Chapter – I

Introduction
INTRODUCTION

Man is one of the animals who by dint of his intelligence, virtues and values has distinguished himself from rest of the animal world and has become the master of the show. But still he has animal tendencies in him. Through the process of education, these tendencies are channelized into constructive channels, as a result of which he becomes a refined person. Thus, education is a process which enables him to acquire virtues and to become a human being. In this way education develops the individual like a flower which spreads its fragrance all over the environment. In this sense, education is that constructive process, which drags a person out from darkness, poverty and misery and leads him on the polls of enlightenment, prosperity and happiness by developing his individuality in all its aspects that is physical, mental, emotional and social. With this type of all round development, he becomes a responsible, dynamic, resourceful and enterprising citizen of strong and good moral character. He uses all his capacities to develop his own self, society and nation to the highest extent by contributing to national honour, national glory, culture and civilization. The human life, which is the best creation of God, has got two important aspects i.e.

1. the biological aspect and
2. the sociological or cultural aspect

The biological aspect is maintained by food and reproduction. This is the lower aspect of human life. In this respect, man is like an animal. It is because of the second aspect that is the sociological and cultural that man has made such progress and thus became civilized and cultured creature. Man is capable of being educated, so he acquires knowledge, learns about his physical and social environments, imbibes culture, conserves the past and makes his fresh contributions to the treasure of knowledge.

Man has attained refinement through the process of education. Education develops personality of an individual and makes him intelligent, learned, bold,
courageous and possessing strong character. It contributes to the growth and
development of the individual as well as the society. Education has always been
associated with providing a better quality of life for human beings. It has been
regarded as a major means of imparting knowledge and skills to individuals and
helping the process of social transformation. It is believed to have the capacity to
facilitate a flow of vital ideas and information to the masses increasing their
awareness of the situation in which they live and of the possibilities and choices
before them.

Even as education is supposed to enhance the quality of life and provide more
opportunities for individuals in society, conceptualizations of what constitutes a better
life have changed over the ages. The spiritual thinking mind of a millennium ago has
perhaps yielded place to a more production-oriented human being in recent times. And
therefore, besides seeing education as a creative experience, several scholars have
expressed faith in its merit as a major dimension of whatever 'development' takes
place in society.

Education is a major social institution, which can contribute to democracy and
equality. Through education, a culture is transmitted and transformed, social functions
and status reproduced and created. Culture acts upon and is acted upon by education.
Education is very much a part of development which means opening, receiving,
assimilating, integrating, listening and sacrificing.

According to Rigveda, 'Education is something which makes man self reliant'.
According to Sankaracharya, 'Education is the realization of self'. According to
Vivekananda (1863-1902), 'Education is the manifestation of divine perfection
already existing in man'. He further, explained that the aim of all education should be
man making, character forming and expounding intellect by which one can stand on
one's own feet. From the Vedantic point of view, the essence of man is spirituality.
We need an education that quickens, that vivifies and that kindles spirituality inherent
in every mind. By education says Mahatama Gandhi (1869-1948), 'I mean an all
round drawing out of the best in child and man, body, mind and spirit'.
Education Commission (1966) highlighted that education, according to Indian tradition is not merely a means to earn a living; nor it is only a nursery of thought or school for citizenship. It is the initiation into the life of spirit, a training of human souls in pursuit of truth and the practice of virtue. It is a second birth, 'dvitiyam janam'.

As in the words of Addison (1998), 'Education should chasten the vice, guide virtues, should give at once, grace and government to genius. Above all education should impart values of 'humanity' into us'. Mathew (1998) asserts that education is not a passive acceptance of new ideas and knowledge. It is a positive and participatory approach to these ideas and knowledge with right attitudes and value systems.

One essential and binding feature of human relationship is to be a man of culture. If education produces such a man it has done its job nicely. A man of culture is an invaluable asset to society. Education develops social efficiency in people which implies social awareness, economic productivity, cultural and moral refinement. Education makes people fit for life. Fitting of the individual for a life with other fellows means that a man should be a good thinker, a good worker and a good companion. Thomas (1998) says that one's education should prompt one to make things differently and create a new world where people co-exist happily as a united lot caring for one another.

Education which shapes and moulds the quality of life of the people of a country and whose goals are extremely sacred and whose influences are permanent should be placed in the hands of appropriate and dedicated facilitators, that is, the teachers who were to perform a noble and challenging role in the educational process.

I.1 PLACE OF TEACHER IN EDUCATIONAL PROCESS

Since time immemorial teacher has been looked upon by the society as the wisest man of the community. He enjoys very respectable status in the society. In Indian society some spiritual and socio-cultural leaders have more respect for the teacher than to God.
Teacher is the most vital single factor of influence in the system of education. It is the teacher who matters most as far as the quality of education is concerned. Teacher’s influence is everlasting. He shapes the destiny of future citizens. The educational process is governed by the extent of his receptivity and initiative. The well equipped teacher is supreme in education; at all times the teacher is the pivot in the system of education. This is especially the case in a period of basic change and reorientation.

The teachers occupy a very important place in every society because they bring about the transfer of intellectual traditions from one generation to the next. They maintain the level of technological skills and keep the light of civilization burning bright. The teacher actively shares the responsibility for constructing a social order, the values and traditional beliefs which are being eroded by the surge of new ideals and practices. He has to be a social engineer. In Indian school systems teachers are even assuming the role of counsellors to the community and are fast becoming useful social workers. At the back of every great man, not unoften, a good teacher is there who kindled enthusiasm, fostered confidence and guided him to the way of progress.

Since ages the teacher has been looked upon by the community as one possessing knowledge superior to that of his students. At the same time, however, he is not expected to be a walking encyclopedia of knowledge to unfold anything at any time. It would be a sufficient achievement if teachers so teach that the young will learn how to discover methods of solving problems that are known or unknown.

The University Education Commission (1948) stressed that the success of educational process depends so much on the character and the ability of the teacher. A teacher must conduct himself as a component organizer of various school activities and should not consider that his job ends with teaching. He has to carry out frequent evaluation of the progress of the students. He has to guide them in their selection of subjects, future courses of education and vocation. He has to guide them in solving their emotional and adjustment problems. The teacher has to maintain good relations with the pupils, colleagues, principal, parents and community.
Saidiya (1950) felt that it is increasingly realized by all those concerned with education of children that the standard of education in schools and colleges has considerably fallen. In any scheme of improvement of teaching and standards in schools and colleges it is the teacher who has a key role to play. Unless and until he is a fully competent person, greatly interested and involved in his work and does his job satisfactorily, all other efforts that are taken to affect any improvement in the field of teaching are bound to fail.

The Secondary Education Commission (1952-53) also pointed out- every teacher and educationist out of experience knows that even the best curriculum and the most perfect syllabus remain dead unless quickened into life by the right methods of teaching and right kind of teachers. Indian Education Commission (1966) observed that, ‘The success of any system of education depends on the quality of its teachers, who shape the classroom by sharpening younger generations. It is no exaggeration to say that any system of education can ever rise above the level of the quality of its teachers’. The National Policy on Education (1986) commented on the role of teacher, “The status of the teacher reflects the socio-cultural ethos of a society: it is said that no people can rise above the level of teachers. The government and the community should endeavour to create conditions which will help, motivate and inspire teachers on constructive and creative lines. Teachers should have the freedom to innovate, to devise appropriate methods of communication and activities relevant to the needs and capabilities and the concerns of the community.”

The teacher should be more than a mere skilled performer in a branch of his profession. When the frontiers of knowledge change, the importance and even the validity of what is learnt may not survive. What survives is the discipline of learning and the values acquired in the process. The ultimate values of his professional endeavour bear on the habits of living and thinking. Skills in teaching are, no doubt, important but they should not be taken for granted. The most effective weapon of a teacher is the silent example of his own power.

From the above discussion, it is clear that teacher is the most vital factor of influence in the system of education. He shapes the destiny of future citizens. The
most crucial and pivotal role the teacher has to play in the life of a person can, at best, be ensured by proper and intense teacher education programmes—pre-service and in-service. Teacher education, therefore, attains an important and essential place in the field of education. A careful analysis of the present day teacher education programmes and the preparedness and efficiency of teacher educators becomes a necessity.

I.2 TEACHER EDUCATION

There was a time when it was believed that anybody could teach. Perhaps everybody did teach in the far distant past of human civilization. It is a fascinating story how, in course of time, teaching became a formal process and was entrusted to a new species known as ‘teacher’. The belief that everybody could teach encountered the inevitable end although the process was painfully slow. Simultaneously, teacher education has slowly but steadily emerged as an important field of human activity.

The success of the educational process depends to a large extent on the character and ability of the teacher who is the cornerstone of the arch of education. Therefore, each nation devotes considerable attention and effort for the education of its teachers through institutions of teacher education. The supreme function of these institutions is to make the pupil teachers aware of their high mission and impart a new vision of the responsibility of teachers in the education of children and youth, the most precious wealth of the nation. Professional success of every professional in his profession depends mainly on his up-to-date professional knowledge, fullest devotion and dedication along with his efficiency and effectiveness. In the present day world with advancement in technology these qualities can be inducted through education. Since teaching occupies an honourable position in the society, therefore, Education Commission (1964-66) recommended the introduction of “a sound programme of professional education of teachers for qualitative improvement of education.” It further remarked that “investment in teacher education can yield very much dividends because the financial resources required are small when measured against the resulting improvements in the education of millions.”
Education of teachers is of utmost importance to make teaching an interesting process. In the hands of an untrained teacher, education degenerates into formal instruction. He follows unpsychological and unscientific teaching methods. Consequently education becomes dull and uninteresting. Training prepares the teacher for his job and makes him competent. No educational reconstruction can take place effectively without an adequate preparation of teachers.

Teaching is an art. Teaching is a highly skilled job and cannot be done satisfactorily without a sound preparation for it. Teachers are to be continuously oriented to the changes in the educational system necessitated by the changing social order. Teachers are to be fully prepared to relate education to the changing patterns of life, needs and aspirations of the people. Teachers must be provided with best possible professional preparation in order to raise and keep them continually improving. First rate teacher training institutions can play a crucial role in the development of education.

Teacher education can bring behaviour modifications in the prospective teachers during the pre-professional training. The qualities of competency are enthusiasm, fluency, industry, neatness, originality and adaptability. These necessary competencies must be developed in teacher trainees during their training. A teacher competency means the right way of conveying units of knowledge, application and skills to the students. The right way includes knowledge of contents as well as the processes, methods and means of conveying them in an interesting way involving the activities of students. In short, an effective teacher makes the teaching-learning process a joyous experience.

I.2.1 THE OBJECTIVES OF TEACHER EDUCATION

The Government of India just after independence to tone up the Indian educational system appointed University Education Commission (1948-49) under the chairmanship of Dr. Radhakrishnan. University Education Commission opined that the objective of teacher education should be formulated, keeping in view the following task of the teacher: “The right kind of teacher is one who possesses a vivid
awareness of his mission. He, not only loves his subject, but he loves also those whom he teaches. His success will be measured not in terms of percentage of passes alone, not even by the quantity of original contribution to knowledge—important as they are, but equally through the quality of life and character of men and women whom he taught.”

Secondary Education Commission (1952-53) in order to improve the quality and standard of education have rightly observed, “We are, however, convinced that the most important factor in the contemplated educational reconstruction is the teacher—his personal qualities, his educational qualification, his professional training and the place he occupied in the school as well as in the community. The reputation of a school and its influence on the life of the community invariably depend on the kind of teachers working in it. Priority of consideration must, therefore, be given to the various problems connected with the improvement of their status. The Commission recommended training in co-curricular activities, refresher courses and research work for the M.Ed. degree. It recommended three years’ teaching experience for M.Ed. admission, after graduation in education.

Committee on Plan Projects (1963) recommended that beside the knowledge of content of the subject, teacher education should attempt to inculcate following aspects as well:

- **Skills and techniques**: To enable the trainees to acquire the skills and techniques needed to teach young children, with the help of modern knowledge of child psychology and methods of teaching.

- **Ideals and behaviour patterns**: To inculcate in the educands the ideals and accepted behaviour patterns of the society in which we live and whose purposes we serve.

- **Attitudes, values and interests**: To develop in the teacher trainees certain attitudes, values and interests in conformity with the ideals of democracy and our developing economy.
**Education Commission (1964-66)** devoted one complete chapter on teacher education. The objectives of teacher education given are as under:

- To develop Gandhian values of education such as non-violence, truthfulness, self-discipline, self-reliance and dignity of labour.
- To act as a liaison between the school and the community and enjoy suitable ways and means for integrating community life and resources with school work.
- To perceive his role as an agent of social change in the community.
- To perceive his role not only as a leader of the children but also that of a guide to the community.
- To help in the conservation of environmental resources and preservation of historical monuments and other cultural heritage.
- To possess warm and positive attitude towards children and their academic, socio-emotional and personal problems and skills to guide and counsel them.

**National Council of Educational Research and Training (NCERT)** after in-depth deliberations, seminars, meetings and workshops, evolved following objectives of teacher education for secondary stage:

- To possess competence to teach subjects of his specialization on the basis of accepted principles of learning and teaching in the context of new school curriculum.
- To develop skills, understandings, interests and attitudes which enable him to foster all round growth and development of the children under his care.
- To possess sufficient theoretical and practical knowledge of health and physical education, games and recreational activities and work-experience.
- To develop skills in identifying, selecting, innovating and organizing learning experiences for teaching the above mentioned general and specific subjects.
- To develop understandings of psychological principles of growth and development, individual differences and similarities and cognitive, psycho-motor and attitudinal learning.

- To develop skills in guiding and counselling the children in solving their personal as well as academic problems.

- To understand the role of the home, the peer group and the community in shaping the personality of the child and help develop an amicable home-school relationship for mutual benefit.

- To understand the role of the school in changing the society.

- To undertake investigatory projects and action research.

**National Commission on Teachers (1983-85)** in the report, titled, "The Teacher and Society", lamented that ‘what obtains now in the majority of our teaching colleges and training institutions are woefully inadequate and in the context of the changing needs of India today’. Specifying the objectives of teacher education, the commission stated: The minimum requirement of any training programme is that it should enable the trainees to acquire the basic skills and competencies of a good teacher, such as:

- To manage a class with pupils of varying abilities;

- To communicate ideas logically and with clarity;

- To use the technology available to make teaching effective;

- To organize educative experiences outside of class and to learn to work with the community and help the students to do so.

**I.2.2 General Objectives of Teacher Education**

The following are the general objectives of teacher-education programmes.

- Teacher education- the prime general objective is to develop Gandhian values of non-violence, truthfulness, self-discipline, self-reliance and dignity of labour.
• Not only uses but also helps in the conservation of environmental resources and life and preservation of historical emoluments and other cultural heritage.

• Perceives the role as an agent of social change in the community.

• Not only acts as a leader of the student community but also as guide to the wider community.

• Develops understandings, interests, attitudes and skills which will enable him to foster the all-round growth and development of children under his care.

• Develops a warm and positive attitude towards the growing children, their academic, socio-emotional and personal problems.

• Develops an understanding of the objectives of student teaching in the Indian context and awareness of the role played by school in achieving the goals of developing a democratic, secular and socialistic society.

• Develops competency to teach on the basis of accepted principles of learning and teaching.

• Keeps abreast with the latest trends in the knowledge of the subject he teaches and the techniques of teaching the same.

• Develops communication, psychomotor skills and abilities conducive for human relations which will enable him to promote learning inside and outside the classroom.

• Undertakes investigations and action research projects.

I.3 MEANING AND NATURE OF INTELLIGENCE

The subject of intelligence has intrigued man from the earliest days of recorded language. Individuals have always been characterized as more or less intelligent, bright, dull, perceptive, keen or thick skulled etc. Nevertheless, the scientific attempt to investigate intelligence, to analyze it and to study its relationship to other aspects of behaviour dates back only to the first decade of twentieth century. Intelligence is a
component of successful living. It refers to the ease or difficulty with which people are able to learn and do various things. According to Cyril Burt (1955) the term intelligence goes back to ‘intelligentia’ a term introduced by Cicero.

The Oxford dictionary says, intelligence is ‘the capacity to acquire and apply knowledge’. In the words of Stern (1914), “intelligence is general mental adaptability to new problems and conditions of life.” Terman (1916) defined intelligence as “the ability to think in abstract terms.” Thorndike (1927) defined intelligence as “the capacity not for mere association but for controlled association. It is the power of good response from the point of view of truth of fact.”

Henmon (1931) wrote that, “Intelligence involves two factors: the capacity for knowledge and the knowledge possessed.” Guilford (1967) sees three faces of intelligence. The operations which the brain applies to the contents of information and the resulting products. Piaget (1967) said that “intelligence is the adaptation to the physical and social environment.”

According to Vernon (1970), “intelligence is the all-round thinking capacity or mental efficiency.” Wechsler (1974) defined intelligence as “the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with the environment.” In the words of Heim (1975), “intelligent activity consists in grasping the essentials in a situation and responding appropriately to them.”

To conclude, intelligence is conceived as an inborn ability which enters into performance of all activities and which differs in quality from person to person. It is a factor which determines a good deal of educational outcomes. Intelligence or the intelligence quotient (IQ) of an individual determines his/her achievements, adjustments and vocational efficiencies. It is regarded as a potential capacity. This potential capacity is probably a function of heredity, congenial development and growth. As a potential, it is subject, then, to modification by disease or stimulation no more than are other physical attributes of the individual. On the other hand, the growth of intelligence towards the potential capacity may be impeded by environmental
stresses and strains or may be accelerated by proper stimulation, but this increase or
decrease in rate of growth or in the cessation of further development does not modify
the potential capacity, as such.

I.4 MEANING AND NATURE OF SOCIAL INTELLIGENCE

Psychologists since long had difficulty in identifying the characteristics of man
as a species. Indeed, it has been only recently that they have come to appreciate the
great differences that exist among species and to be cautious in generalizing what is
known about one species to what is known about another. Man is very distant on the
evolutionary scale from any other living creature. Although he belongs to the
primates, he did not descend from any living primate. All primates seem to share
certain characteristics. Most primates live in groups and spend substantial amounts of
time each day in social interaction. These interactions involve playful behaviour and
also behaviours that are collectively referred to as grooming behaviours.

Every child develops within a specific social setting. The nature of the specific
life space has permanent influence upon his learning experiences and how he feels
about them. Each culture and to an extent, each group to which the individual belongs,
furnish a set of expectations and relationships which influence the eventual
development of social skills, behaviours and attitudes. Social contact is necessary for
normal development. The child develops through the stimulation which he receives
from other people. Human behaviour is learned in the daily interactions with parents,
siblings and eventually significant others. Man’s life is, among other things, a
constantly unfolding pattern of social learning and change. Man must mature socially
and thereby try to achieve richer and more successful social relationships. Social
maturity is evidenced by an individual’s capacity for making and keeping friends. To
be effective in his social relations, a person needs to acquire the social skills that
enable him to deal with people tactfully and with understanding. He must be
conscious of the interests of others, appreciative of their goals and supportive of their
feelings of personal worth. All this applies to most personal relationships, but there
are certain occasions in the life of every individual when social maturity expresses itself in other ways. There will be conflicts among people over their goals and moral issues. Then when people take a courageous stand, they will make enemies. Still, in crucial situations, social maturity is evidenced by poise, courtesy and a well controlled temper. Man belongs to a group of species who have high innate social needs and when these needs are not satisfied trouble may result.

Intelligence is generally guessed from the way a person appears to understand a fact or a group of facts, and the manner in which he responds to those facts. Different ancient thinkers used to consider intelligence as a process of abstraction or a faculty. Its most common expression was noted in the exercise of the individual’s reasoning. Man as a rational being was believed to be endowed with intelligence. He could reason out the pros and cons of a given situation, and would be held responsible for his behaviour in relation to that situation. Lower animals meet their various problems of living through instinctive activities. But man can use his reasoning and the quality of his reasoning indicates his intelligence. If the conclusions drawn by him happen to be wrong, it could express not only a defect of reasoning but also points to a lack of intelligence. From this point of view intelligence is eminently analytic and discursive. It is interested in distinctions; it is keen to note differences and is alert to judge objects and events as similar or different, as fit or unfit.

It is always some activity that is judged as intelligent behaviour or otherwise. Intelligent behaviour is divided into two categories- theoretical and practical, abstract and concrete. Thorndike (1920) had pointed out that there is an aspect of personality that can be called “social intelligence”, distinct from “concrete” and “abstract” intelligences. Social intelligence or social tact can be seen in the behaviour of political leaders, businessmen and religious reformers etc. Social intelligence is found in successful social adjustments; and hence it is also a kind of practical intelligence in the field of social relations.

In many human activities all the three aspects of intelligence- abstract, concrete and social are found. The building of a house, the working of a factory or the process of social uplift movement, each of these has aspects theoretical, practical as well as
social. Architect of a house assumes the ideas and purposes of the owners, the theoretical information about the qualities of materials, the suitability of designs for the given climate and the conformity to the social forms of living and approved standards of beauty in that locality. However, it is also to be admitted that in some activities one or other of these three aspects is more pre-dominant. And it is simple as well as convenient to describe those activities by reference to the pre-dominant aspect. It is in this sense alone, that we have some justification in calling the cognitions of the thinker as expressing abstract intelligence, describing the manipulations of the mechanic as showing concrete intelligence and pointing to the propagandist activities of political leaders as activities of social intelligence.

Social abilities involve interpersonal behaviour and a person is socially intelligent according to the skill he possesses in dealing with others. Intelligence is evaluated in terms of the facility of the mental processes in dealing with abstract symbols. Yet facility with the academic and abstract is not the whole of what can be defined as intelligence. Body skills as well as facility with concrete materials, are included as standards of broader definitions. All these considerations permit an interpretation of intelligence as including more of person’s behaviour than that which involves only words and other abstract symbols.

A still more comprehensive definition of intelligence holds that a person is intelligent according to the effectiveness with which he relates to all elements in his environment. A person’s intelligence is evaluated according to how he deals generally with people, things and ideas. Thus, the element of social or more properly, socio-emotional intelligence is added. Often an individual with good abstract intelligence also has good social understanding and a person with high mechanical intelligence is likely to be above average in abstract intelligence. But a person may be intelligent in some respects and not in others, of course. He may be intelligent in mathematics but be a fool with money or a dullard with tools. If a brilliant architect is so egocentric that he alienates his friends, his behaviour is certainly not very intelligent.

Over the years, a growing interest has been manifested in the concept of social intelligence. Emphasis placed on interpersonal relationships in various work
environments is itself a reflection of the importance of social reflection. It has been observed that successful students are not always successful in the outer world. Examples are very many where persons with brilliant academic careers fail miserably not only in their social life but also in the world of work. Experience says that many individuals, in spite of their high mental calibre, fail to secure an employment and even if they succeed in getting one, lose it soon or badly fail to prove their mettle in their occupation. As a result, they are superseded by their juniors who are inferior to them in intelligence or are mere mediocre. Could it be that those who are successful in social life or in the world of work possess something in addition to general intelligence? Obviously, they do. There must be something in them that attracts people; and it cannot be mere flattery. What so ever might be this additional quality, these people who are regarded as successful in the world of work and social relations know how to understand and deal with people, how to adjust with the environment, how to manage a problematic social situation and human beings very tactfully.

Thorndike (1920) defined social intelligence as: “The ability to understand and manage men and women, boys and girls, to act wisely in human relations.” Cisney (1935) propounded his viewpoint about this type of mental function in the same manner. He said, “Social intelligence is the ability to understand and manage people and to act wisely in human relations.” Another definition which is slightly different from these two was considered by Thorndike and Stein (1937). According to them, “Social intelligence is the socially desirable reaction of an individual to the more or less institutionalized phases of society.” Guilford (1958) suggested that social intelligence could be accounted for as fourth category of information. It carries the implication that there are thirty abilities involved in social intelligence as specified by Structure of Intellect theory, six abilities for dealing with different products of information within each of the five operation categories.

According to Allport (1960), “A term virtually synonymous with social intelligence, and in some respects to be preferred, is tact.” A definition about this ability was put forth by Warren (1962), in which he stated: “Social intelligence means the effective dealing of an individual with novel situations involving the mutual
relations of members of a group." He further pointed out that: “such intelligence as is measured by tests which require an understanding of mutual relation of individuals.” 

Drever (1964) defined social intelligence as “The type of intelligence involved in an individual’s dealing with other people and with social relationships: high social intelligence is almost synonymous with tact.”

The definitions given by the above mentioned prominent psychologists are different in nature from one another in several respects, but still they convey some clear-cut meaning about the kind of mental function which is to be termed social intelligence. Cronbach (1964) reviewed the definitions so far put forth about social intelligence and the studies carried out by different investigators for the measurement of this domain of intellectual abilities. He has commented in his statement: “after fifty years of intermittent investigation, however, social intelligence remains undefined and unmeasured.”

Social intelligence is equivalent to interpersonal intelligence, one of the types of intelligence identified in Gardner’s (1983) ‘Theory of Multiple Intelligence’, and closely related to emotional intelligence. Some authors have restricted the definition to deal only with knowledge of social relations, perhaps more properly called social cognition. Eysenck (1988) used the term social intelligence as the ability to solve problems in life. He also described sensitivity to psychological states as a personality trait, particularly indicating neuroticism.

Albrecht (2005) proposed a five part model viz. situational awareness, presence, authenticity, clarity and empathy (S.P.A.C.E.) of social intelligence. Chadha and Ganeshan (2004) proposed an operationally defined structure of social intelligence which includes eight dimensions-

- **Patience**- Calm endurance under stressful situations.
- **Co-operativeness**- Ability to interact with others in a pleasant way to be able to view matters from all angles.
- **Confidence level**- Firm trust in oneself and ones chances.
Sensitivity- To be acutely aware of and responsive to human behaviour.

Recognition of social environment- Ability to perceive the nature and atmosphere of the existing situation.

Tactfulness- Delicate perception of the right thing to say or do.

Sense of humour- Capacity to feel and cause amusement; to be able to see the lighter side of life.

Memory- Ability to remember all relevant issues; names and faces of people.

More recently, popular science writer Goleman (2008) has drawn on social neuroscience research to propose that ‘social intelligence’ is made up of social awareness (including empathy, attunement, empathic accuracy and social cognition) and social facility (including synchrony, self presentation, influence and concern).

In the end, it can be said that social intelligence means ability of an individual to react to social situations of daily life. Social intelligence would not include the feelings or emotions aroused in us by other people, but merely our ability to understand others and to react in such a way towards them that the ends desired should be attained. High social intelligence is possessed by those who are able to handle people well. Adequate adjustment in social situations is the index of social intelligence. Heredity does not contribute significantly to the development of this kind of intelligence, it is found to be loaded more with environmental factors and learning. This ability is mostly acquired during an individual’s socialization process, through personal social conditioning and social cultural conditioning. Social intelligence is not a unitary trait. It consists of a group of social intellectual abilities, each of which is demonstrably independent of another. It is rather a generalized trait.

I.5 MEANING AND NATURE OF EMOTIONAL INTELLIGENCE

Intelligence has been an important area of research in psychology. The concept of intelligence has undergone an immense change during the past century, thereby modifying the past concept of intelligence quotient (IQ). During recent decades,
emotional intelligence has attracted the attention of psychologists. Present day psychologists take pride in mentioning emotional quotient (EQ) for emotional intelligence, giving due recognition to the integrated psycho-social construct of behaviour.

The term emotional intelligence has been rooted from the social intelligence which was first coined by Thorndike in 1920. Many early psychologists began their study of intelligence by directing their attention to cognitive aspects. However, other early researchers recognized that non-cognitive elements were significant. In the early 1940s Weschsler recognized non-cognitive features of intelligence as necessary for adaptation and achievement. According to him, intelligence can be defined as ‘the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment’. Further, he presented the idea of “non-intellective” and “intellective” factors and he also proposed that the “non-intellective” factors such as effective, personal and social factors were necessary for predicting a person’s aptitude for accomplishment.

Israeli psychologist; Bar-On (1966) who made the first commercially available test to measure ‘Emotional Quotient’ (EQ) defined emotional intelligence as ‘capabilities and skills that influence one’s ability to succeed in coping with environmental demands and pressures which directly affect one’s overall ‘psychological well-being.’

Rotter (1972) said that emotional intelligence is one of the potential determinants of behaviour. Gardner (1983) suggested that all human beings possess a number of intelligence, each of which appears to be housed in a different part of the brain. His ideas came to be known as the ‘Theory of Multiple Intelligence’. Within his concept of multiple intelligence, he proposed that interpersonal and intrapersonal intelligence are as important as cognitive elements of intelligence. Intrapersonal intelligence is the ability to understand yourself, knowing who and what you are and how you fit into the greater scheme of the universe. Interpersonal intelligence is an ability to understand other people. It is a capacity to form an accurate model of one self and to be able to use that model to operate effectively in life. Emotional
intelligence, hence, is a type of social intelligence that involves the ability to monitor one’s own and other’s emotions, to discriminate among them and to use the information to guide one’s thinking and actions.

The Greek philosopher Aristotle (384-322 B.C.) had a recipe for handling relationships smoothly. You must be able, he said, “to be angry with the right person, to the right degree, at the right time, for the right purpose and in the right way.” Salovey and Mayer (1990) call such self-control “emotional intelligence.” They were among the earliest to suggest the name emotional intelligence to refer to the ability of a person to deal with his or her emotions. They conceptualized the term emotional intelligence that consisted of three different categories of adaptive abilities. Firstly, it is appraisal and expression in the self as well as others. In the self, there are verbal and non-verbal components, in the others, there are non-verbal perception and empathy. Secondly, there is a regulation of emotion in the self and others. Thirdly, it is utilization of emotion that includes flexible planning, creative thinking, redirected attention and motivation.

The emotional intelligence concept was popularized in the mid 1990’s by the publication of Goleman’s book Emotional Intelligence. Goleman (1995) subsumed the definition given by Salovey and Mayer (1990) with a lot of personality characteristics, which he believed would contribute positively to success in any domain of life. His ideas of emotional intelligence include Howard Gardner’s interpersonal and intrapersonal intelligences as well as other necessary faculties. He opined that it is not intelligence (IQ) alone but emotional quotient (EQ) that contributes to success, happiness, life satisfaction and the feeling of well-being.

Mayer and Salovey (1997) revised their own definition stressing the cognitive components of emotional intelligence and described: “Emotional intelligence involves the ability to perceive accurately, appraise and express emotions, the ability to access and/or generate feelings when they facilitate thought, the ability to understand emotion and emotional knowledge and the ability to regulate emotions to promote emotional and intellectual growth.” This definition was referred to the mental abilities of the organism. But this definition is hardly comprehensive for the present situation.
A more formal academic definition refers to emotional awareness and emotional management skills, which provide the ability to balance emotion and reason so as to maximize long term happiness.

Davies et al., (1998) quantitatively summarized the emotional intelligence literature and concluded that emotional intelligence was elusive as a construct. People who excel in life tend to be emotionally intelligent (Fisher and Ashnasy, 2000; Mehrabian, 2000). In many life circumstances emotional intelligence is as important as IQ (Dulewicz and Higgs, 2000). Often, the 'right' choices in life can only be defined by taking personal values, needs and emotions into account. Extremely rational approaches to make choices can produce sensible but emotionally empty decisions. Good decisions often combine with reason. In short, emotional intelligence is the ability to consciously make your emotions work for you. A capacity for having positive emotions is a basic human strength and cultivating good feelings is a part of emotional intelligence (Fredrick, 2001).

Indeed, the costs of poor emotional skills can be high. They range from problems in marriage and parenting to poor physical health. A lack of emotional intelligence can ruin careers and sabotage achievement. Perhaps the greatest toll falls on children and teenagers. For them, having poor emotional skills can contribute to depression, eating disorders, unwanted pregnancy, aggression, violent crime and poor academic performance (Parker et al., 2004). Nagpal and Joneja (2005) asserted that intelligence, emotional intelligence (EQ) and spiritual intelligence (SQ) holistically explain the full complexity of human intelligence. While emotional intelligence is the affective adaptive capacity for smooth social adjustment, the existence of spiritual intelligence has been recognized in solving problems with meaning and value.

Emotional intelligence is a Meta ability which involves in handling raw intellect, emotional quotient as a measure of a person’s ability to identify and use emotions effectively in a new concept. Meanings drawn from family, culture and personal experience greatly influence the content of depression, anxiety, etc. on the basis of level of ‘emotional self-regulation’; the meaning is separated from the emotion it activates. It converts disempowering signals of guilt, anxiety, depression
they bring into states of compassion, interest and internal power. Skill in emotional regulation makes an individual feel more powerful and successful than he has ever felt. IQ and EQ are not opposing competencies, but rather separate ones. Emotional intelligence adds for more of the qualities that make us more human. Emotional intelligence helps people to manage better their feelings, anger, anxiety, depression, pessimism and loneliness and is a form of disease prevention.

Childhood and adolescence both are critical periods for building essential emotional intelligence. There are eight fundamentals of emotional intelligence. They include concepts and skills that lead to certain behaviours. Current research and practice both formally demonstrate that the growth of ethical or principle oriented behaviour- a critical component of emotional intelligence- develops through numerous informal interactions both in and out of classes. It eliminates barriers to positive motivation: anger, anxiety, obsession, depression, manipulation and impulse for revenge.

Emotional intelligence or EQ is considered a basic requirement for the effective use of IQ. It is an affective adaptive capacity for smooth adjustment in our social life. Emotional intelligence means empathy, compassion, motivation and the ability to respond appropriately to external pain or pleasures. Social scientists are uncovering the relationship of emotional intelligence to traits, such as leadership, interpersonal exchange, managing change, conducting performance evaluation and so on.

In the light of above discussion it can be said that emotional intelligence is the ability to understand emotions and their causes, the capability to effectively regulate these emotions in oneself and in others and most importantly being able to use the emotions as a source of information for problem solving, being creative and dealing with social situations. Emotional intelligence is the accumulation of all cognitive, non-cognitive and non-physical capabilities, competencies and skills a person has, that help him/her to deal with the demands and pressures of everyday life.
I.5.1 DIMENSIONS OF EMOTIONAL INTELLIGENCE


- The first dimension is **Self-awareness** that is to know one’s internal states, references, resources and inhibition.

- **Emotional Self-regulation**, the second dimension of emotional competence includes not just clamping distress or shifting impulse, it can also mean intentionally eliciting an emotion, even an unpleasant one.

- The third dimension is **Motivation** which involves emotional tendencies that guide or facilitate reaching goals.

- The fourth dimension is **Empathy** which means sensing what others feel without their saying so captures the essence of empathy. Others rarely tell us in word what they feel; instead they tell us in their own tone of voice, facial expression or other non-verbal ways. The ability to sense these subtle communications builds on more basic competencies particularly self-awareness and self-control, without the ability to sense one’s own feeling or to keep them from swamping us. Empathy is our social radar.

- The last dimension of emotional intelligence is **Social skill**, which is essential sense of handling another person’s emotions artfully.

Davis et al., (1998) developed a four-dimensional definition of emotional intelligence. These four dimensions are as follows:

- **Appraisal and expression of emotions in oneself**: This relates to an individual’s ability to understand his or her deep emotions and to be able to express emotions naturally. People who have good ability in this area will sense and acknowledge their emotions better than most people.

- **Appraisal and recognition of emotions in others**: This relates to an individual’s ability to perceive and understand the emotions of the people
around them. People who rate highly in this ability will be very sensitive to the emotions of others as well able to predict others’ emotional responses.

- **Regulation of emotions in oneself**: This relates to the ability of a person to regulate his or her emotions, enabling a more rapid recovery from psychological distress. A person with high ability in this area would be able to return quickly to normal psychological states after rejoicing or being upset. Such a person would also have better control of his or her emotions and would be less likely to lose his or her temper.

- **Use of emotions to facilitate performance**: This relates to the ability of a person to make use of his or her emotions by directing them towards constructive activities and personal performance. A person who is highly capable in this dimension would be able to encourage him or herself to do better continuously. He or she would also be able to direct his or her emotions in positive and productive directions.

### I.5.2 IMPORTANCE OF EMOTIONAL INTELLIGENCE

The emotional intelligence at the most general level refers to the ability to recognize and regulate emotions in one self and in others. Emotions are basic, primeval forces of great power and influence, designed by nature to enable the organism to cope with circumstances which made the utmost effect for survival or success or to add colour and spice to our living. Nature developed our emotions over millions of years of evolution. As a result, our emotions have the potential to serve us today as a delicate and sophisticated internal guidance system. Our emotions alert us when natural human need is not being met. For example, when we feel lonely, our need for connection with other people is unmet. When we feel afraid, our need for safety is unmet. When we feel rejected, it is our need for acceptance, which is unmet.

Emotional intelligence (EI), often measured as emotional intelligence quotient (EQ), describes an ability, capacity or skill to perceive, assess and manage the emotions of one’s self, of others and of groups. But the question arises is EI as
important as claimed. Many popular press articles juxtapose EI with traditional intelligence by making claims such as the following:

“Success at work is 80 percent dependent on EI and only 20 percent dependent on IQ.” *H R Magazine, November 1997*

“To be successful in office, you not only need to have an adequate IQ, you need a well developed EQ too. In fact research suggests that only 20 percent of what makes people perform well at work is due to IQ, the other 30 percent is due to EI.” *The Birmingham Post, 14th July, 1999*

“Emotional intelligence is emerging as single most important and effective business and personal skill of the new century.” *The Observer, 9th January, 2000*

Knowing our emotional intelligence gives us the opportunity to position our self to be with people with whom we are naturally compatible and to seek out jobs that can naturally fit us. We can also understand what makes us compatible with certain people or jobs and learn ways to deal with natural difficulties. Emotional intelligence is significant for every sphere of life in general and teaching-learning situation in particular. In general, it is necessary for the leaders, supervisors, managers, colleagues and others in work place, to understand their emotions and their workers to get the quality productivity. In particular it is necessary for parents, teachers, supervisors, administrators, head of the institutions and others in the teaching-learning situations to know their emotions and also their children’s for getting outstanding results in their respective areas.

**I.5.3 DIFFERENCE BETWEEN EMOTIONAL INTELLIGENCE (EQ) AND GENERAL INTELLIGENCE (IQ)**

Our past experiences and experiments indicate that emotional quotient perhaps overlaps to some extent with intelligence quotient. Following discussion will be helpful to differentiate between these two concepts.

- Intelligence is the aggregate or global capacity of an individual to act purposefully, to think rationally and to deal effectively with his environment.
Whereas, emotional intelligence is the capacity or ability to understand one’s own emotions, the emotions of others and act appropriately based on these emotions. IQ refers to the cognitive aspect of the organism.

- Level of general intelligence is genetically fixed, whereas emotional intelligence is neither genetically fixed nor does it develops only in early childhood but it develops throughout life.

- Intelligence refers to the cognitive abilities of an organism. However, emotional intelligence refers to the non-cognitive and non-physical capacities of the organism. Thus, emotional intelligence is nurturable and general intelligence is inherited and not nurturable.

- To measure the intelligence quotient, there is a specific mathematical formula, that is, Mental age/Chronological age x 100. But there is no specific mathematical formula to find out the level of emotional intelligence till today, since EQ delineates to the non-cognitive and non-physical aspects of the organism.

- Past research evidences suggest that emotional intelligence can be more powerful than intelligence quotient. When IQ defines how smart a person is? In the mean time emotional intelligence defines how well a person use what smart he is?

- According to Goleman (1995), IQ accounts for only about 20 percent of a person’s success in life. The remaining 80 percent depend largely on person’s emotional intelligence that is EQ.

I.6 MEANING AND NATURE OF SELF-CONFIDENCE

The personality pattern of a person is unified multi dimensional structure in which the concept of ‘self’ is the core or centre of gravity. Breckenridge and Vincent, 1965
The innovation of the term ‘self’ can be traced as early as the discussion of human personality found place in our Vedic literature. But it gained impetus in 1937 with Allport. Since then, there have been many approaches to explain the term ‘self’ with different perspectives and point of view. Since ancient times philosophers have admonished, “know thyself”, for them self is an object of knowledge. We may be confident that we are shy or honest or intelligent or attractive. We may feel that, all things considered, we are a pretty decent human being. But how did we come to know these things about our self? The way we form impressions of the self is very similar to the way we perceive other people. However, we bring more biases to the process of self-perception. For most of us, the self-portraits we paint are coloured by powerful motivational pressures to think well of ourselves.

Murphy (1947) used the term self in two contrasting senses, as thing acting and as thing acted upon…… The self is a thing perceived..... a thing conceived,..... For Allport (1961), self is something which we are immediate aware of. Coopersmith (1967) engaged in his research on attitudinal studies regarding self, attempted to define ‘self’ as an abstraction that an individual develops about the attributes, capacities, objects and activities which he possesses and pursues. This abstraction is represented by the symbol ‘me’ which is a person’s idea of himself.

Sherif (1968) has said that self is developmental form of the individual, consisting of interrelated attitudes that the individual has acquired in relation to his own body and its part, to his capacities and to objects, persons, family groups, social values, goals and institution which define and regulate his relatedness to them in concrete situations and activities. According to Smith and Mackie (1995), once established, the self directs our thoughts, feelings and behaviour. Knowing ourselves to be honest we welcome evidence that confirms our view and we resist information that contradicts it. Goals that are important to the self direct emotional responses to events. Valued accomplishments arouse pride and joy, while events that threaten or thwart us evoke the prick of fear or the sting of anger.
Into the personality structure of an individual, are integrated many patterns of response tendencies, known as 'traits' which are closely related to and influenced by the concept of self. Self-confidence is one such personality trait.

Self-confidence is an attitude which allows individuals to have positive yet realistic views of themselves and their situations. In the words of Basavanna (1975), "Self-confidence refers to an individual’s perceived ability to act effectively in a situation to overcome and to get things go all right." Self-confidence has been considered as a consequence of some antecedent conditions viz, family background, self-concept, social and emotional variables (Leviton, 1975).

Bandura (1977) stated that self-confidence is a major determinant of behaviour only when people have sufficient incentives to act on their self-perception of confidence and when they possess the requisite skills. He predicts that self-confidence beliefs will exceed actual performance. When there is little incentive to perform the activity or when physical or social constraints are imposed on performance. An individual may have the necessary skill and high self-confidence beliefs, but no incentive to perform. Discrepancies will also occur when tasks or circumstances are ambiguous or one has little information on which to base confidence judgements. People who overweigh their failures are believed to have lower expectations than those with the same performance levels who do not overweigh their failures.

Self-confidence is not necessarily a general characteristic which pervades all aspects of a person's life. Typically, individuals will have some areas of their lives where they feel quite confident, for example; academics, athletics etc. While at the same time, they do not feel at all confident in other areas, for example; personal appearance, social relationships etc. Self-confidence is a term used to describe how secure a person is in his own decisions and actions. This can be applied generally or to specific situations or tasks. A high degree of self-confidence means that a person believes that he will perform an action correctly or achieve some specific goal or will make a good decision or have faith in a decision he has made or action he has taken.
Lack of self-confidence means that a person believes a particular action or decision will not work out as desired.

Research has also shown that stronger the people’s self-confidence and beliefs, the higher the goals they set for themselves and the firmer their commitments are to them (Locke et al., 1984). Self-confidence is the level of where we are aware of ourselves, in concern of our abilities, gifts and knowledge. In the words of Bandura (1986), “Self-confidence is considered as one of the most influential motivators and regulators of behaviour in people’s everyday lives.” He further states that “the level of self-confidence within an individual depends upon his/her performance experiences, perceived difficulty of the task, the effort expended, the amount of guidance received, the temporal patterns of success and failure and one’s conception of a particular ‘ability’ as a skill that can be acquired versus an inherent aptitude.” He has argued that performance accomplishments on different tasks, tasks attempted independently and tasks accomplishments early in learning with only occasional failures carry greater confidence value than easy tasks, tasks accomplished with external aids or tasks in which repeated failures are experienced early in learning process without any sign of progress.

According to Agnihotri (1987), “Self-confidence is a positive attitude of oneself towards one’s self-concept. It is an attribute of perceived self.” She further adds, “Self-confidence refers to a person’s perceived ability to tackle situations successfully without leaning on others and to have a positive self-evaluation.” Self-confidence is an important attribute because lack of belief in the consequences of an action creates stress that increases the probability of failure, thus causing a person to under perform.

The relationship between self-confidence expectations and performance accomplishments is also believed to be temporarily recursive that is, mastery expectations influence performance and are, in turn, altered by the cumulative effect of one’s efforts. In addition to this, self-confidence beliefs have shown to influence future personal goal-setting and to mediate the relationship between goal inventions and motivation (Earley and Lituchy, 1991).
The socio-psychological concept of self-confidence relates to self-assuredness in one’s personal judgement, ability, and power etc., sometimes manifested excessively. According to Persaud (2006), true self-confidence comes from where you “perform yourself, no matter how difficult the problem life throws at you, that you will try as hard as you can to help yourself. You acknowledge that sometimes your efforts to help yourself may not result in success, as often being properly rewarded is not in your control.”

Thus, from the above discussion, it can be inferred that self-confidence is an attitude which allows individuals to have positive yet realistic views of themselves and their situations. Self-confident people trust their own abilities, have a general sense of control in their lives, perceive themselves to be socially competent, emotionally mature, intellectually adequate, decisive, optimistic, self-reliant, independent, forward moving and fairly assertive and believe that, with in reason, they will be able to do what they wish, plan and expect. Having self-confidence does not mean that individuals will be able to do everything. Self-confident people have expectations that are realistic, even when some of their expectations are not met; they continue to be positive and to accept themselves.

1.6.1 SIGNS OF SELF-CONFIDENCE IN HUMAN BEINGS

A self-confident person shows certain characteristics which are as follows:

- **A pleasant demeanour:** The outward bearing and behaviour of a self-confident person is usually pleasant and joyful.

- **A cheerful outlook on life:** A self-confident person is generally hopeful regarding his life. He is a lively person.

- **A wide circle of friends:** Because of the pleasant, joyful behaviour and lively attitude of a self-confident person, his circle of friends is usually wide.

- **Satisfaction with one’s personal life:** A self-confident person is satisfied with what he has achieved in his personal life.
1.6.2 BARRIERS OF SELF-CONFIDENCE

**Fearlessness** is the first obstacle to self-confidence. Fearlessness can be either fear of failure or fear of ridicule. Failure should be taken as an initial step for winning. Success is never ending and failure is never final. It is better to do something imperfectly than do nothing flawlessly. Fear and ridicule arise because of comparison. Comparing with others is to be avoided. Forgetting and forgiving are more essential.

**Inferiority-complex** is another obstacle which too arises due to unfair comparison. The only way by which one can come out from this barrier is thinking of one’s strengths than weaknesses.

**Worrying** is predominant factor which affects one’s self-confidence severely. It is to be understood that worrying will never solve the problem. Worrying would make the problem more complex. Personality would be affected adversely by worrying and if one’s personality is lost everything is lost.

**Negative thoughts** are another kind of barrier of self-confidence. One should try to replace negative thoughts by positive thinking. Negative thoughts generally arise due to lack of information, lack of familiarity and lack of recognition.

1.6.3 TECHNIQUES OF IMPROVING SELF-CONFIDENCE

Anandan, Vasanthi and Aditanar (1997) have mentioned the following techniques to improve self-confidence.

- **Self image**: Development of self-confidence is based on good self image. The self image can be measured by doing self evaluation which would highlight the three forces of personality, namely, the man you think you are, the man others think you are and the man actually you are.

- **Self evaluation**: Through self evaluation, **SWOT** analysis is possible. In SWOT, **S** refers to strengths, **W** reveals weaknesses, **O** represents opportunities and **T** means Threats. An individual has to think and list out one’s own strengths, weaknesses, opportunities and threats. Opportunities are to be utilized to uplift all the strengths. Efforts are to be taken to alleviate the
weaknesses. All the threats that stand before the progress of his strengths are to be overcome. When these kinds of exercises are made, goals would be properly set. With the feedback, goals would be reset. Then all these threats and weaknesses would be converted into opportunities. The success of the one activity would lay the basement for the self-confidence which would be developed further, when the success is continued.

- **Good mental health:** ‘Good mind would be only in healthy body’. Maintaining good health is essential for more positive thinking. One has to reduce hatred and try to be affectionate with others. One has to replace negative thoughts by positive thoughts. Ultimately this positive mental attitude would result in rising of self-confidence.

- **Good friendship:** Relationship of good friends would lead an individual to a healthy development of psychological, sociological and economic growth. Good friendship and its moral support would stimulate one to have high self-confidence.

- **Other activities:** By reading good books, meditation, prayer, selfless work and commitments would lead an individual to have more confidence on himself. These activities would lead to strengthen one’s own self-confidence.

For the success of all the activities, self-confidence is more essential. One has to shape his mind so as to concentrate deeply on any activities aimed to accomplish. Success of one activity will provide the basement to the other activity. Hence it is understood from the above discussion that a well disciplined person would be having good self-confidence in all his endeavours.

Various terms such as self-confidence, self-efficacy, self-esteem, self-concept etc., have been used frequently and interchangeably. However, all these terms have clear-cut distinctions among them.

In the words of Bandura (1986), “Self-confidence refers to firmness or strength of belief but does not specify the direction whereas self-efficacy implies that a goal has been set.” He used the term ‘self-efficacy’ to describe the belief one has in
being able to execute a specific task successfully (for example, solving a mathematics problem) in order to obtain a certain outcome (for example, self-satisfaction or teacher-recognition) and thus, can be considered as situationally specific self-confidence. Self-efficacy is not considered with an individual’s skills, but, rather with the judgements of what an individual can accomplish with those skills. He further adds, “Self-efficacy theory poses self-confidence as a common cognitive mechanism for mediating people’s motivation, thought patterns, emotional reactions and behaviour. Self-confidence beliefs, defined as persons’ judgements of their capacity to perform specific tasks, are a product of complex process of self-pervasion that relies on cognitive processing of diverse sources of confidence information. These sources of information include performance accomplishments, vicarious experiences, verbal persuasion and physiological states. These four sources of confidence are probably not mutually exclusive in terms of information they provide, though some are more influential than others. The judgements given on the acquired confidence information and hypothesized to determine peoples’ level of motivation, as reflected in challenges they undertake, the effort they expend in the activity, and their perseverance in the face of difficulties. Peoples’ self-confidence judgements can also influence certain thought patterns and emotional reactions (pride, shame, guilt, happiness, sadness etc.) that also influence motivation. For example, self-confidence beliefs may influence people’s success or failure images, worries, goal intentions and causal attributions.

A coherent self-impression has two components: the self-concept, what we know about ourselves and self-esteem, how we feel about ourselves. In its most native sense, self-concept can be generally understood as the person’s ideas, feelings and attitudes about one’s self that is, how one perceives one’s self.

Kinch (1971) described the self-concept as the organization of quality the individual attributes to himself. Chauhan (1978) said that, “self-concept is the means by which an individual creates his image and identity.” Burns (1979) added “the self-concept is a composite image of what we think we are, what we think we can achieve, what we think of us and what we would like to be.”
Self-esteem on the other hand, refers to the evaluation one makes of the self-concept description and more specifically, to the degree to which one is satisfied or dissatisfied with it, in whole or in part. For example, an individual might describe herself as tall (self-concept) and then go on to say that she is happy or unhappy about being tall. This latter judgement is an indicator of self-esteem since it indicates how the individual feels about the description.

**Beane and Lipka (1984)** hold the view that self-concept and self-esteem are distinct dimensions of the broader area of self-perceptions, the former being descriptive and the latter being evaluative. Self-esteem is individual’s evaluation of the discrepancy between self-image and ideal self. It is an affective process and is a measure of the extent to which the individual cares about his discrepancy. The child with high self-esteem is likely to be confident in social situations and in tackling school work as compared to the children with low self-esteem who lack confidence in their own abilities to succeed.

Although, self-confidence and self-esteem may be related, individuals can have one without having necessarily the other. In the words of **Brockner (1988)**, “Certain individuals may not have high self-confidence for a given activity, but still ‘like themselves’, by contrast, there are others who may regard themselves as highly competent at a given activity but do not have corresponding feelings of self-esteem.”

### 1.7 MEANING AND NATURE OF ATTITUDE

The word attitude has been derived from the Latin word ‘*aptus*’ which means ‘*adeptness*’ or ‘*fitness*’. An attitude is a particular feeling about something. It therefore involves a tendency to behave in a certain way in situations which involve that something, whether person, idea or subject. It is partially rational and partially emotional and is acquired, not inherent, in an individual. Attitudes, the affective by-products of an individual’s experience, have their bases in his inner urges, acquired habits and the environmental influences by which he is surrounded. In other words, attitudes result from personal desires and group stimulation. They actually are a part
of an individual’s own personality but are affected by the attitudes and behaviour of
the group and groups with which he associates. Attitudes can exert a potent influence
upon an individual. They act as causes as well as results of behaviour. They are
personal and are associated with the feeling tones connected with the individual’s
experiences. They represent the way he thinks, talks or acts in any situation. Attitudes
operate in specific behaviour patterns and are associated closely with emotional
reactions.

One common meaning of attitude is that it is a predisposition to act in a
positive or negative way toward persons, objects, ideas or events. Allport (1935)
views attitude as ‘a mental and neural state of readiness organized through experience
exerting a directive and/or dynamic influence upon the individual’s response to all
objects and situations with which it is related’. Horney (1945) defined attitude as “A
tendency to move toward, against or away from a person, object or situation.” Arch
(1952) said “Attitudes are particularly enduring sets formed by past experiences.”
Ruesch (1957) defined attitude as “An abstract consistency to which an individual
adheres when he abandons behavioral rigidities.” According to Good (1959),
“Attitude is a readiness to react towards or against some situation, person or thing in a
particular manner, for example with love or hate or fear or resentment, to a particular
degree of resentment.”

Freeman (1962) regarded attitude as “A dispositional readiness to respond to
certain situations, persons, objects in a consistent manner which has been learned and
has become one’s typical mode of response.” According to Cronbach (1963),
“Attitudes consist of the meanings that one associates with a certain object or
abstraction and that influence a person’s acceptance of it.” Doob (1964) defined
attitude as “An implicit, drive-producing response considered socially significant in
the individual’s society, or an implicit response with drive strength which occurs
within the individual as a reaction to stimulus patterns and which affects subsequent
overt responses.” According to Nunnally (1967), “Attitudes concern feelings about
particular social objects, physical objects, types of people, particular persons, social
institutions, government policies and others.”
According to Dececco (1970) "Attitude refers to how we think, feel about and act towards our fellow human beings and how they think, feel about and act towards us. In a technical language, attitudes are cognitive, affective and behavioural." Karlinger (1973) explained attitude as "An organized predisposition to think, feel, perceive and behave towards a referent or cognitive object. It is an enduring structure of belief that predisposes the individual to behave selectively towards attitude referents."

Attitudes involve some knowledge of a situation. However, the essential aspect of the attitude is found in the fact that some characteristic feeling or emotion is experienced, and; as we would accordingly expect, some definite tendency to action is associated. Subjectively, then, the important factor is the feeling or emotion; objectively it is the response, or at least the tendency to respond. In any case, attitudes are important determiners of behaviour. If we are to change them, we must change their emotional components.

Attitudes have been defined as ideas with emotional content, important beliefs, prejudices, biases, predispositions, appreciations and as states of readiness or set. Attitudes have intellectual, biological, social and emotional components that are derived from experience and exercise a determining influence upon behaviour. Attitudes have varying degrees of intensity. A person may be fanatically devoted to his country, only mildly inclined to support it, or between these positions.

Attitudes may be desirable or undesirable, depending on the subject and the degree of reason involved. These influence the behaviour of the individual by making him selectively oriented towards certain objects and issues. Depending upon the nature of one's attitudes, one reacts favourably or unfavourably. Attitudes are learned in course of life experience which makes the individual behave in characteristic ways towards persons, objects or issues to which they are related. They are usually identified by the specific objects to which they are referred.

Attitudes are tinged with emotion and are very personal and complex in character. As Sherif and Cantril (1947) have put it, "Most attitudes have the
characteristic of being part of me.” They are “towards my parents, my school, my gang, my church, my nation, my boss, my friends, towards my friend’s rival, my father’s competitor, my country’s enemy and so on.” Attitudes are also uniquely organized in each person. Though certain attitudes may be held by many, each usually gives his own slant in expressing them. Attitudes and their organization are the products of individual’s own reactions to his own experiences.

An attitude is defined as a developmental state of organismic valence, created by psycho-biological processes, exerting a motivational influence upon the individual’s responsive behaviour in situations directly or indirectly related to it. Attitudes are not static, rigid entities. They change radically under certain conditions or even breakdown entirely.

No one is born with any attitudes. They are learned in a culture in course of individual development. The kind of environment in which one grows has an indelible impact on the attitudes he possesses. Soon after the birth, the child is confronted with many attitudes and values current in his surrounding. As he grows, he begins to react to these. First they appear on the stimulus side and he learns from his parents, elders and peers how to react to them. Throughout his childhood and adolescence, he gradually learns the accepted codes from parents and other authorities around him. He is rewarded and praised if he does the right, and punished or ridiculed for deviations and transgressions.

A variety of patterns are included in an individual’s array of attitudes. There are attitudes towards health, life, death, people, new situations, music and art, work, play, government, religion and many more that are of like importance. These attitudes have been influenced by the educative process through planned and random experiences.

In the end, it can be said that an attitude is a point of view, substantiated or otherwise, true or false which one holds towards an idea, object or person. It includes certain aspects of personality such as interests, appreciations and social conduct. It is learnt and adopted.
1.8 ATTITUDE TOWARDS EDUCATION

An individual's attitudes are the reflection of his private world. He is aware of his positive or negative feelings, of his likes or dislikes and of his interest or lack of interest in specific people, activities, books, subjects and the like. However, he sees the people, objects or subjects as being exciting, likable or interesting in themselves. Although he recognizes that his opinions are personal ones, he tends to think of his private view as representing the real world.

Attitudes are most important in the field of education. An attitude towards education means sum total of evaluative reactions (positive or negative) as expressed through preference or expressions of likes and dislikes for various aspects of education. The definition defines attitude in terms of internal states, which are unobservable and akin to observable behaviour (reactions). The accepted definition, moreover, recognizes that attitude is a sum total of reaction (likes and dislikes) towards the different aspects of education. This means that measurement of attitude in this study would be done through the subject's reaction towards all important aspects of opinion or feeling, likes or dislikes towards education as a whole.

An attitude is primarily an inner state rather than an overt expression. It is basically a tendency to act. It is determining tendency, a preparatory act, and a potential adjustment towards an object, person or a state of affairs. An attitude is always a stand or position which an individual takes towards a person or an issue. So attitude is a tendency to react favourably or unfavourably toward a designated class of stimuli such as national or social group, a custom or an institution. It is that force which prepares the individual to be motivated in specific ways. Attitude, which is essentially distinctive and indispensable concept in psychology, has three features. Attitude is learned, it predisposes the action and such actions are consistently favoured or unfavoured towards the objects.

An individual, who has associated positive effect as feeling with some psychological object, is said to like that object or to have favourable tendency or
attitude towards something. An individual, who is associated with negative effect, will be said to have a dislike or unfavourable attitude towards that object.

In school, each student differs in his academic achievement from others. Students have favourable or unfavourable attitude towards their studies which differs according to their liking or disliking. The pupils having more liking for their studies must have favourable attitude or vice-versa. Thus each student differs in his attitude towards his studies from favourable to unfavourable.

Attitude denotes inner feelings or beliefs of a person towards a particular phenomenon. Attitude is essential for the education of the individual because it shows the inner view of a person. If a person has a positive attitude towards an object, he will try his best to achieve it. If he has a negative attitude, he will try to avoid it. Thus it plays an important role in determining the success and failure of a person in any field.

A teacher is a well informed person, because he is curious about many things and drives pleasure from his intellectual pursuits. Prospective teachers must have positive and favourable attitude towards education as a teacher if he is to be worthy of his calling must continue to be a student all the days of life. He must keep alive the flame of his own mind if he expects to kindle the minds of his students. The teacher must be equipped with the weapons of originality and creative power. For a real teacher teaching is a struggle, a life mission. A teacher must boast of having his own code of work and ethics and behaviour as an architect of nation.

Attitude of prospective teachers towards education holds an important and significant place as education of teacher never ends. The good teacher goes on learning all the time of his life, keeps abreast of all the new developments in his field and endures to feed his students from a fresh running stream and not a stagnant pool of knowledge. Rabindra Nath Tagore (1861-1941) proclaimed: "A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds. He cannot quicken them. Truth not only must
informed, but also must inspire. If the inspiration dies out and the information only accumulates than truth loses its infinity. The greater part of our learning in the schools has been waste, because for most of our teachers their subjects are like dead specimens of once living things with which they have a learned acquaintance, but no communication of life and love”.

Thus a teacher not only has to be competent in his subject, methods of teaching and in understanding his student, but also must keep alive the flame of his own mind and should have a favourable attitude towards education.

1.9 STATEMENT OF THE PROBLEM

“A STUDY OF SOCIAL INTELLIGENCE, EMOTIONAL INTELLIGENCE, SELF-CONFIDENCE AND ATTITUDE TOWARDS EDUCATION OF PROSPECTIVE TEACHERS”

1.10 NEED AND SIGNIFICANCE OF THE STUDY

The major goal of the school education at any level is towards attainment of academic excellence by the students. Although there may be other peripheral objectives, emphasis is placed on the achievement of excellence in education. The extent to which this goal can be actualized depends principally on the workforce especially the teaching personnel. Teachers, like other employees in various organizations, are crucial in the actualization of the school goals and objectives.

It is well accepted fact that the quality of education is mediated by the teacher and what the teacher does. Teachers have the potential for enhancing the quality of education by bringing life to curriculum and inspiring students to curiosity and self-directed learning. And teachers can also degrade the quality of education through error, laziness, cruelty or incompetence. In the words of **Day (2004)**, for better or worse, teachers determine the quality of education. In this view, one can state that quality of education depends upon the quality of teachers.
The quality of teachers include all the personality dimensions of teachers, that is, span of knowledge, teaching skills and teacher behaviour (Dhull, 2005). Teachers with a quality conscientious for teaching are those who are committed, enthusiastic and intellectually, socially and emotionally energetic in their work with children, young people and adults. These teachers are aware of the challenge of the broader social contexts in which they teach, have a clear sense of identity and believe that they can make a difference to the learning and achievement of all their pupils. They care deeply about them. They care also about how and what they teach and are curious to learn more about both in order to become and remain more than merely competent. They are aware of the role played by emotions in classroom and teaching. They are committed to working co-operatively and, at times, collaboratively with colleagues in their own and other schools and seek and take opportunities to engage in reflection of different kinds in, on and about their practices.

The teacher must be socially intelligent, that is, he/she must possess the skill of understanding and managing other people. He/she must have high emotional intelligence which means, he/she must be able to assess and manage the emotions of one's self, of others and of groups. According to Lazarus (1991), understanding and being able to apply emotional intelligence, is essential to success in teaching. Indeed in his opinion understanding and managing one’s own and other’s emotions is a central part of all teachers work. An emotionally intelligent teacher learns and applies emotional intelligence skills to improve: stress management, self-esteem and confidence, positive personal change, decision making, leadership, assertion, comfort and commitment which would be led to raise quality of teacher and consequently quality of education. Teachers who understand and improve their social and emotional intelligence skills are able to simultaneously develop professional and personal strength, as well as improve areas of weakness. A teacher who is emotionally and socially intelligent understand and express oneself effectively, understand and relate well with others, and cope successfully with daily demands, challenges and pressures of teaching.
In order to teach effectively, teachers must not only feel psychologically, socially and emotionally comfortable, they must also have some sense of belief that they can make a difference in the lives of children they are teaching and that those children are learning. It implies that the teacher should possess a high self-confidence. He/she must be secure in his/her decisions and actions.

In addition to social intelligence, emotional intelligence, self-confidence, the teacher should also possess favourable attitude towards education. That is why; taking into consideration these factors, the present study is a nice and wonderful effort to check the social intelligence, emotional intelligence, self-confidence and attitude towards education of prospective teachers.

This conceptual rational framework has not been applied to prospective teachers deliberately could be seen from the review of related literature, especially in our Indian contexts. Hence, both from the point of view of dearth of needed research in the area and from the point of assessing the present status of prospective teachers in terms of social and emotional intelligence, self-confidence and attitude towards education, a study on systematic lines is academically a dire necessity.

It is hoped that the present study would yield a panorama of rich information with far reaching implications for strengthening teacher education programmes. The present research is likely to add to corpus of knowledge related to the field of intelligence, self-confidence and attitudes. Thus, the present study is of great significance.

I.11 OBJECTIVES OF THE STUDY

1) To study and compare the ‘Patience’ dimension of social intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.
2) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
   on the 'Patience' dimension of social intelligence of prospective teachers.

3) To study and compare the 'Co-operativeness' dimension of social intelligence
   of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

4) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
   on the 'Co-operativeness' dimension of social intelligence of prospective
   teachers.

5) To study and compare the 'Confidence' dimension of social intelligence of
   prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

6) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
   on the 'Confidence' dimension of social intelligence of prospective teachers.
7) To study and compare the 'Sensitivity' dimension of social intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

8) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
   on the 'Sensitivity' dimension of social intelligence of prospective teachers.

9) To study and compare the 'Recognition of social environment' dimension of social intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

10) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
   on the 'Recognition of social environment' dimension of social intelligence of prospective teachers.

11) To study and compare the 'Tactfulness' dimension of social intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

12) To study the double and triple interaction effects of:
   a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category,
on the 'Tactfulness' dimension of social intelligence of prospective teachers.

13) To study and compare the 'Sense of humour' dimension of social intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

14) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
on the 'Sense of humour' dimension of social intelligence of prospective teachers.

15) To study and compare the 'Memory' dimension of social intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

16) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
on the 'Memory' dimension of social intelligence of prospective teachers.
17) To study and compare the ‘Overall Social Intelligence’ of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.
18) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
on the ‘Overall Social Intelligence’ of prospective teachers.
19) To study and compare the ‘Self-awareness’ dimension of emotional intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.
20) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
on the ‘Self-awareness’ dimension of emotional intelligence of prospective teachers.
21) To study and compare the ‘Self-regulation’ dimension of emotional intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.
22) To study the double and triple interaction effects of:
   a) Gender and stream.
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.
on the ‘Self-regulation’ dimension of emotional intelligence of prospective teachers.

23) To study and compare the ‘Motivation’ dimension of emotional intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

24) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
on the ‘Motivation’ dimension of emotional intelligence of prospective teachers.

25) To study and compare the ‘Empathy’ dimension of emotional intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

26) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
on the ‘Empathy’ dimension of emotional intelligence of prospective teachers.
27) To study and compare the 'Social skill' dimension of emotional intelligence of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.
28) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
on the 'Social skill' dimension of emotional intelligence of prospective teachers.
29) To study and compare the 'Overall Emotional Intelligence' of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.
30) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
on the 'Overall Emotional Intelligence' of prospective teachers.
31) To study and compare the 'Self-confidence' of prospective teachers with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.
32) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
   on the ‘Self-confidence’ of prospective teachers.

33) To study and compare the ‘Attitude towards Education’ of prospective teachers
   with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

34) To study the double and triple interaction effects of:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category,
   on ‘Attitude towards Education’ of prospective teachers.

35) To study the correlation among the scores of prospective teachers w.r.t.:
   a) Social intelligence and Emotional intelligence,
   b) Social intelligence and Self-confidence,
   c) Social intelligence and Attitude towards education,
   d) Emotional intelligence and Self-confidence,
   e) Emotional intelligence and Attitude towards education, and;
   f) Self-confidence and Attitude towards education.

I.12 HYPOTHESES OF THE STUDY

1) Prospective teachers do not differ significantly in the ‘Patience’ dimension of
   social intelligence with respect to their:
   a) Gender.
b) Stream.
c) Social category.

2) Prospective teachers do not interact significantly towards 'Patience' dimension of social intelligence with respect to their:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category.

3) Prospective teachers do not differ significantly in the 'Co-operativeness' dimension of social intelligence with respect to their:
   a) Gender,
   b) Stream,
   c) Social category.

4) Prospective teachers do not interact significantly towards 'Co-operativeness' dimension of social intelligence with respect to their:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category.

5) Prospective teachers do not differ significantly in the 'Confidence' dimension of social intelligence with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

6) Prospective teachers do not interact significantly towards 'Confidence' dimension of social intelligence with respect to their:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category.
7) Prospective teachers do not differ significantly in the 'Sensitivity' dimension of social intelligence with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

8) Prospective teachers do not interact significantly towards 'Sensitivity' dimension of social intelligence with respect to their:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category.

9) Prospective teachers do not differ significantly in the 'Recognition of social environment' dimension of social intelligence with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

10) Prospective teachers do not interact significantly towards 'Recognition of social environment' dimension of social intelligence with respect to their:
    a) Gender and stream,
    b) Gender and social category,
    c) Stream and social category, and;
    d) Gender and stream and social category.

11) Prospective teachers do not differ significantly in the 'Tactfulness' dimension of social intelligence with respect to their:
    a) Gender.
    b) Stream.
    c) Social category.

12) Prospective teachers do not interact significantly towards 'Tactfulness' dimension of social intelligence with respect to their:
    a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

13) Prospective teachers do not differ significantly in the 'Sense of humour' dimension of social intelligence with respect to their:

a) Gender.
b) Stream.
c) Social category.

14) Prospective teachers do not interact significantly towards 'Sense of humour' dimension of social intelligence with respect to their:

a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

15) Prospective teachers do not differ significantly in the 'Memory' dimension of social intelligence with respect to their:

a) Gender.
b) Stream.
c) Social category.

16) Prospective teachers do not interact significantly towards 'Memory' dimension of social intelligence with respect to their:

a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

17) Prospective teachers do not differ significantly in the 'Overall Social Intelligence' with respect to their:

a) Gender.
b) Stream.
c) Social category.
18) Prospective teachers do not interact significantly towards 'Overall Social Intelligence' with respect to their:

a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

19) Prospective teachers do not differ significantly in the 'Self-awareness' dimension of emotional intelligence with respect to their:

a) Gender.
b) Stream.
c) Social category.

20) Prospective teachers do not interact significantly towards 'Self-awareness' dimension of emotional intelligence with respect to their:

a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

21) Prospective teachers do not differ significantly in the 'Self-regulation' dimension of emotional intelligence with respect to their:

a) Gender.
b) Stream.
c) Social category.

22) Prospective teachers do not interact significantly towards 'Self-regulation' dimension of emotional intelligence with respect to their:

a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.
23) Prospective teachers do not differ significantly in the ‘Motivation’ dimension of emotional intelligence with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

24) Prospective teachers do not interact significantly towards ‘Motivation’ dimension of emotional intelligence with respect to their:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category.

25) Prospective teachers do not differ significantly in the ‘Empathy’ dimension of emotional intelligence with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

26) Prospective teachers do not interact significantly towards ‘Empathy’ dimension of emotional intelligence with respect to their:
   a) Gender and stream,
   b) Gender and social category,
   c) Stream and social category, and;
   d) Gender and stream and social category.

27) Prospective teachers do not differ significantly in the ‘Social skill’ dimension of emotional intelligence with respect to their:
   a) Gender.
   b) Stream.
   c) Social category.

28) Prospective teachers do not interact significantly towards ‘Social skill’ dimension of emotional intelligence with respect to their:
   a) Gender and stream.
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

29) Prospective teachers do not differ significantly in the 'Overall Emotional Intelligence' with respect to their:

a) Gender.
b) Stream.
c) Social category.

30) Prospective teachers do not interact significantly towards 'Overall Emotional Intelligence' with respect to their:

a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

31) Prospective teachers do not differ significantly in the 'Self-confidence' with respect to their:

a) Gender.
b) Stream.
c) Social category.

32) Prospective teachers do not interact significantly towards 'Self-confidence' with respect to their:

a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

33) Prospective teachers do not differ significantly in the 'Attitude towards Education' with respect to their:

a) Gender.
b) Stream.
c) Social category.

34) Prospective teachers do not interact significantly towards 'Attitude towards Education' with respect to their:

a) Gender and stream,
b) Gender and social category,
c) Stream and social category, and;
d) Gender and stream and social category.

35) There does not exist any significant correlation among the scores of prospective teachers w.r.t.:

a) Social intelligence and Emotional intelligence,
b) Social intelligence and Self-confidence,
c) Social intelligence and Attitude towards education,
d) Emotional intelligence and Self-confidence,
e) Emotional intelligence and Attitude towards education, and;
f) Self-confidence and Attitude towards education.

I.13 DELIMITATIONS OF THE STUDY:

The present study had been conducted under certain limitations. The main limitations were:

• The study was confined to the prospective teachers who were studying in different colleges of education located in Himachal Pradesh.

• The study was restricted to the prospective teachers of science and arts academic streams only.

• The study was further restricted to the two social categories i.e. General and reserved only.
I.14 Operational Definitions of the Terms Used:

- **Social Intelligence:** Social intelligence refers to the specific type of intelligence as measured by 'Social Intelligence Scale' developed by N.K. Chadha and Usha Ganeshan.

- **Emotional Intelligence:** Emotional intelligence refers to the specific type of intelligence as measured by 'Rogan Emotional Intelligence Test' (REIT) developed by P. Rogiya Zainuddin and Anjum Ahmed.

- **Self-confidence:** Self-confidence refers to the specific type of confidence as measured by 'Agnihotri's Self-Confidence Inventory' developed by R. Agnihotri.

- **Attitude Towards Education:** Attitude towards education refers to specific type of attitude as measured by 'Attitude Scale Towards Education' developed by S.L. Chopra.

- **Prospective Teachers:** In this study, prospective teachers are the teacher trainees undergoing regular pre-service training course of one year duration in different colleges of education situated in Himachal Pradesh and affiliated to Himachal Pradesh University, Shimla.

- **Social Category:** Social category includes prospective teachers belonging to Open and Reserved categories.

  **General Category:** General category refers to prospective teachers belonging to general castes as notified by the State Government of Himachal Pradesh.

  **Reserved Category:** Reserved category refers to prospective teachers belonging to Schedule Castes (SC), Schedule Tribes (ST) and Other Backward Castes (OBC) as notified by the State Government of Himachal Pradesh.

- **Stream/Academic Stream:** The academic stream consists of two types of streams-
**Science Stream:** Science stream refers to those prospective teachers who have passed graduation opting Medical or Non-Medical combinations of subject of study.

**Arts Stream:** Arts stream refers to those prospective teachers who have passed graduation opting combinations of Arts subjects of study.

- **Gender:** Gender refers to male and female prospective teachers.