CHAPTER 1

INTRODUCTION:

PARENTING:

INDIAN TRADITIONAL VIEWS AND MODERN VIEWS

AND

EFFECTS OF YOGA ON ADOLESCENTS' ATTITUDE TOWARD VIOLENCE, BELIEFS ABOUT AGGRESSION AND ALTERNATIVES

INTRODUCTION

According to Indian texts, the human being has five growth phases namely, *śaiśava* (infancy), *bālya* (childhood), *Kaumāra* (teenage/pre-youth/adolescence), *yauvana* (youth), *vārdhakya* (old age) (BhargavaNarasimha, 2013; Kulkarni, 2010). The basis is not just the 'age' but other vital criteria namely *āśramas* (duties and responsibilities described in traditional Indian texts: *brahmacharya*, *gṛhastha*, *vānaprastha*, and *sanyāsa*) and *puruṣārthas* (objectives of life narrated in Indian traditional texts: *dharma, artha, kāma, mokṣa*) (Kulkarni, 2010). Though the developmental psychologists, scientists, and Indian traditional texts say that the learning process starts at a stage when the baby is in mother's womb itself (Aurobindo, 2004), what one learns from the parents in *śaiśava*, *bālya*, *kaumāra*, and first part of *yauvana* (four formative phases of man's life), provides the firm foundation and continues to stretch and influence even the other phases of one's life because the way the parents talk to their children becomes their inner voice says Aurobindo (Aurobindo, 2004). Hence there is an urgent need to learn the scientific basis of parenting according to Indian traditional texts (Amritanandamayi Devi, 2000).

In the Indian traditional system it was obligatory for a child to be under the strict supervision of parents till the age of eight years, get *upanayana saṁskāram* (sacred thread investiture) done and go to *Gurukulam* to undergo rigorous training under the *Guru* (teacher) up to the age of 25 years (*Manusmṛti* 4.1). This first 25 years of an individual corresponds to '*brahmacharyāśrama*', one of the four '*āśramas*' mentioned in Indian traditional texts (*brahmacharya*, *gṛhastha*, *vānaprastha*, and *sanyāsa*) (Table 1). Thus, *śaiśava*, *bālya*, *Kaumāra,* and first part of *yauvana* would be in the safekeeping of parents and *Guru*, which would shape the personality of an individual and make him a conscientious and responsible citizen (Kulkarni, 2010). Therefore these two societal institutions (home and school) form

most important social arrangements in the development of an individual; and schools and parents cannot work in isolation without a detrimental effect on the children (Devudu, 1969). However, the first decisive responsibility of shaping the personality of an individual rests undoubtedly with the parents (home) during *śaiśava* and *bālya* because of more personalized relationship and sharp learning/grasping capacity of the child in these two age points. Each child is unique and parents know their children more than anyone else (Baumrind, 1989). Thus, the role of authoritative parenting in moulding the personality of a child cannot be underestimated, as 'delinquency' in one's behavior can sprout mostly from the parents (Hay, 2001). The seeds sown during *śaiśava* and *bālya* by parents unfalteringly decide the course of child's life (Quigley, Jaycox, McCaffrey, & Marshall, 2006).

Parenting during *śaiśava* (Infancy) - First phase of human life

During *śaiśava*, (first three years of age), the child's world is very small comprising of mother, father and oneself, and the child is totally dependent on the parents (particularly mother) for all his/her needs (Devudu, 1969). For the child, the world without parents is full of apprehension, confusion, and perplexity from all directions. Being with the parents (especially mother) gives a child peace and happiness. The child disbelieves everyone other than parents. Further, in this age the child learns from parents purely by imitation. According to social learning theory, the child learns the social skills and the art of interaction with the world just by observing and imitating the most intimate ones (Bandura, 1978), obviously in this first phase of life, one's parents. The child learns to interact with the world around by observing the parents, who are considered most significantly dependable to the child. If someone other than parents says something, child cross checks with parents (either by asking or by observing) and then decides to believe or otherwise; if it contradicts with the parents' opinion, child discards or rubbishes, because the parents are the role-models, guides, gods,

and everything to the child (Machteld Hoeve et al., 2007). Whatever the parents say is 'Gospel truth.' The child disbelieves everyone other than parents. When he/she encounters a problem, he/she runs to parents for solace. Even if the mother punishes the child, no one else except mother is dependable for the child and mother alone is chosen as the first choice for refuge. Thus, parents' opinions, language, acts, gestures, habits, tastes, hobbies, vocations, do have profound impact on the child (Hay, 2001). Whatever the parents say or do is worthy of imitation, precious and fit to be learned. This impact is highly long lasting in one's life (Stern & Smith, 1999) and consistent with the attachment theory (Bartholomew, 1990; Schwartz, Hage, Bush, & Burns, 2006), which says that early experiences and occurrences with care givers have long lasting effects and implications. Gottfredson and Hirschi's theory also reiterates that parenting method is the first and primary influence on children's self-control (Perrone, Sullivan, Pratt, & Margaryan, 2004).

Parenting during *Bālya* (Childhood) - Second phase of human life

In *bālya* (4 to 12 years), by tradition, the child is initiated into the basics of education like alphabets, numerals, mathematics, fundamentals of language, and would be made to understand the surroundings, neighborhood, hygiene, healthy practices, the heritage, traditions, customs, propriety, social etiquette, societal obligations, nation, both from parents and teacher (Devudu, 1969). Traditionally, the child is also initiated into scriptures, and *saṁskāras* like '*Vedārambha*' (beginning of scriptural education), and *upanayana saṁskāram* (investiture of sacred thread for boys) is done. Here again, the parents do play a very important role in shaping the personality of the child. The parents identify the interests of the child; interest is, after all, the very basis and prerequisite of concentration. If he is truly interested, he reaches the pinnacle of the art/science he learns. Otherwise, it is just left half-finished. In the hands of such able parents, the religion lives and not just understood as a

creed filled with blind dogmas and meaningless rituals. Based on the gender of the child, the *saṁskāras* (Table 2) initiated during *śaiśava* and *bālya* were traditionally considered as integral duties of conscientious or responsible parenting towards their children, which have spiritual implications too (Ishvarashastri, 2015). The parenting cannot have full force unless the child is given an opportunity, within its limited sphere, of embodying in action impulses, encouraging to have thirst for knowledge, self-devotion, the purity of the *Brāhmin*; courage, nobility, honor, patriotism of the *kṣatriya*; the skill, industriousness, generous enterprising, and magnanimity of the *vaiśya*; and creativity, sacrificing and loving service of the *śūdra* (Lokeswarananda, 1994). Thus, the traditional parenting strongly believed in giving practical opportunity as well as intellectual encouragement to develop all that is best in one's innate nature (Lokeswarananda, 1996).

Parenting during *Kaumāra* and first phase of *Yauvana*.

A very young child cannot apply himself and is unfit for school learning and thus only in *Kaumāra* (13 to 19 years of age) and in the first part of *Yauvana* (20 to 25 years of age) child would be in the safe keeping of a traditional *Guru* in *Gurukulam*. But the role of parents is indispensable even when the child is in *Gurukulam*. Even during the stay of child in *Gurukulam* under the supervision of *Guru*, the parents would be made to visit the *Gurukulam* at periodical intervals (once in two or three months). During their periodical visits, the parents would be made to stay in *Gurukulam* for 2 to 3 days and interact with the *Guru* and the child. This kind of meetings would dispel gaps/doubts among them and nurtures healthy relations among the child, parents, and the *Guru*. The *Guru* also counsels the parents and the child, that would help build strong bondage between them and more importantly both understand their respective rights and duties (Kulkarni, 2010). The *Guru* in *Gurukulam* is guided by *Upaniṣadik* style of teaching where the children are put on the right road to their

perfection and are encouraged to follow it, watching, suggesting, helping, but not interfering; thus the children follow the path silently shown to them (Lokeswarananda, 1995). The traditional Indian style of *Guru*, commanding by his knowledge, purity, and sanctity, the implicit obedience, perfect admiration, reverent emulation of the student was considered to be the superior method of moral discipline (Lokeswarananda, 1993). The *Guru* believes that the best method of suggestion is by personal example which sets the quest of the pupil to the highet emotions and prompts the highest ideals and aspirations; and never believes in merely teaching the traditional dogmas of religion to hammer moral and pious qualities in the child (Devudu, 1969; Lokeswarananda, 2003). The *Guru* also believes that if the child has bad habits, bad qualities, bad *saṁskāras*, he should never be treated cruelly as a delinquent and rejected, but encouraged to change them with suitable counseling (Lokeswarananda, 1998). Further, Indian traditional schooling considered only mother-tongue as the best medium of education, and the *Guru* imparted knowledge only in the mother-tongue of the child; because the child can best express himself in his mother-tongue that has been initiated by the parents at home before the school days. In fact, the *Guru* in *Gurukulam* continues what has been initiated at home by parents that becomes one's way of life (Aurobindo, 2004). Thus parents and *Gurukulam* do not work in isolation, but both compliment each other in the best interest of the child.

Table 1: Developmental Stages of Life – Indian Traditional Perspective

Yājñavalkya smṛti (Devudu, 1969; Kulkarni, 2010); *Manusmṛti* (Navarthna, 2014)

Ten stages of growth of physical body are (*Mahābhārata Vanaparva* 134.17): *garbhāvāsa*, *janma*, *bālya*, *kaumāra*, *paugaṇḍa*, *kaiśora*, *yauvana*, *prauḍha*, *vārdhakya*, *mṛtyu* (However, following five broader stages are important from the point of view of learning process)				
Human phase of life	Time period (Age)	Corresponding *Āśrama*	Corresponding *puruṣārtha*	Duties and responsibilities
Śaiśava (Infancy)	Up to 3 years	Not applicable	Not applicable	No duties and responsibilities are specified in this age.
Bālya (Childhood)	4 to 12 years	*Brahmacharya*	*Dharma*	Alphabets, Fundamentals of language, basics of Mathematics, *śāstrābhyāsa, Vedābhyāsa* as prescribed to the *varṇa* one belongs to.
Kaumāra (Teenage or Pre-youth or adolescence)	*Kiśora* 13-15 years	*Brahmacharya*	*Dharma*	Education in *Gurukulam* under *Guru*
	tāruṇya	*Brahmacarya*	*Dharma*	Education in

13 to 19 years	16-19 years			*Gurukulam* under *Guru*
Yauvana (Youth) 20-59 years	*Yauvana* Phase-1 20-25 years	*Brahmacarya/ gṛhastha*	*Dharma, Artha, Mokṣa*	Education under *Guru* and duties.
	Yauvana Phase – 2 *(prauḍha* or adulthood) 26–59 years	*gṛhastha* (House holder)	*Dharma, Artha, Kāma, Mokṣa*	*Gṛhastha* Household duties
Vārdhakya (old age) 60 years and above	*Vārdhakya* Phase-1 60-79 years	*Vānaprastha*	*Dharma, Mokṣa*	Delegation of duties to the children (successors)
	Vārdhakya Phase-2 80 & above	*Sanyāsa*	*Dharma, Mokṣa*	Aim at liberation, renounce material life.

Table 2: Sixteen *Saṁskāras* (Sacraments - Indian Tradition Perspective)

Yājñavalkya smṛti (Devudu, 1969; Kulkarni, 2010)*, Manusmṛti* (Navarthna, 2014)

	A. Pre-natal *Saṁskāras*	
1	*Garbhadāna*	Couple has decided to conceive. Pre consummation (conception) rites to purify the prospective/budding parents.
2	*Puṁssavana* (3th month of pregnancy)	Rituals to secure the birth of a male child - Before the baby shows up movements in the womb.
3	*Sīmantonnayana* (6th or 8th month of pregnancy)	Rituals for the protection of carrying mother and her womb.
	B. Childhood *Saṁskāras*	
4	*Jātakarma* (on birth)(*śaiśava*)	Birth rituals. Post natal rites purifying the new born baby.
5	*Nāmakaraṇa* (11th day)(*śaiśava*)	Naming ceremony/name giving.
6	*Niṣkramaṇa* (3rd or 4th month) (*śaiśava*)	Exposing the infant to outside world or first outing (3rd month: expose to Sun, 4th month: expose to moon).
7	*Annaprāśana* (6th month) (*śaiśava*)	First feeding of solid food to the child.
8	*Chaulam* (3rd year) (*śaiśava*)	Tonsure (male baby's first haircut/head shave).
9	*Karṇavedhana* (3rd month) (*śaiśava*)	Piercing the earlobes (child starts wearing *karṇābharaṇa / karṇābhūśaṇa* - ear ornaments).
	C. Educational *Saṁskāras*	
10	*Akṣarābhyāsa* or *vidyārambha* (4th year)(*Bālya*)	Beginning of education, learning the alphabets and numerals from the parents.

11	*Upanayanam* (8th year) (*Bālya*)	Opening the eye of wisdom. After investiture of sacred thread, child is brought to the *Guru* for initiation into scriptural *Mantras/*God.
12	*Vedārambha* (8th year) (*Bālya*)	Beginning/Initiation into the *Vedic* education.
13	*Keśānta* or *Rituśuddhi* (Normally at 12th year) (end of *Bālya*)	Shaving the beard for boys and nuptial rites for girls (beginning of *Kaumāravastha*).
14	*Samāvartana* (Normally at 25th year of age)(*Yauvana*)	Convocation on completion of education in *Gurukulam* or higher studies' center.
D. Marriage *Saṁskāras*		
15	*Vivāha* (Marriage) (25th year of age) (*Yauvana*)	Marriage ceremony/rituals. At *Yauvana,* one enters *gṛhasthāśrama*, becomes a house holder.
E. Death *Saṁskāras*		
16	*Anthyeṣṭi* (*mṛtyu*) (Last rituals)	Funeral or death rites (last rites) during cremation/ burial/entombment and *Vaikuṇṭha samārādhana*.

Parenting: Modern Perspective

To educate the child, parents have to educate themselves at the outset as the parenting is an important part of a man's/woman's life (Aurobindo, 2004). The true basis of parenting is the study of child's mind. The very process of rearing the child is highly pleasurable provided the parents are prepared to assume the responsibility of understanding the child's mind and bringing up the child; otherwise it might pose to be a highly difficult part of parents' life. Parenting is both biological as well as social process, interacting between parents and the child (Jaffee, Moffitt, Caspi, & Taylor, 2003). If it can serve the emotional needs of the parents, it can serve myriad needs of the child namely physical, emotional, psychological, intellectual, and societal. Any system of parenting focusing only on academic perfection of

the child, ignoring the instrument of knowledge, definitely hampers the growth than to produce a socially desirable personality (Aurobindo, 2004). Further, from the parents angle, 'parenting' means, to discharge one's parental duties; whereas from the child's angle, it is the right to get what all is needed for one's life when one is totally dependent on the parents. Parenting can also be interpreted as the time, where, transfer of values, culture, and knowledge takes place from one generation to the next. Interestingly, the word 'parent' can be both noun as well as verb. The word 'parenting' is derived from a Latin word '*Pario',* that means, 'to give life', that itself signifies the importance of parenting in the life of any child. Looking at this angle, scope of parenting is very vast and 'parenting' need not be from the biological parents alone, who have given birth, but it can be from others also like the care takers, guardians, grandparents, teachers, well wishers, other members of family, and all those who care and nurture the personality of the child, physically, mentally, emotionally, morally, intellectually, and socially, addressing child's belief systems, practices, expectations, attitudes, values, and behaviors. As an extension, it can be said that parenting refers to child rearing method across time and context. Thus, the parenting starts right when the baby is in mother's womb itself and ends in adulthood, obviously covering human growth phases namely pregnancy, infancy, childhood and adolescence (Aurobindo, 2004).

Parenting Variables and Styles: Modern Perspective

Being highly comprehensive, the word 'parenting' involves a series of parental variables namely, parent-child interaction (Darling & Steinberg, 1993), parental attention, parental guidance, parental provision of physical amenities, parental warmth, parental nurture, parental care for physical and psychological fitness of the child so that the child develops learning skills, sociability, behavioral measures, interpersonal relationships, responsibilities, and decision making. However, Diana Blumberg Baumrind has brought out most interesting

discussion on parenting (Baumrind, 1989) by bringing four vital dimensions of parenting: (i) Nurturing or warmth, (ii) Expectation levels, (iii) Consistency and clarity, (iv) Parent-child communication. Thus, her concept of 'parenting' encompasses various aspects which can mould the personality of the child in different dimensions. Basing on these parental variables, she has also brought out three parenting styles that combine these four vital dimensions (Baumrind, 1989):

(A) Authoritative or reliable parenting, (B) Unreliable, coercive/punitive or authoritarian parenting, and (C) Inadequate or neglectful or permissive parenting.

Authoritative or reliable parenting

This type of parenting is characterized by parental close monitoring and observation, affection, guidance, counseling, support, helping out, warmth, love, spending time with the children, sharing and offering views (instead of imposing), open dialogue, exchange of ideas, effective communication, so that child feels comfortable and relaxed and enjoys the company of parents (Baumrind, 1989; Campbell, 2002; MacHteld Hoeve et al., 2009; Laible, 2004). Though the parents show warmth in their approach, they do not fail to set strict standards or limits within which the child is expected to operate (Aurobindo, 2004). In case delinquency is noticed in the child, the parents do encourage him/her to think and treat them not as blunders, sins or offences, but as curable/correctible mistakes by steady and sustained efforts. This disciplinary stand of the parents is not harmful to the growth of child, instead, nourishes the growth in the desired direction. The parents are cautiously reinforcing pro-social qualities in the child and the child has vast scope to open up and freely be compatible with the parents and with the society at large thus evolving as an individual with pro-social qualities. Many studies show that the learning abilities of the children are also dependent upon the parenting styles (MacHteld Hoeve et al., 2009). Children brought up in an environment where parental

support to learning and encouragement by way of providing conducive facilities and warmth are truly in a better position to excel academically (Johnstone, 1983) and they hardly complain of depression or anxiety. Further, they are very less likely to exhibit delinquency and involve in antisocial activities in childhood, youth, and adulthood (Darling & Steinberg, 1993). Thus parental home-setting is one of the significant determinants in shaping the personality of the child (Aurobindo, 2004).

Unreliable, coercive/punitive/authoritarian parenting

However, certain parents hope and strongly believe that they can mould and shape their children in the formative years with highly strict parenting style and approve unreliable parenting (Burt, Simons, & Simons, 2006; Demuth & Brown, 2004; Finkenauer, Engels, & Baumeister, 2005; Hay, 2001; MacHteld Hoeve et al., 2009; Janssen, Dekovi, & Bruinsma, 2014; Nabors & Jasinski, 2009; Ozdemir, Vazsonyi, & Cok, 2013; Paterson & Sanson, 2001; Schwartz et al., 2006; Telles & Naveen, 1997) that is characterized by parental dominance, unreasonably strict disciplining, scant regard for the views or opinions of the child, coercive, offering severest corporeal punishments disproportionate to the deviance of the child; impatience, disrespect, and rejection of child's tastes without offering valid or convincing reasons, undue restrictions, the result is that, as the child behaves defiantly, the disciplinary methods adopted by the parents might become harsher and harsher, which might eventually worsen the condition. Further, there are possibilities that the child might fail to understand the use of alternative non-aggressive / non-violent skills and solutions; and come to the conclusion that aggression/violence is the only means or method to deal with the problems and tend to strongly support aggression and violence (Schwartz et al., 2006). Further, punitive and coercive parenting might lead to deficiency of intimacy or attachments, and the

child might model and stick on to the attitude/behavior which the parents are trying to contain or change by harsh and coercive parenting (Bandura, 1978; Putnam & Sanson, 2002).

Inadequate or neglectful or permissive parenting

Parents' acceptance of just providing for basic physical amenities and obligations like food, clothing, and shelter to the children may not be sufficient. *Sri Aurobindo* says, as parents, they are supposed to provide for five principal activities of the child namely physical (physically healthy), vital (enthusiasm, dynamism), mental (likes and dislikes), psychic (higher faculties like empathy, love, courtesy, modesty, politeness), and spiritual needs of the children (Aurobindo, 2004). The failure to provide for these needs under the guise of lack of time, so that the children are left to grow up on their own (under some servant maids) could lead to parental negligence. Here, parents have their priorities, are lenient and do not expect any matured behavior from the child. Hence, this kind of parenting is characterized by poor or no relations, lacking communications, denial of intimacy (Palmer & Hollin, 1996), 'no time' or scant regard for associating with the child, neglecting the genuine needs of the child (Bessant & Hil, 1998; Herman, Dornbusch, Herron, & Herting, 1997; Machteld Hoeve, Dubas, Gerris, Van Der Laan, & Smeenk, 2011; Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994). The consequences are that the child feels lonely, inadequate, unsupported and deserted; various conflicts arise and go unresolved or unanswered in the mind of the child because of lack of suitable guidance from the most significant ones (Aurobindo, 2004). Many research studies have demonstrated that low support and lack of participation by parents in the activities of the child is linked to child delinquency, antisocial behavior, and drug use and subsequently result in intimate violence (Simons, Lin, Gordon, 1998). It is understood that when the parents are absent (for whatever reason), the peer influence would increase (Simons, Chao, Conger, & Elder, 2001) which might not be in the best interest of

healthy growth of the child, as the peers themselves are inexperienced or untrained, which might deter the healthy growth of the child.

Parental Duties: Modern Perspective

By summing up what has been stated in the 'parenting styles', one can arrive at the parental duties.

a. Providence of physical security to the child: This comprises of food, clothing, and shelter. Protection from dangers, protection from ill-health, and financial support.

b. Providence of developmental needs: This comprises of Providence to grow physically, healthy habits, providence for intellectual growth, emotional needs, and sociability, moral and spiritual growth.

However, parent-child relations are not static, but highly dynamic, that means, they are continually influenced and guided by various factors like, gender, age, and change in maturity levels over time, school grades, career aspirations of child, neighborhood changes, peer associations, and dating relationships (Aurobindo, 2004). If these are significant variables from the angle of the child, from the parental angle, the variable factors could be socioeconomic status, education levels, career guidance to child, nature of relationship between husband and wife, nature of their professions, and their priorities.

Dimensions of child delinquency in relation to parenting processes

Child delinquency because of authoritarian/inadequate/poor parenting style can be discussed under different dimensions.

Existence of correlation between delinquency and parenting

A Ugandan maxim says, 'plants differ according to the soil quality', that is nothing but 'as you sow, so you reap.' One common outcome that has consistently emerged in various studies is the fact that parents do play a very vital role in child's performance, both at academic front and at social front. Highly significant relations were found between parenting methods and child psychological self-control and negative features in a meta-analysis of 161 published and unpublished research papers (MacHteld Hoeve et al., 2009). Owing to their personalized association, parents would have profound influence on their children, and good parenting establishes a negative relation with child's deviant or abnormal behavior (Gibbs, Giever, & Martin, 1998; McDowell, Parke, & Spitzer, 2002). Most of the studies have revealed that parenting is a sure predictor of children's delinquency (Paterson & Sanson, 2001), where poor or inadequate parenting is positively correlated to violent attitudes of children (Herman et al., 1997). Hence, for the delinquency of children, parents are very often blamed and penalized by legal systems (Bessant & Hil, 1998). Parenting processes affect delinquency of the children with the mediation of self-control (Burt et al., 2006) suggesting that good parenting can have a positive effect on the personality of the child. Many studies have demonstrated decisive influences of poor/authoritarian parenting styles on adolescent deviances like aggression, violence, antisocial behavior, intimate relational problems, and criminal behavior (Hay, 2001).

Child delinquency and gender of the parent

The last half of 20th century has witnessed profound changes in societal structure and family life. There has been a transition from agrarian economy to industrial economy and lives have been significantly influenced by rapid technological changes. Industrialization and urbanization have broken down the joint family system, and unit family system has become

an inevitable phenomenon. Thus there are radical changes in the family structures. Under these inevitable changed conditions, more than 50% of the children have been forced to live in a single parent family (Western study) because of divorce, conflicts, maternal or paternal professional compulsions, or death of one the parents that could be detrimental to the healthy growth of children (McLanahan & Booth, 1989). Some of the research studies have demonstrated that children have a predisposed inclination to model and be influenced by the parent of the same gender (Laible, 2004) and several studies have demonstrated significant correlation between level of child delinquency and parental support that was stronger for fathers with sons, mothers with daughters (MacHteld Hoeve et al., 2009). Thus, the impact of mother parenting and father parenting is different on boys and girls. The influence on the child conduct is more significant when the father is more supportive than that of the mother (MacHteld Hoeve et al., 2009). Longer the association of unsociable and antisocial fathers with the family, greater is the risk of children delinquency (Jaffee et al., 2003), particularly for the boys; and father's arrest on criminal grounds could be the strongest predictor of boy's delinquency (Farrington, Jolliffe, Loeber, Stouthamer-Loeber, & Kalb, 2001). 'Child of a snake is a snake' says one of the maxims of Tanzania. On similar lines, one of the *subhāṣitas* says, 'सर्पस्य पुत्रः सर्पैव भवति'.

Gender of the child and delinquency

Many studies have demonstrated that as compared to boys, girls are more empathy driven and boys are highly approving of violence, significantly violent, and are interested in heated discussions, war, penal code, violent politics, crime stories, violent video games, violent media, crime news, and do support capital punishment (Anderson, Benjamin Jr., Wood, & Bonacci, 2006; Carnagey & Anderson, 2007; Dutt, Pandey, Pal, Hazra, & Kanti Dey, 2013; Khatri & Kupersmidt, 2003; Robertson et al., 2007). Thus, boys are more susceptible or vulnerable to parenting style (Campbell, 2002; Moffitt, Caspi, Rutter, & Silva, 2002) or to

criminal behavior of the parents who are closely associated with the children. These gender related variations in levels of aggression may simply reveal the fact that girls and boys have different 'perceptions', 'styles' or 'strategies' of aggressive behavior; and may vary according to the context (Petersen & Davies, 1997). However, the meta-analysis of 161 research manuscripts did not find any differences between boys and girls in respect of the correlation between parenting and delinquency (MacHteld Hoeve et al., 2009).

Child delinquency by age

Aggression normally sprouting in childhood (*śaiśava* and *bālya*) mostly continues till adulthood, and becomes habitual and stable across different age points of an individual (Guerra, Rowell Huesmann, & Spindler, 2003; Huesmann & Guerra, 1997; Killgore & Yurgelun-Todd, 2007) causing different problems at every age point like juvenile offenses during childhood, running into relational problems during adolescence, and involving in criminal actions during adulthood (Khatri & Kupersmidt, 2003). This points to the fact that childhood is highly vulnerable to delinquency (Kellam, Rebok, Ialongo, & Mayer, 1994; Steinberg, 2010); and those that are very near and dear to the child during this period (obviously parents) do play an important role in shaping the personality of the child (Capaldi, Pears, Patterson, & Owen, 2003). In support of this view, the meta-analysis of 161 research papers has shown that correlation between delinquency and parenting was demonstrated to be highly significant in younger children than for the older children (Dutt et al., 2013; MacHteld Hoeve et al., 2009).

Types of child delinquencies

Delinquency of children could be either overt (unconcealed) or covert (concealed) (Loeber & Burke, 2011). Overt delinquency refers to 'expressive' like physical or verbal aggression, violence, vandalism, being illegal, problematic behavior, pick-pocketing, theft, rape, murder; whereas covert delinquency refers to instigating others to involve in delinquency without oneself being directly involved in the delinquent act. Hence, it is also called as 'disguised delinquency.' Even normal children involve in covert delinquencies to a certain extent due to its mild form of defiance. However, most of the studies demonstrated significant correlation between poor parenting and overt delinquency ([Ed] Loeber, Farrington, Stouthamer-Loeber, & White, 2008). However what would be the nature of child's delinquency (overt or covert) or what would be the magnitude of delinquency due to inadequate/authoritarian parenting is difficult to pinpoint (MacHteld Hoeve et al., 2009) because of highly complex and heterogeneous perceptions of the children. Every child is different and distinct, and every child might choose to respond differently to a given situation in different context (Aurobindo, 2004). However, the delinquency manifesting in a child could be mostly overt type like aggression, violent attitude, highly argumentative, truancy, disbelief in human values, not being pro-social, having beliefs supporting aggression, scant regard for the alternatives to aggression, and not caring for the pains of others due to poor empathy levels that can be attributed to authoritarian or inadequate parenting (Anderson et al., 2010).

Definitions of key terms

It is very important to define some of the key terms, so that these definitions clarify the scope of the present discussion on adolescent violence and aggression, their causes, effects, and prevention. 'Adolescence' refers to a period in one's life, where most of one's biological, psychological, intellectual, and cognitive changes are taking place from 'child like' to 'adult

like' (Routt & Anderson, 2011). It starts with the inception of physiological puberty and ends with adult characteristics and conduct. This phase of development corresponds approximately between 10th year and 19th years of age, which is in line with the definition of adolescence by WHO. Thus, it is the transition period between childhood and adulthood. Obviously, one has to get adjusted to changes taking place biologically, psychologically, and intellectually. This is the period either males or females start day dreaming regarding their future life, with lots of ideologies, expectations, and aspirations (Aurobindo, 2004). Further, owing to biological changes in physical body, adolescent develops heightened interest in sex; but fear, confusion, and hesitation due to social stigma attached to it could discourage him/her. Overall, this period of adolescence is quite challenging (White & Smith, 2009).

Oxford Dictionary defines 'delinquency' as "bad or criminal behavior, usually of young people." 'Violence' being a generic term, means and includes 'deliberate or intentional conduct of application of bodily (muscle) power against others, that could end up in (or high chances of resulting in) harm, injury, death, deprivations, or mal-developments (Krug, Dahlberg, Mercy, Zwi, & Lozano, 2002)(WHO). 'Attitude' presupposes one's actions and it is one's preparedness to act or react in a particular way that is guided by what is latent in him. Thus, 'violent attitude' is hidden or latent perception or discernment variable towards violence that is guided by one's latent assessment methods (Salzer Burks, Laird, Dodge, Pettit, & Bates, 2001).

'Aggression' might be defined as expression of one's anger that demonstrates preparedness to attack or confront resulting in violence or hostility (Pagani et al., 2009). Aggression or violent action carried out is dependent on one's violent attitude (Schwenk & Möser, 2009) and hence violent attitude can be a good predictor of one's aggression/violence level.

Other causes for aggression and violent attitude

Research base says there is no single cause for human aggression and violence. Apart from inadequate/authoritarian parenting (Allengawi, Al Naser, & Sandman, 2012), it ranges from factors like media influence (Gentile, Coyne, & Walsh, 2011), adolescent dating violence (Draucker et al., 2010), delinquent peer association (Miller, Loeber, & Hipwell, 2009), poverty (Mcleod & Shanahan, 1993), cognitive impulsivity (Menting, Van Lier, Koot, Pardini, & Loeber, 2015), racism (Rogers & Prentice-Dunn, 1981), exposure to community violence (Miller, Grabell, Thomas, Bermann, & Graham-Bermann, 2012), substance abuse (Miron, 2001), gender differences (Moffitt et al., 2002), neighborhood (Pabayo, Molnar, & Kawachi, 2014), alcohol (Heathe Luz Mcnaughton Reyes, Foshee, Bauer, & Ennett, 2012), knowledge structure and social information (Salzer Burks et al., 2001), family and religious characteristics (Corrigan & Neal, 2010; Petts, 2009) sex-induced (Gurvinder & Dinesh, 2013), violent video games (Adachi & Willoughby, 2011), prolonged TV viewing (Mitrofan, Paul, & Spencer, 2009), low self-esteem (Bushman & Baumeister, 1998), and food insecurity (Brinkman & Hendrix, 2011).

Although there is no single cause for human delinquency, it can be asserted that, violent or aggressive behavior is one of the important overt delinquencies exhibited by children (GovindarajaSetty, Subramanya, & Mahadevan, 2016; Simons & Conger, 2007; Simons et al., 2001; Stewart, Simons, Conger, & Scaramella, 2002) owing to inadequate/authoritarian parenting (Demuth & Brown, 2004; Finkenauer et al., 2005; MacHteld Hoeve et al., 2009; Schwartz et al., 2006); and the aggression or violent behavior is truly unwelcome in children. Being one's destructive way of expression and interaction with others, a child might prefer aggressive/violent methods to express his/her desire for solving a given interpersonal problem. During childhood and adolescence, an individual exhibits peak level of violence

(Kethineni & Klosky, 2000; Steinberg, 2010) by breaching code of conduct, rules, and shows up disobedience, aggression, and fighting. When the children feel their wellbeing is challenged, interests are affected due to others behavior or their tastes or ideas are not respected, children exhibit aggressiveness to protect themselves or their ideas or interests (Keijsers, Frijns, Branje, & Meeus, 2009). Such aggressive or violent children face refusal by societies because of strict cultural and social endorsements (Studer, Asher, & Coie, 1991). Hence aggression and violence are always considered socially unacceptable, undesirable and objectionable (Gutman & Priest, 1969).

Causes - Aggression Theories

Aggression theories offer a broader framework for these numerous causes of human aggression and violent behavior. Among conventional theories, instinct theory (Sigmund Freud) says, aggression is because of release of suppressed or dammed up energy. When aroused, they over-ride other positive instincts like sympathy, love, paternal instincts and become expressive by way of (or through) aggression and violence. For instance, hunting and fighting instincts are noticed in frustrated people. Sigmund Freud calls these instinctive drives as 'libido' that are nothing but energy derived from Eros (life instinct) (Eron & Huesmann, 1994).

Dollard and his associates (Yale University) have offered 'frustration and aggression' theory to explain the causes of human aggression and violence. When a person is frustrated (for any reason), when his/her desires or wishes are let down by the people around (as in case of authoritarian parenting), he/she responds aggressively to that given situation. Thus, Dollard and his associates say that frustration always presupposes violence or aggression (Dollard & Miller, 1939).

Theory of hormones and chromosomes got popularity from 1920's. Discovery of human gender chromosomes led to research linking excessive male aggression with the presence of extra Y chromosome. Some researchers suggest that Y chromosome is the cause for aggression; and doubling Y chromosome doubles one's aggression and violent behavior (Jarvik, Klodin, & Matsuyama, 1973).

Among the recent theories that explain aggression and violence, cognitive neoassociation theory suggests that incidents involving aversion lead to negative affect (Berkowitz, 2012). These, in turn, stimulate expressions, behaviors, thought process, memories, and response patterns like fight and flight attitudes. These fight and flight patterns give way to reactions like anger and fear respectively, and finally, anger may culminate into aggression and violence.

Social learning theory proposes that aggressive responses are acquired in similar ways the people learn other intricate forms of social behaviors by way of direct experience or by learning from others through observation and imitation (Bandura, 1978).

'Script theory' says that 'scripts' are situation-guided 'stored-up behaviors' in an individual (Rowell Huesmann, 1998). These stored up scripts could be retrieved later, according to the context, and might guide the behavior of an individual.

Excitation transfer theory proposes 'transfer of arousal.' When two disturbing events are disconnected by a short period, arousal from first event is erroneously attributed (by the individual) to the second and the person may wrongly behave aggressively/violently to the second event (Bryant & Miron, 2003).

Social interaction theory advocates aggression as a function of social influence (Felson & Tedeschi, 1993). For example, having influenced by the affluence of others, coercion is employed to get something valuable or to cause an intended change or outcome.