Impact of Hindu - Muslim Disputes on Adolescence

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ABSTRACT

The word adolescences come from the Latin word "Adolescence" which means 'to grow'. So, the essence of the word adolescence is growth and it is in this sense that adolescence represents a period of intensive growth and change in nearly all aspects of a child's physical, mental, social and emotional life. Adolescence has been described by Stanely Hall as the 'period of storm and stress of human life'. It is a very crucial period of one's life which covers roughly from 12-18/19+ years.

Keywords : Period of Storm, Stress of Human Life, Adolescence

I. INTRODUCTION

According to Hulock (1970) "adolescent is a dreaded age how can be divert in positive or negative direction by their parents, pair groups, sibling relationships, family and social environment." In recent years the emphasis in our thinking has changed and newer approach to child studies and problems has to come to be adopted by social scientists.

This newer approach can be summarized by saying that the child is regarded as a focal concept for scientific study rather than morally as a welfare objective. In other words the child is seem as a human reality in whose development are combined various specialized problems of particular groups of scientific studies. The child serves as a project study drawn from life rather than from laboratory in which may be observed the various processes of human growth and development.

The life cycle of human being is broadly divided into seven stages – infancy, childhood, pre-adolescence, early adolescence, Adolescence, Adulthood, and the old age. These are perceptible and important stage in human growth and development. Adolescent is the most important period of human life.

II. LITERATURE SURVEY

An analysis of available Psychological literature dealing with adolescent reveals that children between the age group of 12 to 19 develop some unique characteristics comparatively distinct from those of the children on the one hand and the adolescents on the other. The behavior characteristics of these individuals are largely a result of cultural impositions

and social situations bring starting changes in emotional, intellectual and social aspects of their personality. Postponement of immediate satisfaction of desires continued physical restrictions, strong peer-group loyalties, diversities of cultural patterns and standards of conduct and social class adversaries inflict a peculiar stress upon the adolescent.

All along the years when the fight for an independent India was at its peak, a number of Congress personalities, led by an already well-known leader - a brilliant man who hailed from the historically famous United Provinces (now Uttar Pradesh, UP) - Pandit Jawaharlal Nehru, carried a dream: once India was freed from the British rule, a modern state would be built, a state that would see that its caste and communal ancestral traditions were forgotten. A secular state that would bring people together. A new Socialist order would be built. New Temples - i.e. heavy industries–would appear which would bring the new India into modernity (Parry and Struempell 2008). Some of these dreams would take shape indeed. However, the tragedies of the Partition and the violence which swept Northern India from 1946 to 1948 came as a shock and destroyed many illusions (for a historical background, see "India from 1900 to 1947" by Claude Markovits [2007] and for further details on the Partition violence, see "Thematic Chronology of Mass Violence in Pakistan, 1947–2007" by Lionel Baixas [2008])

The assassination of Mahatma Gandhi in January 1948 was a watershed moment for India. It put an end to the murdering frenzy and to mass violence. Law and order could be restored. A strong leadership saw to that. Among those leaders was the "Iron Man of India" that was the Union Home Minister, Sardar Patel . He was the one who had gathered in time the 560 Indian princely states which had a special status (Menon 1961). In the larger country, he had made it very clear that no nonsense would be tolerated. What

he had in mind were of course the various agitations of those days, mainly the Communist - led guerillas (Graff 1974), but also the linguistic or ethnic claims and, very clearly, the grievances of the religious minorities - whose behavior could threaten "Mother India". These last categories, however, were more than willing to demonstrate their loyalty. They were in a state of shock. After the dramatic exchanges of populations which had taken place during Partition, Hindu refugees had finally adjusted rather well. Muslims, however, had not. They were the guilty. They were those who had divided the Motherland (Robinson 1993). Those who had not left for Pakistan (which meant the majority of Muslims and most definitely the poorest among them) were left high and dry, even more so because their patrons, upon whom they depended, were no longer present .The only thing they could do was to concentrate on their day-to-day survival. Nearly four years proved necessary to reach a certain degree of peaceful coexistence between the communities concerned .All along the years when the fight for an independent India was at its peak, a number of Congress personalities, led by an already well-known leader - a brilliant man who hailed from the historically famous United Provinces (now Uttar Pradesh, UP) - Pandit Jawaharlal Nehru, carried a dream: once India was freed from the British rule, a modern state would be built, a state that would see that its caste and communal ancestral traditions were forgotten. A secular state that would bring people together. A new Socialist order would be built. New Temples - i.e. heavy industries–would appear which would bring the new India into modernity (Parry and Struempell 2008). Some of these dreams would take shape indeed. However, the tragedies of the Partition and the violence which swept Northern India from 1946 to 1948 came as a shock and destroyed many illusions (for a historical background, see "India from 1900 to 1947" by Claude Markovits and for further details on the Partition violence, see "Thematic Chronology of

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III. MATERIAL

Although religious practices differ by culture, political boundary, local community, and individual, some form of religion is influential, even central, in the lives of many people across the globe Religion is an important context for development because it provides a means of socialization in areas such as moral behavior and offers emotional support to individuals from the cradle to the grave Given cognitive advances during adolescence including increased abilities to think abstractly and understand symbolism it is important to study the impact of religion during this stage. Over 80% of American teens ages 13–17 have expressed the importance of faith in their daily lives and decision making processes, and approximately 90% have been reported to have some kind of belief in God or a "cosmic life force" Religion also plays an important role for youth elsewhere in the world. For example, Lippman and Keith reported that 82% of 20,000 teens and young adults from 41 countries indicated a belief in God. Additionally, there is much support for the protective role of religion in relation to various aspects of youth well-being including both social and psychological outcomes.

Despite the consistency of these findings, less is known about the role of broader contextual features within which youth religiosity is situated. Cultural-religious factors such as religious affiliation and nationality might directly impact youth functioning (and therefore potentially reduce the impact attributed to religiosity), or they might alter the relationship between religiosity and youth functioning. In addition to these contextual factors, it is also important to consider the potential role of gender in any investigation of religiosity given that gender has been shown to impact both religiosity and youth functioning . Therefore, the purpose of the present study was to examine the role of religion (religious tradition and religiosity) in relation to various aspects of youth functioning in a large, diverse, multinational sample, considering variation in gender and cultural settings.

Religiosity has generally been shown to positively predict youth prosocial behaviors (e.g., social initiative) and negatively predict youth antisocial behaviors With regard to prosocial behaviors, Wagener found that "going to programs, groups, or services" was positively related to prosocial behaviors and attitudes. Additionally, both Wagener et al. and Dowling et al. reported a relationship between adolescent self-perceived religiosity and both school engagement and helping others. "Religious importance" predicted positive health behaviors such as seat belt use, dietary habits, sleep patterns, and exercise among high school seniors. Additionally, research based on representative samples of adults in the US and Canada found that prayer frequency and religious reading was positively related to volunteerism and civic involvement.

First, although all religions follow common patterns of experience enabling adherents to share values, deepen understanding, and assist in making ethical choices, interpretations of these experiences and prescribed rules for living differ by religious tradition This diversity has the potential to differentially impact youth outcomes. Specifically, outcomes that have been shown to vary as a function of religious affiliation including alcohol use general well-being and death anxiety and childhood behavioral problems . It is also possible that the relationship between religiosity and youth functioning differs as a function of specific religious affiliation (i.e., a moderating effect); however, no studies were located that tested this notion. Overall, there is much support

for the idea that youth functioning (especially antisocial behavior and substance use) varies by religious tradition.

Second, nation and culture of origin might also be differentially directly linked with youth functioning. Specifically, motives for engaging in alcohol use , risky behaviors , ethnic prejudice , cyberbullying , apathy , depressive symptoms , and suicidal attitudes have all been reported to vary cross-nationally. In an effort to explicitly compare religious tradition effects with nationality effects, Northover and Gonzalez compared Roman Catholics in Spain with Canadian Catholics and Canadian Protestants to determine if religious beliefs were influenced more by culture or religion. They hypothesized that the differences would be greater between the two cultures than between the two religious groups in Canada, and this hypothesis was confirmed.

IV. CONCLUSION

Overall, the idea that religiosity influences youth well-being is well-supported in the present analyses, not just in the west but around the world. Specific religious affiliation and gender do not impact this protective mechanism, but more research is needed to better understand both (a) the mechanism linking national-ethnic group to youth well-being and (b) the relative, or comparative, process through which religiosity impacts all four youth outcomes.

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