changing social and personal interactions that take place in all our lives and continually effect and re-effect the person we are.

**Evaluation:** How does Mischel's personality theory differ from other personality theories such as Allport's trait theory, which also postulates individual differences in personalities?

The main difference seems to be the emphasis each theorist places on the basis of personality or how personality evolves. Allport argues that personality traits are a unique part of a person's makeup or temperament, thereby emphasising the biological or innate basis of personality. Mischel, in agreement with Bandura, believes that personality is more to do with our past learning experiences and how these interact with (and so have an effect on) our present way of thinking (our cognitions). The basis of personality according to Mischel, therefore, is the interaction between cognition and situation.

Social learning theorists such as Mischel (1968, 1976) argue that individual personality is not consistent across situations, and for this reason using traits to predict behaviour is a waste of time, believing instead that a good predictor of behaviour is often the situation a person finds themselves in. This can be seen clearly if we take two very different situations, for example, the birth of a child and the funeral of a loved one. We can see that whatever personality traits a person has been categorised as possessing, they will behave very differently at the birth than they will at the funeral. Knowing that a person is sociable and ambitious will not help us to predict their behaviour in either of the two situations. The situations themselves would have far more effect on the behaviour of the individual, and so would be more reliable as a predictor. However, others have argued that situation is not always the best predictor of behaviour. Zuckerman (1991) points out that although some situations constrain behaviour such as the examples given above, others permit a wide variety of responses. He gives the example of traffic light signals, and particularly the amber traffic light. Given the amber light some drivers may slow down and stop if possible, while others will speed up and accelerate through the light. In this case the personality of the individual would be more predictive of behaviour than the situation.

**Conclusion:** It seems that to focus on either situation or personality alone as a predictor of behaviour is to oversimplify the issue. Many theorists point out that an interactionist approach that stresses the influence of both situation and individual personality is the best predictor of behaviour. Social learning theorists, although opposed to using personality traits to predict behaviour, probably come the closest to this position as they focus on the interaction between the individual's cognition (or person variables in the case of Mischel) and the environment.

Overall, social learning theory has been most influential in explaining how children and adults learn through observing others and so develop their personalities. Bandura agrees that biological factors can affect personality, he stresses the importance of situation and experience in predicting behaviour. In this chapter we have discussed and evaluated two personality theories that focus on the environment as having an effect on personality. First, we have discussed in detail the ideas of Albert Bandura, who

felt that the explanations of human behaviour advocated by the behaviourist school of thought were too simplistic. This led him to develop his own theory of learning known as social learning theory. We have gone on to describe the experimental bobo doll studies that formed the basis of evidence for this theory. We have also covered in detail specific factors that shape our personalities according to Bandura, such as reciprocal determinism (the way we affect and are affected by the environment), and self-regulation. Finally, we have evaluated Bandura's theory of personality by reviewing several studies that provide both evidence and criticism. In the second part of this chapter we have discussed an alternative social learning theory of personality put forward by Walter Mischel. In agreement with Bandura, Mischel highlights the interaction of the environment and the individual, but adds a further factor of individual differences or 'person variables' as creating differences in personality. We have evaluated Mischel's ideas and have gone on to examine the implications of social learning theory in relation to the media. Finally, we have concluded that individual personality appears to be the product of both internal and external factors.

**References :-**

1. Bandura, A. (1965) Influence of model's reinforcement contingencies on the acquisition of imitative responses. *Journal of Personality and Social Psychology* 1, 589–595.
2. Bandura, A. (1977) *Social Learning Theory* (second edition). Englewood Cliffs, NJ: Prentice-Hall.
3. Bandura, A. (1982) Self-efficacy mechanism in human agency. *American Psychologist* 37, 122–147.
4. Bandura, A., Ross, D. and Ross, S.A. (1961) Transmission of aggression through imitation of aggressive models. *Journal of Abnormal and Social Psychology* 63, 575–582.
5. Bandura, A., Ross, D. and Ross, S.A. (1963) Imitation of film-mediated aggressive models. *Journal of Abnormal and Social Psychology* 66, 3–11.
6. Grusec, J.E. (1992) Social learning theory and developmental psychology: the legacies of Robert Sears and Albert Bandura. *Developmental Psychology* 28, 776–786. An in-depth look at Bandura's theory, both historical and applied.
7. Horowitz, F.D. (1992) John B. Watson's legacy: learning and environment. *Developmental Psychology* 28, 360–376. The foundations of learning theory—interesting and informative.
8. Mischel, W. (1968) *Personality and Assessment*. New York: Wiley.
9. Mischel, W. (1976) *Introduction of Personality* (second edition). New York: Holt, Rinehart Winston.

\*\*\*\*\*



# Erik Erikson's Theory of Psychosocial Development

Dyuti Mishra\*

\*Guest Faculty (English ) Rajeev Gandhi Govt. P. G. College, Mandsaur (M.P.) INDIA

**Abstract** - Erikson's Stages of Psychosocial Development is a theory introduced in the 1950s by the psychologist and psychoanalyst Erik Erikson. It built upon Freud's theory of psychosexual development by drawing parallels in childhood stages while expanding it to include the influence of social dynamics as well as the extension of psychosocial development into adulthood. It posits eight sequential stages of individual human development influenced by biological, psychological, and social factors throughout the lifespan. This bio-psychosocial approach has influenced several fields of study, including gerontology, personality development, identity formation, life cycle development, and more.

**Keywords**- Inferiority complex, Stages of psychosocial development, Identity, psychosocial development, lifespan, stages, crisis.

**Introduction** - Erik Erikson's first teaching post in America was at Harvard Medical School in Boston, where he dedicated many years cultivating the view that personality could arise from an interaction of the self and society. After a spell at Yale University, he was given a post at the University of California, and it was in this time that he executed his famous studies of modern life among native Americans, such as the Sioux and the Yurok.

In 1950 Erikson published his first book **Childhood and Society**, which consisted of summaries of his studies of native Americans, a fundamental outline of his version of Freudian theory, along with explorations of Adolf Hitler, Maxim Gorky, Martin Luther King and Mahatma Gandhi. Erikson never actually came across these four historical figures, but examined each of them from afar. He also inserted a discussion of the 'American personality'. Books he has written since have followed similar topics, but it was for his work refining and expanding Freud's stage theory of development into his own **whole life theory**, that he became most famous. In writing this theory Erikson relied on his past experiences and observations, but his ideas on adolescence came mainly from his observations of emotionally disturbed young people receiving therapy.

**Erikson's whole life theory** - Eric Erikson was a practising psychoanalyst, and therefore applied Freud's ideas concerning unconscious instincts and motivations and considered them basically true. He gave his nod to the basic premise of the Oedipal complex, whereby the child must overcome his/her attachment to the opposite sex parent and identify with the parent of the same sex, but considered that social and cultural influences also played an active role in shaping personality.

Erikson (1950) developed his own idea of a theory of development that expanded Freud's psychosexual stages into a **whole life theory**. He named his stages psychosocial to highlight the interaction of psychological and social factors, and argued that they can be applied to all persons, from all cultures. Erikson had a belief that personality operates by the epigenetic principle, which means the development of personality follows a predetermined order of stages. Each stage must be negotiated before the individual progresses to the next stage. Erikson assumes each of us undergoes a series of eight developmental stages, each of which involves a crisis that we must negotiate and resolve within an optimal time period. Of the eight stages put forward by Erikson, only stage five is relevant to adolescence, therefore this stage is worth discussing in detail. The crisis that faces the adolescent and must be resolved during this stage is that of identity. The way a person negotiates and resolves each crisis has an effect on our future development that can be either positive or negative. In order to achieve a positive outcome the person must attain a balance between the two opposing attitudes that form the crisis. If the person develops more towards one attitude than the other, for example they mistrust the world more than they trust it, then they risk developing maladjusted tendencies or worse still malignant tendencies.

**Stage one: trust versus mistrust:** The first psychosocial stage is called 'trust versus mistrust' and happens in the first year of life. The child must learn to trust others, but without completely discarding the capacity to mistrust. If a balance between trust and mistrust is achieved, the child will develop the virtue of hope.

**Stage two: autonomy versus shame and doubt:** This stage occurs around the second and third year of life, and incorporates the anal muscular stage of development. Parents must allow their child to explore the environment, in order that he or she begins to develop a sense of independence and autonomy. If the child achieves a balance between autonomy, and shame and doubt, then they will develop the virtue of willpower, which will equip them with the determination to succeed in the face of difficulties.

**Stage three: initiative versus guilt:** Around the age of 4 to 5 years Erikson believes children enter the genital-locomotor stage, where they are faced with a crisis between believing in themselves enough to take the initiative, in terms of trying out new things, or becoming inhibited through feelings of self-doubt and guilt. Erikson includes the Freudian experience of the Oedipal complex in this stage, believing that the child's reluctance to relinquish their closeness with the opposite sex parent must be dealt with very sensitively, if the child is to avoid feeling guilty about their feelings towards that parent. If the child develops a balance between initiative and guilt, they will evolve the virtue of purpose. This will enable them to pursue their own goals with determination, but with a sense of respect for others, and a sense of moral obligation.

**Stage four: industry versus inferiority:** Children enter this stage at about 6 years old and continue until they are about 12. During this time the child must develop the capacity for industry by learning how things work and the various materials things can be made from. Peers also begin to play an increasingly important role in the child's development, especially in terms of their self esteem. The correct balance between industry and inferiority leads to the virtue of competency, whereby the person believes in their abilities and so will try their hand at many different things, and won't give up if they fail first time.

**Stage five: identity versus role confusion:** This stage begins around puberty and continues until the person reaches 18 to 20 years old. The main task for the individual is to achieve a sense of their own identity and avoid role confusion. In order to understand how this may occur it is important to review Erikson's basic belief about human development. Erikson believes that throughout life people evolve simultaneously in three ways: biologically, socially and psychologically.

During adolescence young people experience developmental changes that have a profound effect on how they feel about their bodies. Not only are these changes physical in nature, so that the young person must almost relearn how to feel comfortable and at ease with their body. They also concern the young person's sexuality, including their sexual preferences, orientation and ultimately their identity as a fully evolved sexual adult. The need to find a place in society is part of this development, and societies that provide clear rites of passage, such as traditional rituals or accomplishments that he distinguish the adult from the

child, go some way to help ease the journey. In this way the irresponsible but powerless time of childhood is gradually set aside, while the responsible and more powerful time of adulthood is taken on.

**Identity crisis:** According to Erikson, young people need to know who they are and what they want out of life before they can move on to the formation of a stable adult identity. He states that 'adolescence is not an affliction, but a normative crisis, i.e. a normal phase of increased conflict'. Erikson (1968) believes that this increased conflict experienced by adolescents and which comes about from uncertainty about their identity, or identity diffusion, has four major components:

1. Intimacy: a fear of commitment to others as it may involve loss of identity.
2. Diffusion of time: a disbelief in the possibility that time may bring change, yet a fear that it might.
3. Diffusion of industry: a lack of concentration or too much focus on a particular activity.
4. Negative identity: a scathing hostility towards the identity offered through one's family.

This view of increased conflict appears to agree with Hall's (1904) belief that adolescence is a time of 'storm and stress' (see Chapter 9). However, Erikson (unlike Hall) doesn't just describe the crisis but attempts to find ways of overcoming it. If the evolving person is unsure of their place in society, which Erikson believes most adolescents are, then they risk developing role confusion, which Erikson (1968) describes as an identity crisis. He believes that one way of resolving this crisis is for the adolescent to take some time out, perhaps to go off on their own, and to get to know who they are and what they want in life. He talks about the idea of psychosocial moratorium, which simply means to delay the onset of adulthood. In many Western societies young people are encouraged to go travelling, or to take a temporary job before committing themselves to more permanent life choices. In this way the individual gains more time and insight into what they really want out of life, and the choices available to them. If they make their life choices too soon, a situation Erikson calls premature foreclosure, they risk an identity crisis in later life.

A complication in this stage of development can occur if the person becomes so involved in a particular role in society, that they lose tolerance for anything else. An example of this is when a young person joins a religious cult and takes on the beliefs and behaviours of the cult to such an extent that their previous views are forgotten. Erikson calls this maladaptive tendency fanaticism.

However, Erikson describes a further problem in this stage that may be even harder to deal with than fanaticism, which he calls the malignant tendency of repudiation. This is where the adolescent withdraws from the adult world, and casts aside any thoughts of achieving an identity. He or she may become involved in destructive activities that could include taking harmful drugs or excesses of alcohol,

or they may simply withdraw from society and live in a world of psychotic fantasy.

If a balance is achieved between identity and role confusion, then the individual will attain the virtue of fidelity. Erikson uses this term to mean that a person has found their place in society, and can accept and live by the standards set by that society. They may want to change some things about the society in which they live, but they will go about it in a way that is acceptable and humane.

**Stage six: intimacy versus isolation:** This is the first stage of young adulthood and occurs around the age of 18 years and extends until the person is around 30. Here the individual must achieve a balance between intimacy and isolation. Presuming the person has achieved the earlier stage and feels comfortable with their own identity and their place in society the next step is to find someone or some others to share it with. Intimacy is the ability to feel close to others, whether as a friend or lover, without fear of losing your own sense of self.

Those who achieve a balance between isolation and intimacy are said to have developed the virtue of love. In the context of Erikson's theory, love means accepting other people for all their faults and differences, and retaining a mutual devotion. This devotion includes not only the love for a life partner, but also for friends, colleagues and neighbours.

**Stage seven: generativity versus stagnation:** This is the stage of middle adulthood, and often includes the period when parents are involved in raising their children. Generally in Western societies this occurs from the mid twenties and continues up until the mid-fifties. Generativity is an extension of the love acquired in the previous stage and is the concern we feel for future generations and humanity as a whole. Erikson believes that we practise generativity not only through having children, but also through social activism, through teaching, writing, the arts and sciences. Achieving a balance between stagnation and generativity leads to the virtue of caring, and provides a bedrock for the person throughout the rest of his/her life.

**Stage eight: ego integrity versus despair:** This is the last of Erikson's stages of development, and by now the individual has reached late adulthood. At this time people often find themselves in a similar position as when they were just starting out as a young adult. They have time on their hands, their children have grown up and left home, and they may have retired from their job. The successful negotiation of this final stage results in the person developing wisdom. This means that they approach death without fear, and so are able to give to children the ultimate gift of life. To quote from Erikson (1950), 'healthy children will not fear life if their elders have integrity enough not to fear death'. This is true wisdom.

**Evaluation:** Erikson is one of the main advocates for the stage approach to personality development. Most other personality theorists are opposed to this, preferring instead

a gradual approach where individuals pass through phases or transitions. In terms of real life it becomes hard to defend Erikson's view of stages, especially because of his belief that there are optimal time periods within which each stage must be resolved. Behaviour across cultures often differs markedly, for example in some cultures young people are married by the time they are 15 years old, whereas in others they are still at school. In some cultures infants are fully weaned in the first year of life, whereas in others children of 5 years old are still being fed at the breast. Even the timing of motor development can vary between cultures (Harkness and Super 1995). Therefore, to propose optimal times for the resolution of specific stages of development, could undermine and devalue the experiences of many individuals from a variety of cultures.

Although Erikson observed other cultures while developing the ideas that eventually formed his theory of personality (e.g. the Yurok and Sioux Indians), he worked mainly in Europe and parts of the USA. Therefore his theory may still suffer from ethnocentrism, as it is derived mainly from Western cultures. His major innovation was to apply his whole life theory to major historical figures such as Martin Luther King and Mahatma Gandhi (1969). He calls this method psychohistory, and has provided some interesting insights into the life experiences that helped shape these individuals. However, Erikson did not carry out any experimental studies to test his theory, and particularly concerning his ideas about adolescence, he relied mainly on observations of disturbed teenagers during therapy. This is obviously a biased sample, and his conclusions drawn from the behaviours observed cannot necessarily be applied to all young people.

A further criticism of Erikson's theory revolves around the issue of generalisability. Erikson claims that his theory of psychosocial stages applies equally to males and females, yet the theory is based on studies involving only males. This means that the male experience is being held up as the standard by which female experience is judged.

This is a problem in many areas of research and illustrates the wider argument put forward by theorists such as Dale Spender (1983), who argue that women are often 'invisible' in our culture, due to knowledge being constructed from a male viewpoint. Evidence that individuals do appear to progress through the stages of development put forward in Erikson's theory, comes from a study by Ryff and Heinke (1983). Three groups of adults took part in the study: young, middle-aged, and old-aged. Participants were asked to complete a number of personality questionnaires, two of which related to Erikson's concepts of generativity (during middle age) and integrity (during old age).

They found that the groups perceived themselves as being most generativity-oriented at middle age, and as having higher integrity at old age.

**Research evidence concerning adolescence:** Evidence to support Erikson's belief, that establishing an identity in

adolescence is crucial for later successful relationships, comes from a longitudinal study by Kahn, Zimmerman, Csikszentmihalye and Getzels (1985). Students were assessed and given identity scores in 1963; the lower their score the less established the identity of the young person. Twenty years later the marital status of the individuals who took part was investigated. Females who had scored low in the original assessment, were more likely to be divorced or separated than those who had scored high, and a significant number of low-scoring males had never married and remained single.

One implication of Erikson's theory is that adolescents should suffer low self-esteem because of the stress and uncertainty they face as they negotiate and renegotiate who they are. However, a study by Marsh (1989) found that if changes in self-image do occur during adolescence they are more likely to be positive than negative. Also, if adolescents do suffer reduced self-esteem, then it is usually associated with several life changes occurring in a short space of time, such as starting a new school, or divorcing parents etc. (Simmons and Blyth 1987). Also these sorts of life events generally cause stress at any age, not just during adolescence.

**Marcia's identity theory:** Inspired by the work of Erikson, and drawing on the findings of his own research, including detailed interviews with adolescents, Marcia (1967) put forward an alternative theory of adolescent identity, one that would facilitate empirical research. The central premise of this theory is that young people are faced with various choices and alternatives in life, before they finally make a commitment to a particular life course. This commitment, once made, will include the individual's sense of who they are, and where they are going. In other words they will have achieved a sense of identity.

**The four statuses:** Marcia identified four statuses that identity can take, and individuals may only use one or may use all at different times. These are not stages but orientations, and are as follows:

**1. Identity diffusion:** This is where the individual has not thought too deeply about the issue of identity, and is not committed to any particular choices. Some see this as a state of conflict and confusion, as the young person is unable to formulate a clear self-definition and goal in life.

**2. Identity foreclosure:** This is where the adolescent has committed themselves to the roles and values prescribed by their parents, without any thought of possible alternatives. This may seem like a safe route to take, where anxieties and uncertainties are avoided, but may lead to problems in later life. Erikson also refers to this concept in stage five of his theory.

**3. Identity moratorium:** here the adolescent delays making any choices to do with their life course or personal identity, until they have had the chance to explore all options Erikson also refers to this concept and sees it as a good way of developing a true sense of self.

**4. Identity achievement:** the individual has been through a crisis but has resolved it and emerged with strong commitments, goals and a clear sense of identity. Unlike Erikson's theory, these four statuses are not stages, and therefore do not have to be negotiated in sequence. However, Marcia does believe that in order to attain identity achievement and so cope with adulthood, the individual must successfully complete identity moratorium.

A review of several studies by Waterman (1982) found that of Marcia's four statuses, the two concerning diffusion and foreclosure were the most common during adolescence (i.e. 11–17 year olds). This implies that the theory has some credibility in terms of its application to young people. Also a study by Meilman (1979), found that among young males the statuses were related to age. For example, he found that younger males of 12–18 years were generally experiencing diffusion or foreclosure, and older males over 18 years were generally identity achievers. These same findings however do not apply to females, and Marcia admits that his theory can only be applied, with any reliability, to males.

Both Erikson (1968) and Marcia (1966) appear to assume that once an adolescent has achieved a stable sense of identity they are unlikely to lose it again. However, Marcia (1976) conducted follow-up interviews after his initial study and found that six years later some of the young people who had achieved a sense of identity had returned to the foreclosure or diffusion identity status. This possible feature of identity development is not addressed in either theory.

Although Marcia's theory is often said to be more realistic than Erikson's because it allows for a more flexible approach to identity achievement, it is also open to many of the same criticisms. These mainly revolve around a lack of empirical evidence. The interviews Marcia conducted cannot be used as reliable evidence for the following reasons: 1) they are a snapshot of real life; 2) they create demand characteristics in that the young people may only be saying what they think the interviewer wants to hear; 3) they consisted of only male participants and so cannot be generalised to females.

**Conclusion:** Both Erikson's whole life theory and Marcia's identity theory put forward a framework of human development that can be used to understand the difficulties facing individuals, and in this case particularly adolescents, as they attempt to negotiate the journey from the cradle to the grave. Although Marcia is concerned only with the achievement of identity, his theory compliments and can be integrated into Erikson's whole life theory. In this research paper we have discussed Erikson's whole life theory of development, focusing in most detail on his ideas concerning the adolescent's achievement of identity during stage five, with examples of the various crises and experiences that must be resolved. Erikson's belief that we must pass through eight stages, all of which must be

resolved successfully if we are to reach old age with any sense of happiness, raises the issue of people from different cultures reaching developmental landmarks at different times, and so casts some doubt on cross-cultural applications of the theory. Also, the lack of female participants in Erikson's early observations, raises the issue of generalisability. However, the theory does appear to be useful in providing some insight into the human condition. Studies have provided evidence that individuals do pass through at least some of the stages, at the relevant ages. Others have supported Erikson's belief that forming an identity in adolescence is crucial to later successful intimate relationships. In this chapter we have also reviewed Marcia's contribution to this area, and have seen how his theory compliments that of Erikson's. We have reviewed some evidence that supports Marcia's ideas, and some issues that refute it, such as the instability of identity even after it has been achieved. Lastly, we have briefly discussed the issue of lack of a solid empirical basis, which applies to both of these theories.

#### References :-

1. Bailey, J., Bobrow, D., Wolfe, M. and Mikach, S. (1995) Sexual orientation of adult sons of gay fathers. Special Issue: Sexual orientation and human development. *Developmental Psychology* 31, 124–129.
2. Baker, D.P. and Jones, D.P. (1992) Opportunity and performance: a sociological explanation of gender differences in academic mathematics. In J.Wrigley (ed.), *Education and gender equality*. London: The Falmer Press.
3. Baldwin, W. and Cain, V.S. (1980) The children of teenage parents. *Family Planning Perspective* 12, 34–40.
4. Costa, P.T. and McCrae, R.R. (1993) Bullish on personality psychology. *The Psychologist: Bulletin of the British Psychological Society* 6(7), 302–303.
5. Crystal, D.S., Chen, C., Fuligni, A.J., Stevenson, H.W., Hsu, C, Ko, H., Kitamura, S. and Kimura, S. (1994) Psychological maladjustment and academic achievement: a cross-cultural study of Japanese, Chinese and American highschool students. *Child Development* 65, 738–753.
6. Cumberbatm ch, G. (1990) *Television advertising and sex role stereotyping: a content analysis*. (Working paper IV for Broadcasting Standards Council). Communications Research Group, Aston University.
7. Damon, W. and Hart, D. (1988) *Self-understanding in childhood and adolescence*. New York: Cambridge University Press.
8. Dash, L. (1989) *When children want children*. New York: William and Morrow Company Inc.
9. Eysenck, H.J. and Eysenck, M.W. (1985) *Personality and individual differences: a natural science approach*. New York: Plenum.
10. Eysenck, H.W. and Eysenck, S.B.G. (1964) *Manual of the Eysenck Personality Inventory*. London: University of London Press.
11. Eysenck, H.W. and Eysenck, S.B.G. (1975) *Manual for the Eysenck Personality Questionnaire*. London: Hodder & Stoughton.
12. Fagot, B.I. (1973) Sex-related stereotyping of toddlers' behaviour. *Developmental Psychology* 9, 429.
13. Fagot, B.I. (1978) The influence of sex of child on parental reactions to toddler children. *Child Development* 49, 459–465.
14. Gibson, J. (1976) *Psychology for the Classroom*. Englewood Cliffs, NJ: Prentice-Hall.
15. Girard, C. (1993) Age, gender and suicide: a cross-national analysis. *American Sociological Review* 58, 553–574.
16. Kendrick, D.C. (1981) Neuroticism and extraversion as explanatory concepts in clinical psychology. In H.B.Gibson (ed.), *Hans Eysenck: The man and His Work*. London: Peter Owen.
17. Lewis, M. and Rosenbum, M.A. (1975) *Friendship and peer relations*. New York: Wiley.
18. Marcia, J.E. (1966) Development and validation of ego-identity status. *Journal of Personality and Social Psychology* 3, 551–558.
19. Marcia, J.E. (1967) Ego-identity status: relationship to change in self esteem, general maladjustment and authoritarianism. *Journal of Personality* 35, 118– 133.
20. Marcia, J.E. (1976) Identity six years after: a follow-up study. *Journal of Youth and Adolescence* 5, 145–160.
21. Moffitt, T.E., Caspi, A., Belsky, J. and Silva, P.A. (1992) Childhood experience and the onset of menarche: a test of a sociobiological model. *Child Development* 63, 47–58.
22. Pomerleau, A., Bolduc, D., Malcuit, G. and Cossette, L. (1990) Pink or blue: environmental gender stereotypes in the first two years of life. *Sex Roles* 22, 359–367.
23. Ruble, D.N. and Martin, C.L. (1998) Gender development. In W. Damon (gen. ed.) and N.Eisenberg (vol. ed), *Handbook of Child Psychology* Vol. 3. New York: Wiley.
24. Simmons, R. and Blyth, D.A. (1987) *Moving into Adolescence: the impact of pubertal change and school context*. Hawthorne, NY: Aldine de Gruyter.
25. Turner, P.J. and Gervai, J. (1995) A multidimensional study of gender typing in pre-school children and their parents: personality, attitudes, preferences,behaviour and cultural differences. *Developmental Psychology* 31, 759–772.
26. Weisner, T.S. and Wilson-Mitchell, J.E. (1990) Nonconventional family lifestyles and multischematic sex typing in six year olds. *Child Development* 61, 1915– 1933.

## आनंद के मार्ग की बाधाएं और हमारा व्यक्तित्व

डॉ. विनीता कुलश्रेष्ठ \*

\* सह प्राध्यापक, विभागाध्यक्ष (भूविज्ञान विभाग) राजीव गांधी शासकीय स्नातकोत्तर महाविद्यालय, मंदसौर (म.प्र.) भारत

**प्रस्तावना** - आनंद जीवन की आवश्यकता प्राणी मात्र का अधिकार है। किसी भी प्राणी का जीवन आनंद के बिना सार्थक नहीं हो सकता। प्रकृति ने सारे प्राणियों को स्व-स्फूर्त आनंद प्रदान किया है। इसीलिए हमने कभी भी वन्यजीवों को उदास होते नहीं देखा। लेकिन यह बात भी सही है कि केवल मनुष्य ही ऐसा प्राणी है, जिसे आनंद की खोज में इतना परिश्रम करना पड़ता है।

आनंद वह जलधारा है जो मनुष्य, परिवार और समाज को पोषित करती है। एक सार्थक जीवन जीने की प्रेरणा देती है। फिर भी वास्तविक जीवन में प्रायः यह देखा गया है कि इंसान चाह कर भी आनंदित नहीं हो पाता है। तो वह क्या है जो उसे आनंद प्राप्त करने से रोकता है? पहली और सबसे खास बात किसी भी व्यक्ति का आनंद उसके विचारों की गुणवत्ता पर निर्भर करता है, और व्यक्ति अपने विचारों के अनुरूप ही अपनी संगत का भी चयन करता है।

‘अच्छी संगत..... अच्छी सोच’

विचारों का स्तर हमारे संग पर निर्भर करता है। हमारी संगति जितनी अच्छी होगी हम उतने ही अच्छे विचारों के धनी होंगे। ये दोनों बातें ही एक दूसरे की पूरक हैं। लेकिन यह भी सच है कि आनंद अपनी श्रेणी नहीं जानता। वह उन बुरी चीजों में ज्यादा रहता है जिन्हें समाज अनुमति नहीं देता। यह विषय तो इतना व्यापक है कि हम इस पर घंटों चर्चा कर सकते हैं। फिलहाल हमारे सोचने का विषय यह है कि एक निर्मल आनंद के मार्ग में बाधाएं कौन-कौन सी हैं?

आनंद के मार्ग में आने वाली बाधाओं में प्रमुख हैं :

1. प्राकृतिक
2. कृत्रिम या मानव निर्मित
1. **प्राकृतिक** - ये वो बाधाएं हैं जिन्हें नियंत्रित किया जाना मुश्किल होता है। इन बाधाओं में प्रमुख निम्नानुसार हैं :
  1. **मानव स्वभाव**- मानव स्वभाव में तुलना एक बहुत सहज अनुभूति है। यदि वह अपने से कम क्षमता वाले इंसान से तुलना करता है तो संतुष्ट और प्रसन्न होता है। लेकिन सामने वाला व्यक्ति उससे अधिक क्षमता वाला होता है तो उसे ईर्ष्या होने लगती है। यह ईर्ष्या उसके आनंद में बाधा पैदा करती है।
  2. **मानसिक विकार**
    1. **नकारात्मक विचार** - जिस तरह हम साँस लेते हैं, उसी तरह नकारात्मक विचार भी हमारे मन में बिना बुलाए आ जाते हैं। हर व्यक्ति को इन विचारों से गुजरना पड़ता है। यह केवल भय होता है जो हमें आनंद के

करीब जाने से रोकता है।

नकारात्मक विचार और तनाव बिल्कुल पक्षियों की तरह ही होते हैं, हम उन्हें अपने पास उड़ने से तो रोक नहीं सकते। लेकिन निश्चित रूप से हम उन्हें अपने मन में घोंसला बनाने से तो रोक ही सकते हैं। अगर हम ऐसा करते हैं तो विशुद्ध आनंद प्राप्त करने की दिशा में यह एक सार्थक कदम होगा।

2. **अहंकार**, ईर्ष्या, क्रोध, तनाव, छल-कपट, वैमनस्य, नफरत, भय कटाक्ष, आलोचना तथा अन्य नकारात्मक विचार ऐसे कारण हैं जो अच्छे भले मन में निराशा और कुंठा को पैदा कर देते हैं और आनंद की श्रेणी को प्रभावित करते हैं। ये भावनात्मक विकार, व्यक्ति के व्यक्तित्व को कुंठित कर देते हैं। ऐसे इंसान ना तो खुद खुश रहता है, ना ही अपने निकटतम साथियों को आनंद लेने देता है। वह यहीं चाहता है कि या तो उसके संगी साथी उसके प्रति सहानुभूति रखे या फिर उसके समान ही दुखी रहे। इसके लिए वह कई पैतरे अपना सकता है।

3. **क्रोध**- वैमनस्य तथा ईर्ष्या की पराकाष्ठा होता है क्रोध। कहना ना होगा सबसे घातक और आत्मघाती हमलावर है ये, जो आनंद को जड़ से समाप्त करने में सक्षम है।

4. **कटाक्ष** - इसी का एक उदाहरण है। जब कोई इंसान किसी साथी से बैर भी रखता है और उसे परेशान करके आनंदित होना चाहता है तो वह इस पैतरे का प्रयोग करता है।

सामान्यतः इंसान का स्वार्थी स्वभाव इसके लिए उत्तारदायी होता है। इंसान स्वार्थ के कारण दूसरे का हित अहित भूल जाते हैं, जिससे भविष्य में होने वाली घटनाएं उसके आनंद में बाधा बन जाती हैं।

5. **तनाव**- तनाव हमारे आनंद के मार्ग में ठीक उसी तरह है जैसे शेर के सामने बिठा कर स्वादिष्ट भोजन को खाने की बात होगी। हम कितने भी सुविधा संपन्न क्यों ना हो जाएं लेकिन यदि हम तनाव ग्रस्त हैं तो उन सुख सुविधाओं का हम कभी आनंद नहीं ले सकते।

6. **आलोचना** - जीवन में जैसा आप सोचते हैं, वैसा ही महसूस करते हैं। जीवन उन लोगों के लिए सर्वश्रेष्ठ है, जिनकी सोच हमेशा सकारात्मक रहती है वह इसका आनंद ले रहे हैं।

जीवन उन लोगों के लिए मुश्किल है, जो इसका विश्लेषण कर रहे हैं। और उन लोगों के लिए हमेशा सबसे खराब जो हर वक्त इसकी आलोचना कर रहे हैं।

हमारी कोशिश यहीं होनी चाहिए कि हम आलोचना करने से बच कर रहें। लेकिन कोई हमारी आलोचना करता हो तो उसे सहज रूप में स्वीकार

कर सकें, अन्यथा वह हमारे नैसर्गिक आनंद में बाधा डालने के लिए सदैव प्रस्तुत रहेगा।

हमारा दृष्टिकोण ही हमारे जीवन को परिभाषित करता है।।

**2. दुर्घटनाएं-** कई बार प्राकृतिक दुर्घटनाएं भी इंसान के आनंद को कम कर देती हैं। इस प्रकार की कई घटनाएं हम टीवी पर या समाचार पत्रों में देखते और सुनते हैं। इंसान आनंद की खोज में प्रकृति के पास जाता है लेकिन उसकी असावधानी या आकस्मिक कहर के कारण परेशानी में उलझ जाता है, और अपने आनंद को खो देता है।

दुर्घटनाओं के कारण शारीरिक दोष होने पर आनंद में कमी आती है। लेकिन ऐसे भी उदाहरण देखे गए हैं जिनमें दृढ़ आत्मविश्वास वाले व्यक्ति शारीरिक अक्षमता के बाद भी आनंदित जीवन जीने में सफल होते हैं और सबके लिए मिसाल बनते हैं।

### कृत्रिम या मानव निर्मित बाधाएं :

**1. विघ्न उत्पन्न करना** - ये ऐसी बाधाएं होती हैं जिन्हें नियंत्रित किया जा सकता है। इनकी उपस्थिति से आनंद प्राप्त करने में विघ्न होता है। इसमें ऐसी परिस्थितियां निर्मित की जाती हैं, जिससे माहौल खराब हो जाए, ये वो ही कर पाते हैं जिनके मन में मलिनता होती है।

ऐसे व्यक्ति विघ्नसंतोषी कहलाते हैं। समाज ऐसे लोगों से भरा हुआ है। सामान्यतः ये वो लोग होते हैं जो अपनी मन वांछित चीजें नहीं प्राप्त कर पाते हैं और इसके लिए समाज को दोषी मानते हैं, इसका बदला सभी से लेते हैं। जब यह प्रवृत्ति अपनी सीमा लांघ जाती है तो समाज में दोष या अपराध के रूप में सबके सामने आती हैं।

**2. अकेलापन** - कई बार अकेलापन भी आनंद में बाधा बनता, लेकिन हमेशा ऐसा नहीं होता है। कई लोग एकांत को अपना साथी भी मानते हैं, और वह उसका सद्बुपयोग समाज को नए कीर्तिमान देने में करते हैं। अगर ऐसा है तो वह आनंददायी होगा। लेकिन ऐसे इंसान जो हर पल समूह में रहना पसंद करते हैं, अगर उन्हें अकेले रख दिया जाए तो उनके आनंद में बाधा उत्पन्न हो जाती है।

**3. अस्वस्थता** - वे लोग जो प्रायः अस्वस्थ रहते हैं, वह भी आनंद का पूरा लाभ नहीं ले पाते हैं। इस तरह अस्वस्थता भी आनंदित होने के मार्ग में बाधा है। अस्वास्थ्यरतता भी इसका ही एक प्रकार है।

**4. संसाधनों का अभाव** - यह कहना थोड़ा मुश्किल जरूर होगा लेकिन फिर भी कई बार संसाधनों का ना होना या कम होना, व्यक्ति विशेष के

आनंद में बाधा उत्पन्न करता है।

किंतु कभी कभी इसके बिल्कुल विपरीत संसाधनों की अतिशयता भी आनंद में बाधा उत्पन्न करती है।

संक्षिप्त में यह भी कहा जा सकता है कि कृत्रिम परिस्थितियां तो बस इंसान की मनःस्थिति पर ही निर्भर है। मूलतः इंसान अपनी स्वभाविक मानसिकता के अनुरूप ही आनंद प्राप्त करता है।

**5. मन के अनुरूप अनुकूलता ना होना** - इंसान बहुत मूडी होता है। अगर वह कुछ निश्चय कर ले और उसे प्राप्त ना हो तो उसके आनंद में खलल पड़ जाता है।

जो व्यक्ति राज्य आनंद संस्थान के अल्पेविराम कार्यक्रम को समझ पाते हैं, स्वयं से संबंध जोड़ पाते हैं, आनंद में आने वाली बाधाओं को पहचान कर उन्हें दूर करना सीख लेते हैं और अपने मनोभावों को क्रमशः नियंत्रित करना सीखकर और निर्मल आनंद की ओर बढ़ते रहते हैं।

### संदर्भ ग्रंथ सूची :-

1. बेंथम जे. हाफनर पब्लिशिंग कंपनीय न्यूयॉर्क: 1948. नैतिकता और विधान के सिद्धांतों का एक परिचय। मूल रूप से 1789 में प्रकाशित। (गूगल स्कॉलर)
2. शुल्त्स डब्ल्यू. डोपामाइन न्यूरोन्स द्वारा रिचर्ड सिग्मलिंग। तंत्रिका वैज्ञानिक. 2001; 7 : 293-302. (पबमेड), (गूगल स्कॉलर)
3. बायर एचएम, विलचर पीडब्लू मिड ब्रेन डोपामाइन न्यूरोन्स एक मात्रात्मक इनाम भविष्यवाणी त्रुटि संकेत को एन्कोड करते हैं। न्यूरोन. 2005; 47 : 129-141. (पीएमसी मुक्त लेख), (पबमेड), (गूगल स्कॉलर)
4. बेलिनडी., एवरिटीबी.जे. कोकीन चाहने की आदतें डोपामाइन पर निर्भर सीरियल कनेक्टिविटी पर निर्भर करती हैं जो उदर को पृष्ठीय स्ट्रिएटम से जोड़ती है। न्यूरोन. 2008; 57 : 432-441. (पबमेड), (गूगल स्कॉलर)
5. पेसिग्लियोन एम., सेमुरबी., फ्लैडिनजी., डोलनआरजे, फ्रिथसीडी डोपामाइन-निर्भर भविष्यवाणी त्रुटियां मनुष्यों में इनाम-चाहने वाले व्यवहार को रेखांकित करती हैं। प्रकृति. 2006; 442 : 1042-1045. (पीएमसी मुक्त लेख), (पबमेड), (गूगल स्कॉलर)
6. गिल्बर्टडीटी, विल्सनटीडी संभावना: भविष्य का अनुभवाविज्ञान। 2007; 317 : 1351-1354. (पबमेड), (गूगल स्कॉलर)

\*\*\*\*\*

# Communication In Business Enterprises

Dr. Rajat Jain\*

\*BBA Department, Govt. P.G. College, Mandsaur (M.P.) INDIA

**Abstract** - In the contemporary corporate world, globalization has impacted the scale and scope of business and it becomes imperative for the professionals to be proficient in business communication skills. Business communication is always intended towards establishing credibility and goodwill and also facilitates towards a sovereign position in this competitive business environment. Business schools have the responsibility of explaining the importance of business communication to their management students and groom them as skilled strategic communicators. It would be interesting to find out whether management graduates are equipped with the expected business communication skills.

This study aims to explore the factors affecting business communication, pedagogical issues in B-schools and assess essential business communication skills of B-school campus recruits according to the expectations of corporate India.

Empirical study was conducted and interpretations were made through both quantitative and qualitative analysis. Quantitative analysis (T-test) was used to identify the gaps between the business communication skills of campus recruits and expectations of corporate. The findings are based on the expectations and experience of 331 corporate executives of 48 companies which are major campus recruiters of India. The pedagogical issues were explored through qualitative analysis of subject syllabus and faculty interaction of the identified sample B- schools. Findings reflected that management graduates are lacking on the essential attributes of business communication apart from attributes of communication technology.

This study provides an insight on corporate expectation / requirements towards the business communication skills of B-School graduates. The findings would help academicians to develop the course curriculum which can be benchmarked with corporate expectations. Also this study would be helpful for students to have a clear cut understanding on required communication skills in the corporate world and they can prepare themselves with the desired attributes before they embark their journey and be prepared for the future challenges.

This study is one of the few works in the context of business communication skills of management graduates in contemporary corporate India. The results must be considered tentative and interpreted with care.

**Keywords:** Business Communication Skills, B-school campus recruits, Corporate India.

## Introduction

### Statement of Problem: Role of Business Schools in Contemporary Corporate World

In India we have a large number of B-Schools ranging from A+ category (Premier B- Schools) to C category (moderate B-Schools). Irrespective of their category, they have one common objective i.e. to train their students and make them ready for the corporate world. They try with the best of their capabilities and infrastructure to nurture the required skills of their students. Academicians design and develop the course curriculum keeping in mind the present day requirements and challenges of the business world. For the corporate, easiest way to get talented professionals is to hire management graduates from the B-schools through campus recruitment. While corporate hire fresh management graduates they know that they need to train

and mould them as per their specific requirements; however they anticipate that these graduates are professionally trained and possess basic fundamental skills which are required in business world. Business Communication is one of those basic fundamental skills. We all know the importance of business communication in this challenging, competitive and global corporate world, so it is imperative that due diligence is given while contemplating the curriculum/training methods for the subject.

Since business communication is a compulsory subject in the curricula of all the B-schools and students are trained in various aspects of business communication, it is important to understand the expectations and experiences (In reality) of the Corporate India on the business communication skills for campus recruited B-school graduates and to analyze if there is any gap in them.



**Scope of the Study:** The research work is based on the exploratory study of Business Communication skills of B-school graduates from the point of view of corporate requirement. In this study dynamics of business communication were understood with the help of extensive literature review and then identified the essential business communication skills with help of Expert panel (Senior Professionals from the corporate India). The scale was developed to measure the gap between the expectations and experiences of corporate India for the identified essential business communication skills were and then corporate viewpoint has been taken for the B-school campus recruits (India) on the identified essential attributes of business communication with the help of questionnaire. The collected information was analyzed to find out the gaps between the corporate expectations and B-school graduates skill set with respect to Business Communication. To understand why such identified gaps exist, business communication syllabus and teaching methodology of sample B-schools were explored. The research technique involves both quantitative and qualitative approaches. The aim of the study is to identify the gaps between the expectations and experiences of corporate India for the essential business communication skills of B-school graduates. This study will suggest the gaps to the B-schools and help them in designing an improved subject syllabus so that students can be equipped with the required skills and meet the corporate expectations.

**Rationale of the Study:** The prime responsibility of the B-school is to train their management students as per the corporate requirement. Corporate also recruits management graduates through campus selection. While recruiting corporate know about the fact that they will have to train and mold these campus recruits as per their specific requirement but they anticipate that these management graduates must be trained in some basic managerial skills. Business communication is one of those basic managerial skills and perhaps that is the reason why, business communication is an integral and a compulsory subject in every B-school in India. The study aims to identify whether the business communication skills of B-school campus recruits are as per the expectations of corporate or if there is any gap between the corporate expectations and experience.

**Justification:** The study is based on the perception that there are gaps between corporate expectations and B-school graduates skill sets with reference to the Business Communication. In this study gaps shall be identified and suggest the possible ways to overcome them.

**Significance of the Study:** The study will give the required understanding on Business Communication as a subject and will emphasize on its importance in contemporary business environment. The outcome of the study will be beneficial for all the stakeholders like B-schools, subject faculty, students & corporate executives. This study will help

B-schools and business communication subject faculty to design the subject curriculum which is as per the requirement of corporate India, help students in developing essential business communication skills and Corporate also will get benefitted by getting resources who are skilled in business communication. This study will also suggest the way forward to researchers to carry out further study in this field.

**Aspects of Business Communication:** Along with exploring business communication and identifying factors and their attributes affecting business communication, it was important to explore certain more aspects like,

1. Role of Business communication and its importance in the contemporary corporate world
2. Corporate needs towards business communication
3. Challenges faced by working professionals in corporate world and skill sets required to overcome them

**Role of B-schools in developing management students as skilled communicators**

**Challenges faced by B-schools while training their students in business communication**

How companies in other countries manage business communication requirements where global language is a foreign language

To explore the above mentioned aspects, research papers were referred and to get the theoretical understanding on the business communication, communication theories and subject books were referred

**What is Business Communication?**

The word "Communicate" comes from the Latin verb "Communicare" that means to impart, to participate, to share and to make common. By virtue of its Latin origin, it is also the source of the English word "Common". (Bergin F.1981) Thus communication is defined as a two way process where the message sent by the sender should be interpreted in the same terms by the recipient. (Communication is defined. n.d.)

Lesikar et al affirm the significance of communication and linguistic capabilities and English language proficiency in the twenty-first century marketplace as reiterated recently by the Knowledge Commission. (Lesikar,2009)

The communication needs to be practical, factual, concise, clear and persuasive in order to be effective. Effective communication helps in anticipating problems, make decisions, coordinate work flow, supervise others, develop relationships, and promote products and leads to the enhanced productivity. Effective communication helps in making the positive impression on the stakeholders and leads to the enhanced productivity thus it is an essence of management.

The basic functions of management Planning, Organizing, Staffing, Directing and Controlling cannot be performed well without effective communication. Business communication involves constant flow of information and it is goal oriented. Effective business communication helps

in establishing credibility and goodwill. Thus we can say that “Business communication is the appropriate communication in the business environment with an objective to help in improving the profitability of the business”.

If communication is a process to create, sustain and manage meaning while interacting”, Business Communication is competent communication means it is both effective (goal oriented) and appropriate. (Samenvatting, Dainton, Zelle, 2005)

The term business communication is used for all messages that we send and receive official purposes. Business Communication is the sharing of information related to business activities and their results. “It is the exchange of business related ideas and information to achieve the organizational goals.”

In earlier times, business communication was limited to paper-work, telephone calls etc. But now with advent of technology, we have cell phones, video conferencing, emails and satellite communication to support business communication. Effective business communication helps in building goodwill of an organization.

According to Prof. J. Haste, “Communication occurred between two or more businessmen for organizing and administering business efficiently is called business communication”.

Professor W.H. Meaning opines that, “The exchange of ideas, news and views in connection with business among the related parties is called Business Communication.”

According to Mr. Brennan, “Business Communication is the expression, channelling and interchanging of ideas in commerce and industry. It is the exchange of business related ideas and information to achieve the organizational goals.”

William G. Scott opines, “Business communication is a process which involves the transmission and accurate replication of ideas ensured by feedback for the purpose of eliciting actions which will accomplish organisational goals.” Business Communication Operational definition: With the help of above business communication definitions and considering the research topic operational definition of business communication was developed. It is as below, “Business communication is used to promote products, services and organizations and to communicate with all the stakeholders of the business. It is an appropriate communication in the business environment with an objective to achieve the organizational goals.” (Verma and Pande, 2014)

This operational definition is more comprehensive and can give a better understanding if any management student wants to understand business communication.

#### **Communication: A necessary leadership skill**

Leadership communication has been defined as the: “controlled, purposeful transfer of meaning by which leaders

influence a single person, a group, an organisation, or a community” (Barrett, 2006). A communicative leader is one who engages employees in dialogue, actively shares and seeks feedback, practices participative decision making, and is perceived as open and involved.

In today’s world of globalization, where world has shrunken and companies from different countries and different regions have to work on the common platform and survive in this competitive world, the need has aroused and clearly understood by all who want to compete in the global race that they have to master the international business language.

In fact this is not something which has been realized only now. Importance of right communication skills was emphasized long ago. In the ancient times, the famous king maker Kautilya had also put lot of emphasis on communication skills (verbal and non- verbal) for the leaders. Kautilya’s teaching holds very true for the modern management. Even in today’s world we can see superior communication skills in political leaders, business leaders and modern day management gurus.

We also have numerous examples wherein people have suffered with their position because of their impact less communication skills. (Verma. D, 2013)

In the multinational environment, companies are operating in various countries where local language, working environment, culture, markets, customer behaviors and expectations are different. Thus if companies want to capture the global market, they will have to come out of their countries and strategically locate their offices in different countries. In a typical multinational model they hire local staff for the operations which are driven and managed by the parent company. A leader is appointed from the parent company to manage the local staff and is based on that particular office location. It becomes very important for the leader to communicate well and give clear directions to his team so that they remain motivated and achieve the desired results.

In order to substantiate the above stated facts and understand the importance of business communication we have studied some of the relevant papers. They all have given us lot of understanding on business communication and what is happening around the world with reference to the international business language.

According to Kautilya, an ideal leader is one who has the highest qualities of leadership, intellect, energy and personal attributes. Kautilya says the potential exists within the person, however appropriate training is required to develop it further. A man attains greatness by its merits, not simply by occupying an exalted seat. (Nitishastra)

Kautilya has given lot of emphasis on strategic communication for leaders. Strategic communication is getting the right message, through the right media, to the right audience at the right time and with the right effect. It implies effectively reaching and communicating clearly to

a targeted audience with specific constraints. He sighted various scenarios (addressing own troops at the wartime, talking to enemy, talking to own people at crisis and in peace) where appropriate communication is required to get the things done.

Kautilya also talked about the importance and impact of nonverbal communication. Leader should always demonstrate right kind of expressions and gestures while communicating. He stated 5 'must have' qualities in a leader and they are - Visionary, Strategist, Able administrator, Effective communicator and Team Player (Jain N. & Mukherjee S. 2009)

Kings and Rulers of earlier times can be compared with today's Business leaders in most aspects of leadership qualities. Kautilya's above stated leader's qualities are very true and must be possessed by modern day business leaders.

There are numerous books, articles and dissertations on leadership than any other topic of management. The sheer volume of research and writing about the concept of leadership tells us that this is neither a topic that is easily defined, nor one where there will be a great deal of consensus. There is just one thing for which all these authorities agree upon i.e. effective leaders are also effective communicators. However the reverse is not necessarily agreed upon - good communicators do not necessarily make good leaders. (Clutterbuck D. & Hirst S. 2002)

Leaders can achieve success through a combination of having a clear vision of the way forward, honest communication, effective teamwork, and demonstrating that they value the people who work for them.

In these testing times, survival can depend upon being able to keep close to the 'skin' of the business, managing costs tightly and preparing for the upturn when it comes. Leaders need strong communication skills so they can deal with anything that comes their way with sensitivity. (Survival can depend upon, n.d.)

In the business world, good communication is not only important for the daily operation of the company, but can also affect sales and profitability. Without good business communication, the internal and external structure of a business can face numerous challenges that can ultimately lead to its demise. (Kristie Lorette, n.d.)

Bennis describes skills of a leader as four management competencies. Central to each of these competencies is effective communication. They are as below:

1. Management of Attention: describes how leaders encapsulate a vision, which other people are able to endorse and buy into as their own
2. Management of Meaning: Ability to communicate clearly and successfully
3. Management of Trust: It binds the followers and leaders together

Management of Self: Is what gives leader credibility

(Bennis, W and Nanus, B., 1985)

Most management training focuses on processes and procedures, which on its own is inadequate. Managers and those in positions of leadership need to know how to get the best out of the workforce, which requires a combination of awareness and excellent spoken communication skills. Whether someone is speaking to colleagues or clients, addressing customers or the media, or asking for a promotion, there will be parts of the conversation which would have had a greater impact, if they had been communicated more effectively. Many assume that some people are natural-born communicators, but it is in fact possible for anyone to become a more proficient speaker by improving his/her leadership skills and business credentials.

Managers and other business leaders must also know how to listen. In order to motivate and influence those around them, those in a leadership role must display a capacity to "negotiate". This is not to say that every conversation is a conflict but that a manager should make sure that they have the clearest possible picture of the views of everyone else involved.

If it is apparent that a manager does not have the least bit of interest in what a colleague thinks or feels, then that is a sure route to creating disillusionment and bad feeling.

However, with effective questioning and open body language it is possible to establish the goodwill of the other party who is then more likely to be motivated by what has been said if they feel that their point of view has been taken into consideration. It is impossible to become a great leader without being a great communicator. (Mike Mayyat, 2012) It is absolutely important to give emphasis and understand Nonverbal communication as words only constitutes 7% of the communication and rest 93% is gestures, facial expressions and body language. (Borg James, 2010)

The meaning of non-verbal communication is not to be found either in words or the accompanying actions, but rather in the relationship of each other, and also in the context of the situation in which they occur. Nonverbal communication becomes the yardstick against which words and intentions are measured. If you want to become a better communicator, it's important to become more sensitive not only to the body language and nonverbal cues of others, but also to your own. (James Poon TengFatt, 1998)

Considering that communication is important in human life, and that nonverbal communication can continuously transmit information, and that knowledge and human power are synonymous, a thorough knowledge of the processes and uses of non-verbal communication can help managers to enhance their power as measured by monetary success in the business world. (Jeanne Segal, Melinda Smith, Greg Boose, and Jaelline Jaffe, 2014)

Effective communication skills are an important aspect of any leader's portfolio of skills and experience. (Leigh Anthony. n.d.) Effective communication skills are

tantamount to the success of an organization. Responsible leaders communicate effectively. They work hard to prevent bottlenecks and keep channels open up, down, and throughout the organization by,

- (1) Establishing an appropriate working climate and adjusting their communication behavior to fit the situation.
- (2) Practicing techniques to improve communication in their organization. (Dan B. Curtis Jerry L. Winsor, and Ron Stephens, 1985)

Effective leaders communicate strategically, translating important business objectives into erms hrough which employees readily understand 'what's in it for me?' Communicator skills are increasingly regarded as a critical skill set for leaders, particularly in situations where the leader is an instrumental driver of change. (Jo-Anne Facey, n.d.) All the leaders share three critically important skills: They have been driven by an inspiring vision of success, they have excelled at communication and they have exercised superior judgment. (John Ryan, 2009)

Effective communication is especially important to Air Force leaders. In a study of over 500 leaders from a variety of Air Force organizations, Dr. Richard I. Lester found that ineffective communication was rated as the number one concern. The primary responsibility for communication in any organization rests with those in leadership positions, since subordinates take cues on how to communicate from those above them. (John A. Kline, n.d.)

Areas of essential learning for the new entrant in the corporate world:

**1. Life skills :** The skills of iving together, of social interactions, of relating actions and tonsequences, of understanding and managing money, of problem-solving and creative thinking, of value judgments, of future planning, of reasoning. Such things are learned from the home upbringing, social environment, religious background, partly from school, and reinforced by experience

**2. Nork skills :** These are the skills required to perform and to grow in one's choser occupation and will be gained in various ways - experience, apprenticeship, trainee schemes, attachment and in today's environment, if one is to be successful this learning must be continuous.

**3. 'The workplace:** This is the area of the unknown which one enters with a measure of uncertainty. Obviously there is much to learn but it is suggested that there are things which can and should be learned before appointment, regardless of the occupation. Consider, for instance: the structure of organizations and their interactions; the meaning and the management of money in business including the components of profit and loss in the corporate, the public sector, and small business (in general terms); defining the market and its dominance; business relationships and goodwill; teamwork with purpose and direction; the nature of competition; the communication process; the significance of "If you can't measure you can't manage"; and the need to build personal stepping

stones.(Gordon Rabey, 2008)

More than the above skills it is imperative that the new entrant is proficient in communication skills. We can hereby elaborate on the required communication skills,

**4. Communication skills :** spoken, written, computer; an ability to meet defined standards of quantity, quality, cost, completion, and time keeping; interpersonal skills a team player; good public relationships; acceptance of appropriate authority; initiative - a self- starter; a sense of purpose and direction; problem solving skills, constructive thinking; and show whether one is job hunting or career seeking (Gordon Rabey, 2008)

**5. Challenges of Business World:** The process of communication is fundamental to nearly all the organizational activities. But effective communication is often more difficult. In survey of the managers, communication repeatedly ranks high as an area of concern. (A.B.RamiShani& James B. Lau, 2000). In an organization simply sending a message doesn't mean that you have effectively communicated (James S. O'Rourke, 2001). Perception gaps between the leader and follower demotivate the follower, impair the business relationship between them and reduce the business performance of both. There are two gaps in perception. The first is between the conscious intent of the leader and the manifestation of that intent. Key causes are stress, subconscious intent or poor communication by the leader. The second gap is between manifestation of intent by the leader and the impact on the follower. The causes here are the environment in which the communication occurs and the poor listening skills or mind-set of the follower. (Rupert Eales-White, 2004)

Management communication plays a very important role in case of organizational change. If employees are satisfied with management communication with respect to the organizational change, they react positively and help in bringing the proposed change. The extent to which the use and evaluation of information provided by the management, at the start and throughout the implementation of the organizational change, correlates with perceived positive and negative responses regarding the organizational change among survivors.(Paul Nelissen, Martine van Sel., 2008)

It is well known fact that these days members of the target audience influence each other. The marketing communication is shifting from mass communication to the interactive relationship/network contexts. Focus of marketing research seems to shift from products and firms as a central unit of analysis to people, organizations and the social processes that bind actors together in ongoing relationships. (Rami Olkkonen, Henrikki Tikkanen, Kimmo Alajoutsijärvi., 2000)

In the companies where employees from different region, culture and languages are working together it becomes most probable that they form different groups and stop interacting outside the groups. This kind of scenario is

not good for the company as it hinders the interactions and knowledge sharing among the employees and which lead to the degraded performance also sometimes. To promote knowledge sharing and performance, companies need to promote the common language i.e. English.

The consistency in English communication in general and English management communication in particular had a positive relationship with the investigated knowledge sharing and performance variables. (Jakob Lauring, Jan Selmer, 2011)

**International Business and Communication:** In today's global scenario it is important to improve the business communication. Since English has become the agent of globalization, it becomes imperative to learn the language. However effective business communication has no relation with ability to speak English well, as workplace communication is more than just the mere English speaking. Business English is a dynamic language activity in the workplace concerned with pragmatically transmitting a fixed intention. English is a medium of common language across different cultures and countries and only facilitates both parties to be able to understand each other. However good communication skill is all the more important while trying to communicate with people for whom language is a barrier. All global companies must accept this reality and deal with it. So far, companies of many countries have not yet developed a satisfactory way of doing so for example China and Japan are doing exceedingly well in research, developing new technology and superior products and they have never given more attention in developing the global language. But they have realized now that to reach to the next level and dominate the European companies they need to improve their business English proficiency.

Japanese companies have lagged behind European and US companies in coping with the communication problems fostered by globalization which has led them to be left behind. However Indian companies are gaining edge in terms of getting business from US and European markets as language is not a barrier and it is easy to find English speaking staff which can communicate with global colleagues.

So if a company is setting up offices in other countries, they must make sure to hire managers who can communicate well with the local staff in order to lead them. However, they will appear incompetent to the local staff if their communication is poor and language becomes a barrier and will ultimately lead to an inability to direct, to instruct, and to communicate orders from the head office. Sometimes these managers may behave in an overbearing manner towards their local staff to compensate for their fear of being perceived as incompetent. When employees cannot understand what a manager is saying, they lack concrete instructions and orders. Along with the recognition of the reality that English will be the agent of globalization, comes the fear held by many informed people that the world

will leave Japan behind if Japan is unable to change. (Naoki Kameda, 2005)

The poor corporate communication in forging relationships with employees and External constituents could lead to disgruntled employees, vendors, dissatisfied consumers, and a disaffected community. Corporate communication executives indicate a clear need to build trust with all audiences. China who is aspiring to become the super power has also understood the need for the hour and that is to improve their business communication.

Chinese companies need to work on their business communication to a great extent to match with the best practices of global multinationals. (Michael B. Goodman, Jay Wang, 2007)

Thailand, a major tourist destination also experiences the need to develop their expertise in global business language i.e. English. Thai employees' language deficiency might have inhibited to some extent their ability to demonstrate effective problem solving and accountability. (RoongSriussadaporn, 2006)

Wiwattananukul found that critical intercultural communication problems from 31 between Thais and expatriates countries were:

1. Lack of mutual understanding of language (i.e. Thai and English)
2. Attitude and prejudice problems due to receiving inaccurate information about cultural and work-related values.
3. Different perceptions and misinterpretation of verbal and nonverbal cues, and
4. Lack of trust and openness in communication among each other.

These problems led to inability to express well what they really wanted from each other to achieve their individual and company goals. (Wiwattananukul, M. 1993)

With the above understanding, it can be understood that, English will remain the major international language and is likely to widen its acceptance as the global language. (Brian J. Hurn, 2009)

### **Importance of Business Communication**

Business Communication is far more demanding than the typical communication. Organizations these days are capacious and diversified as it involves enormous stakeholders, culture, manifold levels of hierarchy and legion countries to interact with. Greater the diversity, larger is the difficulty in managing the organization. Communication here plays a very significant role in the process of directing and controlling the people in the organization. A number of recent researches indicate that there is a strong link between communication competence of an individual and the success he or she achieves in the workplace. Expectations are higher on the job and the business environment is so complex that the message can go wrong because of unheard reasons.

There should be effective communication between

superiors and subordinates, across departments, across countries, and between organization and society at large. It is essential for success and growth of an organization that communication gaps should be totally removed or at least minimized.

Business communication plays a vital role in advancing business and propagating strategic initiatives across the organization. (E. Weinreb, 2011). Communication has graduated from the short term tactical tool to long term strategic requirement. Business success depends more and more on organizational communications and its effectiveness and that is why they have started taking internal and stakeholder's communication very seriously. This has given added impetus and importance to the role of corporate communication. Communication competence is set to become a critical success factor for businesses in the future. (NandoMalmelin, 2007)

Raina &Pande state that there is no denying the fact that effective communication is a potential contributor in building effective interpersonal and harmonious working relationship and is at the root of virtually all success and mandate that even engineers, scientists and technocrats need to translate their work into understandable communication so that it can be applied outside their own level of expertise. (Raina R. &Pande N. 2012)

People within the organizations play the most critical role in execution and management of the whole value chain. Payne (2005) applied a three component model of Communication Competence (motivation, knowledge, and skill) within an organizational context and analyzed the relationship between job performance, position level, and Communication Competence. The results revealed that high job performers had significantly higher levels of motivation to adapt communication and higher levels of communication skills. Penley et al. (1991) tested the impact of communication skills (clarity, articulation, and accuracy), motivation (oral, non-verbal, and written communication apprehension), and cognitive skills (cognitive complexity, perspective taking, and self-monitoring) on managerial performance. Results showed higher performing managers had higher communication skills and lower communication apprehension. Hence there is a need for practices and tools which could engage people & processes beyond the boundaries and help them to bring dream into reality. Research indicates that there is a strong link between communication competence and success in the workplace (Raina &Pande 2012). Thus effective communication is one of the most powerful tools which could be used to ensure the overall efficiency and productivity of employees within the organization.

A large part of being an effective manager involves being an effective communicator. Many top managers concede that, as one climbs the organizational ladder, the relative importance of technical skills declines while that of communication skills increases. Therefore, business

schools all over the world have altered their course curricula to add a focus on acquiring communication skills along with the regular quantitative and technical skills. However, despite these changes, communication courses are often perceived by students as being 'soft' or 'easy' courses, and are in general yet to receive their attention.(Ujvala.R.2002) Communication also plays a crucial role in altering individual's attitudes, i.e., a well- informed individual will have better attitude than a less-informed individual. Organizational magazines, journals, meetings and various other forms of oral and written communication help in molding employee's attitudes.

Business communication is affected by factors such as globalization, technological advancements, growing teamwork culture, evaluation of organizational structures and various barriers to successful communication.

#### References:-

1. A.B. Rami Shani & James B. Lau, (2000).Behavior in organizations, Boston: Mcgraw- Hill Higher Education,303.
2. Babbie, E., (1990).Survey research methods. Wadsworth, Belmont, CA.
3. Baron, N.S., (2008).Always On: Language in an Online and Mobile World. Oxford University Press. Oxford.
4. Barrett, J.D. (2006), Strong communication skills a must for today's leaders, Handbook of Business Strategy, Vol. 7 No. 1, pp. 385-390.
5. Beebe S& Beebe S. (1991).Public Speaking: An Audience Cantered Approach. Prentice Hall,p.44
6. Bennis, W and Nanus,B (1985).Leaders. Harper & Row, New York.
7. Bergin F., (1981).Practical Communication. 2nd Edition. Pitman Books Ltd. London.
8. Borg, James.(2010). Body Language: 7 Easy Lessons to Master the Silent Language. FT Press.
9. Brian J. Hurn. (2009). Will international business always speak English?. Industrial and Commercial Training. Vol. 41 Iss: 6. pp.299-304
11. Burgoon,J.K. &Saine,T.(1978). The unspoken dialogue: An introduction to nonverbal communication. Boston: Houghton Mifflin
12. Clutterbuck D. &Hirst S. (2002). Leadership Communication: A status report. Journal of Communication Management. Vol.6.Henry Stewart Publications.
13. Cole, K. (2001).Crystal clear communication.2nd edition. Sri venkatesa printing House P.p. 95
14. Communication is defined. (n.d.). Arab British Academy for Higher Business Communication. Retrieved from <http://www.abahe.co.uk/Free-En-Resources/English-for-Managers-Business-Correspondance.pdf>
15. Dan B. Curtis, Jerry L. Winsor, and Ron Stephens, (1985). The Ideal Entry- Level and Management Profile, Central Missouri State University Research, 21-25