

CHAPTER-II
CONCEPTUAL FRAMEWORK

2.1 Self-concept

Self-concept includes hundreds of self-perceptions in varying degrees of clarity and intensity that have acquired in experience. These self-perceptions exhibit of certain consistency or organizing pattern as a whole, refer them collectively as self-concept. Self-concept is the totality of attitudes, judgment and values of an individual relating to his behavior, abilities and qualities. Self-concept embraces the awareness of these variables and their evaluations.

Self concept has been defined by several researchers. Combs, Soper, and Courson (1963) defines, the self-concept has what an individual believes about himself, the totality of his ways of seeing himself. Hilgard, Atkinson and Atkinson (1975) say self-concept is the composite of ideas, feelings and attitudes a person has about him. Kumar (1971) defined self-concept as an organized configuration of perception of self-which are admissible to awareness. It is composed of such elements as the perception of one's characteristics and abilities, the percepts and concepts of the self in relation to others and the environment, the qualities which are perceived as associated with experiences and objects, and goals and ideas which are perceived as having positive and negative valance.

Origins and nature of self-concept is a very interesting aspect of human psychology. It shapes how the individual views his relations with the world and reflects his overall quality of being. The self-concept is basically a set of ideas about oneself: who you are as a person, and your place in the world, society, and the lives of people around you. One's self-concept can be a positive force that leads the individual to activate that he is likely to be successful. Byrne and Shavelson (1986) states that, the self-concept is a conglomeration that forms and evolves without people's conscious involvement. One cannot willfully add to or modify your self-concept

through mental effort. The self-concept consists of self-descriptions that are the result of deeply felt experiences repeated over an extended period of time. Even a child learns to behave in particular manner only on account of his experiences. Each individual begins his/her life which is shaped and reshaped by the experiences and on the basis of his experiences begins to realize his own needs, starts perceiving others in relation to his own self in his own way and as he move from infancy to childhood, he reaches some sort of understanding of himself and others and this perception of the reflected attitudes and judgment of significant others serve as the foundation for the formulation of self.

According to Lyon (1993), it is some time during the first year of life that the child “discovers himself” and finds a place in, yet apart from the “outside world”. Since the young child is egocentric, he forms concepts about himself before he forms concepts about others. What he thinks of himself colors what he thinks of others and thus he develops, what is called by psychologists as the “self-concept.” The term ‘self’ has been used by psychologists in different senses and defined differently. According to Hall and Warren (1977) the term ‘self’ has two distinct meaning: (1) Self as object may be defined as the total aggregate of attitudes, judgments and values which an individual holds with respect to his behavior, his body, and his worth as a person-in short, how he perceives and evaluates himself. (2) Self as a process is defined in terms of activities such as thinking and perceiving and copying with the environment, ego is another term to describe the same construct.

Allport (1961) described “self-concept” as something of which one is immediately aware as the warm, central private region of life. It plays a crucial part in our consciousness (a concept broader than self), in our organism (a concept broader than personality). According to Purkey and Schmidt (1987), the ‘self’ is ‘a complex

and dynamic system of beliefs which an individual holds true about himself, each belief with a corresponding value. Brownfair (1952) view 'self' 'as a complex psychological process which has a developmental course, is influenced by learning, is subject to change and can be studied by scientific procedures'. Arora (1985) views self as an abstraction which cannot be felt or measured in physical sense. It is a concept that reserves as a short-hand for clusters of perception, attitudes, feelings, thoughts and all those interior parts of oneself that can be experienced by individual. The self concept as viewed by Rogers (1951) the sum total of all the characteristics, a person attributes to himself, and the positive and negative values he attaches of these characteristics. Combs, Soper, and Courson (1963) summarized the definitions of self-concept and pointed out that, the self-concept is viewed as the way an individual perceives himself and his behavior, and is strongly influenced by the way others perceive him. This suggests that self-concept is developed earlier than self-esteem, since self-esteem arises out of the child's ability to estimate his own strengths and weaknesses.

The self-concept is dynamic in its efforts to maintain its individualist and is as well persistent and predictable in nature. It is persistent in the sense that often a person twists and turns new experience in accordance with his preconceived idea of himself. It is dynamic since it arises out of the complex of the person's interpersonal relations and is determined by the way he organizes his experience to avoid or diminish anxiety. Like other concepts, the concept of self develops in a predictable pattern. Changes in the individual's self-concept may occur at any time during his life but especially they occur at the beginning of each developmental phase.

According to Hurlock (1978) the concepts of self are hierarchical in nature. The most basic the primary self-concept is acquired first. It is formed on the

experience the individual has and is made up of several individual concepts resulting from the experiences. As the individual interacts with the environment and the self that each of us becomes aware of a part of our experience that is recognized as 'I' or 'me'.

Rogers (1951) believed that all the experiences of a person including self-experiences are evaluated as positive or negative, for example a child evaluates the experiences of ice cream positively because of its taste and partly through the influence of others as when a young child. Thus the self or self-concept emerges not merely as a set of experiences and the positive or negative value assigned to these experiences is influenced by the combination of direct evaluations and evaluations given by other individuals. Rogers considers that the uncomfortable discrepancy (or incongruity) between organism experiences is caused due to the conditions of worth-feelings that one can receive positive regard from others (and ultimately from the self) only on a conditional basis that when one behaves in certain prescribed ways.

2.1.1. Self-concept as a source of motivation. The self-concept is, to a large extent, an agent of its own creation. This section focuses on three major motives associated with the self-concept: the self- efficacy motive; the self-esteem or self-enhancement motive; and the self- consistency motive.

2.1.1.1. Self-Efficacy Motive. Perhaps the most fundamental sense of self-concept as cause is found in the notion of human agency, expressed in such terms as effectance motivation (White, 1959; Harter, 1978), personal causation (deCharms, 1968), self-efficacy (Bandura, 1977), intrinsic motivation (Decii, 1975), intentionality (Weigert , 1975; Giddens, 1979; Taylor 1977), internal locus of control (Rotter, 1966) and self-control (Mischel & Mischel, 1977). That the self is an originating agent seems crucial to the fundamental experience of self. Historically, symbolic

interactionism has strongly advocated an active, creative, and agentive view of the self. One of the basic assumptions of this perspective is that man is an actor as well as a reactor. The creative aspects of human action, attributing these active properties to the "I" aspect of the self (Reitzes, 1980). Central as the idea of human agency is to symbolic integrationists, they have been reluctant to cast it in motivational terms. Stone and Farberman (1970) reflect the symbolic integrationists' antipathy for the concept of motivation. As a result, the active self is seen primarily as the major source of indeterminacy in human conduct, rather than as a source of motivation and self-determination. There has been no such reluctance on the part of psychologists to conceptualize motivational processes emanating from the self. One of the most influential formulations has been White's (1959) concept of effectance or competence motivation. White made a strong case for the operation of a motivation for mastery and the experience of self as a causal agent in one's environment. He noted that exploratory and manipulative behaviors are rewarding in their own right and characteristically occur when basic physiological drives are satisfied.

The importance of self-efficacy as a major motivation becomes apparent when we consider the consequences of its inhibition or suppression or alienation. Alienation here refers to the feeling of self-estrangement produced when the products of work are no longer reflections of the self. Within psychology, the case for the importance of self-efficacy is addressed by Seligman (1975) who has tied his concept of "learned helplessness" to depression. Learned helplessness refers to a chronic sense of inefficacy resulting from learning that one's actions have no effect on one's environment. In recent formulations of the theory, Seligman and his colleagues (Abramson et al., 1978) argue that depression stemming from learned helplessness is likely to occur when the individual attributes his inefficacy to personal failure rather

than to universal conditions. Seligman views learned helplessness as a sufficient but not a necessary antecedent of depression. His work, however, accentuates the importance of self-efficacy for psychological well-being. The conditions and consequences of the perception of self-as-cause have become a major focus of contemporary attribution theory. Especially relevant here are the self-attributions individuals make with regard to personal control over events that affect them. Bandura (1977) makes an important distinction between efficacy expectations and outcome expectations. An outcome expectation is an estimate that a given behavior will lead to a certain outcome; an efficacy expectation is the belief that one can successfully perform the behavior required to produce the outcome. The former is a belief about one's environment, the latter a belief about one's competence. Feelings of futility may result from (a) low self- efficacy or (b) perception of a social structure as unresponsive to one's actions. "To alter efficacy-based futility requires development of competencies and expectations of personal effectiveness. By contrast to change outcome based futility necessitates changes in prevailing environmental contingencies that restore the instrumental value of the expectancies that people already possess" (Bandura, 1977). Thus Bandura differentiates perceptions of self in relation to social structure a distinction that provides a bridge to traditional psychological concerns.

2.1.1.2. Self-Esteem Motive. The motivation to maintain and enhance a positive conception of oneself has been thought to be pervasive, even universal (Rosenberg, 1979; Wells, 1978; Kaplan, 1975; Rokeach, 1979; Hales, 1981). Wells and Marwell (1976) observe that every self theory posits some variant of this motive. Even some social-psychological theories that did not start out as self theories became such largely because of the operation of the self-esteem motive. The most dramatic transformation occurred for cognitive dissonance theory (Greenwald & Ronis, 1978).

The original version of the theory, in which the motivational factor was a perceived incongruity between two cognitive elements, has essentially been replaced with one in which self-esteem motivates dissonance-reducing actions. Aronson (1968) and Rokeach (1979) argued that cognitive dissonance is a significant motivational force only when the self-concept is involved. Greenwald and Ronis (1978) describe that theory seems to be focused on cognitive changes occurring in the service of ego defense, or self-esteem maintenance, rather than in the interest of preserving psychological consistency. Rokeach's theory resembles the reformulated cognitive dissonance theory in that both locate the motivating mechanism in the discrepancy between a cognitive or behavioral element and the person's self-conception (Rokeach, 1979).

As aspects of the self-esteem motive, self-enhancement emphasizes growth, expansion, and increasing one's self-esteem, while self-maintenance focuses on not losing what one has. The two engender different behavioral strategies. In their examination of self-concept in the classroom, Covington and Beery (1976) describe these two motivational orientations as "striving for success" and "fear of failure." In general, persons with low self-esteem are motivated more by self-maintenance than by self-enhancement. In Duval and Wicklund's (1972) self-awareness theory, a motivation to change arises from one's awareness of an incongruity between one's idealized self-concept and one's self-image (the self as it appears in behavior). The individual's evaluation of self as less than desirable motivates him or her to improve his/her behavior in order to maintain self concept. Duval and Wicklund (1972) emphasize self-focused attention as the initial step in the whole process. They argue that components of self (values, beliefs, identities, etc) exert little influence on individual functioning until activated, (this view is at odds with most sociological and

many psychological conceptions of self). By contrast, Rokeach confronts subjects with feedback designed to increase their awareness of apparent discrepancies in salient aspects of their self-conceptions (Rokeach, 1979). Wicklund (1979) suggests that once attention comes to bear on a specific dimension of self, self-evaluation takes hold. In attribution theory, the emergence of the self-esteem motive is most evident in discussions of self-serving bias in attribution processes (Bradley, 1978; Arkin, 1980; Bowerman, 1978).

There is a vast research literature in which the self-concept is considered not in motivational terms but for its effects on a wide range of psychological and behavioral phenomena. Most of this literature focuses on the evaluative dimension of self-concept, partly because of the strength and pervasiveness of the self-esteem motive. As a result, self-esteem has been related to almost everything (Crandall, 1973). For example, self-concept has been found to affect conformity or persuasibility, interpersonal attraction, moral behavior, educational orientations, and various aspects of personality and mental health (Wells & Marwell, 1976; Rosenberg, 1981). In most research areas, low self-concept is associated with undesirable outcomes, such as greater propensity to engage in delinquent behavior or lower academic interests, aspirations, and achievements. High self-concept is commonly associated with effective and "healthy" personal functioning-e.g. confidence and independence (Rosenberg, 1965), creativity and flexibility (Coopersmith, 1967).

2.1.1.3. Consistency Motive. The motivation for consistency and continuity in self-concepts is considered weaker than that for self-enhancement (Jones, 1973). Some have even questioned its existence as a self motive (Gergen, 1968). The research evidence seems to support the claim that self-esteem is a more powerful motive than self-consistency when the two are posed against each other

(Jones, 1977; Krauss & Critchfield, 1975). However, this may be due largely to the nature of the contrasts made and the areas of their application. Comparisons between the relative efficacy of self-esteem and self-consistency have all been made at the evaluative level of the self-concept, a circumstance that favors the self-esteem motive. Self-consistency is more relevant to the substantive dimension of the self-concept, the domain of identities and beliefs about self. In the former, consistency refers to the cognitive organization of attitudes about the self. In the latter, consistency is the congruence between identities and role behaviors. To consider the self-concept as an organization of knowledge is to emphasize its information processing (or encoding) functions, which strive toward perceived consistency (Greenwald, 1980). An early advocate of the consistency motive viewed the maintenance of a unified conceptual system as the overriding need of the individual.

The self-concept as a self-theory (Epstein, 1973) seeks to maintain a coherent view of it in order to operate effectively in the world. Markus (1977) considers the self-concept to be a collection of cognitive generalizations (self-schemata) that organize the processing of self-relevant information. These self-schemata become increasingly resistant to inconsistent information (Fiske & Linville, 1980) provide a critical assessment of the schema concept in psychology. Hull and Levy (1979) have recast Duval and Wicklund's (1972) self-awareness theory which is based on the self-esteem motive into a theory of self-concept emphasizing information processing and the organization of self-knowledge. They propose that self-awareness corresponds to the encoding of information in terms of its relevance for the self (Hull & Levy, 1979). Greenwald (1980) identifies the motivational element in the self-concept (as an organization of knowledge) as "cognitive conservatism," which he views as the disposition to preserve existing knowledge structures, such as percepts, schemata

(categories), and memories. The motivation for cognitive conservatism and, hence, perceived self-consistency, manifests itself in the active reconstruction of memories and personal history, as well as in selective perceptions (Greenwald, 1980). This selective processing of information is typically self-serving, which is why it is sometimes difficult to distinguish self-esteem theories from self-consistency theories. Greenwald (1980) considers these two self-motives complementary. The self-concept as an organization of identities also provides a motivational basis for consistency. Foote (1951) argued that individuals are motivated to act in accordance with the values and norms implied by the identities to which they become committed. More recently, Stryker (1980) has argued that the higher the salience of an identity within the self-concept, the greater is its motivational significance, a proposition that has received some empirical support (Jackson, 1981). The motivation for consistency or congruence between self-conceptions, role preferences, and behaviors has been demonstrated in several studies (Burke & Reitzes, 1981). Note that self-consistency does not mean actual consistency and continuity in self-conception, but rather the sense or perception of consistency; have a tendency to create a sense of self-consistency even if consistency and continuity may not in fact exist.

2.1.2. Self-concept over the life cycle. Some attempts have been made to consider self-concept changes in the context of life-stage analyses. Gordon (1976), for example, uses a "stage-developmental" model based largely on Erikson's (1959) delineation of stage-specific dilemmas to discuss changes in self-concepts over the life cycle. Most research on life-cycle changes in self-concepts has tended to focus on transitions to or from a specific "stage" of development. The bulk of this research has focused on the transition to adolescence, inspired largely by Erikson's (1959) notion of an identity crisis associated with this stage. The research evidence, while far from

consistent (Long et al., 1967), seems generally to support the idea of a self-concept disturbance in adolescence (Rosenberg, 1979; Simmons et al., 1973; Simmons et al., 1979).

Rosenberg (1979) found that this disturbance in self-concept is not only due to biological and hormonal changes but especially to the shift from elementary school to junior high. The interacting effects of biological, environmental, and social factors on self-esteem in early adolescence are examined in greater detail by Simmons et al., (1979), who found that the shift from elementary to junior high is more stressful for girls than boys, and is especially hard on the self-esteem of early maturing (pubertal) girls who have begun dating. The shift to junior high had little effect on boys' self-esteem, but early physical development had a positive effect. Clausen (1975) also found early maturation to be advantageous for boys' self-concepts, especially for those from the lower class.

Along with self-esteem and body-image, other aspects of the self-concept found to be affected by the transition from childhood to adolescence are the locus and content of self-knowledge, Rosenberg (1979) on the shift from "external" to "internal" self attributions, Gordon (1976) on changes in the content of role-identities, and Montemayor and Eisen (1977) on changes from concrete to abstract modes of self-representation. Later life stages have not received nearly as much attention as adolescence. Recently, some interest has been directed toward the "middle years" and the "mid-life crisis" (Brim 1976; Levinson, 1978), and toward old age and the various transitions associated with it, such as retirement, the "empty nest," bereavement, and death. Focus on stages of the life cycle is not necessarily the best way of addressing the question of continuity and change in self-concepts over time.

Another approach is to examine the structure and content of self-concepts across time, with an eye to determining their stability, variability, and mode of interaction with life events. In a sophisticated and innovative analysis, Mortimer and her colleagues (Mortimer et al., 1981; Mortimer & Lorence, 1980) examined stability and change in self-concept by using four separate criteria of self-concept stability, Mortimer et al., (1981) found a high level of stability for this sample on four self-concept dimensions. They also demonstrate how early self-concept (focusing on the "sense of competence" dimension) shapes one's life events in the areas of work and family, and how these life events, in turn, have an independent effect on self-concept. Through a series of regression analyses, Mortimer et al., (1981) demonstrate "that the relationship between life experiences and the self-concept is truly reciprocal".

2.2. Emotional Intelligence

Emotional intelligence is the blend of emotion and intelligence. Mayer, Salovey and Caruso (2000) viewed emotions as one of the three efficient classes of mental operations which include motivation, emotion and cognition. The association between emotion and cognition can be explained by the way emotions interact with cognition. A person who is in good temper tends to think positively and efficiently. As such, the term emotional intelligence implies that emotion and intelligence are interconnected and complementary giving rise to emotional intelligence.

Salovey and Mayer (1990) introduced emotional intelligence as 'the ability to monitor one's own and others' feelings and emotions, to distinguish among them and to use this information to direct one's thinking and actions'. The best-seller book 'Emotional Intelligence' by Goleman (1995) stated that emotional intelligence rather than analytical intelligence predicts success in school, work and home. Thus, Emotional Intelligence represents the ability to observe, evaluate and state emotion

accurately and adaptively; the ability to understand emotion and emotional intelligence. The ability to access and/or generate feelings when they facilitate cognitive activities and adaptive action; and the ability to regulate emotion in oneself and others (Mayer & Salovey, 1997). It refers to the ability to process emotion loaded information proficiently and to use it to direct cognitive activities like problem solving and to focus power on necessary behaviors.

Bar-On (2000) states that emotional intelligence involves the ability to read the unspoken feelings in individual as well as the collective dynamic. Bar-On (2000) defines his model in terms of a collection of traits and abilities related to emotional and social knowledge that influences overall ability to effectively cope with environmental demands, as such, it can be viewed as a model of psychological well-being and adaptation.

From Darwin to the present, most descriptions, definitions and conceptualizations of emotional-social intelligence have included one or more of the following key components, all of which are included in the Bar-On conceptual model: (a) the ability to understand emotions as well as express feelings and ourselves; (b) the ability to understand others feelings and relate with people; (c) the ability to manage and control emotions; (d) the ability to manage change and solve problems of an intrapersonal and interpersonal nature; (e) the ability to generate positive mood and be self-motivated.

The term suggested to some that there might be other ways of being intelligent than those emphasized by the standard intelligence quotient tests, that one might be able to develop these abilities and that emotional intelligence could be an important predictor of success in personal relationships, family functioning and the workplace. Emotional intelligence is a relatively new and growing area of behavioral research,

having caught the imagination of the general public, the commercial world and the scientific community. The concept resonates with a current zeitgeist emphasizing the importance of self awareness and understanding, redressing a perceived imbalance between intellect and emotion in the life of collective western mind. It also connects with several cutting edge areas of psychological science, including the neuroscience of emotion, self regulation theory, studies of meta cognition and the search for human cognitive abilities beyond 'traditional' academic intelligence (Saarni, 1997).

The insight that emotion and intelligence (cognition) can complement each other became the basis of formulation of the various current models of emotional intelligence. At the core of these various models is the understanding of emotional intelligence as a construct to recognize the meaning of such emotional patterns and to reason and problem solve on the basis of them (Salovey & Mayer, 1990; Mayer & Salovey, 1997). Some of the important models are, Salovey and Mayer's (1990) Cognitive model of emotional intelligence, Goleman's (1995) Understanding of emotional intelligence, Saarni's (1997) Emotional Competence model and Bar-On's (2000) Relational model of emotional intelligence.

Mayer and his colleagues defined emotional intelligence as a cognitive ability and recommended that emotion and intelligence work hand in hand operating across both cognitive and emotional systems (Mayer & Salovey, 1997; Mayer, et al., 2000). According to Mayer and Salovey (1997), emotional intelligence involves abilities to perceive precisely, evaluate and express emotions, to access and to generate feelings so as to assist thought; the ability to understand emotions and emotional knowledge and to thoughtfully regulate emotions as to support emotional and intellectual growth. This definition implies that emotion and intelligence are interrelated, emotion makes thinking intelligent and one thinks intelligently about emotions. This definition of

emotional intelligence was then revised by Mayer et al., (2000) and an overall and more formal definition was suggested as the set of abilities that account for how people's emotional perception and understanding vary in their accuracy. Emotional intelligence is the ability to perceive and express emotion, assimilate emotion in thought understand and reason with emotion and regulate emotion in the self and others.

The mixed models of emotional intelligence have a different approach in defining emotional intelligence compared to the ability model. These models combine mental abilities such as emotional self awareness with other characteristics such as personal independence, self regard and mood. Bar-on (1997) model, for example, viewed emotional intelligence as an array of non cognitive capabilities, competencies and skills that influence one's ability to succeed in coping with environmental demands and pressures of emotional intelligence (Mayer et al., 2000). Then the Goleman's definition of emotional intelligence which describes emotional intelligence as the abilities such as being able to motivate oneself, to control impulse and delay gratification, to regulate one's mood and keep distress from swamping the ability to think; to empathize and to hope (Goleman, 1995).

The ability model suggested by Mayer et al., (1997) is used as the underlying theory of this study based on the suitability and relevancy to the research objectives besides the well established instruments to measure emotional intelligence among adolescence. Based on this model, emotional abilities are divided into four branches of emotional intelligence and brief description of these four branches of emotional intelligence are given below (Mayer & Salovey, 1997)

Perception and expression of emotion: Ability to identify and express emotions in one's physical states, feeling and thought express emotions in other people, artwork, language, etc.

Assimilating emotion in thought: Facilitates thinking whereby emotions and emotional events assist intellectual processing.

Understanding and analyzing emotion: Ability to understand and reason about emotion.

Reflective regulation of emotion : Ability to stay open to feelings; detach from an emotion, monitor and regulate emotions reflectively in relation to oneself and others, ability to manage emotion in oneself and others.

The second branch for example concern emotion acting on intelligence. It describes how emotional events assist intellectual processing like facilitating thinking. The third and the fourth branch enable students to employ emotional knowledge and regulate emotions to solve problems and process information effectively. At this level, students are said to have acquired emotional competence such as being able to manage their actions, thought and feelings in adaptive and flexible manner across a variety of context including the learning context (Mayer et al., 2000).

Being the highest branch in the ability model of emotional intelligence (Mayer & Salovey, 1997) emotional intelligence concerns the regulation of emotional arousal or processes within oneself that facilitate a person's monitoring, evaluating and changing his/her efficacy (Saarni, 1997). With this understanding students who obtained high scores in the overall emotional intelligence test in the present study are considered to have acquired the ability to regulate his/her emotion in general.

Emotional intelligence influences day-to-day problem solving in school, communities, business and organizations. At individual level, it predicts

communication skills, leadership, problem solving and aesthetics (Shanwal, 2004). The concept of emotional intelligence is also gaining research support. In the Indian context, some research has been done linking emotional intelligence and Yoga (Kumar et al., 2005). Both deal with managing one's emotions and one's lives, the real meaning of Yoga is 'Self realization'. Goleman (1995) too identifies self-awareness as the most important aspect of emotional intelligence because it allows self-control.

Emotional intelligence from the Vedic Psychology is described as 'unification of mind – body – spirit to realize true possible for the universal well being and profusion of joy'. It is not a theoretical or academic concept or construct, but applied science of turning information into knowledge and wisdom. It is the science that connects us on one side to own higher self and on the other to the larger consciousness. It also illuminates the unused potential of brain and discharge creativity. Emotional intelligence begins with self knowledge leading to self understanding to self actualization (Sanwal, 2004). Vedic psychology has listed out step by step process to achieve emotional intelligence through purification of body, mind and awakening of consciousness. An understanding of self is very limited, hence rediscovering what body is made up of, how it stores memory, how personality develops and traps us in self image are the basics of emotional intelligence. Since information does not lead to transformation, actual yogic exercises and life style changes are integral part of emotional intelligence, so is proper breathing. Living meaningful/purposeful life is integral to Eastern perspective, which also gets reflected in our conceptualization of emotional intelligence (Kapadia, 2009).

2.2.1. Emotional intelligence in schools. Students, teachers, learners and leaders all, at various times, worry, hope, enthuse, become bored, doubt, envy, brood,

love, feel proud, get anxious, are despondent, become frustrated, and so on. Such emotions are not peripheral to people's lives; nor can they be compartmentalized away from action or from rational reaction within these lives. Emotion, cognition and action, in fact, are integrally connected. Emotion and impulse narrow down the infinite range of choices in human action enabling to choose, to judge, to act, by introducing a bias in the values and preferences that guide us (Oatley, 1991). Judgment, in this sense, is enhanced by feeling and passion rather than by taking an entirely dispassionate stance (Damasio, 1994). Similarly, cognitive reflection can help us guide and moderate emotions and sometimes even willfully move us into another emotional state by deciding to brood or cheer up (Goleman, 1995). In this sense, teaching, learning and leading are (like many other activities involving human interaction) all what Denzin (1984) calls emotional practices in that they arouse and color feelings in one and in those around. As emotional practitioners, teachers can make classrooms exciting or dull and leaders can turn colleagues into risk-takers or cynics. In education there is increasingly rationalized, cognitively driven and behavioral priorities of knowledge, skill, standards, targets, performance, management, planning, problem-solving, accountability, decision-making, and measurable results (Hargreaves, 1997). Stephan Mestrovic argues that it is precisely when world is becoming increasingly rationalized, disenchanting, bureaucratic and ordered around market relations that there is a surge of what he calls post emotionalism, or artificially contrived authenticity (Mestrovic, 1997). Hartley (1999) claims that these post emotional emphases or moves towards symbolic re-enchantment are also evident in schooling. In the classroom, excessive emotional emphasis can also support ideological manipulation of developing passionate attachments without critical engagement. Given that teaching, learning and leading

are emotional practices, it is important to engage with the emotional arena in education; it is also important to do so critically and not sentimentally or self-indulgently.

In school reading lesson that involves engaging stories, children begin to learn about feelings of characters story characters have an inescapable tendency to become happy, afraid, jealous and so forth, and children can observe both what makes characters feels as they do and also how the characters cope in response to the feelings. This learning proceeds throughout the educational system and as stories become more complex, so does emotional learning. The ways in which the feelings of characters motivates their action, which in turn moves forward the plot, is a lesson in emotional perception for young adults as much as it is in plot construction (Saarni, 1997).

Emotions have been taught in the schools before the concept of emotional intelligence. In some schools the materials are carefully worked out and the staffs are well trained to implement the program effectively. Emotional intelligence is the ability to perceive emotions to across and generate emotions so as to assist thought to understand emotions and emotional meaning and to reflectively regulate emotions so as to promote both better emotion and thought (Sanwal, 2004). It is believed that the adoptive use of emotion- laden information is a significant aspect of what is meant by anyone`s definition of intelligence, yet it is not studied systematically by investigator of intelligence nor included in traditional school curricula. As using the emotions as one basis for thinking and thinking with emotions themselves, may be related to important social competencies and adoptive behavior.

2.3 Frustration

Frustration is derived from the Latin word “Frustrate” it means a ‘indicating a process’ or ‘condition’. Frustration is one of the most powerful factors influencing the individual behavior. The sources of frustration are many and diversified. The exact situations that bring out frustrations are never-ending. Frustration is a frequently occurred emotional reply to an opposition connected to anger and disappointments. It arises from the perceived resistance to the fulfillment to individual will.

Rosenzweig (1944) defines that frustration occurs whenever the organism meets a more or less insurmountable obstacle or obstruction in its route to the satisfaction of any vital need. Berkowitz (1989) defines that frustration behavior involves the action following the frustration sensation, seeking to lessen or eliminate the negative feeling; these subsequent actions may be basically classified as protest intensification of effort and avoidance. The person is aware of his inability to satisfy his drives and his failure to reach the goals he has set for himself, and so he feels helpless and suffers from injured pride (Manani & Sexena, 1988).

Frustration has a different behavior mechanism. It is expressed in various modes of frustration like aggression, resignation, fixation and regression.

2.3.1 Aggression. Aggression is credit for developing the concept of frustration in human being (Freud, 1933). He has established the causal relationship between frustration and aggression. According to him, aggression plays an important role in behavior disorders; therefore he has developed a frustration aggressive theory in an organized way where frustration occurs whenever pleasure seeking or pain avoiding behavior is blocked. The theory asserts that occurrence of aggression always presupposes the existence of frustration and vice versa or it can be said that existence of frustration always leads to some forms of aggression (Miller, 1941). It was really

hypothesized that frustration resulted in aggressive behavior (Dollard et al., 1999). Most individuals experienced that frustration always caused aggression and aggression is always the consequence of frustration. It can be vigorous and undisguised or it can be subtle and indirect (Miller, 1941). Operationally, one can define aggression as the response to frustration but this would be injustice with the concept as relations to frustration appear to be many. Cohen (1955) has also done significant works in the context of frustration-aggression hypothesis by creating frustration in the laboratory. Aggression as a behavioral phenomenon indicates that aggressive behavior may stem from learned habits of responding as well as from excessive frustration (Bandura, 1965). It may be expressed in terms of irritation, quarrelling and fighting, negative reaction to traditions and beliefs etc.

2.3.2 Resignation. In resignation behavior, there is extreme elimination of needs, no plans, no future orientations, withdrawal from social contacts, isolation, lack of interest in surroundings etc. Persons who are severely frustrated in the given situation may try to escape or withdraw from that situation. It may be due to the psycho physical components. What is intended here is that the actual physical behavior may be more or less open, observable and direct in its withdrawal without psychological components and no psychological withdrawal without physical implications. The organism makes withdrawal responses and so called physical and psychological process is involved in varying degrees.

2.3.3. Fixation. In fixation the persistency of behavior appears to be much greater in frustration than in verbal situation. Bumstein and Worchel (1962) contends that fixated behavior cannot be explained by using learning principles. He makes it clear that frustration instigated behavior is without goal orientation. This type of behavior is a terminal response and not a means to an end. He describes

fixated behavior deriving from frustration as being stereotyped and extremely persistent. Here behavior repeated over and over again without variations and shows a degree of resistance to change in other words, fixated behavior as such remains compulsive, fixated person is usually attached with interests and emotional attitudes belonging to an early stage of developmental and he has a difficulty in forming new attachments and adaptations. Fixation may occur due to frustration of the normal expression of instinctual drive or it's over gratification or trauma and weakens the ego of the individual. Maier (1949) described simple procedure of producing frustration and elect fixation responses on a popular experiment. An experimental animal is placed on a small stand and is trained to jump a short distance at one of two stimulus cards. The animal jumps at one of the two stimulus cards. If he chooses correctly, the card falls over the animal lands on a feeding platform. If he chooses the incorrect card, he jumps his head on the stationary and fall down into a net. Neither cue is consistently rewarded or punished after a while the animal refuses to jump, when this happens, he is given an electric shock, a blast of air and jumping is resumed. Animal may develop fixation responses to this situation. He reports that most of the time animal makes fixated responses as related to position without variations for hundreds of trial. According to Maier (1949) fixation may be combined with both the above characteristics where such behaviours became stereotyped and persisted despite consequences. Myers (2001) considers fixated responses to be simply well conditional responses where certain human habit persists in spite of other apparent non-adaptive nature.

2.3.4. Regression. Freud (1933) says frustration could cause an individual to regent to modes of action that had characterized his behavior to earlier developmental stage. Lewin and Stephens (1993) have stated that people under stress

regress to a more primitive level when he has learned habits at younger age. Then his hypothesis is that regression behavior is not because of previously learned behavior but it is due to frustration. One of the famous studies of regressive behavior in humans was that the Barkler, Dembo and Lewin (1941) where they have taken children between 2 to 5 years as subjects in their experiment. Behavior descriptions and rating indicated a regression in constructiveness to play from the level of pre-frustration play about 22 month to four and half years. This amount of regression was related to strength of frustration. Regression lowers constructiveness and represents a backward step in development. It is expressed in behavior characteristics like defective speech, homesickness, escapist attitude, lack of self control, thinking old days, excessive day dreaming etc.