

**Human Adjustment Process**  
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**Module - 1**  
**Lecture - 3**  
**Understanding Adjustment**

Today, what we would we doing is we would try to understand that how this whole concept of normality has evolved.

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**Adjustment: “The Normality”**

What is so special about it, that it is given extra weightage, both in the legal frame work, in the social frame work, even in the clinical frame work, and we will take couple of examples to see that; is that abbreviations are acceptable; is it that abbreviations are not acceptable; and how this whole interplay of a normality, some normality and abnormality begins. Initially, we will be focusing only on normality, and with respect to once we establish normality, with respect to it, then you will try to understand the whole issue of abnormality, and once normal and abnormal ends are known to us, then we will try to find out; is there a possibility of defining something like, sub normality?

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### **Adjustment: “The Normality”**

- The social construction of adjustment is equally important to understand.
- One of the connotations of adjustment is “normal”.
- It is essential for us to be aware of those classificatory measures that are commonly used by people to construe “normality”.

Till now, what we have been doing; the first lecture, we talked about the biomedical model where, the focus was more on the scientific temper of the medical fraternity. The whole issue of classification of diseases and then we took the whole issue that fine, the way classification of diseases are taken into account, and the way biomedical model is used to define or construct there, that had been extended also to behavioral sciences where, for even for behavioral elaborations for psychological disorders, similar type of models are looked at.

Then, we did try to see that the social context is equally important, and the movement you dealing classification from the social context, it creates a trouble; it creates a problem. We saw statements of couple a of psychologists, what type of problems they experience, they explain, in terms of extending biomedical model to behavioral sciences. Now, when we look at the whole issue of adjustment, it is equally important to understand adjustment, as a social construction. Social construction means, the society at large, decides what is normal and what is not. Now, remember in the beginning, I told you that there at times, there could be matches; there at times, there could be miss matches between the social construction of a disease or a disorder or an abrasion, and the way, it is clinically looked upon.

Today, what we are saying is that before we define what normality from a clinical perspective is, let us first, look at the social construction of normality. Now, one of the

connotations of adjustment is normal; means, how normal you are; means, those who are technically aware of the know hows in the discipline, will tell you whether, you are adjusted or you have an adjustment issue; whether, you are mal adjusted, but the social connotation of this adjustment is whether, you are normal or not. There could be very explicit way of saying that you are not normal, or you have some problem. There could be very tacit way of making you realize, that this pattern of behavior does not have the approval.

For example, if you take into account, something like, people in your neighborhood, people in your community, using certain signees to represent that this behavior is aberrated or you are not adjusted or you are not normal. Say for example, somebody does something or somebody explains things in a particular way, and you say. At the moment, you put your finger here, and you say, something like, the moment you indicate like this, is a normal verbal indicator, that this is not working properly means, your normality is at a stake.

When we use loosely, certain words in this region of the country, people would very generously use [fl] [fl]. So, the moment you are told [fl], even right now, we will also discuss it, that actually [fl], is that you have been displaced. You are dislocated. Now, dislocated with respect to what, and then we would discuss it, fine. There is something like social construction of normality and then [fl] is deviation. So, this is a social perception of something, which is otherwise, statistically, proved to be deviation.

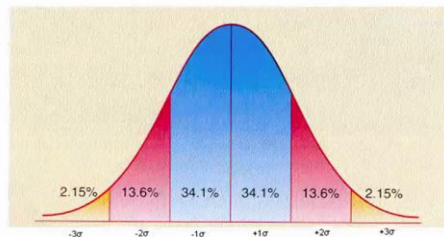
So, how much you deviate? What constructs normality? How an abnormality is defined? Then, you find that if you ask people, who use words like this; how do you define [fl], or how do you define this, or how do you define, say, [fl]? What it means not to be [fl] not to be [fl] not to be this? What exactly, that means? You will find people will have difficulty explain it, because these are loosely defined. So, what we are trying to do here is that the way, we are trying to define adjustment, the way we are trying to understand the adjustment; Adjustment, one of the connotation is that how normal you are, and therefore, with respect to the psychology of adjustment, we need to understand, what normality means, and here, adjustment and normality, primarily, we are looking at it as a social construction. Then, we would try to fit it into behavioral and legal frame work also. It is essential for us to be aware of those classificatory measures that are commonly used by people to construe normality.

So, there would be a classificatory scheme; means, what is normality or who is normal? When I say, who is normal, then I should have a scheme, that if you have one; one a, one b, one c, if you have two; two a, two b, two c, if you have three; three a, three b, three c; minimum, one of each of these categories, then you can be thought to be normal. So, some type of classificatory schemes, which otherwise, loosely, is used to measure you. So, the way you manifest your behavior, the manifested behavior will be evaluated with respect to the classificatory scheme, which has social approval. That will finally, help people at large, define who is normal and who is not.

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### Adjustment: “The Normality”

- “Normal” can be understood as— a statistical norm, an ideal standard, or a behaviour that is neither abnormal nor subnormal.



Now, there could be different ways of defining normality, if we are looking at it from a scientific view point; the way, psychologist will look at it. One way of defining normality is that it is a statistical norm. In fact, if you break this word, norm from there, you have normality or normal. Your compliance to the norm makes you the normal. If you have difficulty complying with the norm, fine, your normality is at stake. So, one way of defining normality could be that you just look at it as a statistical average.

In terms of a statistical average, many of you must be aware of this normal probability curve. Now, this curve is based on certain assumptions that one of the basic assumptions of this curve is that the main median in the mode lies on the same plane, which actually does not happen. Just to recapitulate, you all are, of course aware of it. Mean would mean that it is the average of the numbers. Median would mean that it is a half way,

above and below which, 50 percent of the cases would lie. Mode would be the average of the frequency of occurrence of something.

Usually, if you compute mean, median and mode, you would realize that they are numerically, they are not the same, but one of the assumptions of this normal probability curve is that the mean, median, and the mode; they would lie on the same plane. Assuming that it says that there is a range, if you look at the population, at large, you will have a 68.2 percent of the cases, which usually, lie between the minus 1 and plus 1 sigma. They are considered to constitute the majority group. So, from social construction point of view, when you say that this is the view of the majority, this is the how the society is, this is what usually you see in the society; it actually, means that is only 68.2 percent of the people, their behavioral manifestations are taken into account, if normality is looked upon from a statistical view point.

Two, you have a 13.6 percent cases on both the ends; minus 2 and minus 1 sigma, and plus 2 and plus 1 sigma, that is the group, which does not fit into this majority group, but this is another subsection on both the ends. If you take the plus side to be more of normal behavior, or more of normality, the negative and would be more of problem with complying with the norm. So, finally, we also have 2.15 percent on both the ends, which would be extreme. Extreme, in terms of complying with norm, and extreme, in terms of not at all complying to the norm, but the best part of this normal probability curve also is that the curve does not touch the base line.

you have a very small percentage, which actually, cannot be fitted into this normal probability curve. We are not going into the statistics, but just to tell you, that in majority of the cases, when in psychology, we people take data, they try to see how good that data fits into the normal probability curves; in majority of the cases, you find that you cannot achieve normal probability curve. Either, the curve gets rescued; means either, it moves more towards the positive end or more towards the negative end. So, there is a cuteness in the curve, it is not exactly the bell shaped curve, or one possibility is, that you can have cut oasis; means, majority false between plus minus 1 sigma.

So, what you find is that suddenly, the peak at the center goes very high, and then there is a sharp decline, and you will find very little percentage between plus 2 sigma and plus 3 sigma, and minus 2 and minus 3 sigma. That would be the extreme of compliance, but

statistically, if you have to compute the norm, the best idea is that you have good representation of the population in the sample; one; have a very large sample size; two; and then try to say, if the sample that you have chosen to define a construct, whether it fits into the normal probability curve or not; this could be one way of defining normality, when you are trying to have elements in your classificatory scheme, that these are, for example, twelve ideal characteristics, that I would be looking at, if I have to define normality.

The other way of looking at normality is that you just define it as an ideal standard. You do not look into how many people fit into it; how much of it get represented by majority; or is it that when you set the ideal, it is only the people between plus 2 and plus 3 sigma, who will know fit into that; you are not at all interested in stuffs like that. All you say that this is the ideal standard. In terms of grading, I would say that it is absolute grading. There is nothing like relative grading, unlike the system that we follow here at priority; that you have relative grading system.

So, you are compared against say, the remaining 58 students, who are registered in this course, and accordingly, the norms for grading are defined. In this case, it would be something like, an absolute grading system where, you just fix the bench mark; this is the bench mark. If you fall short of it, you are not normal, and that is the ideal standard. It can again, be an issue that is it that once, you have an ideal standard for defining normality, is it that it is rigidly followed, or if you fall short of the standard, that also is acceptable. That issue will take little later.

And then one other possibility is that you simply, try to define normality as behavior, which is not abnormal, behavior that is not subnormal. So, I have the full spectrum here, and I say, this is the extreme ideal standard, which is normal. This is completely upsurdent end, which is abnormal, in between I draw the line, and I say this is subnormal. So, if you are not abnormal; if you are not subnormal; then I have I do not have any other options, but to put you as normal. This could be also, another way of defining normality.

It is not good to say so but if you comply with the biomedical model, in terms of defining psychological disorders or behavioral elaborations, and you stick very hard to it, one possibility could be that the moment, I am asked to make a psychological profile of you,

the moment I am asked to come up on with an evaluation scheme for you, I might begin only with looking at possible disorders in you. So, instead of asking for your strengths, or instead of evaluating your characteristics; I start searching for possibility of a disorder or an abrasion; to say no, this is not there; to say, that have second disorder is also not there; third disorder is also not there; and because you do not have disorders, and therefore, you are normal. This might sound absurd, but this could also be one way of doing it.

The third view point on that, you are not abnormal; you are not subnormal; and therefore, you are normal, but this is say, I say something like reducing your potentials as a human being, because it starts looking at you as a person, who cannot be normal, a person who will certainly deviate, a person who cannot follow idealistic standards, a person who definitely would have one or the other disorder, which is not true for large majority of us. So, normality can be understood from all these view points.

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### **Adjustment: “The Normality”**

- View of powerful majority prevails.
- If the majority of people in a given society accept a particular way of life to be correct then anyone who deviates from that norm is likely to be unaccepted and designated not to be “normal”.
- Let us take the example of marriage.

An interesting thing, because we are trying to look at it initially from the view point of social construction of normality. So, one interesting, and very dominate thing is there, and you can add to it, if you do not accept this view point is that actually, the view of the powerful majority has prevailed, in terms defining, what is normality. A large section of the society, which was not socially powerful; their view point was not taken into account. Just now, we will take an example, that how certain practices in the society, was

simply not taken into account, while defining something, which would otherwise, be considered to be a normal pattern of behavior. This is one strong thing. Now, I am moving away from psychology. Even, if you look at the society at large, contemporary society and try to look at it from sociological view point, you would realize that for doing many a things, it is the powerful people, handful people; their view point has been taken into account. Just for an example, if you have to decide something like, what should be the cut off score, for including somebody in IIT system, or if I have to decide a parameter of who should be a given PSY451 in HSS lottery? All you have to do is to just give your choice, your preference, and there is a small mass, which decides to overrule you preference. Many of you must have experienced it; you opted for something else, and finally, got something else. Given the size of the students crediting a course, it is extremely difficult, how most of the instructors will tell you that sorry, your add rob request cannot be (( )).

Then, you realize that the course was made for me, not for the instructor. You asked me my preference and then decided to overrule it. Then, what is the point in asking my preference; this could be one way of looking at it. So, you realized and find that it is a powerful majority, whose view point exists, because you are the instructor, therefore, you enjoy the liberty of saying that I can add you to my course or I will not add you or I may even refuse your request to drop a course; is that not so? Even for drops, you need permission of the concerned instructor; you make a drop request, and the instructor is free to accept or reject your drop request, whether you add or drop a course, the course will certainly, run throughout the semester.

This means that although, you are one of the stake holders in this whole process of under graduate teaching, you are at the mercy of the instructors. Similarly, you have other processes in the society where you realize that small group of people, they decide, what you should do, and what you should not where, there could be a view point, which is echoed from many corners, many people talking about it, but then that view point is simply, overruled.

The recent episode of a gang rape in Delhi, and you have this whole social process going on where, people will go for stray; people going in mass; protesting against the actions of certain historic holders in the this whole process of governance; this whole thing, till date, it is continuing. This means that you realize that there is a view point of a powerful



majority, which is dominating and my view point is not being heard, because as an individual, I cannot make my presence felt, therefore, hundreds and thousands of people will collect, because I know that if you allow me sit as a designated place, in the national capital, my voice can still be unheard. So, I go to the place, which is nearest to the decision making center in Delhi.

This whole issue of taking the appreciation to India gate, going beyond that, going to the junction point between the north and the south blocks in Delhi, going straight up to the gate of the President's house; all this shows that you want that my dear powerful majority, listen to me and I, is not a singular I here; I not as an individual, but we as a collective group are sharing our concern, and we want the system of governance to be modified. Take another controversial issue in our country. The whole issue of whether, there should be reservation on the basis of caste structure or not. A group of people, who will endorse it; a group of people, who will go against it; a group of people, who would talk with respect to degradation in the saturation level of competence, achievement and many more such constructs.

And people who would be sharing their sufferings, because they were accidentally, born in particular family, which belong to a particular caste, and therefore, they were deprived of certain opportunities. Then, you say that you did not hear me. You did not hear my view point. Just, you are the powerful majorities; you decided the norm; who should be benefited; who should not be; and I have been suffering from couple of generations.

You will hear many such stories, people sharing their suffering; how they suffered when they were student; how they suffered landed up in a profession; and many such things. Even something much more sacrosanct like, worshipping a god, worshipping a particular deity, visiting a particular temple, offering prayers in a particular way, you find that there are classificatory scheme, that the society is laid down, in terms of what is prescribed and what is proscribed.

Prescribed means, you have to do things like this and proscribed is, you cannot do things like this. Then, you are simply told that if you belong to this group in the society means, certain caste, then you can do it; if you belong to some other group of certain caste, you cannot do it. There was, long time back, huge political uproar in this country, when a local community in Odisha, took offence of a Dalith community person, visiting a Hindu

temple. The whole episode attracted the attention of the nation, and then the chairman of the SC, ST commission, he decided to go to that temple. Now, the chairman of these commissions is powerful bodies, and therefore, the chairman has certain privileges.

Now, when this man, who enjoys certain power in the system of governance, decided to go to that temple, the whole of the district administration, there in Odisha; they had to ensure that nothing untoward happens there, on the spot. This man visits the temple to see that the temple gate was locked, and the dominant people, who use to administer the day to day affairs in the temple; they were simply absconding, which basically, means that this man was not allowed once again, an entry in the temple.

So, you could be the chairman of a national commission, but fine, I do not allow you to visit the temple in which, my God sits, because I and you do not share the same caste. Again, I have made to realize that there are some people, who are more powerful compared to me, simply, because I do not belong to certain caste. So, you realize that, because I am not an not an instructor therefore, I do not have a say; you realize that I do not belong to certain caste therefore, I do not have a say, and therefore, the same way, if you start looking at many social phenomenas in contemporary society; do not go to the history; you could realize that in the most of the cases, things have been taken into account, from the majorities view point.

Within majority, if you start drawing lines, if you put the grids there, then you will realize that there are the view point, only of the powerful majority, which has been taken into account, but this leads to another sociological debate; we are not interested in that debate. So, if the majority of people in a given society, they accept a particular way of life to be correct, then anyone who deviates from the norm; will be designated as abnormal. So, the majority says that this is the behavioral pattern that should be followed in the society and, because before defining the norm, even if you have been practicing some other form of behavior, you are put out of the circumference of this social framework of normality, and therefore, you are designated as somebody, who is not normal.

Couple of years back, there was an interesting documentary by national geography. This documentary was about the young generation of India; those who are going to software industry. The age group would be 20 to 21, that was the age group where, this whole

program was based on; what happens to somebody, who just graduates at prime stage of his life 20 or 21 years of age; joins the job, and gets a salary, which is know extremely exorbitantly high? One interesting thing in that what they had done was; they took the boys and the girls, who have gone to this profession, very recently and also, looked at their family background. They talk to their parents and numerically, if I say that the difference between the take home salary of the father or the mother or both of them, put together, with child was no where comparable. May be, that the monthly income of this younger generation was much more higher, compared to the annual salary of their parents, put together; both the parents put together.

So, that was one interesting way of looking at it, but why I am quoting that example is that these young boys and girls; they were asked that say, once you are in job, what are the changes that you see in your life style, and the changes in the behavior. I was looking at it from, what changes it has led to the behavioral practices of people like this. One interesting aspect was that, when they were asked, what now; you studied; you are placed; what now? Interestingly, there were only two responses. Can you make a guess? What next? Any guess? There were only two; they said what next; the first was getting a flat. No, car was not there; car came little later after flat getting married. These young boys and girls, at this stage in life, when they were otherwise, economically, extremely, affluent compared to their, all those who belong to them, what next; flat, what next; marriage. When parents were asked, what next for your child; the answer was exactly, the same. I would like my child to have a flat, and I would like my child to get married.

So, there is very a high premium that has been put on marriage in our society, that if you decide not to marry, or if you delay your marriage; not only your family members, even the people in the community will start pressurizing you, that this is the peek time that you should get married. I remember my bachelorhood days, when I would receive inputs like this, that you should get married. Not less than I would say 30 to 35 five inputs per day, and it was unbearable, that why you should be worried about me, getting married or not, but this is how the society has evolved. The beauty of marriage as a system; the beauty of a marriage as an institution; has been realized and therefore, people will start telling you that fine, this is the time that you should certainly go ahead with this.

In terms of defining majority, and terms of defining, how majorities view point has been taken into account, in terms of defining normality; we will take marriage as an example,

because this has the highest stake in our society, and what would be the second example? Can you guess? We would not take that example, right now, but little later, we will take that example also; having children. The society expects that after particular age, you should certainly get married and once, you are married; people will start counseling you that you certainly have a child. We would take these two examples, because they are considered to be of utmost importance, in our social framework.

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### **Adjustment: “The Normality”**

#### Social view

- Hinduism describes marriage as a *sanaskar*. It is thirteenth of the sixteen *sanskars* and hence is a sacred act.

Let us first take the example of marriage. From a social view point, because we are trying to define normality as a social construction; so the social view point is that, I am taking the Hindu view point; again, here you can have differences, but because again, I am taking the dominant view point therefore, I am taking the Hindu view point, because our census reports, that majority in this country, belongs to this type of practice. Now, Hinduism describes marriage as a [fl]. Out of the sixteen [fl], marriage happens to be the thirteenth one, and therefore, it is a sacred act. This is a social view point where, recently somebody gave statement regarding marriage, that it is a contract. I do not know if you are aware of this. Just two days back, one of the political leaders give this statement, and it is being hugely debated in the electronic media; the weightage that such type of a statement from somebody, who belongs to or who represent a political party, should give or not.

But overall, minus this political angel; you can look at marriage as a sacred act. The reason being that it is a one of the [fl] and if you want to be very precise; out of the sixteen [fl] defined in Hinduism, this is considered to be the thirteenth [fl], and therefore marriage becomes a sacred act.

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### **Adjustment: “The Normality”**

#### Legal view

- Section 5 of the Marriage Act, 1955
- Extends to all Indians except those residing in the State of Jammu and Kashmir puts the following conditions for a Hindu marriage—

Take a legal view point. I do not know law, I have never studied it, but just know to code from the marriage act of 1955, that is being followed; section 5 of that act says that this act extends to all Indians, except those residing in the state of Jammu and Kashmir. This is a how Hindu marriage has been defined.

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### Adjustment: "The Normality"

(i) neither party has a spouse living at the time of the marriage;

(ii) at the time of the marriage, neither party-

– (a) is incapable of giving a valid consent to it in consequence of **unsoundness of mind**; or

– (b) though capable of giving a valid consent, has been suffering from **mental disorder** of such a kind or to such an extent as to be unfit for marriage and the procreation of children; or

– (c) has been subject to **recurrent attacks of insanity**;

• [Note- only selected part of the Marriage Act, 1955, has been reproduced here.]

One, neither party has a spouse, living at the time of the marriage; means, either the bride side or the groom side, should not have a spouse who is living. So, after the death of your spouse, if you are going for a remarriage, it is acceptable, but if your spouse is living and if you are not legally divorced, then you cannot marry, but that is one; you can see here, the important ones that we will take lead from our colored red here. Two, at the time of the marriage, neither party A is incapable of giving valid consent to it, in consequence of in unsoundness of mind; means, you give a consent for your marriage, but your consent will only be accepted, if you are found to be in a sane state; you should be in a sound state of mind. If you are mentally unsound, then fine, your acceptance does not matter.

One; two, though capable of giving a valid consent has been suffering from mental disorder of such a kind or to such an extent, as to be unfit for marriage, and for the procreation of children. Now, remember, even in the legal framework, after marriage, what has to be done; you also get defined. That procreation a biological act also, has been put together in the marriage act here. Now, interesting part here is that you should not be suffering from a mental disorder, which influences your marital life, or your ability to procreate. Again, you have mental disorder coming into picture here, and C has been subjected to recurrent attacks of insanity, means you have to be consistently sane.

Basically, of course, I must tell you that only selected part of the marriage act has been put here. The full of marriage act is not displayed here. So, do not think that these are the

only three things, but these three things are important for us, because even, in the legal framework, you find unsound state of mind, you find mental disorder, and you find insanity being taken into account. When I was referring to the documentary on the young generation joining the software industry, there you had; what next; flat, marriage. I was telling one of my own experiences where, the society and the people in the society, who are very distantly or remotely connected to you; even, they will tell you that this is the age of marriage; this is the age of having children; and even in the legal framework, you find that you should be able to perform the act of marriage; you should also be in the position to procreate. So, marriage from social view point; very sacred act from the legal view point; fine, you should not be having an attack of insanity; you should not be suffering from mental disorder, which affects your marital life or your ability to procreate, and you should be in a sound state of mind to give consent for it.

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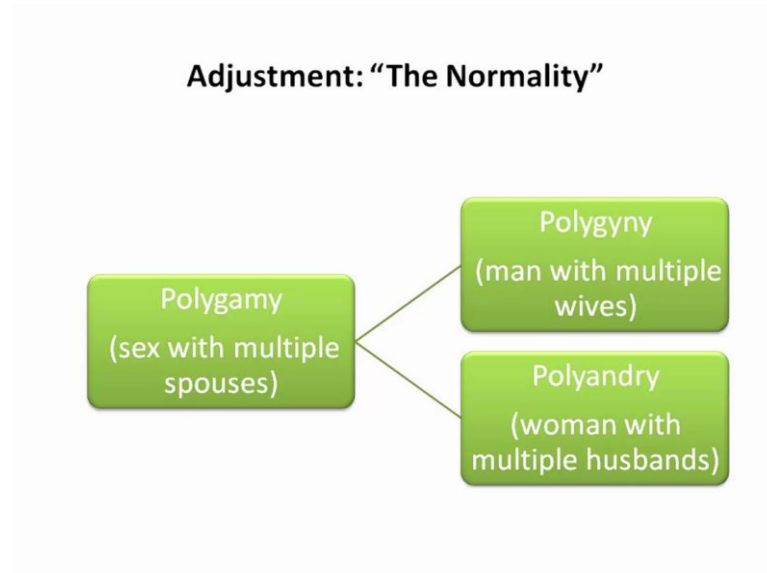
#### **Adjustment: “The Normality”**

- Overall in most of the sections of the Indian society marriage with a single partner has been practiced.
- Socially, morally, and legally monogamy is the norm and hence the “normal” form of marriage.

So, overall in most of the sections of the Indian society, marriage with a single partner is prescribed, and this is followed. That at any given point, you should not be having more than one spouse, of course, there are deviations. We will just touch up on that issue. So, socially, morally and legally, monogamy is the norm. You have only one know spouse at one point in time. This means, monogamy would be the norm for somebody, whose behavior would be interpreted, in terms of whether, he is normal or not, or whether, he is fitting into that social expected construct of normality or not; whether, one’s behavior

would be considered to be morally correct or not or whether, one's behavior would be considered to be legal correct or not.

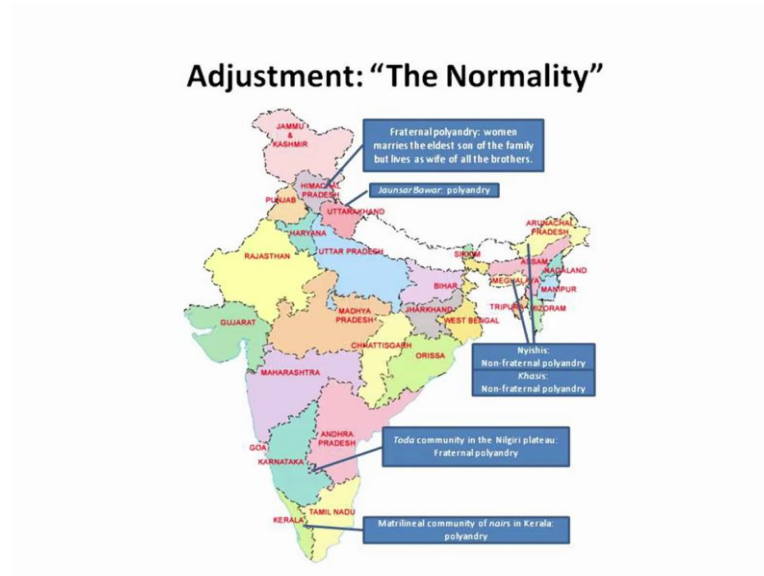
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Now, before we take the example further, if one has multiple spouses and has physical relationship with them; this is how polygamy is defined; and polygamy again, can be of two types; polygyny and polyandry, where polygyny is man with multiple wives, and polyandry would be women with multiple husbands. Now, once you know what polygamy is, and what polygyny is, and what polyandry is; now, let us look at these places in the country.



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These are just some representations. A group in Himachal Pradesh; there you find fraternal polyandry where, women marries the eldest son of the family, and lives as wife to all brothers. You have the Jaunsar Bawar community in Uttarkhand where, you find polyandry. In Meghalaya and in Arunachal Pradesh, you find the Nyishis where, non fraternal polyandry is followed. You have Khasis where, once again, non fraternal polyandry is followed. In the Nilgiri plateau area, you find the Toda community where, you find fraternal polyandry, and in Kerala, you find a matrilineal community of the Nairs in Kerala where, you have polyandry. What I am trying to say with this example is that we were looking at marriage where, initially, we said that it is a sacred act, and therefore, the relationship between couple is very sacred in nature, and it has to be preserved in that way. This is the norm of the society.

We took the legal view point, which said that fine; with all these, the important thing would be that at one given point in time, you should have only one living partner, and therefore, socially it was important to be loyal to your husband or your wife; to be dedicated to your husband or your wife, and to refrain from activities of physical proximity with any other individual, which later on, became morally acceptable that if you do not practice it, then this is an immoral act; socially unacceptable; morally wrong; legally, again, it can lead you to punitive measures, but when you look at these many communities, you find that it prevails.

Now, this would basically, mean that when you were defining marriage as a social construct, when you were defining marriage as a moral construct, the view points of these communities were not taken into account. Now, remember that this practice, you would find in these communities, before this act came into place. This means that aberrations were not taken into account, while defining, what is socially correct, what is legally correct and what is morally correct.

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### **Adjustment: “The Normality”**

- Although various practices prevailed in the society, the majority view became the norm and also the law.
- Why was such norm evolved?
- Does it have to do with faithfulness and loyalty?
- Hence, the dynamic of human adjustment process needs to be understood in totality.

Now, with the spread of the modern lifestyle, you will find that when you have these customs, that polyandry, polygyny, that we have discussed; they are slowly being faced out, but what is important to note is that although, various practices prevailed in the society, the majority view became the norm, and the majority view also became the law of the land. So, I have been living my life in a particular way and then you tell me that sorry, I have defined the law now; now, you should behave like this. In many a things, such type of situation, you encountered, say, take for example, I think majority of you have under gone coaching for your JE exams. If I ask you, what was your bed time during those days, and you say, that 2 o clock in the night, I used to go to sleep; 8 o clock in the morning, I used to wake up, and then suddenly, you come to a situation where, you are told 8 o clock, the day begins; the lectures will begin. You say that although, I used to sleep late in the night, wakeup early in the morning, but afternoons, I used to take a nap or I use to sleep for one hour or so...

Here, you are told that, no, afternoons, we will have labs. So, you are not free; means, one place where, the norms are defined for you and you are simply, you have to try your level best to comply with it, nothing else. Are aberrations possible? In certain cases, yes, it is possible, but when you look at it from a legal perspective, you would realize that the boundaries are much more rigidly defined, compared to when you take certain forms of aberrations, when it comes to social acceptance. And again, you will find a difference between the social and the moral acceptability of an act.

We saw the example of marriage; it was from a social view point, a sacred act, but think of say, procreation; think of say, different forms of marriages; think of the act of biological procreation, before you follow the social or the legal frame work of marriage, means, you become an unwed father or an unwed mother, for example. Is it legally correct? You will have legal experts, talking about the incorrectness of the act. You will have the moral guardians of the society, telling you that how morally incorrect, this type of behavior is. You would have people from the society, telling you that fine, this is an aberration, and this is usually, not acceptable in the society.

But look at people, who have done this, and you would realize that they too have been accepted in the society. We had well known a cine actress in our country, who became unwed mother, out of a relationship with one of the very well known cricketer from outside; I would refrain from taking names here, but then you realize that the whole issue gets debated. Even in the media, it comes into picture, but then was the women socially segregated? The answer is no. This means that you have a social framework, you have a moral framework, but then society will accept aberrations.

Now, you can also look at it from that, why there was a need for norm to be involved? Now, does this norm has to do with faithfulness and loyalty, which are components of morality then and social framework, will always look into the moral issues. So, (( )) the dynamics of human adjustment process, needs to be understood in totality. So, when you define normality, take behavior, take the social view point, take the moral view point, take the legal view point, but then from a psychological view point, when we look at it, the acceptance of a behavior becomes much higher, because even aberrated forms of behavior, will also be accommodated in terms of defining; who is normal and who is not.