The Kaleidoscope of Adolescence: An Asian Perspective

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Abstract

Adolescence is widely understood as a stage in the human development lifespan that has a significant bearing on an individual's lifestyle choices, consolidation of his/her sense of self and identity, and a vision for the future, usually manifested as dreams and aspirations. Historically, adolescence is understood as a life stage in terms of its defining characteristics and features which gave it a sense of universalism and developmental predictability, largely drawn from a Euro-American lens. However, the discourse of the last three decades has questioned the universalistic approach by highlighting the role of culture, context, and diversity in determining the nature of adolescence. The key debates question whether adolescence is a biological or a sociocultural construct and whether there is a singular

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adolescence or several adolescences or in some cases, whether adolescence even exists.

This chapter attempts to highlight and address these issues by building a kaleidoscopic image of adolescence as it is lived, experienced, and documented from an Asian Perspective. In the first section, research studies drawn from various regions in Asia examine issues related to universalism versus cultural relativity and consider questions of whether adolescence is a myth or a reality, an artifact of industrial societies, a stage marked by challenge and potential, and how it signals emerging adulthood. The second section discusses seven major developmental themes, including biological change, gender roles, self and identity, life-style choices, aspirations, media, and relationships, bringing out the nuanced specificities and generalizations across Asian regions and the world. The chapter concludes with insights that contribute towards planning educational experiences for adolescences in Asia.

Adolescence in Asia: Context and Backdrop

Developmental psychology defines adolescence as the period between childhood and adulthood. Yet, when we study adolescence as a life stage, the boundaries at both ends seem blurred and perforated. The Department of Child and Adolescent Health and Development, World Health Organization (1998), marks the age between 10 and 19 years as adolescence, between 15 and 24 years as youth, and 10–24 years as young people. All the three categories reflect overlaps and ambiguities and emphasize the importance of perceiving adolescence, youth, and young people as mutually inclusive groups. The State of the World Population Report (UNFPA, 2014) highlights that majority of the world's youth population lives in Asia. The highest number of 10- to 24-year-olds live in India, the figure being 356 million, closely followed by China at a figure of 269 million. Even smaller countries like Indonesia stand at 67 million, Pakistan at 59 million, and Bangladesh at 48 million, respectively. The sizable presence of young people in Asia makes a strong case for a detailed study of the significant issues, features, and debates that characterize adolescence in the Asian region.

The imagery associated with many Asian countries portrays them as embodiments of oriental culture. This is characterized by a history of traditions; a deep sense of collectivism that values family, community, and social ties over material success, and an attitude of positioning others before self and observing the principles of obedience and compliance for the greater good. While much of this holds true and is not just a stereotype, it would be unfair to present all Asians as a homogenous group. Heterogeneity does exist between and within countries, often documented as inter- and intra-regional differences. The regions are classified by their geographical

location, historical trajectories, and geopolitical ties and often on the basis of a shared set of traditions, beliefs, customs, and even religious affiliation. South Asia, East Asia, South East Asia, West Asia, and the Arab world, to name a few, represent distinct regions with their own member countries and a distinctive culture of their own.
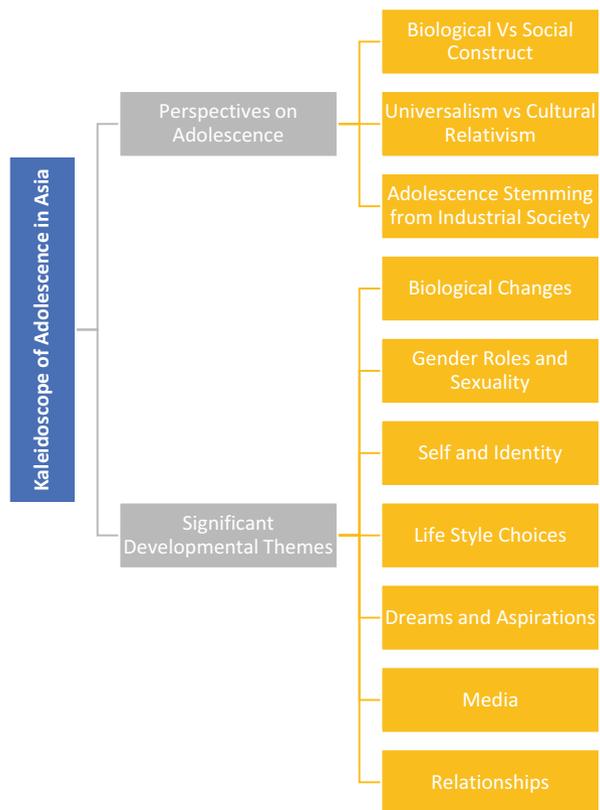
Another interesting benchmark through which countries are classified and known is the level of economic development. Countries like China, Japan, South Korea, and Singapore exemplify the developed world, India is the largest developing country, and Bhutan, Myanmar, and the Maldives, are among the smaller and less-developed countries. This, however, nowhere suggests that some countries are more important than the others when it comes to the study of adolescence. Adolescence as a life-stage unfolds equally in all of them. At the same time, each country or region provides a specific sociocultural context that gives rise to myriad images of adolescence. And yet, despite the local contextual factors that prevail in specific countries, there are some pan-Asia features that exist. For instance, adolescence, wherever it is lived and experienced, is marked by many cognitive, social, and emotional changes and transitions. In many Asian countries, adolescence is seen to contract the world for girls and expand the world for boys (UNICEF, 2006). Further, caste, religion, social class, gender, and their intersections impact the adolescent experience (Saraswathi, 1999), thus necessitating that adolescence be understood from the standpoint of the unique lived experiences of adolescents in relation to the national, social, economic, and personal contextual factors that constitute their milieu. A unique feature of Asia is the emphasis on understanding adolescence through the trends and patterns that exist in each region. In South Asia, for example, the prediction is that by 2030, over 150 million youth are expected to enter the workforce with strong aspirations, goal orientation, a desire for financial independence, and stable earnings. However, juxtaposed against this and of equal importance is the fact that in the same region, girls and boys experience adolescence differently, patriarchy continues to be rampant, half the girls are married off before the age of 18, and 1 in 5 become mothers before the age of 18.

In South East Asia, the 350 million + adolescent population is marked by heterogeneity of circumstances and needs and many challenges to their health and well-being (Department of Child and Adolescent Health and Development, World Health Organisation, 1998). In the Arab world, there is an acknowledged bulge in the youth population, but steadily on the brighter side, there is a visible period of adolescence that exists between childhood and adolescence, which may be attributed to a reduction in the number of early marriages in the last decade (Obermeyer, 2015). However, the same study reports high prevalence of substance misuse among adolescents and proneness for risky behavior, bullying, and violence, more among boys. An image of immense significance in the developed countries of Asia and those that are aspirational is the steady movement of adolescents to other countries for higher education, skilling, and employment. This often results in an internal conflict for them in which they oscillate between continuing to maintain their native cultural values and adapting to a Westernized culture that they are now living in.

As is evident from the discussion in the above paragraphs, the diversity across Asia makes it a formidable task to include all countries and regions in this chapter. The main aim of the chapter is to present a kaleidoscopic view of adolescence as is indicated in the title of the chapter. Towards this aim, the chapter has been written with three key goals. First, it attempts to share multiple images and illustrations from various countries across Asia on adolescences, without making judgment or ranking of countries and regions. Second, it aims to bring out nuanced realities, thereby enhancing the heterogeneous imagery of adolescences in Asia. The third goal is to highlight similarities and differences in the experience of adolescences across Asia and with other countries.

Figure 1 shows the structure of the chapter, divided into two sections. One relates to perspectives about the nature of adolescence, and the second focuses on significant developmental themes pertaining to adolescence. The discussion that follows begins by analyzing the academic consensus and debates around the life stage of adolescence, exploring the debates of adolescence as a biological versus social construct, universalism versus cultural relativism, and adolescence stemming from

Fig. 1 Perspectives and significant developmental themes on adolescence in Asia

Kaleidoscope of Adolescence in Asia

Perspectives on Adolescence
- Biological Vs Social Construct
- Universalism vs Cultural Relativism
- Adolescence Stemming from Industrial Society

Significant Developmental Themes
- Biological Changes
- Gender Roles and Sexuality
- Self and Identity
- Life Style Choices
- Dreams and Aspirations
- Media
- Relationships

an industrial society. The chapter then moves on to a discussion of seven themes on the significant developmental issues including biological changes, gender and sexual roles, self and identity, life-style choice, dreams and aspirations, media, and relationships that characterize this stage. The insights that have been drawn about this life stage and the patterns and trends across various countries in Asia are summarized in the concluding remarks. An attempt is also made to discuss some significant educational implications relevant to this life stage.

Perspectives on Adolescence as a Life Stage

Adolescence is considered as the stage that lies between childhood and adulthood. It begins around puberty and continues into the late teens or early twenties. Developmental psychologists however argue that this age-based view of understanding adolescence and other life stages is not free of flaws. While age may be an important consideration, as it forms the basis of the social clock (Neugarten, 1968), it cannot surely be the only consideration. The social clock helps people decide at what age they wish to fulfill certain roles or perform tasks, such as getting married, having children, retiring from an active professional life, etc. However, these social norms are not free from the cultural and social contexts in which in some Asian countries, it is considered appropriate for young women to become mothers at the age of 17 years and to become grandmothers in their mid-30s. In this scenario, the vital question is: Does adolescence end before the end of the teen years? Or, put differently, is childhood continuous with adulthood as a life stage? In contrast to this image, in middle- and upper-class societies, across Asian countries, responsibilities of adulthood often get postponed to the 30s. This trend is visible in China, Japan, and India where a large number of adolescents in their global pursuits move to world-class universities and centers for their education and professional skilling. In India, where the culture is predominantly collectivist and family is the approval-according institution for all major decisions that adolescents have to make, adolescence continues well into the late 20s and early 30s (Saraswathi, 1999). What emerges from this is that the understanding of what constitutes adolescence as a life stage and its duration varies across countries and socioeconomic contexts.

Maria (2002) wrote that countries in the Southeast Asian region accept the definition of youth given by the United Nations. In this formulation, youth include those individuals who do not enjoy the legal status and roles of adulthood and thus do not have family, professional, and political rights. She further wrote, "... SEA states prescribe varied age ranges in identifying who belongs to this age category. In the Philippines, youth are legally defined as those who are 15 to 30 years old. In Thailand, youth are those who are 13 to 25 years old... In Malaysia, the State's Youth Council defines youth as those from 15 to 40 years of age..." (Maria, 2002, p. 172).

An interesting criterion used by developmental psychologists to mark different life stages is the level of schooling. In this, primary school corresponds with early childhood; middle-school years with late childhood; secondary school or high school

with adolescence; and higher education or college with adulthood. The final 3–4 years of schooling are considered the adolescent years. It is during the adolescent years that schools give emphasis to life skills education and the development of skills that prepare them for employment. There is also concerted effort on reproductive health and career guidance. Once adolescents move into college, the key decisions of subjects to be studied have already been made and a career path embarked upon. So, very interestingly, in college, even when students are in their late teens, they are considered to be adults. However, in most Asian countries, the reality is that the finality of decisions presumed at this stage is far from the truth. Taking this further, Arnett (2000) argued that young adults in their late teens and early 20s are still in an age of exploration. He proposed the term "emerging adulthood" to denote this. *Once again, this shows that adolescence as a life stage is not clearly demarcated.* There are no watertight boundaries that surround it, and it fuses with earlier and later stages. Several debates stem from this. In the next few paragraphs, we will address some of the debates that are applicable to Asia, as also to many other countries across the world.

Feixa (2011) presented the view of adolescence "as the stage in individual life comprised between physiological puberty (a 'natural' condition) and the recognition of the adult status (a 'cultural' construct)" (p. 1634). In this view, adolescence is seen as a universal construct. In other words, it is found across societies and times. The biological view asserts that the onset of adolescence is linked to the beginning of puberty. Thus, the age is determined by the physical changes that the adolescent experiences. At the same time, the end of adolescence is marked by the social phenomenon of entering into adulthood. The age of entering into adulthood however has undergone a change, as has the age of menarche. The aftermaths and developments stemming from rapid industrialization, such as urban migration, emergence of satellite towns, increased media exposure, preponderance in the availability and consumption of technology, and systemic cybernation, have changed the world in which adolescents now live. At the same time, there has been an elongation of adolescence on account of early puberty and thus prolonged engagement with these (UNICEF, 2006). With greater number of years in schooling and a delay in the need for taking up employment, adolescence is seen to persist for extended periods of time. Adolescents can spend this time in moratorium, without taking on adult responsibilities. Arnett (2000) called this lengthening of age span of adolescence as emerging adulthood. Viewing adolescence as a biological construct and as a social construct thus gives rise to an ongoing debate about how to encase it in a specific age range.

The classic debate between Mead and Freeman in the mid-1980s brought to light the variation in the conceptualization of adolescence. Studying Samoan girls, Mead (1928/1985) wrote "adolescence did not represent of a set of interests and activities that slowly matured" (p. 153). Freeman (1983) challenged this assertion against the crisis period that was conceptualized as adolescence in Western societies. He said that Samoan adolescents also experience tension and stress that may be stemming from a dependence on family. Both arguments hold merit, and while several decades later we still do not have a clear resolution, what is evident is that the experience of

adolescence is rooted in cultural settings. A second aspect that this highlights is that adolescence is not a singular construct. There are many different constructs of adolescences that are based on the contexts in which adolescents live. Thus, there are multiple adolescences that are impacted by one's personal, social, and cultural contexts. Saraswathi (1999), as has already been discussed, highlighted that the experience of adolescence is significantly influenced by the social class in which adolescents are growing up.

Another significant debate revolves around the experience of adolescence. Many countries and communities that are marked by early marriage or where children have to take on family responsibilities at an early age witness a continuity between childhood and adulthood. This circles back to the idea that adolescence is only an artifact of an industrial society that led to an experience of prolonged moratorium. As a corollary, in countries that are not characterized by urbanization or rural population in industrialized societies, adolescence remains a myth. Over a period of time, there has been a marked change in what were earlier, conservative, orthodox, and economically poor societies. In the Arab world, only 15% of the girls marry before 18 years of age. In India, 15 million girls get married before the age of 18 years every year. The average age of marriage is 16 years for girls and 19 years for boys (UNICEF, n.d.). The continuity that earlier existed due to marriage and childbearing is no longer as prevalent as earlier (Obermeyer, 2015). These images were described in the introductory section of this chapter as well.

Significant Developmental Themes

Biological Changes

From the biological standpoint, the stage of adolescence is most notably marked by the onset of puberty. The accompanying bodily changes that make an adolescent appear more adult-like and less child-like are significant in making adolescents feel deserving of adult status. Growth spurt, a phase of sudden gain in height and weight, is experienced by both boys and girls. However, gender-based differences exist in the experience of this growth. Boys gain more muscle mass in comparison to girls. The body structure of boys and girls also begins to change and approximate their adult forms. What is universally experienced by both genders is the sense of bewilderment, awkwardness, and self-consciousness (Ranganathan & Wadhwa, 2017). The onset of puberty marked by menarche in girls and semenarche in boys is a major milestone for all adolescents. Hormonal changes make adolescents behave differently and experience emotional turbulence. As adolescents try to make sense of the bodily changes that they are experiencing, they are also conscious of the changed world in which the world looks at them. The experience of adolescence is similar across Asian countries in terms of biological changes and the differences across gender. However, differences in the experience of adolescence exist within and across countries. In some communities, for example, the onset of puberty among girls is celebrated, while this is not the case in all regions and communities. Thus,

while biological changes during adolescence are universal, cultural differences exist that lead to different experiences of adolescences.

In many cultures, the relationships between fathers and daughters in adolescence lose the intimacy that they hitherto enjoyed. Boys spend increasing amounts of times with their fathers and girls with their mothers (Kakar, 2005). Childhood friends of the opposite gender are no longer play companions. In societies where pubertal changes, and the experience that comes with them, continue to be a taboo subject, adolescents are left to grapple with (mis)information from their friends or the media. The taboo also makes girls develop a sense of shame in their natural bodily processes. In many Asian countries, including parts of India, Pakistan, Bangladesh, Sri Lanka, and Nepal, girls are encouraged to conceal the contours of their bodies behind layers of clothing to avoid attracting the male gaze. Boys become conscious of cracked voices and facial hair. Just like it is difficult for adolescents to deal with the changes in their bodies, the absence of changes also causes anxiety. Some cultures continue to celebrate the onset of puberty. Thus, adolescents develop concerns if they do not exhibit the same secondary sex characteristics that their peers exhibit. In general, boys enjoy a more positive body image than girls (Martin, 1996).

While much of physical and sexual maturation is based on the genes one inherits, the social environment also plays an important role in the timing of the process. The secular trend in puberty refers to the earlier maturation experienced by adolescents in industrialized societies. Rees (1993) stated that the average age of menarche was 16.5 years in 1840. This has now shifted to 12 years. In some countries like Saudi Arabia, the average age for menarche continues to be 15 years (Dosoky & Amoudi, 1997). Early maturing boys and girls are reported to be at a higher risk of engaging in substance abuse and experimenting with sexuality, in comparison to their late maturing counterparts. Much of the socioemotional differences in early and late maturing adolescents tend to disappear before adulthood. Yet the effects of risky behaviour can be long-lasting.

Gender Roles and Sexuality

Adolescence is typically marked by gender identification. Across Asia, the rigidity about gender roles that children display in early childhood is replaced by more tolerant behaviors in late childhood. However, the intensity of gender role stereotyping tends to increase during adolescence. This may be due to increasing pressure to conform to social norms exerted by family as well as peers. Adolescent girls thus tend to feel the need to be more feminine and boys feel the need to adhere to more masculine roles.

Along with the need for fitting into gender-defined social imagery, adolescents also try to make sense of themselves as sexual beings. A strong need that surfaces in them is learning socially appropriate ways of expressing their sexuality. Most Asian countries, including the Indian subcontinent, regions of China, Korea, Malaysia, and the Arab world, continue to be conservative in their views about sexuality. This makes discussions on issues and concerns around sexuality difficult. Despite the

social taboos, adolescent boys and girls continue to clandestinely engage with each other. Teenage pregnancies are met with an encouragement for marriage. Pornographic literature and films are exchanged between adolescents and are also freely available in street markets (UNICEF, n.d.; Parker & Nilan, 2013).

Another significant aspect is that the tendency for sexual experimentation is usually very high. This is related to affirming their sexual orientation, as a part of their identity formation process. So, as adolescents grapple to develop a sense of identity, they have to also come to terms with their sexual orientation. Most adolescents tend to accept their heterosexuality unquestioningly. Asian societies adopt a stand of hetero-normality that leaves little space for exploration. This increases the struggle for homosexual and bisexual adolescents to openly accept their sexual identities and share the same with their peers and families. Social expectations and standards set by the society and culture in which they are rooted also confuse them. On the one hand, they are expected to fit into conventional standards of beauty prescribed by their culture, presumably to appear more attractive to members of the opposite sex; on the other hand, high moral values are attached to virginity, social reputation, and moral values against engaging in sexual activity. In India, "Double standards exist, whereby unmarried adolescent boys are far more likely than adolescent girls to be sexually active. Furthermore, boys are also far more likely to approve of premarital sexual activity for themselves and have far more opportunities to engage in sexual relations but are more disapproving of girls' freedom to engage in sexual relations" (Verma & Saraswathi, 2004, p. 129–130). In the Arab world, sexual expression is limited to marriage. Although there is some evidence of pre-marital sex, it occurs in secrecy. The taboo around the subject makes formal sex education and communication between parents and adolescents non-existent (Obermeyer, 2015).

Consolidation of Self and Identity

Developmental psychologists hold that "finding oneself" is the most crucial developmental task and challenge during adolescence. It raises the fundamental question of "who am I" in every adolescent's consciousness. Harter (2003) noted that self-descriptions in answer to the question "who am I" tend to vary greatly as children age. The descriptions move from describing physical characteristics, such as eyes, complexion, etc., in childhood to psychological descriptions of experiencing friendships, political views, etc., in adolescence. He further noted that self-descriptions are more abstract during adolescence. These include descriptions of values, beliefs, and personality traits. Erikson (1968) placed a great deal of emphasis on the crisis experienced by adolescents in integrating a sense of identity in the personal and social domains. Social pressures also encourage adolescents to decide on what they wish to do in the future. Dreams and aspirations thus become important and are initiated into the plans at this stage. However, the finalization of plans is often marked by role exploration and experimentation. Before arriving at what they really want to do, adolescents don and discard several roles. Parents sometimes lose

patience with this turbulence and worry about their lack of direction. This creates added pressure onto adolescents. Waterman (1982) noted that this exploration and subsequent identity achievement commonly extends into their early 20s.

Despite the common trends discussed above, variations in self-descriptions have been formed in individualistic and collectivist cultures more prevalent in Western and Asian contexts, respectively. Socialization practices in individualistic cultures teach children to be independent and self-reliant and place their own goals ahead of the group. In collectivist cultures that are more common in Asian countries, the goals of the group or the interest of the family dominates over individual interests, thus placing emphasis on interdependence. An aspect of considerable significance in contemporary era is that adolescence marks the beginnings of the need to develop a professional identity that comes to the fore. The exploration for a suitable career path begins, and there is a search for internships and work experience to augment one's skills and select the domain in which one wishes to move ahead. Usually, in arriving at a career path, adolescents try to balance their personal wishes and family requirements, given their socialization in family collectivism – a feature that cuts across most Asian countries. This gives rise to the struggle between autonomy and interdependence that adolescents have to continuously grapple with.

Sugimura (2020) asserted the need to study identity development in non-Western contexts. Focusing on Japan, the author emphasizes the difference of identity development in the individualistic Western context, and Japan, that is characterized by an individualistic collectivism. He stated that "the identity development process in Japanese adolescents differs from that of western adolescents in its instability and uncertainty... Japanese youth have to navigate adolescence in a paradoxical context in which their emerging individualism is not supported by a society that clings to traditions and cultural homogeneity... Identity development for Japanese adolescents thus includes managing contradictions between self and society" (p. 76).

Another significant dimension of identity is their religious identity. In most cases, religious identity is an assigned aspect of their identity. Assigned identities refer to those aspects of identity that an individual cannot or does not actively choose. These are ascribed to the individual by birth. One's religion in most countries is assigned to the adolescent by virtue of the country and family that he or she is born into. Growing up, particularly in educated families, where rationality is valued, many of the religious teachings begin to be questioned by adolescents. In accepting to participate in religious rituals, many adolescents face the dilemma of adhering to family traditions versus expressing their doubts and dilemmas, at the risk of sounding immoral. In countries where religious proclamation is stronger, such as in Afghanistan, adolescent voices are strongly stifled. Such fundamentalism may also exist in temporal and regional pockets in other countries. Where countries strongly advocate being non-religious or atheistic, religion may find spaces in personal dimensions but have no opportunity for public expression. In any context, an experience of stifling of voices and a feeling of being in the unaccepted minority can make the identity exploration process difficult. Adolescent boys and girls in traditional Muslim families in Indonesia are required to pray five times a day (Salat). School education and university education include teaching religion as part of their

curricula. Religious practice is thus a significant marker of their identity (Mikarsa, 2011).

Lifestyle Choices

Embarking on the journey to discover oneself, adolescents attempt to express themselves in various ways. The clothes they wear, the devices they carry, the songs they listen to, and what they post on social media are all indicators of their mindsets and choices. *Much of this is cultural*. While popular clothing brands in the Indian subcontinent continue to host an ethnic wear section, much of the everyday wear is impacted by styles adopted from the Western world. Teenagers follow the latest fashion trends of national and international celebrities, and except for occasional festivals and celebrations, ethnic wear does not form a part of a teenager's wardrobe. This is equally true for boys and girls. Yet, there are clear boundaries drawn around what is acceptable as Western wear. Clothes that fit too tight or reveal too much skin are frowned upon by family. At the same time, when Korean dramas and K-pop bands became favorites in South Korea, they were followed by equal enthusiasm by teenagers sporting their favorite celebrities' brand logo or name on their clothes, or devices as wall papers or stickers. In keeping up with the trends, teenagers cross barriers of nations and languages to understand cultures that are alien to them. Across countries, the culture of consumerism is visible in line with a market economy.

Much of Asia is characterized by linguistic diversity. In addition to their native languages, most adolescents are well versed in at least one foreign language, mostly that of their erstwhile colonizers. Some countries such as Japan continue to focus on Japanese, but adolescents in many parts of Asia looking to study abroad invariably choose to learn English. English continues to be seen as a language of aspiration, for the best opportunities within the nation and at the international level. Social class, linguistic diversity, and regional contexts have significant influence on lifestyle and assertion of choices. Most countries in Asia, including China, India, Indonesia, and Japan, present contrasting imagery of adolescents in rural and urban spaces. Adolescent girls, particularly, are expected to fit into traditional roles at home and community. However, urban spaces provide education, career options, and a modern lifestyle that is akin to their counterparts in urban spaces across the world (Saraswathi, 1999; Mikarsa, 2011). Migration from rural to urban areas is significantly present in Thailand, Indonesia, and the Philippines. Twenty percent of the adolescent population is still seen in rural areas. In Bangkok, Jakarta, and Manila, 20% of the adolescent population lives in metropolitan areas (UNICEF, 2006).

Thus, the lifestyle choices of adolescents in Asia are increasingly marked by international influences. This is partly possible because of the increased awareness of adolescents about other cultures as also of current trends. Access to the Internet through smartphones and use of social media have enabled them to follow world trends and adopt them in their everyday lives. OTT platforms and video-sharing websites have broadened the exposure of adolescents to a variety of shows and

movies that transcend national and cultural boundaries. Being aware of and following the latest trends are a way for adolescents in Asia to be accepted by their peers and remain popular in their social circle. This acceptance comes at the cost of being at a greater distance from family members.

Parents often complain about the excessive use of technology and engagement with social media by their children. With the cultural variation in preferences of music and TV shows, this communication gulf between parents and adolescents widens further. It appears at the outset more as a problem for parents. But adolescents themselves are not unfazed by this. For one, their engagement with media and the enticing exposure it provides is not from their family. Second, finding things in common when parents do not understand their interests is equally difficult for them. They experience further conflict in meeting social expectations when they are drawn to new ideas and values but have to restrict themselves to the choices of their family kinship. Conflict between generations is a common feature during adolescence across Asia and the rest of the world. Yet, in Asia, the adolescents' need to catch up with the Western world has driven them further away from their parents, adding to the experience of conflict. Further, the collectivist culture prevalent in many Asian counties does not look favorably toward adolescents struggling to carve their own identity as distinct and independent of their parents. This aggravates the turmoil and conflict for both parents and adolescents.

As a life stage in any case, adolescence is characterized by exploration in an attempt to consolidate one's sense of identity. By making lifestyle choices that do not meet the standards and expectations upheld by their family and society, adolescents sometimes make a statement of being free from social pressures. Besides appearance and media engagement, experimentation with lifestyle choices also includes smoking, alcohol, and substance abuse. In Indonesia, although rites of passage for transition into adolescence are not practiced, circumcision for adolescent boys is still practiced by some traditional families. Families in urban Indonesia tend to practice circumcision of boys at younger ages, sometimes during infancy (Mikarsa, 2011). Obermeyer (2015) reported an increasing use of tobacco among adolescents in the Arab world. The trend is more prevalent among boys than girls. Substance abuse including cigarette smoking, alcohol, and drugs begins during high school. Adolescents also experiment in relationships often through dating apps and try to understand their own sexual identity. It is through these experiments that they push the boundaries for what is acceptable to them and to the society.

Future Dreams and Aspirations

One of the key questions that Erikson put forth for the life stage of adolescence was "where do I want to go?" Thus, future orientation is indicative of the universal explorations of goals, ambitions, aspirations, and dreams, and we focus here more specifically on the dreams and aspirations of Asian adolescents.

Crossing national boundaries for higher education or work is part of the aspirational structure of middle and upper-class Asian families across countries. Children

and adolescents from affluent families living in big cities work toward taking admission in international universities, aiming for the best in the world. Adolescents from the middle economic class, aware of the high cost of higher education, work toward getting scholarships so that they can study in the best universities. Their identities are based on seeking empowerment, freedom, and professional success in tune with the individualism of the developed world (UNICEF, 2006). Children from economically privileged backgrounds in mostly developing Asian countries are acutely aware of a good university degree as their ticket to an affluent life. As they move outside their homes and cross national boundaries for studies or work, their lifestyle further changes to incorporate the changes required to adjust to the Western world. They strive toward a more global identity than that which signifies their cultural and national roots. Most adolescents experience a sense of being torn between individualistic values of their new home and the collectivist culture in which they have grown up. Thus, as they realize their dreams, take charge of their lives, and make decisions independently, they are still strongly rooted within their families and often continue to prioritize the needs of their families and communities over individual needs. Even as the world shrinks for them, their identities as Asians and the specific countries or ethnic group that they belong to continues to hold meaning for them.

Adolescents from lower-middle and lower-economic-class families aspire to move toward the middle and upper classes, often within their own countries. Many from underprivileged backgrounds in developing Asian countries continue to believe that they do not have the right to dream big. In the Indian subcontinent, the interface of class, caste, and gender also places limitations on access to opportunities and facilities. Most adolescents facing economic disadvantage learn quickly to take on household responsibilities, and the immediacy of the need to earn a living is accepted as a reality. In India, for example, 43% of girls drop out of school before completing secondary education. The causes of dropping out include taking on household duties, sibling care, and marriage. Further, when schools are far away from home, the lack of safety enroute and the need to help the family with supplementary income (UNICEF, n.d.) aggravate the problems. Their dreams of a lavish lifestyle are thwarted early by the reality of family responsibility and a lack of exposure to options and opportunities. Many thus make do with wanting to uplift themselves to a middle-class lifestyle. Once again, this is not an individual dream. The dreams include what can be done for the family, and any vision of the future includes everyone close to them. In many Asian societies, family remains the context with most influences on youth, reinforced by a high value of family solidarity held by youths. For example, "Among Filipino adolescents, there is a commonly held belief that close, warm ties among family members must be maintained, and that sacrifices should be made for the greater good of the family" (Maria, 2002, p. 177).

A vision for the future is inspired by the people around them. While the immediate family strongly influences the options one considers, peers and media also are vital sources of information and provide role models to adolescents looking for their place in the world. Role models are not just local and national but those working at a global level as well. With people demonstrating success at early ages, and striving

toward success at even earlier ages, adolescents in their pre- and early teens begin to dream of a life of luxury and fame. Their engagement with media and the images it portrays can sometimes be damaging and make them feel like a victim of circumstances. Where family is not able to support their striving for this popular image that they want to translate into reality for themselves, adolescents can be left to feel shattered and undervalued.

Media

There is nothing that has changed the world of adolescents as significantly as has the access to and engagement with media. With greater access to print and electronic media, information on the Internet is easily available through affordable devices that families provide and also for personal use. Many adolescents including those in Asia own personal smartphones that have led to ease of communication and maximized exposure to the world at large. Fashion, news, social issues, fame, and trending videos have become accessible to them. This is supplemented with the idea that anyone can become a content creator and achieve fame and success. Reality television that includes game shows, talent competitions, and locked-in home social experiments has also provided opportunities to Asian adolescents to believe in a fairy tale world that promises riches and success. While on the one hand this has led them to develop aspirations, hone their talents, and work hard toward making their dreams a reality, on the other hand, the partial understanding of what makes a global role model and the hard work that goes into it has created a sense of delusion that often ends in disappointment.

Engagement with media has also led to an early adultification. Adolescents tend to ape the fashion trends of the adult world. Their behavior and everyday lives are also akin to the adult world. This leads to a feeling of disconnect between their true feelings and the image that they portray. Their profiles on social media revolve around uploading photographs clicked through a filtered lens, air brushed, and portraying a life that is likable, even if it is unreal. Interactions on online friends are also often devoid of reality. It is easy to portray an image online that is not real since there is a barrier between peers. These relationships temporarily give a feeling of being accepted, but adolescents soon realize the lack of authenticity in these and live with anxiety and fear that results from not being their true selves in front of anyone. Digital detoxification has also become a trend to deal with seemingly unreal online relationships.

Although media including social media and gaming have become addictive and have many negative impacts on one's sense of self and well-beings, these have also provided easy access to learning. Information is available at the click of a button and at all places and times. This has increased the width of knowledge of adolescents. Engagement with media seems a universal trend across Asian countries and the rest of the world. The difference exists within the countries more than across them. Many Asian countries are marked by widespread income inequalities. These result in variations in access to Internet, television, and print media. Exposure in some

regions is much more limited than in many urban spaces within the same country. In other words, experiences of adolescents will vary across urban, semi-urban, and rural spaces within Asian countries.

Relationships

Given the many changes that take place during adolescence and the volatility that accompanies them, relationships at this stage are of vital importance. However, with that comes the challenge of managing relationships. Adolescents tend to be very close to their peers and share friendships based on empathy, care, and commonality of purpose. Peers understand them much better. With phones and Internet providing ready access to peers, they end up spending more time with them than they do with their families. However, the relationship with their peers has the ambivalent characteristic of being both comforting and stressful.

They turn to their peers in looking for acceptance for who they are. An exploration of their own identities leads them to imitate their peers and experiment with different roles. The fear of not being accepted and flowing with the popular trends is confounded by the need to find one's unique individuality. Body image consciousness, amplified by air-brushed images of super models that the media is replete with, is accompanied by stereotyping, name-calling, and bullying. Adolescents are also easily affected by low confidence and social anxiety with some extreme cases suffering from eating disorders such as anorexia and bulimia. With the Internet pervading their lives, online bullying and harassment have increased manifold.

While the relationships with peers is full of struggle, it is not much easier in their own homes. They have an intense urge to be autonomous and free but also want the love, protection, and comfort of the home. Parents tend to become enemies and friends, and there is an unpredictable see-saw type of relationship. Peers understand this conflict much better than parents do, and so the inevitable story that parents narrate is about the shifting loyalties of their adolescent children.

While these universal trends are equally applicable to Asia, the unique and varying contexts of Asian countries accentuate greater dimensions to relationships. Adolescents in most Asian countries continue to live in joint family structures. A few decades ago, there was an increasing trend of people migrating to urban spaces in search of jobs. This led to the rise in nuclear families. However, this trend did not impact the connections and relations with the extended family. Those remained intact, once again highlighting the importance of the familial context in Asia. In fact, in urban spaces in India, what is now seen is the revival of the joint family. Kakar (2006) expressed the view that this trend is due to the convenience afforded by the presence of grandparents at home to look after children. Parents are able to look after ageing grandparents and children at the same time. This also ensures that children grow up inheriting family and cultural values through stories from their grandparents.

In most of the Asian countries, "households are increasingly nuclear, extended family members often live nearby and are often included in daily activities and

practices. . . In Philippines, we find this system of family relations characterised by mutual cooperation. Within the household, we are likely to find grandparents, aunts or uncles and older siblings sharing the responsibility of caring for children and assisting in household work" (Maria, 2002, p. 176). The same pattern of extended family cooperation can be observed in Malaysia and countries in the Indian subcontinent. During adolescence, this relationship also gets strained. As adolescents strive to carve out their sense of self and identity through their lifestyle choices, grandparents and parents are often left flummoxed with the experiments of the younger generation and raise several questions about them. The need to be answerable to ageing grandparents and parents usually leaves adolescents frustrated.

Except for the affluent families who can afford domestic help, most families expect adolescents to participate in domestic chores and take on responsibilities. This ranges from setting up the dinner table to cooking and taking care of their younger siblings. Adolescents are thus required to balance their time between work at home, studies, and personal interests.

Another key area for adolescents is romantic relationships. As they struggle to understand their emotions toward others, they often do not find the support system in friends and families to be honest about expressing their feelings. In most Asian countries, dating during school years and sometimes even through college is frowned upon. As a result, adolescents grow up with a sense of guilt for experiencing attraction toward the opposite gender. These are magnified for adolescents who are bisexual or homosexual. While experimentation with sexuality is as much a part of adolescence as other aspects of life, the taboos and morality associated with issues of sexuality make it difficult for adolescents to accept their own thoughts and feelings. In countries and families that emphasize religion and associate sexuality with immoral and anti-religious behavior, adolescents experience a sense of shame, remorse, and self-doubt at their thoughts.

Experimentation during adolescence also forces adolescents to learn to draw boundaries. With increasing peer pressure, they are often pressurized to giving in to ideas and activities that their peers are participating in. Sometimes, the need to be accepted by their peers also leads them to agree to activities that they know will not be approved of by their families or they are themselves not interested in. This leads to a conflict between assertion of their individuality and conformity to social norms.

Conclusion

This chapter has reviewed current trends and literature and developed a kaleidoscopic image of adolescence using an Asian perspective. Despite universal trends of early onset of puberty, age- based understanding of adolescence, and the quest for understanding self and identity, the contextual dimensions of adolescence remain significant across Asia. In discussing the perspectives on adolescence as a life stage, the prominence of adolescence as the stage between childhood and adolescence has been highlighted. At the same time, it is important to take note of the debates among developmental psychologists about blurred boundaries of the life stage of

adolescence (Fig. 1). The works of Mead and Freeman further highlight the cultural contextualization of adolescence through their debate on adolescence as experienced in Western societies and girls' experience in the Samoan tribe. Besides contextualization, key debates around universalism and cultural relativism and experience of a singular adolescence or multiple adolescences are also important issues.

In light of universal and contextual debates and diversity, there is a commonality of culture that binds most Asian countries and regions. Family values, community living, and a sense of collectivism continue to be dominant influences in the development of values, choices, and decision-making in all aspects of personal and professional importance. These in turn are strongly influenced by exposure to the global world through media, education, and work opportunities.

Further, adolescents in Asia "continue to hold family centred goals, which give them a sense of participation and competence with the family and community" (Maria, 2002, p. 203). At the same time, their life worlds keep expanding and embrace multiple contexts as they move out for higher education, jobs, and other life pursuits. There is thus a clear case here for life skills education in an institutionalized form that prepares them for these challenges and transitions. Decision-making, effective communication, negotiation, managing stress, building facilitative interpersonal relationships, and having a firm sense of direction in one's life are the life skills that adolescents require to learn and imbibe. Life skills education must find space in the school curriculum from the stage of early adolescence.

In the same stead, because puberty triggers the process of becoming adult like and launches the growing individual in the adolescent world, it is important that adolescence education is made integral to the school curriculum. As children grow closer in age to adolescence, they require preparation for what is in store for them. The bodily changes, emergence of sexuality and identity, heightened emotionality, autonomy strivings, rebellion against authority, I-centeredness, lifestyle choices including dreams and aspirations, and the need for peer support and the influence of media that characterize adolescence are real phenomena (Fig. 1). These significant developmental themes highlight that adolescence warrant continuous support, education, mentoring, and guidance and counseling are required. Giving legitimate space to these issues in schools and even institutions of higher education, given the expansive age span that adolescence maps, should be a focal concern in Asia and also every country.

Additionally, the vulnerability of adolescents to substance misuse, media, and Internet addiction, the dangers of living in a self-constructed virtual world, being drawn toward a ruthless pursuit of risk and adventure needs, and lack of knowledge about love, sexuality, and romance also need to be recognized and addressed through institutionalized systems and considered in the educational process. What must be acknowledged is that adolescents must have someone to talk to about all the issues that they struggle with. Teachers, mentors, and counselors can be these persons, and educational institutions need to play a major role as facilitative space. These identified developmental themes may help provide insights for the planning of these educative experience for adolescence and consideration of how these issues are addressed.

A final image in the kaleidoscope of adolescence in Asia that is unique and sets Asia apart from the rest of the world is the struggle between individual needs and pursuits on the one hand and the pressure to conform to social and cultural expectations on the other. It is like a conflict between traditionalism and modernity in many ways. Adolescents end up treading a tight rope in balancing the two.

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BES-062
SELF DEVELOPMENT OF TEACHERS

Understanding the Self

Interpersonal Processes

Developing Professional Values and Ethics

Leadership Styles

Managing Conflict

Managing the Self

Decision Making and Problem Solving

Managing Stress

Developing Communication Skills

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UNIT 1   INTERPERSONAL PROCESSES

Structure

1.1   INTRODUCTION

Identity is defined by answering fundamental questions about oneself, viz. Who am I? Where am I? Where am I going? While Erikson pegged identity development to be the relevant task during adolescence, many theorists believe that the process of understanding oneself continues well into adulthood and sometimes, throughout life.

> Try to think about how you define your identity. Are you able to think of yourself without referring to others around you? Do we exist in isolation from others or do our families, friends, colleagues, and students, form integral parts of who we are? Are we affected by what others think about us? Does the perception of others about us change how we view ourselves?

Your answers to the questions presented in the box above would highlight that our sense of self is intertwined closely with others around us. In many ways, we see ourselves in relation to others. This makes understanding interpersonal relations fundamental to developing a sense of self.

In this unit, we would be looking at interpersonal processes. Interpersonal processes include a study of communications and relationships between people. Studying verbal and non-verbal exchanges between people helps understand the impact it is likely to have on their relationships. Various psychological approaches, including the psychoanalytic, existential, and humanistic paradigms, point towards the need to understand that these exchanges are more complex than what is visible on the surface. For example, a teacher says that a child is very bright and this is indicated by his marks. This may be a direct remark if the student is doing well. In contrast, this may be sarcastic if the student has scored low on a test. The student listens quietly to the teacher. The context thus helps us derive meaning

from the statement. The student is expected to understand the contextual meaning of the teacher's statement. Further, is a student allowed to make a sarcastic remark on his teacher? Can he be sarcastic with his peers? Do the same rules of communication apply to all situations? Answers to some of these questions lie in the authority relationships that exist between students and teachers. Thus, it is not just the context of the conversation but also the nature of the relationship between two or more people involved in the exchange that would determine the meaning and result of the exchange. One of the ways in which communication can be understood is Transactional Analysis. In this unit, we will be discussing transactional analysis and the transactional styles that emanate from them. In understanding communication between people, you will notice that there is more to conversations than only the words that people exchange. Often non-verbal cues help us arrive at the true meanings of the conversations that we engage in. These will also be discussed through the topics of game analysis and script analysis.

1.2   OBJECTIVES

After studying this unit, you will be able to:

- Define transactional analysis;

- List the various ego states;

- Identify the impact of ego states on types of transactions;

- Define life positions and their linkage to well-being;

- Examine games in conversations to identify their hidden meaning; and

- Engage in script analysis.

1.3   TRANSACTIONAL ANALYSIS

The method of Transactional Analysis was developed by Eric Berne in the 1950s. Berne was trained in medicine and specialised in Psychiatry. He borrowed the idea of the impact of childhood experiences on adult life from the school of psychoanalysis. He also believed that childhood experiences are the basis for the development of personalities. In addition, several psychological and emotional difficulties that one faces stem from childhood experiences. Later in the chapter, we will study about ego states propounded by Berne. Berne believed that these states are also affected by childhood, specifically by parenting.

Transactional Analysis is used to understand human interaction as well as for therapy. The fundamental idea in Transactional Analysis is to study the interactions between people and identify the patterns therein. This would help in developing insights into the behaviour of the individuals involved in the interaction.

Berne uses the term 'transactions' to refer to communication between people. He describes the communication exchange as follows:

- The person initiating the conversation provides a '**transaction stimulus**'.

- A **stimulus** is the message of communication.

- The person receiving the stimulus provides a '**transaction response**'.

The therapist uses transactional analysis to analyse the process of communication. The analysis of interactions helps the persons involved become more aware of how they behave, think, and feel during the transactions.

1.3.1 Ego States

In studying the structure of human personality, Transactional Analysis propounds that the human personality comprises three 'ego states', viz. The Parent, the Adult and the Child. The interaction between these three ego states and the state of an individual at any given moment forms the foundation of the transaction analysis theory. The three ego states are often seen as states of being. Our interaction patterns are based on which state we are in during the transaction-the parent ego state, the adult ego state or the child ego state (Berne, 1961).

Berne believed that communication is the healthiest when the interaction is between two adult ego states. However, it is common for people to remain in the child or parent ego state. At the unconscious level, people tend to move away from adult ego states and it takes conscious effort to return to adult communication modes.

Several factors impact the ego state that we are in, during an interaction. Primary among these factors is our learning of appropriate forms of behaviours since our childhood. We often pick up the same social behaviours and ways of reacting to situations as we have seen our parents do. Past traumas are also a significant influence on our present behaviours. Sometimes, our responses and the ego state we respond from is also influenced by the ego state of the person we are interacting with. When the person is speaking to us from a parent state, we often tend to automatically slip into a child ego state.

In the subsections that follow, let us look at the three ego states.

The Child Ego State

The child ego state includes the impulses, desires, wants and spontaneous feelings of an individual. In this state, the person is primarily governed by that part of the personality which is preserved from his or her childhood. Positive and negative reinforcements received during childhood, teach us how to behave and respond to the social world. When adults behave in a manner similar to how they behaved when they were a child, they are in the child ego state.

The child ego state can be subdivided further into two states: **the adapted child and the free child.** The adapted child ego state refers to a state in which a person acts in compliance with the demands of others. They are eager to please others and want to be seen as good and be liked by others. In some situations, their adapted behaviour may also reflect rebellion but this rebellious behaviour is also due to a conscious adaptation to that particular situation. In contrast to the adapted child, the free child ego state refers to being creative, spontaneous and playful. The free child is natural and often acts without thinking of the consequences of any situation.

The Parent Ego State

As children grow up, they tend to copy the behaviour patterns and responses of their parents and others in authority who represent parental figures. Other parental figures include grandparents, and teachers. These learned behaviours, attitudes

and feelings are manifested in adult life as the parent ego state. Berne believed that the parent ego state is symbolic of many beliefs of the person. It comprises many ideas about what should or should not be done. Much of this is learnt during our early childhood. Most people tend to react to a situation by copying the behaviour of their parents or some other parental figure who they had observed in their childhood.

The parent ego state is subdivided into two kinds- the controlling parent and the nurturing parent. The controlling parent, also known as the critical parent, is disapproving of children and sometimes even aggressive in their criticism. In imitating the critical parent, the person tends to use the voice of authority towards others. In contrast, the nurturing parent responds to a situation by trying to protect the child in a difficult situation. The nurturing parent is often softer than the critical parent. While it seems that the critical parent ego state is harmful to healthy communication, the nurturing parent ego state can also be offensive when used with others in the adult ego state.

The Adult Ego State

The adult ego state behaves in the present without interference from unconscious processes and desires. This ego state is based in logic and rationality. Behaviour that is governed by impulses, imitation, and socialisation does not affect the adult ego state. Unlike the child and parent ego states, the adult state does not have subdivisions. The adult ego state does not jump to conclusions and responds in a calm and collected manner. The person is likely to demonstrate respect for the other person's thoughts and feelings, and is willing to negotiate and compromise. This is supposed to represent who a person truly is and is the hallmark of healthy interpersonal relations.

Check Your Progress-1

Note: Write your answers in the space given below.

1) Look at the case given below:

Anjali and Suhasini work in the same school. Suhasini is new to the school but has been teaching in another school for over ten years. Anjali feels that Suhasini will find it difficult to work in the new circumstances and often goes out of her way to help her. In the staff meeting, held on the previous day, Anjali had to intervene and speak on behalf of Suhasini. She later explained to Suhasini how the school functions. She made it a point to indicate that it will take time for Suhasini to adjust to the school but that Anjali was there to help her. Suhasini wasn't happy despite Anjali's gentle guidance.

a) What do you think is the reason for Suhasini's unhappiness?

....

....

....

b) Think about which ego state you tend to function in. Do you think this affects your communication with others around you?

....

....

....

   c)   Reflect on your own behaviours and think of which behaviours you
       tend to copy from your parents.

....

....

....

Interaction between the Three Ego States

The interaction patterns between people are based on the ego states that they are in. One's ego state determines how we receive information from our surroundings, how we perceive, and therefore, how we respond to it. Thus, the interaction between two people will be influenced by whether they are in child, adult, or parent ego state.

Berne propounded that in order to develop interpersonal communication, people need to recognise and develop **strokes**. He defined strokes as the "fundamental unit of social action" (Berne, 1964, p.15). Stroking is seen as verbal and non-verbal communication akin to physical contact that indicates the nature of the relationship of interpersonal communication between people. A **positive stroke** is one that makes the other person feel good. This can vary from a genuine smile, a compliment or a pat on the back. In contrast, a negative stroke is what makes the other person feel bad or uncomfortable. An aggressive tone of speaking, a quiet but stern look, or a slap on the back of the head is a negative stroke that indicates displeasure.

The strokes we give and receive are influenced by the ego states we are in. Someone in the parent ego state is likely to give nurturing strokes. If the other person is in the child ego state, this will be received well. However, someone in the adult ego state will find it condescending and might even take offence to being treated like a child. This is likely to turn interpersonal relationships sour, as is likely to have happened in the case of Anjali and Suhasini above.

A healthy person is considered to be one in which the rational Adult is in control of behaviour most of the time. The Adult state is indulgent towards the Child's impulses and is resistant towards the enforcements placed on by the Parent. This seems very similar to Freudian descriptions of Ego, Id and Superego. However, most experts on transactional analysis denied this similarity. Transactional analysis also differs from psychoanalysis in not being focused on unravelling the unconscious. Instead, it focuses on analysing and changing existing patterns of behaviour.

On the basis of the discussion above, you would see that some ego states serve more effective communication than others. It is pertinent that the effectiveness of ego states varies from individual to individual. In the larger view, it seems that the communication between two adult ego states is the most effective. Yet, people

in different ego states can have very strong lines of communication as their ego states are complementary to each other. For instance, people who are dictatorial are likely to have healthy communication from people who need instructions to follow (Parent to Child).

Another important aspect is that ego states seldom function in their purity. Beliefs and opinions formed through parent and child ego states have an impact on how adult ego states behave. An individual in such a contaminated adult ego state will not be able to recognise the intrusion of other ego states and tend to justify these beliefs and distortions. Prejudices, social biases, superstitions, etc are some of the examples by which adult ego states are contaminated with parent ego states. Unfounded or irrational fear is often a result of contamination of the adult ego state with the child ego state.

Unhealthy childhood experiences often lead people to be fixated in either child or parent ego states. This dominance of ego states in their adult life can lead to a mismatch of their expectations with that of others. This makes communication difficult and confusing. If this fixation is not resolved, the individual is likely to face difficulty in social relationships.

1.4   TRANSACTIONAL STYLES

The discussion in this chapter so far has clarified that the ego states of people and the transactions between them form the hallmark of their personalities. Transactional analysis is based on understanding these transactions, changing the life script and improving interpersonal communication.

1.4.1 Communication between Different Ego States

The communication between two individuals can be between different ego states even when both of them are in the same age group. Let's look at the figure given below.

Communication between Ego States
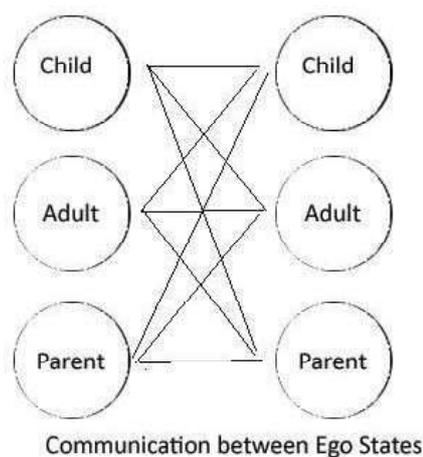
Figure 1: Communication between Ego States

From the figure above, we can see that the lines of communication can be between any two ego states. So, when two physiologically adult individuals are talking, one of them can be in the child ego state and the other in the adult ego state. This will lead to a situation of the **adult** feeling frustrated at the **child**'s impulsiveness or stubbornness at not wanting to understand the situation. When two adults,

both in parent ego states are talking to each other, they are likely to give each other advice with neither wanting to listen to the other. This can again lead to frustration. It would seem then, that if one person was in the child state, and therefore ready to be indulged and pampered, and the other in the parent state, who is ready to provide the pampering and advise the child, the communication would be without hindrance. While the communication is likely to be smooth, it is equally likely to be unhealthy with the adult in the child ego state feeling vulnerable and not confident and thus seeking protection from the **parent**. The adult in the parent ego state would consider his or her opinion as more valuable and thus may be over confident of his own thoughts.

1.4.2 Types of Transactions

The discussion in the paragraphs that follow provides an explanation for the various interaction patterns that emerge from communication between people in different ego states. The various patterns represent the transactional styles that people adopt to fulfil their life script.

Complementary Transactions

A transaction is said to be complementary when the sender can predict the response of the receiver. In other words, the sender receives a response from an ego state that is not challenging the ego state of the sender. Some of the examples of such transactions are:

> Teacher (Parent ego state): Finish your homework first before you go out to play.

> Student (Child ego state): Yes! I will do as you say.

Here, the parent is speaking to a child and thus there is no conflict in the conversation.

> Student 1 (Child ego state): I really like you, let's sit together in class!

> Student 2 (Child ego state): I think you are great too. Will you be my BFF *(Best Friend Forever)*?

Again, in this transaction you would see that there is no conflict as both children are talking to each other from the child ego state. Even if the second student had refused to sit with the first, while in the child ego state, this would not be considered a conflict of ego states.

You can similarly imagine transactions between parents and children that are sometimes encouraging and sometimes prevent the child from behaving in certain ways. Since the transaction is between a parent and a child ego state, there will not be any conflict. We see a lot of conflicts between parents and adolescents or teachers and students of senior secondary school. This is because adolescents communicate from the adult ego state while parents and teachers talk to them from the parent ego state.

It would seem then that transactions between a nurturing parent and child ego state would be healthy. However, imagine the same kind of transaction at a workplace. This would lead to unequal relationships between colleagues. Thus, all complementary transactions will not necessarily be healthy.

Crossed Transactions

A crossed transaction occurs when ego states of the two people who are engaging with each other do not match. When the ego state of the sender does not meet the desired response from the intended ego state of the receiver, the response is in conflict with the initial stimulus. To make the communication healthier, one of the two persons in the communication needs to change their ego state for the communication to proceed constructively. Let's look at the example below:

> Parent (Parent Ego State): Why have you given low marks to my child?

> Teacher (Adult Ego State): Your child's work did not meet the requirements of the assignment.

> Parent: You do not understand children and expect parents to do their work! You have deliberately given low marks to my child.

Here, a parent comes to school complaining that the teacher has deliberately given low marks to his or her student. Although this is a communication between two adults, the parent would take on the critical parent ego state. This would be in conflict with the adult ego state of the teacher. The parent here is expecting the teacher to take on the child ego state and be apologetic but the teacher would be adopting an adult ego state. For the problem to be successfully resolved, either the teacher or the parent would have to change their ego state. Transactional analysis recommends that if the response is in the adult ego state, there is a chance that the other person would also revert to the adult ego state. This would help to equalise the discrepancy between the ego states.

Ulterior Transactions

Ulterior transactions refer to communications where there is a discrepancy between the actual message and the intent behind it. The sender appears to be giving a message from his adult ego state but the actual message is coming either from the child or parent ego state. Thus, even though the sender is communicating with the adult ego state of the receiver, the sender is also appealing to the child or parent ego state of the receiver. This may be a deliberate attempt by the sender or an unconscious transaction. Let's look at the example below:

> Teacher (Parent ego state): Don't lift the table. You are a small child. I will do it myself.

> Student (Child ego state): Ma'am, it is not a problem.

In the transaction above, the communication is smooth but the verbal communication does not represent the hidden transaction. This is the social level of the transaction. Let's look at the psychological level of the transaction.

> Teacher (Parent ego state): I am elder to you. As a teacher, I should not have to lift tables. Children like you should help me.

> Student (Child ego state): I am such a good student. I am helping you even though you are not asking me to.

The hidden transaction involves the child looking for a positive stroke from the teacher that appreciates him for completing the work. The teacher is voicing

something that she is expected to say but is conveying a different meaning, probably through non-verbal gestures, tones and expressions.

Another example of such a transaction is that of a teacher telling a student that she can aim to become a doctor but medical education will require a lot of intelligence and hard work. While the language used here may be respectful, the tone may include a warning or a challenge to the student's child ego state. This also highlights that transactions in a communication are not restricted to the spoken words alone. They also include the body language and tonal quality of the persons communicating with each other.

Check Your Progress-2

Note: Write your answers in the space given below.

2) What are transaction styles?

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3) Think of examples from school for each of the transaction styles presented above. Examples may be of conversations between:

a) Student-Student

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b) Teacher- Teacher

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c) Teacher- Principal

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d) Student-Teacher

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1.5 LIFE POSITION ANALYSIS

In the transactional analysis approach, it is proposed that people assume certain life positions. These life positions are often based on learning that has accrued to people since their childhood. Life positions refer to basic beliefs about self and others. These beliefs are used to justify one's behaviour and decisions. Thus, one's psychological position or life position has a strong influence on how one structures one's life. Berne and his associates propounded four life positions:

- I'm OK and you are OK.

- I'm OK and you are not OK.

- I'm not OK and you are OK.

- I'm not OK and you are not OK.

Let's look at each of these individually.

I'm OK and you are OK (I+ U+)

In this position the person feels good about himself or herself and also about others. This is considered to be the healthiest life position. This is reflected in their belief in the competence of self and others to function effectively and rationally. Such a person is content and is able to accept other people's opinions even in case of disagreements. Let's look at the case below:

> Mehreen is a happy go lucky person. She is an aspiring television actress and works hard for the opportunities that come her way. She knows that the struggle period can extend into decades, but she feels comfortable with her choice of profession. She feels others around her are also undergoing their own set of struggles and are trying their best to live life fully. She feels confident that she will also overcome her struggle period.

I'm OK and you are not OK (I+ U-)

In this life position, the person feels good about himself or herself but does not exuberate the same confidence in others around him. The individual feels that others are less capable or less happy in comparison to him. Most people with this life position tend to look at others with a sense of superiority, and tend to become aggressive and competitive. They will often find fault with others and not be able to look at their own mistakes. Such people often feel victimised, and persecuted. Thus, the reasons for their unhappiness are external to them. An example of this is described below:

> Subhash was asked to lead a team to organise an event. He formed teams and assigned tasks. He asked other students to report to him daily and shouted at them for not completing their work on time. When people faced difficulties in completing tasks, he shouted at them for making excuses and shirking work. He felt that all others in the team were inefficient and incapable of working.

> In the above example, you can see that Subhash believes that he is better than others and the problem lies in others. This is generally considered to be an unhealthy position.

I'm not OK and you are OK (I- U+)

This life position is in sharp contrast to the previous one. The person views himself as weak in comparison to others. He is sure that others are more capable and definitely better than him or her. Such a person is likely to accept physical and emotional abuse by others as normal. The life position reflects a lack of self-belief. The person is not confident of his or her decisions in life. He or she will be eager to please others and tend to undervalue one's contribution. Let's look at the case below:

> Raman is not able to maintain his teaching position in any school and tends to change schools every six months. He feels that he is not stable and thus is not able to clear university interviews. He feels that others who have jobs must be brighter than him. He usually asks his friends or family members to help him make everyday life decisions.

> From the case above, you can see that Raman lacks confidence in his own abilities and is thus not able to meet his expectations. This is an unhealthy life position.

I'm not OK and you are not OK (I- U-)

This life position is considered the unhealthiest of the four positions. In this life position, the person believes that not only is he or she in a bad condition, but others in the world are equally bad. There is thus no hope for supportive relationships. People with such life positions are likely to have experienced abandonment at a very young age. These often result in depression and social withdrawal. Let's look at the case below:

> Bindu is in college. She feels increasingly detached with the people around her. She has lost interest in activities and relationships. She rarely goes out or undertakes any task. She finds most work meaningless and feels that social work also does not bring about any real change. She thus feels that doing anything is meaningless. She knows that she is not feeling okay but believes that others are also not okay and are only keeping themselves busy to avoid confronting reality.

> This is one of the most dangerous life positions. It sometimes leads to attempted suicide.

> Although Berne had initially proposed that life positions are permanent, subsequent work in the area of transactional analysis has suggested that these positions are in fact situational. White (1994) divides life positions into two categories- temporary and relatively permanent. He writes, "…at work someone might use many Critical Parent to Child transactions reflecting the I+ U- position. However, when this person visits a domineering friend, he may become quite sheepish, compliant, and feel inferior, all of which reflects a different life position of I-U+. This position is viewed as a reaction to the environment, and it demonstrates the nature of surface life positions. They are temporary, reactive, and can be controlled by conscious decisions" (White, 1994, p. 270). Underneath these temporary positions are the character traits that are relatively permanent and do not change with situations. They are not easily changed by conscious decision or a person's will power. In fact, they form the basis of one's personality.

Check Your Progress-3

Note: Write your answers in the space given below.

4) What are life positions?

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5) Describe the four life positions.

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6) Can you identify your own life position out of the four life positions specified above?

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7) How did you construct this life position? Are you content with who you are and how you define yourself?

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8) In what ways do you think your life position impacts your interaction with the following?

  a) Students

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    ....

  b) Teachers or colleagues

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    ....

  c) Principal or authority figures

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    ....

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1.6   GAMES ANALYSIS

Let's take a moment to reflect on the following situation.

Amit teaches in class nine. Despite many of his colleagues telling him otherwise, he puts in a lot of hard work in preparing his lessons to teach. He often brings additional material to make the classes engaging. His colleagues believe that the students of his class are not interested in studies and that he is wasting his time with them. However, he continues to strive hard. Most of the students in his class have started taking some interest in studies and do not disturb the class as much as they used to. He has noticed that out of the few who still disrupt the class, one child has started approaching him after class. He sits with his friends and constantly disturbs the class but outside the classroom he often apologises for his behaviour. He also sometimes offers to run school errands and sometimes brings sweets, chocolates or small gifts for Amit. Amit feels that his behaviour is not a reflection of his earnestness alone. What do you think could be the possible reasons behind the student's behaviour?

If you look at the situation described above, it is clear that Amit thinks that there is more to the student's behaviour and communication than what meets the eye. You would realise that this is not an uncommon situation. Things are not often how they appear to be on the face value. Such a situation refers to a **game.** Berne (1964) described a game as "an ongoing series of complementary ulterior transactions progressing to a well-defined, predictable outcome" (p. 44). A game is a series of transactions or interactions between people in which the message is disguised. In simplest words, a person is playing a game when he or she is trying to accomplish an end that is contrary to what is being overtly expressed. Game analysis refers to the act of observing the various games being played, trying to explore possible results and analysing how these games will impact relationships.

One of the common games that people play is termed as 'Why don't you… Yes, but'. In this game, one person shares a problem with another, seeking a solution. When the solution is offered, the first person offers an excuse to explain why the solution is not viable. For example, as the department coordinator, Varuna is required to ensure that all teachers submit question papers to her a week before the exams begin. Two of the teachers are not able to meet deadlines. She suggests to them to organise their work a bit better. "Why don't you use a monthly and weekly planner so that you can organise your work to meet deadlines?" One of the teachers responds, "Yes, that is a good idea. But we are so overloaded with work that the time it takes to plan the work is actually wasting more time. If I had this much time, I would actually just do the work!"

You can see in this example that the teacher acknowledges the problem but is not willing to try out the solution. If the department coordinator goes ahead and provides several other solutions, the teacher is likely to come up with reasons to explain why these are also not implementable. It is important to analyse the game to understand the underlying message that the teacher is trying to send. By offering excuses to not address the problem situation, the teacher has been able to maintain attention and control in the situation. The department coordinator will continue to request the teachers to submit their

work to ensure smooth conduct of examinations. Other games that people play include the 'poor me' game that focuses on gaining sympathy and is often used as an excuse to avoid work; 'uproar', in which people often make loud arguments and make instigating statements to get the other person to respond, with the hidden purpose of gaining attentions and displacing their anger. If you observe carefully, you will see these games being played by people around you. An understanding of these games will help you improve communication and understand personalities better.

Since there are hidden aims to games, they often make people feel confused, misunderstood and even wanting to blame the other person. Berne believed that games are not always negative. Contrary to popular belief, it is essential for people to play games to continue with their lives and live according to their beliefs.

1.7   SCRIPT ANALYSIS

Berne (1972) believed that people decide quite early in life how they wish to live and die. This is called their life plan. A life plan is based on decisions made during childhood, and strengthened by their parents and significant others using positive and negative reinforcements. These are justified by subsequent events that lead them towards their chosen life path. "In the beginning, a script was viewed as an overall life plan, a life path that each of us seemed destined to follow. In recent times, script has become equated with the script matrix." (White, 1994, p. 269). This indicates that one's script is fundamental to understanding one's communication and relations. "Scripts have a variety of components, including decisions, life positions, fantasy characters, games, payoffs, physiological attributes (body language) and parental injunctions" (Gilliland, James, & Bowman, 1989, p. 118). Let's look at an example.

Sushant keeps tripping and falling all the time. As a child, he was constantly told by his parents how clumsy he was. He remembers falling and being laughed at during his early years. As a teenager, he was the class clown, laughing at his own injuries from falling and bumping into things. The idea of clumsiness has been attributed to him. Being laughed at, a non-verbal stroke, has also given him the feeling that his pain is not important. He learnt quickly that being clumsy pleases people and that he can use this to capture attention. He also learnt that his own feelings are not important. From these experiences, he is likely to develop a life script of using his clumsiness to please people around him, often at the cost of his feelings. He would also believe that the world is an uncaring place. Sushant's parents are likely to have a different explanation for their behaviour. However, it is important to note that a life script is subjective. In other words, it is not the intention of others that determines one's life script. The focus is on understanding how the individual perceives the situation and interaction with the world. "If a child experiences constant negative stroking in childhood, this may become an expectation of life: the world is then perceived and engaged with as a negative stroking place populated by negative-stroking people and this expectation for the most part if fulfilled." (Lapworth, & Sills, 2011).

Mostly the messages that we hear from our parents during childhood help us develop our life script. Over a period of time, we start looking for the same cues

in our social interactions with others. In many instances, adults tend to hear these same social messages internally. Many of these are instructional, such as, 'it is not nice to call other people names', 'boys don't cry', 'family comes first', or 'you should always dress well'. As you would see, some of these messages can stop a person from being in touch with one's feelings and living a free life. These messages are reminders of our childhood. When adults use these messages to justify their behaviour or respond to a situation, they are returning to their child ego state.

Based on the discussion above, we can identify some fundamental ideas to life scripts. These are:

1. A life script can be seen as an unconscious life plan.

2. Script is reinforced by strokes received from parents.

3. Scripts are outside one's awareness.

4. Reality is often redefined to justify one's life script.

By using script analysis, one can try to identify the early life decisions made by an individual. Through an elaborate process of uncovering the meanings of everyday interactions with others and with oneself, the therapist helps to uncover faulty beliefs that govern a person's behaviour. Berne believed that many of the dysfunctional behaviours stem from decisions that were made during childhood. Although some of these decisions impose limits on the individual, they help a child to survive difficult circumstances. As has already been discussed, these decisions frame the life script. One continually plays the life script at the unconscious level and influences social interactions and therefore interpersonal relationships. When life scripts are based on damaging beliefs, interpersonal relationships are also likely to be unhealthy. For instance, in the case of Sushant, discussed above, he has a life position of I'm not OK and You're not OK. Finding out the fundamental beliefs and childhood strokes that have led to these beliefs can help one to change his or her life position. Thus, identifying and changing the life script is one of the key aims of therapy under transactional analysis.

Let's briefly discuss the process of script analysis. The therapist uses dreams, fantasies, fairy tales, and memories of early childhood to arrive at an understanding of an individual's life script. The person is asked to narrate the dreams and memories in an uninterrupted and uninhibited manner. You will see that this process is very similar to Freudian free association and catharsis. Each script has content and process. Content of the script refers to the 'what' of the script, while the process refers to the 'how' of the script. In the case of Sushant presented above, his life script would involve seeing himself as a clown and someone who brings laughter to others. One's script leads one to behave in ways that seem painful on the face of it. For instance, when an adult expresses his emotions to others, it is a behaviour rooted in the child ego state. The adult realises that this expression will get him attention from others. Getting attention would reaffirm to the adult that the world is actually the way he thought it was. In other words, it reinforces his life script. However, he may realise that putting his emotions also distanced him from certain friends or made others gossip about him. This can be hurtful. Despite the experience of hurt, he is unable to bring about a

change in his behaviour because at the unconscious level he is working towards fulfilling his life script. In Sushant's case, the script involves him pushing back his own emotions of being hurt as he has internalised that this is not what will bring him validation. A reflection on one's life script can help to break the self-fulfilling role of one's script. If Sushant were to reflect on how his life script is affecting his behaviour, he would work towards altering it to acknowledge the importance of his own emotions and behaviours. This process may be done by him alone or with the help of a psychologist.

Check Your Progress-4

Note: Write your answers in the space given below.

9) What are life scripts?

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10) What factors help people to write their life scripts?

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11) Do you sometimes feel that you are unable to understand your own behaviour in certain situations? Have you ever felt that you shouted at a student when it wasn't required or that you unnecessarily snubbed a colleague? Do you think this could be because of your life script?

   ....

   ....

12) Try to identify your own life script. You may use the following questions for supporting the reflective process:

   a) Imagine your parents sitting in front of you and saying: "I am happy with you when you ..."

      ....

      ....

   b) Try to think of situations or events from your childhood where your parents were particularly upset with you.

      ....

      ....

   c) How did you feel in these situations? What did you do in these situations?

      ....

      ....

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13) Once you have identified your life script, think of things that you wish to change about yourself.

   a)   Is being a teacher part of your life script?

      ....

      ....

   b)   What kind of a teacher do you see yourself to be?

      ....

      ....

   c)   What changes would you like to bring in yourself?

      ....

      ....

   d)   What would you have to do to bring about these changes?

      ....

      ....

1.8   LET US SUM UP

In this Unit, you have studied that transactional analysis focuses on understanding the engagement between two or more individuals and the overt and covert meanings it contains. We have also seen that childhood experiences and the strokes that we receive have a significant influence on our behaviours and our responses to social interaction even in our adult life.

Another significant aspect is the life scripts that we write. The plans that we develop about the life path that we want to travel on are decided by the strokes that we receive during our early childhood years. Positive and negative strokes help us form our beliefs about our own self and others around us.

Transactions can be between the same or different ego states of the individuals involved in it. The ego state one is in is independent of the age of the individual. The healthiest transaction is between two adult ego states. In cases where ego states are contradictory, one of the individuals needs to shift his or her ego state to a successful resolution of the communication.

Transactional analysis is one of the most well defined and straightforward therapeutic techniques. This makes it easy to understand and apply by everyone. People are able to gain deeper insights into their own behaviours, thoughts and emotions. A greater sense of self-awareness helps them to improve their communication and rewrite their life scripts.

1.9   UNIT END EXERCISES

- Describe the meaning and relevance of transactional analysis in understanding interpersonal communication.

- Detail out the different types of transactions using appropriate examples.

- Discuss some of the common games that teachers and students play in school settings.

- What are life scripts? In what ways can understanding life scripts help to improve psychological well-being?

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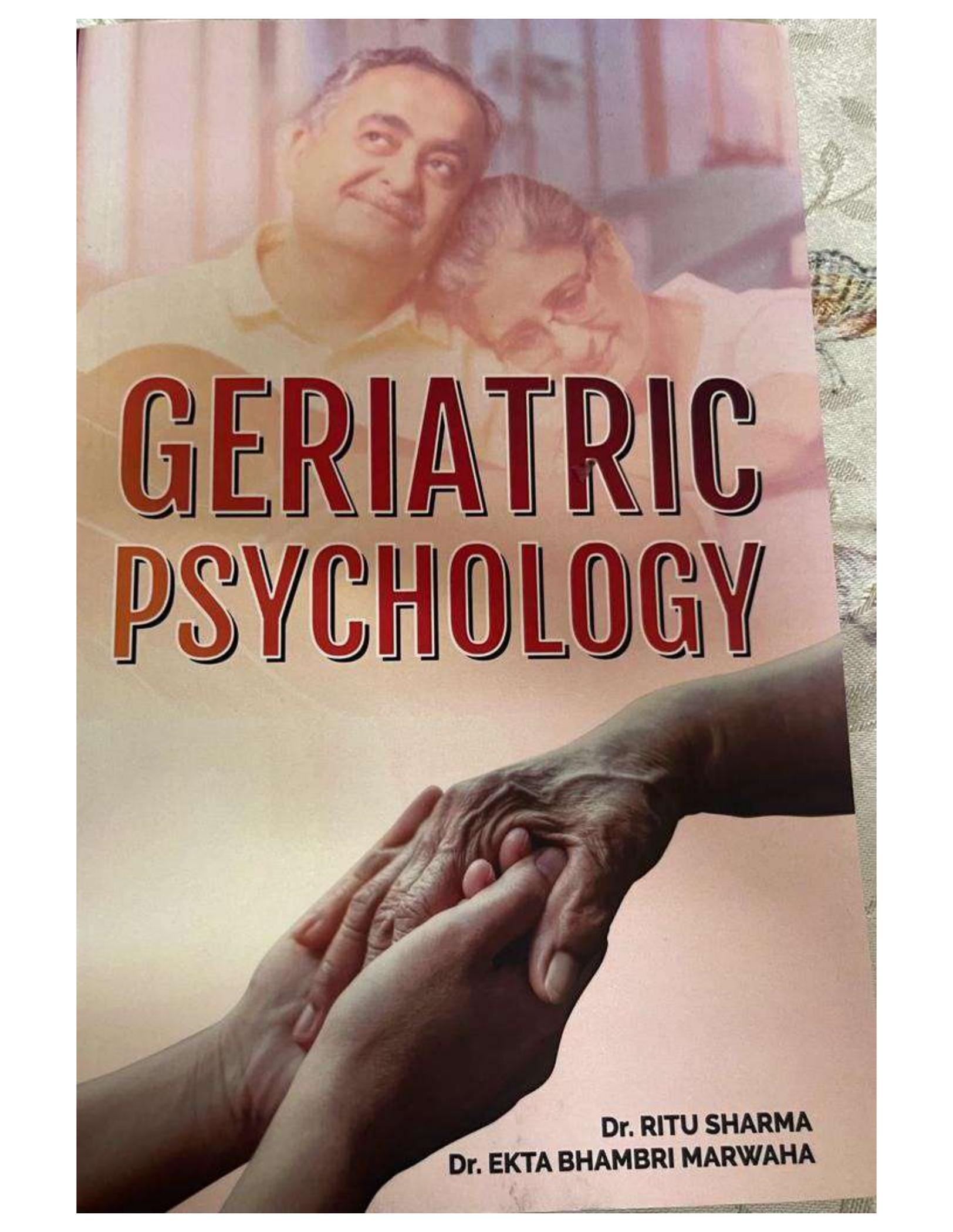
GERIATRIC PSYCHOLOGY

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चेतःपञ्चाशिका

प्रणेता
उमाकान्तशुक्लः

आद्यसम्पादकः
पद्मश्री-डा. रमाकान्तशुक्लः

चेतःपञ्चाशिका

प्रणेता
उमाकान्तशुक्लः

चेत:पञ्चाशिका प्रणेता
डाक्टर उमाकान्तशुक्लः

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जन्मस्थानम्– देवबंद (सहारनपुर)।

हिन्दीभावानुवादकर्ता
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जन्मतिथिः– २.१०.२०००
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प्रणेता
उमाकान्तशुक्लः

आद्यसम्पादकः
पद्मश्री-डा. रमाकान्तशुक्लः

देववाणी-परिषद्, दिल्ली

अन्योक्तिवसन्ततिलकम्

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अन्योक्तिवसन्ततिलकम् प्रणेता

डाक्टर उमाकान्तशुक्लः

जन्मतिथिः– १८.१.१९३९; **जन्मस्थानम्–** खुर्जा (बुलंदशहर) उ.प्र.; **पिता–** श्रीब्रह्मानन्दशुक्लः:; **माता–** श्रीमती प्रियंवदा शुक्ला; **शिक्षा–** एम.ए. (हिन्दी–संस्कृतयोः), साहित्याचार्यः, साङ्ख्ययोगाचार्यः, पीएच.डी.(सं.); **रचनाः–** १. मङ्गल्या, २. परीष्टिदर्शनम्, ३. चाङ्गेरिका, ४. कूहा, ५. स्मृतिपञ्चाशिका, ६. चेतःपञ्चाशिका, ७. अनुबोध-पञ्चाशिका, ८. अन्योक्तिवसन्ततिलकम् चेत्याद्याः।; **पदम्–** मुजफ्फरनगरस्थ-सनातनधर्म- स्नातकोत्तर- कालेजस्य संस्कृत- विभागात्सेवानिवृत्त उपाचार्यः (रीडरः); **निवासः–** "प्रियंवदावटिका, श्रीब्रह्मानन्दनीडम्", ६०४ संजय मार्ग, पटेल नगर, मुजफ्फरनगर (उ.प्र.)–२५१००१
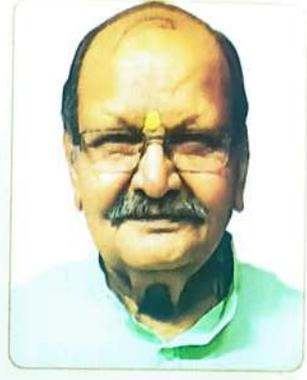
भूमिकाकारः
डा. सत्यव्रतशास्त्री
(२९.९.१९३०–१४.११.२०२१)

अङ्ग्रेजीरूपान्तरकारः
जगदीश प्रसाद सविता
जन्मतिथिः– २६.३.१९३४
जन्मस्थानम्– देवबंद (सहारनपुर)।

हिन्दीभावानुवादकर्ता
डा. अरविन्दनाभशुक्लः
जन्मतिथिः– २८.४.१९६७
जन्मस्थानम्– खुर्जा (उ.प्र.)

श्लोकानुक्रमणिकाकर्ता
मुकुन्दमाधवचन्द्रचूडशुक्लः
जन्मतिथिः– ५.४.१९९४
जन्मस्थानम्– मुफ्फरनगर (उ.प्र.)

आद्यसम्पादकः
पद्मश्री–डा. रमाकान्तशुक्लः
(२४.१२.१९४०–११.५.२०२२)
जन्मस्थानम्– खुर्जा (उ.प्र.)

सम्पादकः
डा. ऋषिराजपाठकः
जन्मतिथिः–
८.३.१९८९
जन्मस्थानम्–
दिल्ली

पुरस्कर्ता
कमलेशकुमारकपिलः
जन्मतिथिः–
६.५.१९५४
जन्मस्थानम्–
बरला (मु.नगर)

अनुबोधपञ्चाशिका

प्रणेता
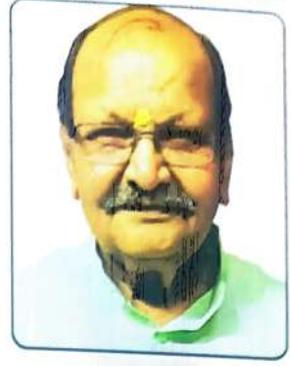## उमाकान्तशुक्लः

आद्यसम्पादकः
पद्मश्री-डा. रमाकान्तशुक्लः

अनुबोधपञ्चाशिका प्रणेता

डाक्टर उमाकान्तशुक्ल:

जन्मतिथि:– १८.१.१९३९; **जन्मस्थानम्–** खुर्जा (बुलंदशहर) उ.प्र.; **पिता–** श्रीब्रह्मानन्दशुक्ल::; **माता–** श्रीमती प्रियंवदा शुक्ला; **शिक्षा–** एम.ए. (हिन्दी-संस्कृतयो:), साहित्याचार्य:, साङ्ख्ययोगाचार्य:, पीएच.डी.(सं.); **रचना:–** १. मङ्गल्या, २. परीष्टिदर्शनम्, ३. चाङ्गेरिका, ४. कूहा, ५. स्मृतिपञ्चाशिका, ६. चेत:पञ्चाशिका, ७. अनुबोध-पञ्चाशिका, ८. अन्योक्तिवसन्ततिलकम् चेत्याद्या:।; **पदम्–** मुजफ्फरनगरस्थ-सनातनधर्म- स्नातकोत्तर- कालेजस्य संस्कृत- विभागात्सेवानिवृत्त उपाचार्य: (रीडर:); **निवास:–** "प्रियंवदावटिका, श्रीब्रह्मानन्दनीडम्", ६०४ संजय मार्ग, पटेल नगर, मुजफ्फरनगर (उ.प्र.)-२५१००१

भूमिकाकार:
डा. सत्यव्रतशास्त्री
(२९.९.१९३०-१४.११.२०२१)

अङ्ग्रेजीरूपान्तरकार:
जगदीश प्रसाद सविता
जन्मतिथि:– २६.३.१९३४
जन्मस्थानम्– देवबंद (सहारनपुर)।

हिन्दीभावानुवादकर्त्री
डा. सुस्मिता शर्मा
जन्मतिथि:– ५.९.१९७०
जन्मस्थानम्– खुर्जा (उ.प्र.)

श्लोकानुक्रमणिकाकर्त्री
वृन्दा शास्त्री
जन्मतिथि:– ७.१.१९९८
जन्मस्थानम्– बिजनौर (उ.प्र.)

आद्यसम्पादक:
पद्मश्री-डा. रमाकान्तशुक्ल:
(२४.१२.१९४०–११.५.२०२२)
जन्मस्थानम्– खुर्जा (उ.प्र.)

सम्पादक:
डा. ऋषिराजपाठक:
जन्मतिथि:– ८.३.१९८९
जन्मस्थानम्– दिल्ली

पुरस्कर्ता
कमलेशकुमारकपिल:
जन्मतिथि:– ६.५.१९५४
जन्मस्थानम्– बरला (मु.नगर)

स्मृतिपञ्चाशिका

प्रणेता
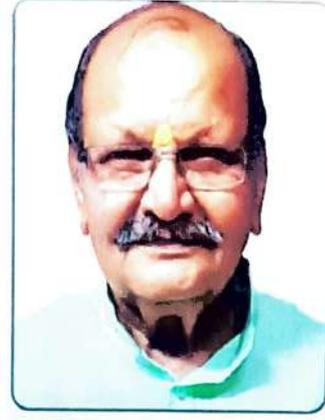उमाकान्तशुक्लः

सम्पादकः
पद्मश्रीडाक्टर रमाकान्तशुक्लः

देववाणी-परिषद्, दिल्ली

स्मृतिपञ्चाशिकायाः प्रणेता

डाक्टर उमाकान्तशुक्लः

जन्मतिथिः– १८.१.१९३९; **जन्मस्थानम्**– खुर्जा (बुलंदशहर) उ.प्र.; **पिता**– श्रीब्रह्मानन्दशुक्लः; **माता**– श्रीमती प्रियंवदा शुक्ला; **शिक्षा**– एम.ए. (हिन्दी-संस्कृतयोः), साहित्याचार्यः, साङ्ख्ययोगाचार्यः, पीएच.डी.(सं.); **रचनाः**– १. मङ्गल्या, २. परीष्टिदर्शनम्, ३. चाङ्गेरिका, ४. कूहा, ५. स्मृतिपञ्चाशिका, ६. चेतःपञ्चाशिका, ७. अनुबोध-पञ्चाशिका, ८. अन्योक्तिवसन्ततिलकम् चेत्याद्याः।; **पदम्**– मुजफ्फरनगरस्थ-सनातनधर्म- स्नातकोत्तर- कालेजस्य संस्कृत- विभागात्सेवानिवृत्त उपाचार्यः (रीडरः); **निवासः**– "प्रियंवदावटिका, श्रीब्रह्मानन्दनीडम्", ६०४ संजय मार्ग, पटेल नगर, मुजफ्फरनगर (उ.प्र.)–२५१००१

अङ्ग्रेजीरूपान्तरकारः
जगदीश प्रसाद सविता
जन्मतिथिः– २६.३.१९३४
जन्मस्थानम्– देवबंद (सहारनपुर)।

हिन्दीभावानुवादकर्त्री
गौतमोपाह्वा डा. प्रज्ञा
जन्मतिथिः– २३.१०.१९७३
जन्मस्थानम्– मुजफ्फरनगरम् (उ.प्र.)

परिशिष्टभाषानुवादकर्त्री
कपिलोपाह्वा शुभदा
जन्मतिथिः– १.९.१९८८
जन्मस्थानम्– मुफ्फरनगरम् (उ.प्र.)

भूमिकाकारः
डा. सत्यव्रतशास्त्री
(२९.९.१९३०–१४.११.२०२१)

सम्पादकः
रमाकान्तशुक्लः
जन्मतिथिः– २४.१२.१९४०
जन्मस्थानम्– खुर्जा (उ.प्र.)
मो.– ७०४२४३१६०८

पुरस्कर्ता
कमलेशकुमारकपिलः
जन्मतिथिः– ६.५.१९५४
जन्मस्थानम्– बरला (मु.नगर)

Evaluating the Role of Agro-forestry in Combating and Adapting to Impacts of Climate Change in the West Sikkim District, Sikkim

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5.1 INTRODUCTION

Climate, in simple language, is the weather condition over a period of time, generally in the range of 25–30 years. Climate change is a major threat in the 21st century and has captured the attention of the global community. It is directly addressed in the United Nations; Sustainable Development Goal 13 related to climate action. It is concerned with taking immediate actions to combat climate change and to reduce its impact on communities. Climate change drives many stressors and interacts with many non-climatic stressors, which make it difficult to forecast outcomes in general other than existing threats to agricultural productivity, soil erosion and pests which are likely to be stressed on changing climatic pattern (USGCRP 2009).

Climate change has serious environmental, economic, and social impact. The potential fallouts of climatic variability are increasing temperature, erratic rainfall, unpredictable impact on agricultural ecosystem and occurrence of extreme events. The changing pattern also affects the viability of livelihoods of the rural poor, particularly, where farmer's livelihood is dependent on natural resources. The capital of Sikkim, Gangtok has witnessed a rise in temperature at the rate of 0.4–0.5°C per decade which means that the temperature here has risen by 1–1.5°C since 1980 (SAPCC 2011–12). Further agro-forestry systems are agricultural systems that use trees and shrubs in land management, crop and animal production. An estimated 30% of the global rural population practices agro-forestry (Zomer, Trabucco and Coe, *et al.* 2009 Branca, *et al.* 2011). It involves various complex relationships among coping mechanism, mitigation, and adaptation. It has been found that agro-forestry practices could provide and enhance key ecosystem services such as water conservation, improved micro-climate conditions, enhances soil productivity, conserves and controls other pests and diseases, and promotes nutrient cycling. It has also been seen and observed over the world that agro-forestry has the potential to combat