CHAPTER- I

INTRODUCTION

Education is the initiation into something worthwhile. Education not only plays an important role in the teaching-learning process, but also develops the innovative characteristics, confidence, economical standard and moral values in an individual. The individual looks upon the divine spark in man, of the true or the rational self as the highest achievement of education, as Euken said, “True elevation of man through an inward re-birth” or “The awakening of the inner man which is the triumph of education.” And above all, Gandhiji had almost identified himself with such a view about the essence of education. He wrote, “By education-I mean an all-round drawing out of the best in child and man—body, mind and spirit.” Undoubtedly, education leads out the latent faculties, physical and mental capacities. It stimulates interests and aptitudes. Metaphorically speaking, it provides the requisite light and warmth for the conversion of the seed into the fruit. Education is a powerful influence for unfolding the latent capacity of the educand its major function consists in providing optimum conditions for the realisation of this end.

Education is training for life for complete living. To live life well, it is essential to know life first of all. Knowledge of life comes through intellectual training which results in power to understand the world. “Knowledge is power by which the things are done”, said Socrates. Man becomes resourceful through knowledge. It is knowledge which makes realist a visionary. It is knowledge which ensures success
in any profession, vocation or calling. True education is the acquisition of art of utilising the knowledge gained. It is also evident that the knowledge gained through research is of the highest level because it is based upon systematic procedure and the observations which are verifiable scientifically. So research plays an important role in educational practices.

Research in education covers a vast area of teaching discipline. At present there are modern trends in the field of educational research. It gives new horizon in improvement of all the educational practices. The present study deals with the effect of certain techniques of assertiveness training on anxiety and self-concept of students.

To deal with the 'self' and to deal with the 'others' are necessary conditions of human society. The important area wherein education vitally contributes is to strengthen the deal with process. This can be termed as interpersonal communication which is universal component of human transaction. This interaction may be for variety of purposes. It may be formal or informal, it depends upon situation. Social skills are gradually acquired. From childhood, a person learns so many things from his peer group and the environment. The social relations and effectiveness of a person depends upon his style of communication - the way he expresses his views, feelings and emotions towards others. There are persons who can communicate their views and feelings effectively without a sign of hesitation. There are persons also who have strong feelings about events and contexts but hesitate to express their feelings for one reason or the other. These suppressed feelings may result in the
expression of pent up emotions which may also result in aggressive or hostile behaviour.

The child at birth is born with certain biological inheritance. Biological heredity alone is not enough to enable him to develop harmoniously in a social culture. To equip him with necessary skills, information, concepts and attitudes, and to enable him to adjust properly in his environment, society has created a separate agency-school where he can develop all the qualities and abilities required for successful social adjustment. Education has been defined in different ways according to the social needs of the society. Education is in a way development of desirable habits, skills and attitudes which make an individual a good citizen. In the process of education, the person tries to shape the behaviour of young children in accordance with aims and goals of national life. Briefly, one can define education as shaping of behaviour or modification of behaviour of the individual for adequate adjustment in the society.

In a recent study of learning through group investigation, Sharan and Shachar (1988) illustrated how rapidly students can accelerate their learning rates. Their study focused on a problem that exists in many societies - that students whose families are regarded as socially and economically disadvantaged frequently receive poorly and disadvantaging treatment in the classroom from teachers and other students. Sharan and Shachar prepared social studies teachers to organize their students into learning communities; they then compared the classroom interaction and academic achievement with classes taught by
the customary "whole-class" method. In Israel, where the study was conducted, Middle-Eastern origin students generally belong to the "disadvantaged" population, whereas European-origin students are generally more advantaged.

Schools and classes are the communities of students, brought together to explore the world and learn how to navigate it productively. A person may have high aspirations for these little units of society. It is hoped that their members will become highly literate, they will read omnivorously and write with skill and delicacy. It is also hoped that they will understand their social world, be devoted to its improvement, and develop the dignity, self-esteem, and sense of efficacy to generate personal lives of high quality. These fundamental goals of education are central to the study of teaching.

1.1 CONCEPT OF ASSERTIVENESS

Assertiveness is about having confidence in himself, a positive attitude about himself and towards others, and it is about behaving towards others directly and honestly. Thus developing assertiveness in himself is about having a positive attitude about himself and towards others as well as behaviour towards others in a way which is open. Assertiveness is not about getting what one wants at the expense of others, but is often about not getting what one want in the sense that the more assertive he is, the more assertive others will be with him. This means that they will assert themselves too!
All too often working relationships suffer from not being open and honest simply through a lack of understanding of appropriate communication skills which encourage a positive attitude and assertiveness. Typical people feel that they are not valued, neither for what they do nor for who they are, irrespective of what they do. This sometimes results in losing their interest in and commitment to their work, or in them becoming determined to show others that they can do the job - often without anyone else. Either way these people have difficulty in managing others effectively, and are equally difficult for others to manage.

Many managers have worked on developing assertiveness in themselves and others, have realized their own underlying lack of self-confidence and have reported how very differently they have felt towards one another as a result of feeling more positive in themselves.

When a person has a positive attitude towards himself and others, he experiences others as being more positive towards him. On a ‘good day’ he is more creative and productive, whereas on a so-called ‘bad day’ nothing seems to go right. Recognizing and understanding his own attitudes and behaviour is the beginning of developing assertiveness. Once he is aware of his attitudes and behaviour, he can begin to look at ways of consciously changing his attitude and choosing his behaviour.

What is assertiveness and why do people want to develop and maintain it in themselves and others? Many Managers suggest that it is primarily about developing self confidence. Once a person has developed confidence in himself, he has an inner resource of positive feelings and
thoughts about himself and others upon which he can draw. All too often people who are lacking in self-confidence, fall prey to negative thoughts and feelings about themselves and others which cause them to behave non-assertively. When a person feels confidence in himself and has a positive attitude towards himself and others, he is more likely to respond assertively to people irrespective of his behaviour.

Assertion involves direct expression of one’s feelings, preferences, needs, or opinions in a manner that is neither threatening nor punishing towards another person. In addition, assertion does not involve an excessive amount of anxiety or fear. Contrary to popular opinion, assertion is not primarily a way to get what one wants, and opinions without punishing, threatening or putting down the other person. (Galassi and Galassi 1979)

Assertive behaviour leads to a feeling of movement and a more exciting existence because of closer and deeper personal relations. People learn that to get ahead it is often acceptable, even necessary to step on others. As Leo Durocher said, “Nice guys finish last.” If one takes this confusing cultural heritage seriously, almost every action and interaction becomes fraught with uncertainty.

Theoretical Back-ground of Assertiveness Training

To understand the theoretical basis of assertiveness training, it is necessary to comprehend the learning theories of Ivan Pavlov, Joseph Wolpe and others. Briefly, Pavlov set out to determine the characteristics of the nervous system that make possible for animals and people to behave adaptively to changing conditions in the environment.
Assertion Theory

Assertion theory is based on assumptions that everyone has basic human rights which should be respected; and the assertion skills can be developed. Theory of assertion emphasizes the basic rights that the person has and the responsibilities which go with having these rights.

Non-assertive Behaviour

The person who behaves non-assertively in a situation does not assert his basic rights, instead he allows others to infringe upon them.

Aggressive Behaviour

The person who behaves aggressively in a situation was his basic rights at the expense of the other person's rights. He does not respect the rights of the other persons. The important aspect of any basic right is that it carries with its responsibility. Assertion theory differentiates between basic human rights and role rights. Basic humann rights are right to say ‘yes’ right to say ‘I don’t know’ and ‘I don’t understand’. Role rights are those which a person has and is responsible for a part of his role. It would be worthwhile to focus on ‘rights’. Some of the rights may not be rights with which a person feels comfortable. However, it is worth re-reading the list of rights and considering which once he do feel is his rights and responsibilities. He may also like to consider whether he recognizes others at having the same rights and responsibilities.
Assertive Behaviour

The person who behaves assertively in a situation asserts his basic rights or he takes responsibility for them whilst recognising and respecting the other person's basic rights. Assertive behaviour has been defined as behaviour which enables a person to act in his own interest, stand up for himself, without anxiety and to express his rights, without denying the rights of others (Alberte and Emmons 1974).

Lazarus gave a broader definition suggesting that assertive behaviour can be divided into four categories:

1. Ability to say 'No'.
2. Ability to ask for favour or make a request.
3. Ability to express negative or positive feelings.
4. Ability to initiate, continue and terminate general conversation.

Assertive behaviour falls in the middle region of a continuum ranging from non-assertive behaviour at one extreme to aggressive behaviour (over assertion) at other extreme.

During the past twenty years, there has been an impressive amount of research demonstrating the effectiveness of behavioural techniques with a wide range of problems, from snake fobia to social skill deficits, behaviour problems and text anxiety. These researches also indicate that these procedures can be used effectively by lay people in group settings. Behaviour theory offers an array of procedures which are extremely useful to teachers and curriculum planners. The problem is that
many of these are not widely known or used in school settings for lack of genuine understanding.

Principles of teaching are not conceived as static tenets but as dynamically interactive with social and cognitive purpose, the learning theory underlying procedures, available support technology and with the personal and intellectual characteristics of learning groups. This can be achieved only if there is wide range of options and the teacher may adapt to this unique situation. This does not mean that a teacher is left with an inchoate maze of nebulously related variables which he is somehow expected to integrate in his own teaching practice. Model of teaching is described as the alternative of teaching when each model is developed in its own way and presented with all the details which a teacher could desire. Each approach, as a mode of teaching-learning, is introduced by vivid transcripts of the model in use in actual educative settings. Strength in education resides in the intelligent use of this power variety of approaches (Models of teaching) matching them to different goals and adopting them to the students style, characteristics and competence in teaching stems from the capacity to reach out to different children and to create a rich and multi-dimensional environment for them.

A major task in childhood and adolescents is learning to express feelings honestly and to deal with social conflicts. This is possible only when children are given training in assertive behaviour which enables them to act in their own interests, stand up for themselves without due anxiety and to express their rights without denying the rights of others. Assertion is defined as the proper expression of any emotion
other than anxiety towards other persons (Wolpe, 1969) Expression of emotions includes the ability to communicate feelings to others, to express friendship, annoyance and anger, joy and pleasure, grief and sadness and to give and accept criticism. Being non-assertive, a person denies his needs and fails to express his feelings. He may be unable to deny the unreasonable request. But this does not mean that assertion is simply dealing with negative situation but is rather a style which influences social situations. In normal circumstances when a person finds some situation contrary to his wishes, he may become aggressive. Being assertive does not mean assertive. Aggressive person may, therefore, needs to learn to be assertive rather than aggressive in a particular situation. When the people are emotionally expressive, they accomplish their goals at the expense of others. In other words, they dominate others through aggressive behaviour and do not recognise their worth. They hurt the feelings of others. Assertive Training Model originating from behaviour therapy assists people in asserting themselves in personally and socially productive way.

The essential features of assertive behaviour are non-verbal as well as verbal. Non-verbal messages have various functions. They can replace words altogether. Facial expression with its visible mobility and flexibility is one of the most important means of communicating non-verbally (Ekman, Friesen and Ellsorth, 1972; Ekman and Friesen, 1975). Feelings are often reflected on the face even when the person wishes to disguise them. Gazing can also be used to express emotions and attitudes. A strong gaze may indicate dominance or aggression and a person with little eye contact is usually seen as submissive or shy
(Strongman and Champness, 1968). The position of the body and limbs, the way a person sits, stands and walks reflects his attitudes and feelings about himself and his relationship to others (Mehrabian, 1972). How near or far and high or low, people are in relation to others are all aspects of personal distance. People communicate their degree of liking, intimacy and differential role status through distance. Touch is the earliest form of communication in infancy and important throughout life for expressing affiliative, sexual and aggressive feelings. Similarly personal appearance not only affects one's self-image but also one's behaviour and the behaviour of people around him. Among verbal behaviour, speech is used for a variety of purposes, for example to communicate ideas, to describe feelings, to reason and argue. The words used will depend on the situation a person is in his role in that situation, the topic under discussion and what he is trying to achieve (Ervin-Tripp 1973).

Time is another component of assertiveness. It is important to be spontaneous in our expression of feelings, not letting issues build until there is explosion or they are so distilled that they loose their warmth. The other important components of assertiveness are contents of communication, appropriateness of response, emotional and cognitive aspects.
Assertion Training

Assertion training is traditionally about helping people to understand assertion theory and to practise the skills of assertion. Through understanding and being aware of the different kinds of behaviour, people can learn to take responsibility for their choice of behaviour in any situation. This means that a person may decide to behave non-assertively or aggressively in a situation but to do so with awareness and to take responsibility for his choice. The focus of assertion training is not only on the skills of assertion, but the focus is on helping a person to develop assertiveness through developing his inner resources and some basic communication skills. He may already be familiar with some of the skills of assertion listed and briefly described below.

The skill of ‘broken record’: The ‘broken record’ is, as the term suggests, about repeating what a person has said again and again. It is about calmly persisting and repeating what he thinks and/or feels without being deflected from what is important to him.

The skill of ‘fogging’: Fogging refers to the skills of agreeing in principle with someone when he criticizes a person. Rather than denying criticism, it is about accepting that there may be some truth in it - in principle. He, however, is the judge as to whether or not it is true of him.

The skill of ‘negative assertion’: Another skill for dealing with criticism that is true of a person is negative assertion. When someone criticizes a person and he knows that the criticism is true, he agrees with him without apologizing. Since most people anticipate that people will
deny criticisms and if a person accepts and agrees with the criticism it encourages an assertive exchange.

The skill of 'negative inquiry': Again a skill for dealing with criticism, negative inquiry encourages a person to actively seek specific criticism from a person whose criticism is vague and/or general.

Every study of communication is an attempt to put two things together- the self and the other person. This attempt can be strengthened by utilizing various methods to make communication effective in the sense that one must have self-confidence to present oneself assertively and rationally, and to receive the presentation of the others. This calls for assertive response i.e. a person can make his feelings known without attacking the other person. Research in this field has revealed that assertiveness can be inculcated and strengthened through the use of communication skills.

1.2 CONCEPT OF ANXIETY

Anxiety inhibits a person’s behaviour and produces physical tension. Anxiety also decreases the effectiveness of a person’s communication how he feels towards other people. His fear of retaliation or displeasing someone is likely to produce anxiety that inhibits directness. For example, when someone interrupts a person repeatedly, he may fail to inform him that he is making him uncomfortable. If he feels anxiety about saying something like, "I would like to get my whole idea out. When I cannot, I lose my train of thought and it flusters me." He will probably founder anyway and give mixed messages while feeling poorly
about himself. The result is a loss of authentic contact with others. The list of areas in which many of people have difficulty in expressing themselves is very long indeed.

Jacobson bases her theory of anxiety on effects. She says that all effects are not and need not, necessarily be disruptive and unpleasant. Many effects are associated with normal ego functioning; their tensional qualities do not make them pleasant or unpleasant, they can be understood as ego’s relations with the Id, the super ego and the external reality. All effects can be divided into two categories, which are:

i) Intra systemic, that is, those arising directly from the tensions in the ‘Id’ (Sex, excitation, rage, etc.) or from tension in the ego (healthy fear, pain, objects of love and hate).

ii) Inter systemic, that is, those induced by tensions between (a) ‘ego’ and ‘Id’ (viz. fear of ‘Id’, anxiety and complexes of disgust, shame and pity), (b) ego and super ego (viz., guilt feeling, depressions etc.).

Anxiety, as indicated above, is a specific state of unpleasure induced by inter-systemic tensions. In anxiety, generally there is a communication to the ego that there is a state of impending danger or that danger actually exists. As regards its specific nature, three types of description can be given. First, it is danger of ego being overwhelmed with unmastered and undischARGEable quantities of excitation. The second peril, that ego utilizes as anxiety signal, is level of organismic excitation. The third anxiety signal occurs, when a tension discharge pattern is not allowed to take its preferred course. Here the ego is in
conflict with itself (that is when it has mutually incompatible interests).

Thus for Jacobson, anxiety is grasped primarily as an adaptive phenomenon; one that ego utilizes in continuing development and differentiation. While anxiety means a danger to the ego, it is also provided opportunities for development of new and more appropriate discharge pathways, that is behaviours.

The ego tends to function in autonomous fashion. Acting as coordinator between Id and the external reality, ego tends to maintain a homeostasis by maintaining a medium optimal level of excitation. Whenever there is a blockage of tensional discharge through 'preferred pathways', anxiety occurs; and in such an event, it tries to seek new pathways. Thus anxiety occurs, first as a danger signal and then as adaptive. If there is no anxiety there will be no effort of ego to develop and differentiate itself. This anxiety may open vistas for creativity. While on the other hand, if ego is weak, it may give rise to personality disfunctions and eventually may lead to nurosis or psychosis.( Jacobson).

Schachtel, a contemporary psychoanalytic thinker, while claiming his indebtedness to Freud, differs significantly from him. He observed that “man lives throughout his life in a conflict, Freud described as that between Eryos- the unification principal- and Thatos- the death principal. I would describe it as the conflict of emergence from the embeddedness.”(1959,P.6) The principle of emergence refers to individuals’ interests in the inclination towards ever expanding and stimulating world. The principle of embeddedness, on the other hand, refers to the developing individual’s need for his safety, ‘familiarity and at
homeness’ with both himself and his environment. Schachtel points out that effects and actions are neither opposed to each other, nor mutually exclusive. Indeed, one does not occur without the other. Every action is either prompted by or an expression of some effective state. Of the two types of effects that Schachtel mentions that is, the activity effect and embeddedness effect- the embeddedness effect can be seen whenever an individual has lost sense of his safety, familiarity and at ‘homeness’ either with himself or with the environment. Such effect is characterized by a diffuse, non-goal directed discharge of tension. Anxiety is an example of embeddedness effect.

The activity effect, on the other hand, found infants’ sucking activity. Thus effect is not unruly but a kind of goal directed positive tension feeling, characterized as ‘directed sustained and activity sustaining tension feeling.’ The following extract from Schachtel makes the issue clearer in the context of anxiety and self-development.

“Anxiety arises with any separation from the state of embeddedness or with the threat of such separation, if the person feels helpless to cope with the situation of separation. Such helplessness is experienced whenever in a particular “separation from embeddedness” situation, the activity effect aiming at the establishment of relatedness on a higher level of development (of greater differentiation and independence) is not sufficiently strong or persistent..... The attempt to emerge from embeddedness warns him of danger of helplessness in encountering the world. The areas in which the threat of separation is most readily experienced, the extent of these areas, and the kinds of
events or situation which are most likely to constitute a threat differ from one person to another, with their life histories, and probably also with inborn pre-disposition's towards anxiety.... Anxiety is potentially ever present in all men. Indeed, potentiality for anxiety is much more powerful factor in the life of man than acute strong anxiety.”

In Schachtel’s thinking, the original state of organism is one of being in equilibrium with its environment. With separation of the organism from its intrauterine existence, a context of separateness is created. With such separateness, two continually operative and dialectically related tendencies emerge. These are striving for embeddedness, safety and security on one hand, and striving for emergence growth and differentiation on the other. For Schachtel, much of human life and development reflects the existence of these symbiotic tendencies.

Anxiety has both negative and positive characteristics. In the state of negative anxiety, there is dissolution of the self. Anxiety, thus, acts as a profound obstruction to self-actualization. Descriptively, it is difficult to say that one has anxiety; indeed one ‘embodies’ anxiety. Under such a state, the potential behaviour shrinks. One is less present to oneself and to the world. Such is the “Catasprolic reaction”- an aspect of anxiety which is completely disruptive. (Goldstein 1939, 1963).

Goldstein also talks of the “transforming powers” of the state of anxiety. The theorist argues that man, in his quest for self-actualization, is driven by an inherent desire for new experiences and for expansion of the sphere of his activity and awareness. Anxiety must
emerge whenever a person comes to grip with his possible worlds with new challenges and adequacies. Growth includes a permanent possibility of anxiety. Culture is not merely a product of repression designed to avoid anxiety. It is rather an expression of one's creative urges to realize his powers. To this Goldstein adds: "Only when the world is adequate to man's nature, do one find, what one call security. This tendency towards self actualization is primary but it can achieve its end only through a conflict with the opposing forces of the environment. This never happens without shock and anxiety. One maintains that these shocks are essential to human nature. and life must, if necessary, takes its course via uncertainty and shock." (1963P.112).

Anxiety, therefore, is an inevitable partner of development. The more creative the person, the greater the number of anxiety provoking situations he encounters. Goldstein, thus reconciles paralysing the disruptive phase of anxiety with its transforming powers.

Concept of anxiety is implicit in his concept of "individuation." According to him, individuation, one needs to be aware of possibilities and responsibilities of the individual action and responsibilities, leads a person to specific action towards attainment of individuation; and therefore, anxiety of necessity occurs. Second the concept of "freedom" as defined by Fromm implies not only freedom from restraints and outward authority but also it takes its true form, when an individual tries for "new relatedness." Acceptance of negative concept of freedom only, without being ready to accept new relation is bound to create a psychological vacuum. (Erich Fromm 1941).
The dialectical nature of freedom operates at every step of human development forcing human beings always to choose one of the possibilities. Either a person chooses to confront anxiety with the determination to overcome the same, or he tries to allay anxiety. The first alternative is possible when he is ready for new relatedness while separating the ties (and thus acquiring freedom). Occurrence of anxiety in such a situation facilitates individual’s growth and thus becomes an occasion for creative self-development. The second alternative, that is of allaying anxiety, is found to operate in two ways. One way is through complete conformity to what the society demands and expects him. Following this path is obviously deprived of individual freedom and eventually, one tends to become an “automation”.

The other means of allaying anxiety is through making compromises for new dependencies. In such a pursuit also, one eventually gets involved in intrapsychic conflicts and develops neurotic patterns. Therefore, what can safely be inferred far the argument is that (i) acquisition of “freedom” without new relatedness makes one free, but, alone, isolated and threatened from all sides. (ii) occurrence of anxiety as such can not unequivocally be interpreted as contributory or derogatory to human development. It depends upon the way one deals with the situation of anxiety which further may vary with the nature of individual—his inherited dispositions acquired traits and habits.

1.3 CONCEPT OF SELF-CONCEPT

Man lives in a society. He interacts with the environment according to his needs and wants. The inner image of the man is known
as "Self", it is defined as the perception by the individual of his own inner feelings. Eysenck (1972) has stated that the self may be understood as the perception which the individual has of himself.

In modern psychology "self" has been related with the individual's identities. Horrocks (1976) has emphasized the importance of self in these words: "It is not an exaggeration to say that the process of self and identify-building is the chief developmental task in the psychic or affective-cognitive area of the human organism." "Self" is a process by means of which the organism derives and constructs self-products, which taken together represent the organism's interpretation and meaning of itself. In this relationship, the organism is the entity and self is the process that evolves representation of its own entity and it is related with mental behavioural activities. Horrocks and Jackson (1972)

Self is the inner image of one's personality and "Self-disclosure" is the capacity of the individual to express his inner feelings, ideas, deeds and reactions in the outer world by receiving some inner or outer stimulus. Jourard (1958) has defined the self-disclosure as a means of talking about oneself to another persons. It is the act revealing personal information about the self. Sinha (1972) has indicated self-disclosure as the ability to express one's real self to others. Horney (1936) has remarked that more the individual ignores his real feelings, wishes and wants, more alienated he is from the real self. This estrangement alienation from one's real self is at the root of neurotic personality of our time. Thus self-disclosure i.e., letting another person know what one thinks, feels or wants is the most direct means by which
an individual can make himself known to another person and it is a must for healthy mental personality (Sinha, 1973) and thereby has clinical importance (Sinha, 1974 a,b). Just as thermometers, sphygmomanometers disclose information about the physical state of the body, self disclosure reveals the real nature of inner self of the man.

During the past decades there has been a greater emphasis on the study of vital component of "self", i.e. self-concept for understanding and predicting the many facets of human behaviour which is a vital component in the process of education, since it has been observed that these are intricately and closely related to each other. Self-concept is one of the most dominating factors influencing the individual behaviour, on the other hand life experiences too affect the self-concept. Successes and other pleasurable events in life lead to the enhancement of self-concept while failure, frustration and other denigrating experiences tend to lower the concept of oneself. Self-concept which originally was considered to be the keystone in non-directive counseling by Rogers, is now taken as of major importance in the field of education also, because it is observed that self-concept has close connections with some personal aspect like learning, motivation, attitudes, perception and adjustment which determine the academic and other successes of the individual in and out of the school. Self-concept is considered to be the most significant factor in human life as everyone is continuously straining towards self-actualization, self realization and self-enhancement and is constantly wishing to avoid self-condemnation and overt forms, emerges as the governing component amongst the forces determining the action.
Self-concept is best conceived as a system of attitudes towards oneself. Just as a person as a result of experiences, forms attitudes which he organises into a self-consistent system and defends against threats and attacks, so the person also forms attitudes towards himself. Self-concept consists of all the perceptions, feelings, attitudes, aspirations and values of oneself concerning oneself.

It appears that a person is not born with self-concept but gradually forms one as a result of his interaction with the environment. The development of self-concept involves a slow process of differentiation in which the child gradually emerges into focus out of his total world of awareness and defines progressively more clearly just who and what he is and his position in reaction to his environment. Underlying the development of self-concept are the person's assets and liabilities in relation to his environment. The adequacy of the development of self-concept is to a large extent a result of the early parent-child relationship, the learning process through which the child passes continuously and maturity.

The major aspects of self undertaken for studies are mainly three; the perceived self which relates to what the person thinks he is, the ideal self is what the person actually is and the social self is how the person thinks other people perceive him. All these aspects of a person's self-concept may be very similar to each other or they may vary from each other. Large discrepancies between any aspect of the self spell out a maladjusted personality, showing little insight into oneself and having no self-confidence. The discrepancy between the perceived and the ideal self
is taken as a measure of self-confidence, sometimes called self-acceptance or self-regard. The discrepancy between perceived and real self is a index of self-insight. There is a close and linear relationship between discrepancy scores and the indices of maladjustment.

Sense of deprivation is defined as the feeling of deprivation caused by the non-fulfilment of needs due to the deficiency in various aspects of the home and school environment of the child. A scale entitled "Self-Expression Inventory" was designed to measure sense of deprivation of the high school students. It is given such a title so that the students could not decipher the real purpose of the test and fake good results.

Self-concept has been referred by Lowe (1961) as one's attitude towards self, and by Paderson (1965) as an organised configuration of perceptions, beliefs, feelings, attitudes and values which the individual views as a part of characteristics of himself. Rogers (1951) defined self-concept as "an organized configuration of perceptions of the self which are admissible to awareness. It is compared of such elements as the perceptions of one's characteristics and abilities; the percepts and concepts of the self in relation to others and to the environment, the value qualities which are perceived as associated with experiences and objects, and the goals and ideals which are perceived as having objects, and the goals and ideals which are perceived as having positive or negative valence". Saraswat and Gaur (1981) described self-concept as "the self-concept is the individual's way of looking at himself. It also signifies his way of thinking, feeling and behaviour".
An examination of various methods used to measure self-concept reveals that these methods have missed many important components of self-concept presumed in theory and observation. These methods do not deal with all aspects of self-concept, but provide narrow and limited information depended upon purpose and interest of investigator. Many studies have been conducted in the West to correlate disclosure with a number of personality and social variables. A number of tests were also being constructed to measure the self-disclosure. But all these tests were according to the norms and values of the foreign subjects. This has led the author to construct an inventory to measure the self-disclosure of Indian adolescents in 1973 which was revised in 1977 and 1982.

1.4 NEED OF THE STUDY

Man is a social animal. He interacts with other persons by communication. Proper communication is a art and skill. It has become fashionable to use social skill training loosely as to encompass most of the human activities from eating with knife and fork to loving. Yet it has precise meaning, and methods used for its training are very simple and clear. This all is possible only if one can acknowledge that social skills are learnt and not acquired through some automatic process.

The learning of social behaviour is impaired for variety of reasons including lack of adequate models or learning opportunity or poor instructions. Emotional difficulties can also disrupt the learning process. Alternatively social skills may have been acquired and subsequently, become impaired by period of emotional disturbance such as anxiety,
depression. A defect in social skills can in turn lead to the development of further social or psychological problems.

Person to person communication is an essential part of human activities. Most people in their day to day life face wide variety of interpersonal situations. For the practical aspect of living, it is necessary to deal with bank managers, doctors and other persons with whom one has social interaction. Some goals of social interaction may be explicit and clearly defined while others may be implicit and less apparent. If one is successful in facing social situations, one feels rewarded, satisfied, interested, relaxed or stimulated in the company of others. All this may lead to feeling of worth and increased self-esteem.

Social skill training has expanded rapidly over the last ten years and has been developed as a method of teaching in a systematic way as skills of social interaction. This training has its origin in behavioural therapy and social psychology. This approach differed on behaviour rather than underlying psychological, causes of distress. This is concerned with relearning new behaviour instead of gaining insight and restructuring personality.

Assertion is the “proper expression of any emotion other than anxiety toward other persons”, and developed a variety of behavioural methods including assertion training for those who are submissive in their work of social interaction. The technique he employed in teaching assertive behaviour included behavioural rehearsal (Role Playing) and Task assignment. (Wolpe 1958, 1969).
Skinner's (1953) contribution in this direction is immense. His concept of reinforcement or feedback i.e. that a behaviour can be changed as a result of the consequences of that behaviour. Positive reinforcement or reward following behaviour increases the probability of that behaviour occurring again whereas no feedback or negative reinforcement is likely to diminish the behaviour. This behaviourist assumption is directly applicable to assertiveness training where one assume that our action serves as the basis of our self-concept. As one assert himself and move toward a goal, our self-concept is enhanced.

Another important concept which has been emphasised by the social learning theories is that of modelling or imitation learning. Assertiveness Training Model is the most convenient and effective tool for facilitating behaviour changes and improving self image which has great impact on social relationships. It provides a training to establish richer interpersonal relationship, characterised by increased intimacy, self satisfaction and power to handle conflicts resulting in reduced stress and anxiety.

All feelings especially anger are legitimate simply because they exist. Training in assertiveness makes a person assertive instead of aggressive in a situation which is not as to his convenience. Assertiveness training will help children discuss their feelings comfortably and handle situations in a socially acceptable manner. Alberti and Emmons have established that assertiveness training is very valuable for students as it helps them to raise questions in the classroom and make good response to the question of a teacher. It also helps students to express their opinion
and present their points of view in a very effective manner.

From the above discussion it is evident that different researchers have handled the issue of assertiveness training in many ways. Some gave general training in wide range of social behaviour (Trower, Bryant and Argyle, 1978). Other programmes are concerned with training specific behaviour such as assertive behaviour to control aggression (Rimm, Hill, Brown and Stuart). But a little work appears to have been done in this direction in India. A study in the area of assertiveness training has been conducted by Hooda & Rana (1993). The investigator therefore, considered it worthwhile to study the relative effectiveness of different techniques of assertiveness training on students' anxiety and self-concept. The present study is an attempt in this direction.

**STATEMENT OF THE PROBLEM**

Precisely the problem can be stated as follows:

"A COMPARATIVE STUDY OF RELATIVE EFFECTIVENESS OF DIFFERENT TECHNIQUES OF ASSERTIVENESS TRAINING ON STUDENTS' ANXIETY AND SELF-CONCEPT."

**1.5 OPERATIONAL DEFINITIONS OF THE TERMS USED**

1.5.1 Assertiveness

Assertiveness is about self confidence which means a positive attitude towards oneself and others. It means being honest to oneself and others. Those who are self-confident, their behaviour is assertive. If one person is open to others and others views, even though one may be
different from himself he is supposed to have positive and open thoughts. His behaviour is called assertive when he is able to express himself clearly and communicate with others effectively.

Assertiveness is generally confused with aggressive behaviour. Many persons consider themselves and their colleagues as not needing to develop assertiveness since they are already "too assertive". However, once they start to develop greater awareness of their attitudes and behaviour, they realize that in fact far from being assertive, their behaviour towards others is aggressive. These people often believe that the only way to do business is to be aggressive towards others. In their opinion, this is the only way of getting things done. This often means that they tend to tell people what to do, rather than involving them in making decisions and solving problems. They rarely invite others to put their views forward and they are generally not interested in listening to points of view which are different from their own. Whilst these individuals do get things done and get other people to do things, they do so at the expense of respect and commitment. They neither respect their colleagues nor do they have their colleagues' respect. Indeed these individuals often report that they feel isolated from the people with whom they work, which makes team work difficult for them. They are used to people complying with their wishes rather than being committed to them.

Wolpe refers to assertiveness as "the proper expression of any emotion other than anxiety". Lazarus speaks in terms of "emotional freedom" and the recognition and expression of every emotional state.
More recent sources refer to assertive behaviour as simply the honest and straightforward expression to other people (and ourselves) of how we feel. It is characterized by openness, directness, spontaneity and appropriateness. Assertiveness is not a tool of aggression but a tool of contact. It is presumed that a person will feel better and be less anxious if he can assert his feelings to others. In the present study, assertiveness training has been imparted by developing social skills which include verbal and non-verbal skills.

1.5.2 Anxiety

Interpreting anxiety biologically, Goldstein's central thesis is, that anxiety is the subjective experience of the organism in a catastrophic condition. It is agreed by students having anxiety - Freud, Goldstein and Horney, to mention only three - that anxiety is a diffused apprehension, and that the central difference between fear and anxiety is that fear is a reaction to a specific danger, while anxiety is non-specific, vague and objectless. Special characteristics of anxiety are the feelings of uncertainty and helplessness in the face of danger.

Anxiety is also viewed as a drive like other emotional tensions. Mild anxiety like mild hunger may be seen as useful drive. The drive of an intense anxiety tends to dominate a person's behaviour. Slight anxiety is good for man and moves him off the dead-centre. Total anxiety leads man to utter confusion and renders him incapable of intelligent action. Individuality is manifested in the way people meet their anxiety.
Freud hypothesized that fundamentally all anxiety comes out of the fear of losing or the fear of being physically hurt some way—broadly devoted by the symbolic concept of "castration anxiety". In the present study, anxiety has been observed to manifest itself in different spheres. A person displays anxiety when he has to meet the boss or a group (social relationship) or he is about to start on a journey or takes a test, or anxiety shows itself in the form of certain attitudes with which he faces a situation i.e. restlessness, worry, lack of sleep and so on. It may also take the form of shame and guilt, or may be seen as purely psychological symptoms like lack of confidence, indecision and worry. Manifestation of anxiety being multidimensional, a test was used which could tap the various areas or dimensions as well as forms of manifestations of anxiety. Therefore questions were designed to elicit self-ratings on items descriptive of anxiety reactions to the following areas: (1) health, appearance and injury, (2) area of ambition (success or failure in work, money and occupation), (3) family anxieties, (4) anxieties regarding friendship and love, (5) social relations and social approval, (6) worries regarding the future, (7) worries about civilisation, war, virtue, (8) guilt and shame, (9) physical and physiological manifestations, and (10) purely psychological manifestation. For measuring anxiety, Sinha anxiety Scale prepared by D.Sinha was used.

1.5.3 Self-concept

The inner image of the man is known as "Self", it is defined as the perception by the individual of his own inner feelings. There are several terms that are virtually synonymous with self-concept among

Self-concept has been referred by Lowe (1961) as one’s attitudes towards self, and by Paderson (1965) as an organised configuration of perceptions, beliefs, feelings, attitudes and values which the individual views as a part of characteristics of himself. Rogers (1951) defined self-concept as, “an organised configuration of perceptions of the self which are admissible to awareness. It is compared to such elements as the perceptions of one’s characteristics and abilities, the percepts and concepts of the self in relation to others and to the environment, the value qualities which are perceived as associated with experiences and objects, and the goals and ideas which are perceived as having positive or negative valence.”

Saraswat and Gaur (1981) described self-concept as “the individual’s way of looking himself. It also signifies his way of thinking, feeling and behaving.” Lynche, Norem-Hebeisen Gergen (1981) have quoted William Fitt’s suggestion that attention should be shifted from global measure of self-concept to configuration of the responses across self-concept dimensions. Such configurational patterns should be merely sensitive to environmental effects.

In the present study the behaviour of the adolescent with its own peculiar characteristics and problems has been examined after deep penetration into their perceptions, their physical and social temperaments, educational and intellectual spheres of self-concept. The self-concept dimension measured under the present study of self-concept are physical, social, intellectuals, moral, educational and tempramental self-concept To
measure self-concept, the Self-Concept Inventory prepared by R.K. Saraswat was used.

1.6 OBJECTIVES

The present study purports to realise the following specific objectives.

1. To study the effect of assertiveness training on students' anxiety.

2. To compare the effect of assertiveness training on students' anxiety given through: (i) Relaxation Technique, (ii) Feedback Technique and (iii) Counselling Technique.

3. To study the effect of assertiveness training on students' self-concept.

4. To compare the effect of assertiveness training on students' self-concept given through: (i) Relaxation Technique, (ii) Feedback Technique and (iii) Counselling Technique.

1.7 HYPOTHESES

H₁ At the end of the experiment there is no significant difference in mean anxiety scores of students trained through the techniques of (i) relaxation, (ii) feedback and (iii) counselling, as compared to the control group students separately with each experimental group.
H₂ At the end of the experiment there is no significant difference in mean anxiety scores of students trained through the techniques of:

(i) Relaxation and Feedback.

(ii) Relaxation and Counselling.

(iii) Feedback and Counselling.

H₃ At the end of the experiment there is no significant difference in mean gain anxiety scores of students trained through the techniques of:

(i) Relaxation and Feedback.

(ii) Relaxation and Counselling.

(iii) Feedback and Counselling.

H₄ At the end of the experiment there is no significant difference in mean self-concept scores of students trained through the techniques of (i) relaxation (ii) feedback and (iii) counselling, as compared to the control group students separately with each experiment group.
At the end of the experiment there is no significant difference in mean self-concept scores of students trained through the techniques of:

(i) Relaxation and Feedback.

(ii) Relaxation and Counselling.

(iii) Feedback and Counselling.

At the end of the experiment there is no significant difference in mean gain self-concept scores of students trained through the techniques of:

(i) Relaxation and Feedback.

(ii) Relaxation and Counselling.

(iii) Feedback and Counselling.

1.8 DELIMITATIONS

Due to limitation of time and resources, the present study was delimited to the following aspects.

i.) The study was delimited to the students of adolescent age group studying in a High School.

ii) The study was delimited to three techniques only viz; Relaxation, Feedback and Counselling.
iii.) The study was delimited to compare the effect of assertiveness training only on two parameters i.e. anxiety and self-concept.

iv.) All the students were equally divided into four groups on the basis of their self perception only.

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