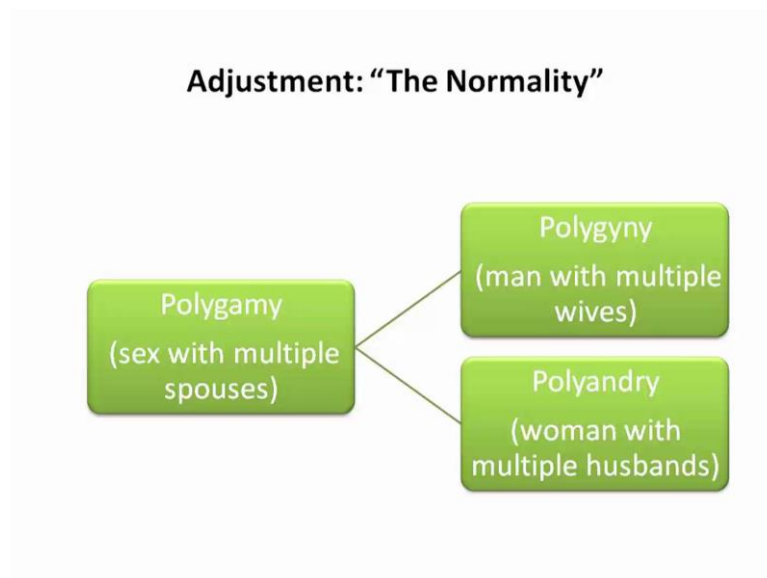


**Human Adjustment Processes**  
**Prof. Braj Bhushan**  
**Department of Humanities & Social Sciences**  
**Indian Institute of technology, Kanpur**

**Module - 01**  
**Lecture - 04**  
**Understanding Adjustment**

Today, we will continue with the construct of normality and how it is socially constructed and how we evaluate in clinical setup, who is normal and who is not.

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We took the example last time of the Hindu marriage act and the social practices are in terms of polygamy. So, today we would continue with this construct.

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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.

What we actually, we were discussing was that although with this face of modernity know gradually certain type of practices you find it, they are either being faced out or they have slowly started dying out. People trying to follow the same set of pattern, but it is important to note that basically it was the majorities view that prevailed.

It was not that when this Hindu marriage act came in to being, such type of practices were not prevalent in certain regions of India, were we had no seen with the help of this map, but what was important was that certain people who are the stakeholders, who had know the freedom of a defining the law, they did not define the law in such a way that automatically certain section of the people, who were spread throughout the country. There practices could not be fitted in to that legal frame work, even though there practices that does not fit in to the legal frame work, their immediate society excepts the practice. And that is an interesting dimension; I promise to that at times we would be talking about the, legal the social and the psychological bench marks. So, here you have a possibility were although the legal frame work does not accept certain type of practices know the social acceptability of the practice very much exists ok.

Now, if you look at it from a different view point that why there was a need for certain norms to be evolved. We would be talking about this issue, even later on also that you

want to maintain certain degree of harmonic. In the beginning also we talked that adjustment these all about maintaining harmony within know certain constructs, within you, that would be the intra individual equilibrium that you try to maintain. At the same time you try to maintain the inter individual know issues and therefore you want to minimize complex that is the reason why human beings always thought of evolving norms, but then while evolving the norm one can realized that the majorities view point suddenly became predominant. And then you have certain idealistic concepts, the idealistic concept which are know instinctually know are letter on constitute as the moral principles that should be followed.

So, faithfulness for example, is a moral construct, loyalty for example, is a moral construct. And therefore, when you look interms of know a human beings behavior an you allies interms of whether this process behavior puts in to the norm or not. Whether is behavior or her behavior can make considered to be legally appropriate, socially acceptable and psychologically normal, you find at their could be a little bit of deviations. Now, if you analyze the norms from the view point that we have discussed right now.

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### **Adjustment: “The Normality”**

- All these criteria have come out of socially constructed evaluations.
- Faithfulness and loyalty are idealistic concepts.
- Thus, the definition of “normal” has come out of value-oriented idealistic concept of adjustment.
- Once you have value-oriented idealistic concept you can profess emulation of such concepts and those who fall short can easily be classified as good, bad, better or worse. Those who show gross deviation are not “normal”.

You would realized at these criteria have come out of certain socially constructed

emulation know. Society considers loyalty to be important and therefore, whether you are loyal or not becomes very important. If society does not emphasize on socially know relevant constructs like loyalty then loyalty is not an issue at all. You can make a comparison there are thousands in thousands such examples ok.

You can take for example, marriage as an institution the way we have been talking about we were know restricting ourselves to know the a Hindu marriage act that is acceptable in India, but if you make a cross cultural evaluation. The marriage practice as an India and say the marriage practices take for example in one of the European countries, take the example of Netherland. Now, in our country, even people who go for divorces when they apply for legal divorce, the we are something called family courts, who are suppose look in such types of disputes and people in the legal paternity also they would try their best console you to make you understand that if there is a possibility have some patch up, but do not breakup. Although the law allows you to do that you have certain license to are you on behalf of a client as a practicing lawyer or you have the authority invested in you to decide on the faith of certain type of problem that has come in fourth of you because your part of judicial system.

There also know you realized that there is something that has social value and therefore, you convey your clients at find is it there possibility know of no meeting marriage councilor trying to work out the solution, which is know mutually acceptable to both of you so, that divorce does not take place. Compare this with know the whole practice that is a currently probability in say Netherland for example, where you find that marriage as an institution is weakest in that country and marriage as an institution in our country since to be simply stronger.

So, it is all about how much of impressive society laze on particular type of a practice. The contemporary society of Netherland does not lay so much of impressive on it, therefore it becomes prajai, in countries like ours know suddenly know that is too much of value that is provided to this type of an institution. And therefore even though with all types of hiccups and everything the outer skeleton of the institution marriage still remains there.

And therefore, know when you try to inject concept like faithfulness, loyalty know all this idealistic concept, they very easily know assimilate systems like ours. Where the you realized that this institution has been given at most important and then certain idealistic concepts have also been injected in it.

Now, the movement you see this example and you also realized at there are certain idealistic concepts that has to been put forth, this means; one way of defining normality could be that it is actually a value oriented idealistic concept. That there are certain thinks at the society values, these are all idealistic concept, because certain people know at try to adhere to it and therefore, they called much more normal compare to you that could be another way of looking at normality, another way of defining normality.

Now, the moment you have we certain idealistic concept this once again would mean that the moment you start at deviating from the idealistic concept. Then you are evaluated know as if you fall short on something which is extremely desirable and if you have seen advertisement for certain positions, you have eligibility criteria and then you have desirable qualifications, have you seen such type of acts.

Now, desirable qualification simply means that, you may or may not have it, but those who will have it will given know more weight age interms of selection. And therefore, what socially you find is that the moment you have the idealistic concept of defining at the normality and people who do not come close to it they would be consider to be good or bad. So, these are all know value oriented judgments ok.

So, good bad better worst now these are all know reflection of certain deviation from the idealistic concept, but still they do not define you to be normal, abnormal, or subnormal. The simply define you as good or bad, acceptable or unacceptable. Now, here you find two interesting things, one that is society allows you to deviate from the idealistic concept and it will simply brand you as good or it will tag you to be bad. Even though you shows certain degree of deviation as society accept this form of a behavior, problem only comes when the deviation is to severe to acute and then it is know a form more repeated in your behavior when society a starts rejecting a such type of behavior.

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### **Adjustment: “The Normality”**

- It might not be serial monogamy where one remarries only after divorce or death of the spouse, but can have more than one wife at the same time.
- The interpretation of the norm changes here.
- Now you realize that the idealistic concept of adjustment is socially oriented but culturally limited.

What is equally important to see is that certain practices of some other faith in same country. Now, they are legally allow to have more than one wife know, in our country we will talked of the Hindu marriage act therefore, we have know a deviating of it, but then you realize that even though have different type of religious practices in the community, largely the focus on serial monogamy, means we have know divorce, you have the death of this force and then you remarry that has been accepted, this means that at one given point in type it if you have a single spouse then that type of behavior has been considered to be more idealistic compare to having multiple spouse at the same time. Now, the interpretation of the norm you find at within the society changes, because the religious practice changes here. And therefore, it also means that know the idealistic concept of adjustment although it is socially oriented, but it is culturally limited ok.

So, social know, social constructs give it is an orientation, but sudden know cultural barriers there hidden say that find it is allowed it can extended to this community, but not to that community. Now, you remember the Hindu marriage act the slide there when certain words were know colored although were the unsoundness of mind mental disorder and insanity. Now, even in the legal framework you find that certain things, which are of clinical relevance or psychological relevance they became prominent, but the act itself know some way are does not keep on know classifying all types of mental

disorders, all type of insanity. Now, they although they also refer to medical taxonomy like unsoundness of mind mental disorder insanity these are medical taxonomies, they can be interpreted as social categorization of disorder, what is say on what is not will depend on whether society accept that intake of the behavior or not. And if one fails to infer the behavior as abnormal or subnormal then the behavior is by defaults becomes normal. So, this is no another way of looking at it that you search only for abnormal behavior and you come up to the level of sub normality and when you realized that the behavior is neither abnormal norms of normal then defined you considered this behavior to be normal.

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We will take certain examples here, the top examples were you see a bharatanatyam performer, although she is equipped with both the lower limbs as a part of know artistic expression, she lesser body weight one fait an extends the other one, society accepts it, why? Because there is a dominant view point at find this is one know form of cultural expression dance is a form of it bharatanatyam happens to be one form of dance in India and this is one of the steps and there for if you know it, find your for better than me, because I do not no bharatanatyam. Go to the other extreme of it, when majority of the people have a two lower limb, when you have somebody, who was born with five a lower limbs, this is a case from Pakistan, when in a hospital in Karachi a baby was born

with these in minimal a lower limbs know and you realized that there are interesting type of social interpretations. Come to the lower figure, you see a image of Sushmita Sen when she became miss universe in 1994, you look at the pretty face and the world said admires you ok.

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Comes to the other case is, this is the photograph from a child in India in Uttarpradesh and they are you find know that the child had two heads and know two nose, two mouths and again you find there is different cultural interpretation of it. Deliberately I have a put know that the news item there, which basically describes that when the child was born the parents took pride in having a child like that. I am sure Sushmita Sens parents would also been proud of performance. Here although you have a child with no peculiar features with multiple facial features, the parents take pride saying that a god is born in my family. And all the villagers started pouring in and they offered know their prayers to this baby, donated money to the child and then you are not considered to be child with certain chromosomal elaboration, but you are considered to be representation of Hindu god or goddess.

Now, these are interesting social construct, what I am trying to say is that medically, although you say that, this is an normality socially you celebrate it, this is not in a



normality. And if you believe in practice like that then you add mire the old process, the new and mire such type of department is, we are getting my view point. I am sure you must be aware of this, government has been know putting money in this pulse polio immunization program for long. And probably one of the machines, which succeeded in our country like anything and there was too much of a effort know make to make this pulse polio vaccination program a successful, this oral drops. Right from having Amitabh Bachhan know endorsing that [FL] popular add, two a know even people at the grass route level. Even if you are know, travelling in bus, train, airports, everywhere everywhere, every every small single point know it was so, micro management was done in fantastic way that you would have somebody know putting yellow jacket saying pulse polio program and they will know stand there with capsule with this polio drops.

Although this entire program was successful, which was to say that here I consider my citizens and I want them to be free of such type of medical problems. And then suddenly there are certain small pockets including Uttar Pradesh there is small pocket where the villagers rejected accepting this ok.

Simply, because somebody had spread the rumor, which is purely a rumor that this is basically, know process of limiting your capability of producing off strikes. You remember there is government slogan in our country that you should have two kids. So, although it is all know unscientific, but somebody correlated know that [FL] is equivalent to know having two kids. And this goes against our cultural practice, these goes against our religious sentiments. It was unbelievable that a group of people accepted this logic, they were small community and they are refused know administrating this pulse polio drop to their children. So, although things are forgot your social rejection here things requires at most medical care it gets socially celebrated just contrasty examples you can see in your life.

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### **Adjustment: “The Normality”**

- We have already referred to Maddux et al. (2004) that the social categorization of disorders could be “heuristic social artifacts”.
- Hence, the dynamic of human adjustment process needs to be understood in totality.

I will come to another interesting example, on the left an side you see mother serving the on process, when she came back to her native country after serving the war in the middle east. You see her know hugging her child on the airport and you can see the emotion of the mother. Childs it is so, dear to you, although you went to serve your nation you went to abroad you worked know as uniform service personal in the middle east, when your country was fighting the war, you show know so much of concerned, love, care, compassion, everything for your child, you can very close the seen the emotions on the face. This is also one way of caring for the child loving the child and a will now show you a video, which is a weird practice, completely weird practice interms of loving in caring the child. There are places in Maharashtra, where children are taken to a place of worship, they are taken to the second floor and then they are drop from there.

So, it is of free fall in the air, the family members they stand on the ground with a bed sheet, thank fully the most of child fall in the bed sheet only, but imaging the level of promoted this is small children must be experienced it, but then you are told at find this is how god blesses your child. And you are convinced, this is surprising, you would like to see that video, it is absolved, it is absolved, but then it has social acceptance, I will show you that video and then come back. The whole crowd there, the whole community standing there and then the child is being drop from the roof top, god has bless the child

this is the construct of normal behavioral pattern.

So, what we are trying to know understand in this discussion is that you know there are social categorization of disorders, which are actually heuristic social artifacts. You remember, we had referred to Maddux statement in the past and then he did talk about heuristic social artifacts saying that all disorder that we considered to be disorders are actually social categorization know and these are heuristic social artifacts. And because you see so much of variation in the pattern of behavior, it is very difficult to understand know that who deviates and who does not, because the moment you makes little bit of change and you realized that the whole situation as changed.

I will give you couple of more examples, we talked about know the idealistic concept, thinking about good and bad, thinking about acceptable and not acceptable. A few years back we had student here at IIT Kanpur, who did her P.hd in sociology, she walked on one of the tribes in Odessa. What she did was that, she start it the tribe, which basically know has been isolated from the modern Odia community, they live on the high lands, the mountain regions on the toper top area know not on the lower area, because of what so, ever reasons.

Some of them they started know shifting downwards and those who started shifting downwards, they got in touch with certain activities, which otherwise are considered to be not to be practice activities. For example, a say if you still an object of somebody from a modern prospective this is an act of theft and it know makes you undergo certain legal process.

Now, some of them were arrested for commuting sub type of behavior, they were to send to prison. Once they were in prison and they were because the crimed had commuted was not so severe. Therefore, their duration of stay in the prison was limited two years, three years, one year, something likes six months and they would come out, which according to them was small duration. But then when the state in the prison they got in the touch with other prisoners, who were actually from the modern world, knew of many other things. So, these know prisoners from this tribe they will learned usage of certain tools and techniques, for examples, plastic combs, if I tell you that plastic comb is an

artifact for grooming yourself for as it is not an used, because right from birth we have been looking at know combs and I am sure many of you must be caring combs in your pockets, because you want to groom yourself properly. And especially when these jewels were not available most of the people used carry combs in their pocket.

Now, these people from the triben they revolted back their community after they were release from the jail, they would carry small, small things with them a plastic comb, a ball pen, a hair clip these are all small, small artifacts, but they would carry an then know their meeting community will take pride oh great your brought something great to us, I can now groom myself oh your brought a mirror I can see myself. And gradually what happen, it was realized at the society did not look at the act that made them go to the jail rather society to pride in the fact oh he as sub six month in the jail and now he has brought these many artifacts, we know the usage of the comb, because he went to jail. The act of theft, which otherwise know will be considered to be proscribe act not to be replicated act, not to be performed act, suddenly as suddenly make you socially celebrated ok.

I takes this example little later, there is a village in UP, very closed to us, close means few hundred kilometers, where are the whole village in to the act of prostitution, legally it is ban in our country, socially it is considered to be immoral act. But then that very village in modern India still has this practice, because they take pride this act and this is our tradition. And the name of the tradition, you continue with it and the male members of the family take pride in the fact know that see women in my family they are engaged in this business, this is our traditional business. It is equalent to being goldsmith for generation, being a business tycoon for generations.

And then you know it is very difficult that where do I draw the line even for idealistic concepts, because the moment due know move few kilometers on this side and that side the norms changes. Hence it is always suggested that when you are trying to look at the adjustment pattern of an individual do take the social context into account. You cannot know make the person move out of the context and then say that the whether this behavior is good or not. I took the example of divorce is in our country now, I am sure some of you aware of this, there is a increasing concern in our country over Indian

women getting married to Indian men, who are settled abroad, usually it is those who were shifted to the US. In certain reason of our country, you find very, very upset pattern gradually coming in, two types of patterns I like to highlight here.

Family as a unit was given utmost importance in our country and you would find large number of people, how would say that know there carrier got ruing which they do not care about, because they did want to stay with their own parents, there in say older they want to take care of them. And therefore, they did not purse the carrier, which was very bride, which could have let to lots of money lots of success, but they simply know did not take it off, because they want it to stay back with the family. I do not know how for it is true, but I am told at in Assam and other nearby region in the north east, there happen to be a strong practice in earlier years when they would take up government jobs government of India jobs, which is an all India transferable position know.

So, they will take up a job in Assam the moment they are shifted, they are posted in outside the region they will resign. So, you do not care for your job what you care for is that I do not want to be dislocated, this is one end of the story. The other end of the story were in Punjab, I would not name the village, there is the village, which has only elderly people, why? Because all people in the middle age in the younger age they have shifted to Canada or US. So, the village has very good house is all type of a facilities you can think of, but it is a village which no care giver, it is all elderly people and you understand know elderly people good have certain type of needs for caring them and many, many issues like this. This is another extreme at it the whole act of divorce in say know that usually the courts an India would recommend you that first you meet a marriage council are see if know something can we walked out ok.

So, over all the infusive is that you should retain the know this tie up of this bond of a marriage. They were pattern at has started coming in an it is daily cause of concerned is few people in an this is true for again selected region of this country. The boys some were in US comes to India marries the girl takes hefty dory the girl remains have after marriage, the boy goes there an suddenly one day one of the courts in that country sense that know you have been divorced.

Now, you do not have an option of an appeal, because you are know say for example, in small village in one of the isolated corners in other end India, you cannot even that you do not even have that know exposure to understand were this court exists in which part of the world. So, forget about know going to that court making an appeal, but then there are large number of know, such women coming in that village region and therefore, it is cause of concerned that you are were your parents paid for your marriage and then after two three days your deserted and one day you realize at your legally divorced.

This is again an absolute pattern, but then what trying to say with this example that there is another part geographical location in this world where your problem your husband notes find get separated, I remember European country were the rule says that, you have to be together for a month after you file a divorce petition you have to meet together for a month an after a month you come to the court an say that your still to want to separated. Now, there are variable type of norms know one country we took the example were no no no no no, please say something can be worked out, one country we says remember together for one month, still if you think getting separated find get it, other country were oh she is not here, but want divorce get it go ahead.

So, too liberal too restricted all types of variations, the problem comes when you have somebody from culture x, moving to culture y and then his adjustment is being evaluated. And I would take one or two examples, but if you are interested, you can find many such examples in the books of social psychology, cross cultural psychology and nowadays there is very interesting branching psychology, it is called cross cultural psychiatry. Where you look at psychiatric issues from cultural view point and then you take divorce cultural into account therefore, it is called cross cultural psychiatry, where you take symptoms of particular disorder an evaluated whether this is a disorder in this culture, whether it is a disorder in other culture and you fine there is the cross mismatch. And that is very interesting know, because as medical practitioner you take an a vote that you would we following certain tradition and you would we doing this, you would we doing that and you realized that social contact does not allow you do that, because the interpretation are different.

I would not go to psychiatry sometime, but I will come to some of the socially accepted

and celebrated concepts. Take for example, the concept beauty; an usually beauty is associated with women then the human rights, men are usually not supposed to be beauty are their largely not at all attractive interms appearance, in physical appearance minus few. Now a one of the construct of beauty is no that you should have lip in a particular formats.

Now, what it should be that is very difficult to be suggested, but then know you should not have a very long are protruding lip. Now, there is try were not in India its abroad, were the construct of beauty is that the more stretched your lower lips are the more beautiful you are. So, what they do? Just like know in our country, the girl child they have know cutting in their nose, their ear, they put bangles these are know just decorative yourself to look much more a feeling. In that culture what they do they a cut the lower lip here and insert a small ring, so as a child when know your lip is cut and ring is fixed, the cells will growing in this direction.

So, gradually what will happen? I would not do that I will look very early, but what would happen gradually is that your lower lip start know taking this shape. And I have seen photograph of the most beautiful women you saw here 1994 miss universe, the most beautiful women in that try and her lower lip was such that a full [FL] that we use for consuming our food can we fitted do it. And that the construct of beauty, were your lip comes up to this level this.

For us many of us probably this would be one of the most horrifying type of image, you cannot accept it as beauty at all, but in another culture is perfectly ok, that this is have beauty has been define and this is how people feel attracted towards women know with longer lower lips. In our situation it would be very, very difficult for the parents to find a match for the girl, it will be difficult for the girl, because shall be a know listing to multiple comments from a colleagues, friends, classmates, because we do not describe beauty in such formats. So that is interesting thing that I wanted to discuss with you.

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1. Biomedical model
2. Medical model and psychological adjustment
3. Adjustment process
4. Adjustment: "The Normality"

With this we come to an end of the first module, where we basically focused on the biomedical model first then we talked about the variation from the biomedical model, the need that was felt by the psychological that behavioral practices need to be looked differently. And not completely complained to the biomedical norms then we talked about this process of adjustment and after discussing the process of adjustment the most important thing perhaps we discussed was how do we define normality and whether you are adjusted or not that would depend on whether you are considered normal by your society or not.



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## **Dimensions of Subjective Adjustment**

Braj Bhushan

I will leave you with couple of examples. So, next week when we meet we would start with fresh model we would be talking about dimensions of subjective adjustment, but today, I would leave you with few interesting thinks. So, that you can start thinking now, look at certain know types of behavior that you see people usually following, for example, putting pen in your mouth and then chewing it at times, biting nails on sudden vocations, cut in your own lips cutting own your lips vocations, say puling your locks multiple times, refreshing your mail multiple times, I am sure many of you must have seen of probably your self do it know, at every two three minutes refresh your mail, as if as if the world is looking at you how many mails that you received in a day.

People who are know impulsive interms of replying to the mail that you read the mail and by that time the you come to the last word you click replay and you type, you do not allow yourself the time to think or people who are fond of clicking not on replay, but replay on. And you do not know who all were there know this mail for address to what you in sure is that my mail will always have replay on.

I know somebody as an individual his mail used to have a disclaimer that the content of this mail know he has the copy write over it. And happen to be well establish man I must tell you, I cannot name him cannot say, where he is? What he is? But of course one of

the successful men, in one of the good places and I have seen his mails know were know you have the disclaimers saying that the author has copy right over the content of the mail. And most of the times his mails is used to be abnormal, you would right all types of weird things and claimed at this is my copy right things know, why I am taking such examples are that, when you look from clinical prospective you realized that such type of behavior needs, certain type of moderation. You need certain type of attention by specialist, who will help you overcome this type of behavioral concerns know, but then such things are know so, gladly accepted by larger thing of the society that you do not find anything wrong in it.