CHAPTER – II
CONCEPTUAL FRAMEWORK

2.1 SELF- CONCEPT:

The self-concept as an organizer of behaviour is of great importance. Self-concept refers to the experience of one's own being. It includes what people come to know about themselves through experience, reflection and feedback from others. It is an organized cognitive structure comprised of a set of attitudes, beliefs, values, variety of habits, abilities, out looks, ideas and feelings of a person. Consistency of behaviour and continuity of identity are two of the chief properties of the self-concept. Wylie (1974) and Mishra (1989) indicates that self-concept is positively related with their school achievement. Self-concept is a factor which helps to study the human behaviour and personality.

There are several different components of self-concept: physical, academic, social, and transpersonal. The physical aspect of self-concept relates to that which is concrete: what we look like, our sex, height, weight, etc.; what kind of clothes we wear; what kind of car we drive; what kind of home we live in; and so forth. Our academic self-concept relates to how well we do in school or how well we learn. There are two levels: a general academic self-concept of how good we are overall and a set of specific content-related self-concepts that describe how good we are in math, science, language arts, social science, etc. The social self-concept describes how we relate ourselves to other

people and the transpersonal self-concept describes how we relate to the supernatural or unknown.

2.1.1 Definitions and Meaning of Self-concept

Self-concept, an ignored and neglected area in psychology for long, has now been recognized to play a vital role in personality development. It has been established by contemporary researches that the way an individual perceives himself goes to shape his behaviour patterns. There is growing awareness that of all the perceptions we experience in the course of living, none has more profound significance than the perceptions we hold regarding our own personal existence-our concept regarding the point, which we are and how we fit into the world.

Self-concept may be defined as the totality of perceptions that each person has of themselves, and this self-identity plays an important role in the psychological functioning of everyone. By self, we generally mean the conscious reflection of one's own being or identity, as an object separate from other or from the environment. There are a variety of ways to think about the self. Two of the most widely used terms are self-concept and self-esteem. Self-concept is the cognitive or thinking aspect of self (related to one's self-image) and generally refers to "The totality of a complex, organized, and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence" (Purkey, 1988).

Self-esteem is the affective or emotional aspect of self and generally refers to how we feel about or how we value ourselves or one's self-worth.

Self-concept can also refer to the general idea we have of ourselves and self-esteem can refer to particular measures about components of self-concept. Some authors even use the two terms interchangeably.

Franken (1994) states that ''There is a great deal of research which shows that the self-concept is, perhaps, the basis for all motivated behaviour. It is the self-concept that gives rise to possible selves, and it is possible selves that create the motivation for behaviour.''

Franken (1994) suggests that self-concept is related to self-esteem in that, "People who have good self-esteem have a clearly differentiated self-concept....When people know themselves they can maximize outcomes because they know what they can and cannot do".

This supports the idea that one's paradigm or world view and one's relationship to that view provide the boundaries and circumstances within which we develop our vision about possibilities. This is one of the major issues facing children and youth today (Huitt, 2004).

Self-concept has been defined by several authors. James William (1890) holds it to be all that a person is tempted to call by the name me or mine. Murphy (1947) defines it as the individual as known to the individual. According to Symonds (1951), it is the way or manner in which the individual reacts to himself. He spells out four aspects of self: I. how a person perceives himself; ii. What he thinks of himself; iii. How he values himself; and IV. How he attempts through various actions to enhance or defend himself.

Rogers and Carl (1951) views the self as a differentiated portion of the phenomenal field, consisting of a pattern of conscious perceptions and values of the "I" or "me". He spells out some of the properties of self: a) the self develops out of the organism's interaction with the environment; b) it may interjects the values of other people and perceive them in a distorted fashion; c) it strives for consistency; d) the organism behaves in ways that are consistent with the self; e) experiences that are not consistent with the self structure are perceived as threats; f) the self may change as a result of maturation and learning.

By far the most influential and eloquent voice in self-concept theory was that of Rogers and Carl (1947) who introduced an entire system of helping built around the importance of the self. In Rogers' view, the self is the central ingredient in human personality and personal adjustment. Rogers described the self as a social product, developing out of interpersonal relationships and striving for consistency. He maintained that there is a basic human need for positive attitude regarding both from others and from one self. He also believed that in every person there is a tendency towards self-actualization and development so long as this is permitted and encouraged by an inviting environment (Purkey and Schmidt, 1987).

Self-concept may be defined as the totality of a complex, organized, and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence. Self-concept is different from self-esteem (feelings of personal worth and level of satisfaction

regarding one's self) or self-report (what a person is willing and able to disclose). Fromm (1956) was as beautifully clear as anyone when he described self-concept as "life being aware of itself."

The self-concept is composed of relatively permanent self-assessments, such as personality attributes, knowledge of one's skills and abilities, one's occupation and hobbies, and awareness of one's physical attributes. For example, the statement, "I am lazy" is a self-assessment that contributes to the self-concept. In contrast, the statement "I am tired" would not normally be considered part of someone's self-concept, since being tired is a temporary state. Nevertheless, a person's self-concept may change with time, possibly going through turbulent periods of identity crisis and reassessment.

Self-concept is a multi-dimensional construct that refers to an individual's perception of "self" in relation to any number of characteristics, such as behaviour, intellectual and school status, physical appearance and attributes, anxiety, popularity, happiness and satisfaction and many others. While closely related with self-concept clarity, it presupposes but is distinguishable from self-awareness, which is simply an individual's awareness of their self.

2.1.2 Formation of the Self-Concept:

A child does not have an innate self-concept but comes to know himself in a particular way through lived experience, thus forming a concept of himself. The formation of self-concept therefore entails dynamics (Oosthuizen, Petrick and Wiechers, 1990). Children form their self-concept at

least partly by accepting or rejecting what other people say about them and judging how others react to them (Mussen, Conger, Kagan and Huston, 1990).

Our self-concept consists of all knowledge we possess about ourselves. It can be viewed as a special type of schema-a cognitive framework, developed through experience that organizes information about some object Baron, R.A. and Byme, D. (1991). Central to self-concept formation is a person in his relationships with other people, objects, the self and the supernatural, and how he perceives these relationships.

The dynamic nature of the self-concept keeps it in constant motion. Thus it is either positive or negative in specific dimension. For example, a child who thinks that he knows Maths may be discouraged by failing a Maths test and may even think he cannot do Maths any more. Hence, this child may experience a negative self-concept in Maths at this point in time. Similarly a boy's social self may change dramatically after being jilted by a girl (Gouws and Kruger, 1994). These dynamics of the self-concept may influence the behaviour of the person. For example, the case of a child who fails a Maths test may start to hate the subject and as a result may stop practicing it. In the case of a boy who is jilted, he may start shunning girls and perhaps his friends his friends as well.

People important in the life of an individual contribute to the formation of the self-concept of that individual. Parents, peers and teachers therefore play an important role in self-concept formation.

2.1.3 Development of Self Recognition:

Self recognition is only one part of the self knowledge, but it is easy to define and to observe. The kinesthetic feedback- produced by our action is continuous and such action outcome contingencies must theoretically form the basis for self-recognition.

However observing self recognition experimentally may be more difficult than defining it theoretically, for example-facial recognition should be universal in our society as a result of repeated exposure to mirrors and picture.

Self-recognition itself may not be a unitary concept- since recognition may occur in several modalities-visual, auditory, tactile.

Recognition of the importance of self concept as a dynamic in human behaviour must certainly be regarded as one of the most fruitful contributions of humanistic psychology.

2.1.4 Demographic Factors Associated with Self Concept at Adolescence:

1. *Sex:* Many studies have found that the girls have poorer self-images than boys at adolescence (Offer and Howard, 1972).

2. *Quantitative Changes in Self-Concept:* Most of the available evidence suggests that self-concept become less stable and moa negative in early adolescence research of Simmon and Rosenberg.

3. *Socio-Economic Status and Ethnicity:* The major research on socio-economic status (SES) in relation to self-concept is at least partly dependent upon the adolescent's reference group.

Some studies have found that youth with higher SES have better self-image while others have obtained the reserve results and still.

2.1.5 Freud Theory of I and the Ego of Self-Concept:

Freud and his followers were interested in reconciling the demands of satisfying both self and other. Freud's major concern was with the id, superego and ego. The id, which strives to obtain pleasure and avoid pain, is the center of instinctual processes.

The superego transmits expectations to the individual. In contrast to the id, which is associated with internal and body concerns, the superego is associated with external and spiritual concerns. The superego represents the ideal rather than the real and is directed toward perfection rather than pleasure.

The ego is the link between the id and the superego in that it is capable of differentiating between concept in the mind ego resembles the rider who is supposed to rein in the superior strength of the horse (the id), and is often compelled at the same time to contend with a cloud of angry bees (Gay, 1988). There has been much debate on the relationship between the terms ego and the self. Loevinger (1976), for example, noted that the term ego was seldom if ever used by Freud. Rather he used ich or das Ich which means "I" or "the I" or "the me." Much of the simplicity of Freud's notion of I is lost in the translation.

Loevinger (1976) regarded the ego as a process, a structure, social in origin, functioning as a whole and guided by purpose and meaning. The ego is close is an architectural saying that 'the arch never sleeps".

Diggory (1966) traced the relation between these two terms and argued that in spite of all the differences in opinion about their meaning most writers have emphasized that both are connected with motivated, directed, or purposive behavior.

Samuels (1977) argued that if self-feelings arise in the id as Freud theorized, then the unconscious determinants of the self-concept will be more powerful than the conscious ones. As conscious evaluations of the self do not necessarily agree with unconscious self-feelings, then the ego assumes a critical role in defining the self, this because the ego medicates between the instincts (id) and the world of reality (via superego).

2.1.6 Adler Theory of Self:

Adler (1927) placed more emphasis on social needs and viewed the self as the "screening, organizing, and guiding mechanism mediating between man and his environment". Adler emphasized consciousness and control, claiming that man is capable of planning and guiding his actions with full awareness of the implications for self-realization.

The self and other were treated as adichotomy rather than as a duality, and alder saw a conflict between self and other. He posited a variety of safeguarding devices to protect the self from threats from external demands and o resolve conflicts between self needs and group needs.

Alder underscored the important of our beliefs about out self. "An individual with a mistaken style of life, will resort to various forms of abnormal behavior aimed at safeguarding his opinion of himself when

confronted with situations which he feels he cannot meet successfully, due to his mistaken views and the resulting inadequate preparation" (Ansbacher and Ansbacher, 1956).

This style of life or subjective beliefs about oneself is constructed from interactions with other and has been referred to as the individual's self-concept (Dreikurs, 1961).

2.1.7 Rogers Theory of 'Self':

Rogers (1947) who was persuaded by the theory of phenomenal self believed that in addition to the self-structure there is an ideal self which specifies what the person would like to be. For him, the self or self-concept denotes the organized, consistent and a conceptual gestalt composed or perceptions of the characteristic of 'I' or 'ME' and the perceptions of relationship of 'I', 'ME' to others and the various aspects of life together with the values attached to these perceptions.

It is viewed as a gestalt, which is available to awareness though not necessarily in awareness thus, it is conceived of as a specific entity. The theory of conceptual gestalt propounded by Rogers is perhaps the most important theory reported in the West. It differs from other Western theories of 'self' particularly of Freud and his dissenting associates emphasizing the 'self' as an 'I-ME' reaction of mental processes and other theories of self referring to 'I-ME' reactions of individual because Rogers' concept of 'self' apart from individual's 'I-ME' relationship includes relationship with other 'I-ME' also.

Rogers further argues that the 'self' is a basic factor in the formation of personality and in the determination of behaviour. The phenomenological theory of self as advanced by Rogers relies heavily upon the concept of 'self' as an explanatory concept.

It may be observed that the study of 'self-concept' could get the necessary, the fillip for making depth study of personality partly due to the direct consequence and bearing of mental hygiene and clinical movement but more because of the realization that psychology without self-cannot succeed in knowing human behaviour.

Rogers theory of 'self' influenced clinical psychology and special perception. Halland and Lindzey (1957) explained the chief conceptual ingredient of Rogers theory of 'self' as under:

- The organism is a total individual

- The phenomenal field is the totality of experience and

- The self is differentiated portion of the phenomenal field and consists of a pattern of conscious perceptions and values of 'I; or 'ME'

It may be worthwhile to point out that the nuclear concept of Rogers's theory of personality is 'the self' which has numerous properties and some may be indicated as under:

- It develops out of the organism's interaction with the environment.

- It may be interject the values of other people and perceive them in a distorted fashion.

- The self strives for consistency.

> ➤ The organism behaves in ways that are consistent with the self.

> ➤ Experiences which are not consistent with the self structure are perceived as threats.

> ➤ The self may change as a result of maturation and learning.

Rogers discussed the nature of these concepts and their inter relationships in a series of nineteen propositions, formulated by him. Accordingly he made the self and object of empirical research and changed the theoretical status of self given by the psychologists previously. It is interesting to note that he proposed a theory of personality development, a personality functioning and personality change with the concept of self as its central focus.

2.2. EMOTIONAL INTELLIGENCE:

The term Emotional Intelligence (El) is a popular terminology in the present day world and widely used almost everywhere, even in places where it is quite inappropriate. A lot of academic research is currently focused in the area of emotional intelligence and analyzing its influence on individual's performance in personal and professional life. The word Emotional Intelligence was originally coined by Mayer, J. D. and Salovey, P. (1997) to describe qualities like understanding one's own emotions, empathy 'for feelings of others', and managing one's emotions. The sustained interest in the topic began with the publication of two important articles in 1990 by these authors. Later the concept was popularized by Goleman Daniel (1995) with the publication of his bestselling book titled 'Emotional Intelligence'.

Since then, a large number of academicians, researchers and trainers started working on the concept of El. The topic of El and the contributions of the researchers in the field had attracted wide media coverage, culminating, perhaps, when Time Magazine asked the question "What's your EQ?" on its cover, and stated, "It's not your IQ. It's not even a number. But emotional intelligence may be the best predictor of success in life, redefining what it means to be smart" (Time, 1995).

The literature in this emerging concept contains a range of terminology, which can tend to be confusing and includes the terms emotional intelligence (Salovey and Mayer, 1990, Goleman, 1995), emotional literacy (Steiner, 1997), emotional quotient (Goleman, 1995, 1997; Cooper, 1997), personal intelligences (Gardner, 1993), social intelligence (Thorndike, 1920) interpersonal intelligence (Gardner and Hatch, 1989) etc. Emotional intelligence is concerned with understanding oneself and others, relating to people, and adapting to and coping with the immediate surroundings to be more successful in dealing with environmental demands. Emotional intelligence is tactical (immediate functioning), while cognitive intelligence is strategic (long term capacity). Emotional intelligence helps to predict success because it reflects how a person applies knowledge to the immediate situation. In a way, emotional intelligence is the reflection of one's "common sense" and ability to get along in the world (Bar-On, 1997).

2.2.1 Meaning of Emotions:

The word emotion is basically derived from the Latin word 'emovere' which means 'to stir up' or 'to excite'. Therefore, emotion may be understood as an agitated or excited state of our mind and body. Taking clue from such derivation, various psychologists have tried to provide the definition of the term 'emotions' in their own ways. Let us reproduce a few of such definitions.

- According to Woodworth: "Emotion is a 'moved' or 'stirred-up' state of an organism. It is a stirred-up state of feeling, which is the way it appears to the individual himself. It is a disturbed muscular and glandular activity, which is the way it appears to an external observer."

- According to Crow and Crow: "Emotion is an affective experience that accompanies generalized inner adjustment and mental and physiological stirred-up states in the individual and that shows itself in his overt behavior."

- According to Charles G. Morris: "Emotion is a complex affective experience that involves diffuse physiological changes and can be expressed overtly in characteristic behavior patterns."

- According to Ross: "Emotions are the modes of being conscious in which the feeling element is predominant." In other words, these are certain "well-defined states of consciousness" or the "feeling-tone of a particular quality," the "affective coloring of the experience."

- According to Arthur Gersield: "Emotion as a state of being moved and stirred up or aroused in one way or the other."

- According to C.W. Vallintine: "when feelings become intense we have emotions."

- According to C.S. Myers: "I look upon emotions fundamentally a pre-cognitive response to a situation, a-priori thalamic reaction, and the instinct as the root of all this."

- According to McDougall: "Emotions are central, essential and unchanging affective aspect of instinct."

2.2.2. Definitions of Emotional Intelligence:

The concept of emotional intelligence brings new depth to the understanding of human intelligence; it expands the ability to evaluate one's general or overall intelligence. Like cognitive intelligence, emotional intelligence is difficult to define. Broadly speaking, emotional intelligence addresses the emotional, personal, social and survival dimensions of intelligence, which are often more important for daily functioning than the more traditional cognitive aspects of intelligence (Bar-On, 1997).

There are lot of arguments about the definition of El, arguments that regard both terminology and operationalizations. Salovey and Mayer (1990) had made the first published attempt toward defining the concept.

The concept of emotional intelligence has been defined in various ways by different authors giving emphasis to different components of the concept.

While Mayer and Salovey (1997) emphasized the cognitive elements in their definition of El, Goleman relates it to the way people function emotionally if their function is at its potential or at least is not problematic. The definition given by Cooper and Sawaf (1997) gave greater emphasis to the higher aspects of human behaviour, particularly aspects associated with business leadership. Their concept includes factors such as intuition, integrity, personal purpose, and creativity not emphasized by Goleman. Weisinger's (1998) definition is relatively close to Goleman's definition.

Currently there are several definitions of El in use and they do not necessarily match us. El is a multifaceted construct and we do not have a clear, simple definition of it. Nonetheless, following are some of the widely used definitions at present.

Salovey and Mayer (1990) defined emotional intelligence as "a form of social intelligence that involves the ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this intonation to guide one's thinking and actions".

Mayer and Salovey (1997) defined emotional intelligence as the ability to perceive emotions, to assess and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotion so as to promote emotional and intellectual growth.

Caruso (1999) co-creator of the Multifactor Emotional Intelligence Scale (MEJS), has offered another definition: 'Emotional intelligence is the ability to use your emotions to help you solve problems and live a more effective life. Emotional intelligence without intelligence, or intelligence without emotional intelligence, is only part of a solution. The complete solution is the head working with the heart'.

Martinez (1997) refers to emotional intelligence as being: " ..... an array of non cognitive skills, capabilities and competencies that influence a person's ability to cope with environmental demands and pressures".

Goleman (1998) provides a useful definition of the construct of emotional intelligence, which is about:

- Knowing what you are feeling and being able to handle those feelings without having them swamp you;

- Being able to motivate yourself to get jobs done, be creative and perform at your peak; and

- Sensing what others are feeling, and handling relationship effectively.

In other words Emotional Intelligence as defined by Goleman is the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships. His frame work has five branches: self-awareness, self-regulation, motivation empathy and social skills.

Cooper and Sawaf (1997) defines emotional intelligence as the ability to sense, understand, and effectively apply the power and acumen of emotions as a source of human energy, information, connection, and influence.

Bar-On's (1997) non cognitive model defines 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".

Weisinger (1998) defined emotional intelligence as "the intelligent use of emotions: you intentionally make your emotions work for you by using them to help guide your behaviour and thinking in ways that enhance your results".

Emotional intelligence has been defined by Mayer et al. (1997) as an ability to recognize the meanings of emotions and their relationships and to reason and problem-solve on the basis of them. Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them.

According to Murthy (2004) El is the ability to choose the right feelings appropriate to a given situation and the skill to communicate these feelings effectively. It is the emotional competency which includes awareness of our own emotions, ability to identify and empathies with others' feelings, understanding the impact of one's emotions on others and sensitivity to cultural sanctions for expression of emotions that constitutes El.

2.2.3 Concept of Emotional Intelligence:

'Emotional Intelligence' is a cognitive ability. It is defined as "ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions". Emotional intelligence was conceptualized as a basic intelligence where "the facts, meanings, truth, relationships etc., are those that exist in the realm of emotion. Thus, feelings are facts, the meanings are felt meanings: the truths are emotional truths; the relationships are inter personal relationships, and the problems we solve are emotional problems, that is, problems in the way we feel". Emotional intelligence consists of "abilities such as being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think; to empathize, and to hope". The main areas are, knowing one's emotions, managing emotions, motivating oneself, recognizing emotions in others and Handling relationships.

Goleman posited that there may be certain aspects of individual such as credibility and commitment, which may be thought of as the prerequisites of Emotional intelligence at work to align with the goals of a group or organization. He regards commitment as the integral part of emotional intelligence skills.

In recent literature, the construct of commitment has been viewed as a composite of three main components consisting of:

1. *The affective commitment:* Employees with a strong affective commitment continue their employment with organization; because they want to do so.

2. *The normative commitment:* this has been found to be distinct from affective commitment. Employees with strong normative commitment remain with the organizations because they ought to do so.

3. *Continuance commitment:* Employees whose primary links to the organization are base on continuance commitment remain, because they need to do so.

2.2.4 Historical Roots of the 'Emotional Intelligence':

In 1990, Dr. Peter Salovey of Yale University and Dr. John Mayer of New Hampshire began publishing articles about something they called "emotional intelligence". They tested how well people could identify emotions in faces, abstract designs and colors, and from these studies, they believed they discovered a sort of universal aptitude of emotions. They eventually published an article in which they outlined what emotional intelligence was, drawing together under one umbrella a series of what seemed unrelated skills.

It was not until 1995, however, when New York Times science writer Daniel Goleman wrote a popular book called Emotional Intelligence: why it can matter more than IQ that the idea of emotional intelligence caught on in earnest. What has happened since is a paradigm shift in American culture, particularly in the areas of education and corporate business where

Goleman's book—and a follow-up book called working with emotional intelligence—has shaken up the old order and brought the entrenched mid-century ways of teaching and business under scrutiny.

The idea of emotional intelligence lies in a handful of basic principles. Emotionally intelligent people, Goleman says, have the ability to marshal their emotional impulses (or, at least, more so than those who are not emotionally intelligent); they have a self awareness to know what they are feeling, and are able to think about and express those things; they have empathy for the feelings of others and insight into how others think; they can do things like delay gratification; they are group, and, most important, where they fit inside that group. When psychologists began to write and think about intelligence, they focused on cognitive aspects, and the traditional definitions of intelligence emphasized only cognitive aspects such as memory and problem-solving. However, in the 1900's there were several influential researchers who recognized the importance of the non-cognitive aspects. Thorndike (1920), Professor of educational psychology at Columbia University Teachers College, was one of the first to identify the aspect of El, for which he called Social Intelligence. He used the term social intelligence to describe the skill of understanding and managing other people.

According to Thorndike (1920) three different types of intelligence are there. The first type is Abstract Intelligence: the type that is measured in IQ tests is to understanding and manipulating verbal and mathematical concepts. The second, which he gave the name of Concrete Intelligence: the

type that helps in understanding and manipulating objects and shapes. The third type, Social Intelligence, was in the area of what we call emotional intelligence. Thorndike defined it as the ability to understand and relate to people. He says (1920) Social Intelligence is "the ability to understand and manage men and women, boys and girls - to act wisely in human relations". It is an ability that "shows itself abundantly in the nursery, on the playground, in barracks and factories and sales rooms, but it eludes the formal standardized conditions of the testing laboratory". The social intelligence is clearly an asset in any type of teamwork.

Robert Thorndike and Saul Stern (1937) reviewed the attempts of EL. Thorndike to measure the social intelligence and could not succeed much in the attempt. They concluded their effort that "the social intelligence is a complex of several different abilities, or a complex of an enormous number of specific social habits and attitudes."

In 1935 Edgar Doll, an Australian psychologist, devised a structured interview called the Vineland Social Maturity Scale to assess social competence, which gave an SQ (social quotient) score to indicate the level of social maturity of the individual. It was forty-five years later that a clinical psychologist, Reuven BarOn, pursued this line of research (cited in Bharwaney, 2008).

Similarly, Wechsler David (1940) explained the influence of non intellective factors on intelligent behaviour. By non-intellective, he meant affective, personal and social factors. Wechsler (1940) was proposing that the

non intellective abilities are essential for predicting one's ability to succeed in life. He had the opinion that the measure of total intelligence would not be complete until our tests also include some measure of the non intellective factors (cited in Cherniss, 2004). After this there were not many initiatives or studies had not been taken place in the area for a few decades. This period had been dominated by the behaviorist paradigm and IQ testing movement.

It was Leeper who made a small but important contribution to the early work of David Wechsler, in studying 'emotional thought'. He found that emotions 'arouse, sustain and direct activity'. He proposed that 'emotional thought' was part of, and contributes to, 'logical thought' and intelligence in general. It was another thirty-five years before Roward Gardner helped to broaden the view of aspects of 'intelligence' in the twentieth century (cited in Bharwaney, 2008).

It was Howard Gardner who played a decisive role in bringing back the concept of emotional intelligence once again to the lime light. In 1975, Howard Gardner's Frames of Mind: The Theory of Multiple Intelligences introduced the idea of Multiple Intelligences which included two varieties of personal intelligences, the Interpersonal intelligence (the capacity to understand the intentions, motivations and desires of other people) and the Intrapersonal intelligence (the capacity to understand oneself, to appreciate one's feelings, fears and motivations). These two intelligences comprise social intelligence. El represents the active and intentional use of emotional knowledge to achieve desired behavioural results. The underpinnings of the

construct can be found in theories of Multiple intelligences (Gardner, 1983, 1991 cited in Deeter-Schmelz and Sojka, 2003), which suggest that individual differ in the way they approach problem solving and learning. Consistent with these theories two types of intelligence have been aligned closely with El: interpersonal intelligence and intrapersonal intelligence.

- **Interpersonal intelligence** is the ability to understand other people; what motivates them, how to work cooperatively with them. Successful sales people, politicians, teachers, clinicians, and religious leaders are all likely to be individuals with high degrees of interpersonal intelligence. According to Goleman (1995) interpersonal intelligence refers to an individual's ability to react to other's emotions, and includes both the ability to empathies and to perceive others' emotions.

- **Intrapersonal intelligence** is a correlative ability, turned inward. It is a Capacity to from an accurate, veridical model of oneself and to be able to use that model to operate effectively in life. In other words intrapersonal Conceptual framework of the variables intelligence relates to perceiving one's own emotions, and comprises self-awareness, self-regulation and self-motivation.

Emotional intelligence, on the other hand, "is a type of social intelligence that involves the ability to monitor one's own and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions" (Mayer and Salovey, 1993).

One of the most significant emotional intelligence breakthroughs took place in 1980, when the American born Israeli Psychologist Dr. Reuven Bar-On began his work in the field. He developed perhaps the first attempt to assess El in terms of a measure of well-being. He was perplexed by a number of basic questions. Why, he wondered, do some people possess greater emotional well being? Why some are better able to achieve success in life? And, most important, why do some people who are blessed with superior intellectual abilities seem to fail in life, while others with more modest gifts succeed? By 1985, he thought he had found a partial answer in what he called a person's Emotional Quotient (EQ) an obvious parallel to the long standing measures of cognitive and rational abilities that we know as IQ, or intelligence quotient (cited in Geiser Jermy, 2001). Bar-On Reuven (1988) in his doctoral dissertation used the term '*Emotional quotient*' ("EQ") long before the concept gained widespread popularity as a name for emotional intelligence and before Salovey and Mayer had published their first model of emotional intelligence.

The first use of the term "Emotional Intelligence" is usually attributed to Wayne Payne's (1985) doctoral thesis, *A study of emotion: Developing emotional intelligence.* This seems to be the first academic use of the term emotional intelligence.

The most significant contribution to the development of the El theory in its current form was made by Salovey Peter and his colleague Mayer John (1990) with the publication of the seminal article "Emotional Intelligence". Salovey and Mayer's original Model (1990) identified emotional intelligence

as the "ability to monitor one's own and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action". It is to be noted that they were aware of the previous work on non-cognitive aspects of intelligence and described emotional intelligence as 'a form of social intelligence'. According to Salovey and Mayer (1990), EI subsumes Gardner's inter and intrapersonal intelligences, and involves abilities that may be categorized into five domains:

1. Self-awareness

2. Managing emotions

3. Motivating oneself

4. Empathy

5. Handling relationships

Goleman (1995) has adapted Salovey and Mayer (1990)'s model into a version. He found most useful for understanding how these talents matter in working life. His adaptation includes the following emotional and social competencies:

Self-Awareness: This involves knowing what we are feeling at the moment and using this understanding to guide our decision making, having a realistic assessment of our own abilities and a well-grounded sense of self confidence. It also implies observing ourselves and recognizing our feelings; building a vocabulary for feelings and knowing the relationship between thoughts, feelings and reactions.

Self regulation: It includes self-acceptance, assertiveness, conflict resolution, communication and personal responsibility, handling your emotions, so that they facilitate rather than interfere with the task at hand, being conscientious and delaying gratification to pursue goals and recovering well from emotional distress. It involves feeling pride and sensing yourself in a positive way, recognizing your strengths and weaknesses; being able to laugh at yourself; stating your concerns and feelings without anger or passivity.

Motivation: This involves using your priorities to move and guide yourself towards your goals; to help yourself to take the initiative and strive to improve and to preserve in the face of setbacks and frustrations.

Empathy: Empathy is sensing what people feel, being able to take their perspective and cultivate rapport and attunement with a broad diversity of people; understanding others' feelings and concerns and their perspectives and appreciating the differences in how people feel about things.

Social Skills: Social skills enables handling emotions in relationship well and accurately reading social situations and networks, interacting smoothly using these skills to persuade and lead and negotiating and setting disputes for cooperation and teamwork.

Personal Decision-Making: Examining your actions and knowing their consequences; knowing if thought or feeling is ruling a decision; applying these insights to issues such as sex and drugs.

Managing Feelings: Monitoring "Self-talk" to catch negative messages such as internal put-downs; realizing what is behind a feeling (e.g., the hurt that underlies anger); finding ways to handle fears and anxieties, anger and sadness.

Handling Stress: Learning the value of exercise, guided imaginary relaxation method.

Communication: Talking about feelings effectively; becoming a good listener and question-asker; distinguishing between what someone does or says and your own reactions or judgments about it.

Self-Disclosure: Valuing openness and building trust in a relationship knowing when it is safe to risk taking about your private feelings.

Insight: Identifying patterns in your emotional life and reactions, recognizing similar patterns in others.

Self acceptance: Feeling pride and seeing you in a positive light recognizing your strengths and weaknesses; being able to laugh at yourself.

Assertiveness: Stating your concerns and feelings without anger or passivity.

Personal responsibility: Taking responsibility; recognizing the consequences of your decisions and actions, accepting your feelings and moods, following through commitments (e.g., studying).

Group Dynamics: Cooperation, knowing when and how to lead, when to follow.

Conflict Resolution: How to fight fair with other kids, with parents, with teachers; the win-win model for negotiating compromise.

Mayer and Salovey (1993) assert that, emotional intelligence is the ability to monitor one's own and others feelings and emotions to discriminate among them and to use this information to guide one's thinking and action and promote emotion and intellectual growth. Caruso and Wolfe (2002) define emotional intelligence as the ability to perceive emotions, access and generate emotions so as to assist thought, understand emotions and emotional knowledge and reflectively regulate emotions so as to promote emotional and intellectual growth Sibia et al. (2005) have developed the measure of emotional intelligence in the Indian dimensions of emotional intelligence i.e., identifying, assimilating, understanding and managing emotions with the components of emotional intelligence discerned in the Indian context-social sensitivity, prosocial interaction, action tendencies, and affective states. In other words, it is a set of skills that enables the person to make their way in a complex world – the personal, social and survival aspects of overall intelligence, the elusive common sense and sensitivity that are essential to effective daily functioning. Psychologists are studying the different aspect of emotional intelligence.

Emotional intelligence has in recent years, been popularized, and the research into its many components has multiplied. Yet this is a field that has much unchartered territory. It is the latest developments in understanding the relations between reason and emotion. The concept has its roots in the

concept of "social intelligence". Thorndike (1920) defines it as "the ability to understand and manage men and women, boys and girls-to act wisely in human relations." The intelligence theories grouped under three clusters (Ruisel, 1992) refer to

(i)   abstract intelligence (the ability to understand and manipulate with verbal and mathematics symbols);

(ii)   concrete intelligence (the ability to understand and manipulate with objects), and

(iii) social intelligence (the ability to understand and relate to people). Gardner (1983) includes inter and intrapersonal intelligences comprising intelligence in his theory of multiple intelligences:

Interpersonal intelligence is the ability to understand other people: what motivates them, how they work, how to work cooperatively with them. Successful sales people, politicians, teachers, clinicians and religious leaders are all likely to be individuals with high degree of interpersonal intelligence.

It may be noted that self-awareness (interpersonal intelligence), empathy and handling relationships (interpersonal intelligence are essentially dimensions of social intelligence, whereas managing emotions and motivating oneself are from psychomotor domain. Thus, emotional intelligence represents an alternative grouping of tasks to social intelligence. On one hand, emotional intelligence is broader than social intelligence, including not only reasoning about the emotions in social relationships, but also reasoning about

internal emotions that are important for personal (as opposed to social) growth. On the other hand, emotional intelligence is more focused than social intelligence in that it pertains primarily to the emotional (but not necessarily verbal) problems embedded in personal and social problems.

Emotional intelligence addresses the emotional, personal, social and survival dimensions of intelligence which are often more important for daily functioning that the more cognitive or mental aspect of intelligence. Emotional intelligence is in many ways a predictor of emotional and personal success in the future. The ability to measure a child or adolescent or an adult's emotional intelligence is important. Emotional intelligence measures characteristics such as empathy, social responsibility, impulse control and the ability to relate to others in an age-appropriative and responsible manner. Emotional intelligence measures the skills one has to succeed in coping with environmental demands and pressures. As each individual have a unique personality and different level of emotional intelligence, our personality reflected in our behavior, attitude, values, feelings and motivation.

Taylor (2002) stated that the high emotional intelligence people have skills that help them towards success in the various spheres of life both at word and family, emotional intelligence is an ability to monitor one's own and other emotions , to discriminate among them and to use the information to guide one's thinking and actions (Salovey and Mayer, 1990). It was first Peter Salovey of Yale University and John Mayer of Hampshire in 1990 that coined the term emotional intelligence and described it as form of social

intelligence. Emotions are the main force, which enables an organism to cope with circumstances and add color and spice to our living.

"The ability to understand emotions and their causes, the capability to effectively regulate these emotions for problem solving and being creative is called emotional intelligence".

The concept of emotional intelligence can be used effectively in solving these problems and helps the individual to adjust in the society. In the recent years, the great interest in emotional intelligence on the part of corporations, universities and schools have seen. The idea of emotional intelligence has inspired research and curriculum development throughout these facilities to improve educational curriculum and incorporate these principles into everybody learning for students.

John (Jack) Mayer, of the University of New Hampshire was trained in both clinical and experimental psychology, and worked in the areas of human intelligence as well as cognition and affect (how emotions and thinking interact). Peter Salovey of Yale University had similar interests in cognition and affect, and its various applications (especially in health psychology). Though it is often referred by all that the word Emotional Intelligence was originally coined by Peter Salovey and John Mayer, they generally do not credit themselves with inventing the term and they have cited previous publications that used the term emotional intelligence. Nevertheless, their

publications in the field have been extremely influential and have formed the basis for much of the academic research and thinking in the field.

During the same time Saarni Carolyn (1990), a developmental psychologist who specializes in emotional development, spoke about her work on emotional competency'. This focused on how children learn to accurately express, understand, and regulate emotions in their interactions with peers, parents and siblings. She published further papers in 1997 and 1999.

Goleman (1995), a psychologist and former New York Times reporter, adapted the work of Salovey and Mayer and published an international best seller, "Emotional Intelligence: Why It Can Matter More Than IQ", which brought El to the attention of the world. Hundreds of newspaper and magazine articles came out based on his book around the world which had popularized the concept. Goleman was a science writer for the New York Times, whose beat was brain and behavior research. He had been trained as psychologist at Harvard where he worked with David McClelland, among others. David McClelland was one of the most influential psychologists in the area of competencies.

In 1997, Mayer and Salovey published their revised definition of emotional intelligence and their work on their ability measure of emotional intelligence, the Multifactor Emotional Intelligence Scale (MElS). In their seminal 1997 paper, they used the following definition: 'emotional intelligence involves the ability to perceive accurately, appraise, and express emotion; 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'.

The wide acceptance of the book "Emotional Intelligence: Why It Can Matter More Than IQ", motivated Goleman to publish subsequently "Working with Emotional Intelligence" (1998), in which data from studies of more than 500 corporations were analyzed to prove that emotional competencies could create more successful employees and companies. These two books made a notable contribution in defining; applying and popularizing the concept of EI and the second book particularly focused on the important contribute on that organization member' emotional intelligence makes in the work place. Goleman explains Emotional Intelligence as the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships. He described EI as abilities distinct from, but complementary to, academic intelligence, the purely cognitive capacities measured by IQ.

Since 1998, a proliferation of different models, theories, tests and books have emerged. A large number of articles got published on the topic and researchers from various parts of the world had been motivated to undertake research on the topic. Currently 'Emotional Intelligence' is a hot topic in Human Resource Management and also in the area of Organizational Behaviour and a lot of research is going on.

2.2.5 Need and Importance of Emotional Intelligence:

Emotional intelligence is essential to succeed. The idea of emotional intelligence has inspired research and curriculum development throughout these facilities. Researchers have concluded that people who manage their own feelings well and deal effectively with others, are more likely to live content lives. Happy people are more apt to retain information and do so more effectively than dissatisfied people.

Building one's emotional intelligence has a lifelong impact. Many parents and educators, alarmed by increasing levels of conflict in young school children from low self-esteem to early drug and alcohol use to depression, are rushing to teach students the skills necessary for emotional intelligence. And in corporations, the inclusion of emotional intelligence in training programs has helped employees cooperate better and motivate more, thereby increasing productivity and profits. Emotional intelligence is a powerful and at times more powerful than intelligence quotient which contributes only about 20% of success in life, the other forces contribute the rest. Unlike intelligence quotient emotional intelligence may be the best predictor of success in life.

- Unlike what is claimed of intelligence quotient, we can teach and improve in children and in any individual, some crucial emotional competencies, paving the way for increasing their emotional intelligence and thus making their life more healthy – enjoyable and successful in the coming days.

- The concept of emotional intelligence is to be applauded not because it is totally new but because it captures the essence of what our children or all of us need to know for being productive and happy.

- In working situations too, emotional intelligence helps more than one's intellectual potential in terms – of one's I.Q. or even professional skills and competencies.

- The achievement of the end results in terms of better handling of mutual relationships is quite essential and significant in his/her life. It can only be possible through his/her potential of emotional intelligence and its proper development (Mangal, 2003).

- Emotional intelligence may be the most important influencer of success on the job, according to studies done over the last decade. Effective management of emotional intelligence is a strong predictor of success in both our personal life and in the office.

2.2.6 The Major Emotional Intelligence Models:

The encyclopedia of Applied Psychology states that there are three major models of emotional intelligence:

a **The Mayer-Salovey model -** which defines this construct as the ability to perceive, understand, manage and use emotions to facilitate thinking;

b **The Bar-On model -** this describes El as a cross-section of interrelated emotional and social competencies, skills and facilitators that impact intelligent behaviour and

c **The Goleman model -** which views it as an array of emotional and social competencies that contribute to managerial performance. The Bar-On Model and the Goleman Model are also known as the Mixed Models of Emotional Intelligence. Models that mix together emotional intelligence qualities with other personality traits unrelated to either emotion or intelligence are often referred to as *mixed models* of emotional intelligence.

2.2.6 The Mayer-Salovey Model of Emotional Intelligence (Ability Model):

It is the first formal model of emotional intelligence - the 1990 model - was the one Daniel Goleman relied on in his popularization of the field. The Mayer-Salovey model of Emotional Intelligence is widely known as the 'Ability Model of El'. The model views emotions and thoughts as working with each other in adaptive ways. This model defines El as "intelligence" in the traditional sense, that is, as a set of mental abilities to do with emotions and the processing of emotional information that are a part of, and contribute to, logical thought and intelligence in general. These abilities are arranged hierarchically from basic psychological process to the more psychologically integrated and complex, and are thought to develop with age and experience in much the same way as crystallized abilities. Further, they are considered to be independent of traits and talents and preferred ways of behaving (Mayer and Salovey, 1993).

Emotional intelligence refers in part to an ability to recognize the meanings of emotional patterns and to reason and solve problems on the basis

of them (Mayer and Salovey, 1997) defined emotional intelligence as the ability to perceive emotions, to access' and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotion so as to promote emotional and intellectual growth.

The Mayer-Salovey model was initially known as Four Branch Model of Emotional Intelligence. This model describes four areas of capacities or skills that collectively describe many of areas of emotional intelligence (Mayer and Salovey, 1997). The domain of emotional intelligence describes several discrete emotional abilities like identifying, using to facilitate thought, understanding and analyzing emotions and managing emotions.

2.2.7. The Bar-On Model of Emotional Intelligence:

Unlike the Ability model, the Bar-On model explicitly included non-ability traits also in its efforts to explain Emotional intelligence and it is also known as Mixed Model of Emotional Intelligence. The Bar-On's (1997) non cognitive model defines 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. While Bar-On (2000) places this model under the banner of El, it is a somewhat broader construct to which he more generically refers as "emotional and social intelligence". This model describes El as a cross-section of interrelated emotional and social competencies, skills and facilitators that impact intelligent behaviour. He defines emotional intelligence as being concerned with effectively

understanding oneself and others, relating well to people, and adapting to and coping with the immediate surroundings to be more successful in dealing with environmental demands.

This model can be divided into two main parts. The first part is the theory, or conceptualization, of emotional-social intelligence; and the second part is the psychometric aspect of the model which is, essentially, the measure of emotional social intelligence which was based on the theory and designed to assess it. These two aspects of the model have also been referred to as (a) the Bar-On conceptual model of emotional-social intelligence and (b) the Bar-On psychometric model of emotional-social intelligence, while (c) the Bar-On model of emotional-social intelligence refers to both the conceptual and the psychometric aspects of this model combined into one entity. The psychometric aspect of the Bar-On model is the measure of the construct which was created to assess the conceptual aspect of this model.

Bar-On's (1997) model of emotional intelligence was intended to answer the question, "Why are some individuals more able to succeed in life than others?" Bar-On reviewed the psychological literature for personality characteristics that appeared related to life success. He has operationalisation this model according to 15 conceptual components that pertain to five specific dimensions of emotional and social intelligence. These five major domains in Bar-On's (1997) model are:

1. *Intrapersonal skills:* representing abilities, capabilities, competencies and skills pertaining to the inner self.

2. *Interpersonal skills:* representing interpersonal skills and functioning.

3. *Adaptability:* representing how successfully one is able to cope with environmental demands by effectively sizing up and dealing with problematic situation.

4. *Stress management:* concerning the ability to manage and cope effectively with stress and

5. *General mood:* pertaining to the ability to enjoy life and to maintain a positive disposition.

Each broad area is further subdivided. For example, intrapersonal skills are divided into emotional self-awareness, assertiveness, self-regard, self-actualization, and independence. The 15 components of the model are described as non-cognitive variables that "Resemble personality factors" (Bar-On, 1997).

Bar-On offered the following rationale for his use of the term emotional intelligence:

Intelligence describes the aggregate of abilities, competencies, and skills ...that ... represent a collection of knowledge used to cope with life effectively. The adjective emotional is employed to emphasize that this specific type of intelligence differs from cognitive intelligence ... (Bar-On, 1997). Bar-On's theoretical work combines what may qualify as mental abilities (e.g., emotional self awareness) with other characteristics that are considered separable from mental ability, such as personal independence, self-regard, and mood; this makes it a mixed model (cited in Mayer et al.,

2000). Bar-On (1997) contented that to be emotionally and socially intelligent is to effectively understand and express ourselves, to understand and relate well with others, and to successfully cope with daily demands, challenges and pressures.

Bar-On proposes that the components of this model develop over time, change throughout life, and can be improved through training and development programmes, and that the model relates to the potential for performance rather than performance itself.

The development of Bar-On's model of EI had been influenced by the contributions of many earlier theorists including Darwin, Thorndike and Wechsler. Darwin's early work (1837-1872) on the importance of emotional expression for survival and adaptation influenced the development of the Bar-On model, which also stresses the importance of emotional expression and views the outcome of emotionally and socially intelligent behaviour in terms of effective and successful adaptation. Thorndike's (1920) description of social intelligence and its importance for human performance as well as Wechsler's (1940) observations related to the impact of non-intellective (non-cognitive) factors on what he referred to as intelligent behaviour are also influenced the development of the Bar-On' s Model. Gardner's (1983) introduction of the concept of intrapersonal and interpersonal intelligences, within the context of multiple intelligences, had an impact on the development of the intrapersonal and interpersonal components of the Bar-On model of emotional-social intelligence.

The most popularly used measure of Emotional Intelligence is the Bar-On Emotional Quotient Inventory (the EQ-i). The development of the conceptual aspect of the Bar-On model and the construction of its psychometric component (the EQ-i) are closely interrelated. Consequently, the EQ-i may be considered an 'operationalisation' of this model.

Consistent with the way this model is conceptualized, to be emotionally and socially intelligent is to effectively understand and express ourselves, to understand and relate well with others, and to successfully cope with daily demands, challenges and pressures. This is based, first and foremost, on our interpersonal ability to be aware of ourselves, to understand our strengths and weaknesses, and to express our feelings and thoughts non-destructively.

On the interpersonal level, being emotionally and socially intelligent encompasses the ability to be aware of others' emotions, feelings and needs, and to establish and maintain cooperative, constructive and mutually satisfying relationships. Ultimately, being emotionally and socially intelligent means to effectively manage personal, social and environmental change by realistically and flexibly coping with the immediate situation, solving problems and making decisions as the need arises. To do this, we need to manage emotions so that they work for us and not against us, and we need to be sufficiently optimistic, positive and self-motivated.

Subsequently, Bar-On (2000) defined El in terms of an array of emotional and social knowledge and abilities that influence our overall ability to effectively cope with environmental demands. This array includes

1. The ability to be aware of, to understand, and to express oneself;

2. The ability to be aware of, to understand, and to relate to others;

3. The ability to deal with strong emotions and control one's impulses; and

4. The ability to adopt to change and to solve problems of a personal or a social nature.

2.2.8. The Goleman Model (The Emotional Competencies Model):

Daniel Goleman's books, *Emotional Intelligence* (1995) and *Working with Emotional Intelligence* (1998), have served to popularize this relatively new area 'Emotional Intelligence'. He has presented his adaptation of a few existing models of emotional intelligence and emphasized how it is altered throughout life, the ways basic emotional skills can augment one's ability to function better and to succeed in life, and the price paid for what he calls "emotional literacy".

The El model introduced by Daniel Goleman focuses on El as a wide array of competencies and skills that drive managerial performance. The competency based model of emotional intelligence by Goleman (2000) has been designed specifically for workplace applications. In *Working with Emotional Intelligence,* Goleman (1998) explored the function of El on the job, and claimed El to be the strongest predictor of success in the workplace, with

more recent continuation of these findings on a worldwide sample seen in Brad berry and Greaves, "The Emotional Intelligence Quick Book" (2005).

In his research at nearly 200 large, global companies, Goleman found that truly effective leaders are distinguished by a high degree of emotional intelligence. Without it, a person can have first-class training, an incisive mind, and an endless supply of good ideas, but he still won It be a great leader.

Goleman's model of intelligence is also a mixed model and it is characterized by the five broad areas. They are 1) knowing one's emotions (Self-awareness), 2) managing emotions (Self-management) 3) motivating oneself, 4) recognizing emotions in others (Social awareness) and 5) handling relationships (Relationship management). Goleman included a set of emotional competencies within each construct of El. Emotional competencies are not innate talents, but rather learned capabilities that must be worked on and developed to achieve outstanding performance. Goleman posits that individuals are born with a general emotional intelligence that determines their potential for learning emotional competencies.

2.3. MENTAL HEALTH:

Mental health is perceived as a positive source contributing to asset development individually, socially, and economically (WHO, 2004). The World Health Organization conceptualized mental health separate from mental ill-health and defined the concept as: a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses

of life, can work productively and fruitfully, and is able to make a contribution to his or her own community. On the other hand better mental health outcomes in adolescents are characterized by greater adaptation in family, society, and school environment, improved quality of life (Hoagwood *et al.*, 1996). The rise in mental health issues in adolescents is a growing concern in the school and for the community counsellors, and educators. Research has revealed an increasing incidence of depression and other mental health issues among youth (U.S. Department of Health and Human Services, 1999). As the aim of education is to provide healthy personality for individuals and one of the important ingredients of education, the role of mental health is crucial not only in formal education centers but also, in informal education –such as family and societies. Various studies have been carried out in different parts of the world to identify factors that impact on students' mental health since poor mental health has been recognized as the leading cause of suicidal behaviour, a sense of helplessness (Kay, Li, Xiao, Nokkaew and Park, 2009) and lower academic achievements (Puskar and Bernardo, 2007). According to previous studies, factors that influence mental health are demographic backgrounds such as age and gender (Yen, Hsu, Liu, Huang, Ko, Yen and Cheng, 2006), academic field and academic year (Dahlin, Joneberg, and Runeson, 2005), personality traits (Goodwin and Friedman, 2006) and loneliness (Wang, Yuen and Slaney, 2009). (Turner, 1975) reported that human mental health has not been a focus of attention until the

beginning of the 20th century with the formation of Mental Hygiene Movement by Clifford Beers in 1908.

2.3.1. Definitions on Mental Health:

Menninger (1945) writes, Let us define mental health as the adjustment of human beings to the world and to each other with a maximum of effectiveness and happiness…… It is the ability to maintain an even temper, an alert intelligence, socially considerate behavior and a happy disposition.

Bhatia (1982) considers mental health as the ability to balance feelings, desires, ambitions and ideals in one's daily living. It means the ability to face and accept the realities of life.

Kumar (1992) Stated that Mental health is an index which shows the extent to which the person has been able to meet his environmental demands – social, emotional or physical.

CONCEPT OF MENTAL HEALTH:

The concept of mental health as well as 'mental illness' is not a new one, its roots are to be found in the early pre-history of man. On the basis of the primitive concept of animism', the concept of mental illness' grew out which based upon the ideas of animism' (Medical writing of the Hindus) or 'Evil spirits' (In the medicine of Ancient Egypt). The earliest belief in this connection was that man becomes mentally imbalance because 'angry gods took his mind away' (Kisker, 1964). This view was popular during the Homeric period, approximately three thousand years ago and a thousand years before the birth of Christ, Five hundred years later, at the time of

Hippociates, some developments were brought to understand the problem of 'mental illness'.

Mental health is a term used to describe how well the individual is adjusted to the demand and opportunities of life. People differ in their adjustment to the problems of life; some people are able to adjust well and derive more satisfaction in socially approved manner. They are 'normal' or mentally healthy people.

Thus, Mental Health is the balanced development of the individual personality and emotional attitudes that enables him to live harmoniously with his fellow men. Mental Health is not exclusively a matter of the relation between persons; it is also a matter of the relation of the individual towards the community he lives in, towards the society of which the community is a part, and towards the social institutions which for a large part guides his life, determines his way of living, and the way he earns and spends his money, the way he sees happiness, stability and security.

Mental Health is a more complex concept than physical health. It is much more difficult to measure. Though we can usually recognize the extreme cases of mental ill health easily, it is difficult to categorize individuals who are normal in other ways but may have a problem in understanding another person's view point or being sensitive to the emotional needs of others. Such problems if they were sufficiently serious and persistent would definitely be indicative of poor mental health.

2.3.2. Characteristics of a Mental Health:

Certain characteristics that a mentally healthy individual or a well-adjusted person possesses or develops in his daily life can serve as criteria for optimum mental health. There are:

I.   A well-adjusted person has some insight into and an understanding of his motives, desires, his weaknesses and strong points. He can evaluate his behaviour objectively and can accept his short-comings and weaknesses.

II.   He has a sense of personal worth, feels worth-while and important. He has self-respect, and feels secure in the group.

III.   Besides this security as a member of the group, he feels that he is wanted and loved. In other words, he has a sense of personal security.

IV.   He has faith in his ability to succeed; he believes that he will do reasonably well whatever he undertakes. He solves his problems largely by his own initiative and effort. He feels confident of himself in his every-day life, more or less effectively.

V.   He has some understanding of his environment and of the forces with which he must deal. Equipped with this understanding, he plans ahead but does not fear the future. He has the capacity to face realities rationally and objectively.

VI.   He has developed a philosophy of life that gives meaning and purpose to his daily activities. This philosophy belongs to this world and discourages the tendency to withdraw or escape from the world. It makes him do something concrete about his problems as they arise. He does not evade responsibility or duty.

VII.   He lives in a world of reality rather than fantasy. Reality rather than wishes or imaginary fears governs his behaviour.

VIII. He develops a capacity to tolerate frustrations and disappointments in his daily life.

IX.   He shows emotional maturity in his behaviour. This means that he is able to regulate such emotions as fear, anger, and love, jealous and expresses them in a socially desirable manner.

X.   He has a rational attitude towards problems of his physical health. He maintains a daily routine of health practices which promote health living. He practices good habits with regard to nutrition sleep, rest, relaxation, physical activity, personal cleanliness and protection from disease.

XI.   He is able to think for himself and can make his own decisions. He thinks clearly and constructively in solving problems.

XII. He has a variety of interests and generally lives a well-balanced life of work, rest and recreation. He has the ability to get enjoyment and

satisfaction out of his daily routine job. According to Fromm, a mentally healthy person has developed a zest of living that includes a desire for activity which is reflected in an attitude of utilizing whatever potentialities he possesses, in productive forms of behaviour.

2.3.3. Foundations of Mental Health:

By foundations of mental health we mean a few basic factors on which mental health of any individual depends. These factors are as follows.

(a) Hereditary Factors:

Heredity - It provides the raw material, or the potentialities of the individual. It sets the limits for his mental health. What the individual inherits is the potentialities in relation to growth, appearance, intelligence and the like. The development and utilization of these potentialities is determined to a large extent, by the environmental opportunities. Investigations have shown that heredity may predispose a person to the development of a particular type of mental illness when he is placed under excessive stress. Even in psychoneurosis and psychopathic personality trends, hereditary factors are quite prominent. In the words of Wallin, —defective heredity may furnish a fertile soil for the development of mental and nervous diseases but so far as minor personality maladjustments are concerned, heredity supplies only a predisposing condition.

(b) Physical Factors:

Physical Factors- physical health factors make a significant contribution to mental health. An erect posture, a winning smile, colour in the

cheeks, a feeling of exhilaration promote a sense of personal security and have a marked influence on other people. People with greater strength, better looks and robust health enjoy a social advantage in the development of personality characteristics. An individual with a feeling of physical wellbeing ordinarily enjoys a good disposition and is enthusiastic and intellectually alert. He has a desire to live, to achieve and to be happy. Nobody can deny that physical health improves mental alertness as much as it increases motivation and drive. It has been observed that continuous hunger, overwork or sleeplessness produce fatigue, which may affect mental health adversely. Sick people find it more difficult to make adjustments to new situations than healthy people. Vitamin deficiencies have been found to be the causative factors in many personality difficulties. In pernicious anemia, for example, there occurs a deficiency of red corpuscles and this produces characteristic symptoms of apathy, irritability, depression and anxiety. Again persons suffering from serious physical defects may have problems of adjustment on account of inferiority feelings which they have not been able to deal with adequately. Positively speaking, the individual who follows a hygienic regimen, pertaining to food, drink, elimination, bathing, physical activity, work, sleep, rest, relaxation, prevention of disease and correction of defects, is more likely to have good mental health.

(c) Role of Home, School, Neighborhood and Community:

Social Factors - Social factors pertain to the society in which the individual lives, the interactional processes and his social functioning with

other persons. It is the social environment which shapes the knowledge, the skills, interests, attitudes, habits, values and goals that he acquires. Every individual is born in the society which influences the content of his behaviour.

Of the social factors, the most important are home, school and community. A mother who gives affection and security to her children contributes to their mental health, whereas a mother who is nervous, tense, or self-centered, over-protective or rejecting, domineering or inconsistent in disciplinary practices or who is partial in dealing with her children is laying the foundations of mental inadequacy or ill health. On the other hand, a father who shares his life and time with his family and children, who shows interest in the development of his children, plays with them or works with them, helps them to develop mentally healthy attitudes.

Broken homes or unstable homes where parents are in constant conflict produce a large percentage of children with adjustment problems. A good home, on the other hand, where there is a harmonious relationship between parents, where parents understand the needs and interests of their children and where there is an atmosphere of happiness and freedom, contributes greatly to the mental health of every member.

The community-McKinney remarks, The community furnishes the framework and climate within which the family lives and develops: it must, therefore provide a healthy atmosphere and a well-organized network of public and community services of the highest possible quality. These services

will satisfy such needs as those of love and affection, give a feeling of belongingness, and provide opportunities for group participation and for emotional release.

(d) The Satisfaction of Basic Needs in the Period of Childhood:

Satisfaction of fundamental or basic needs-from the discussion of the physical and social factors it is clear that mental health in childhood and later, depends very much on the adequate satisfaction of our fundamental or basic needs. It has been brought out by mental hygiene specialists again and again that when these needs are adequately cared for, the individual functions in an effective manner.

Our basic needs are organic as well as emotional or psychological. The organic needs are to be satisfied for maintaining physical well-being. Hunger, thirst, fatigue, lack of sleep, physical pain, exercise, hear or cold and the like set up certain tensions in the individual which must be relieved.

Psychological or emotional needs are also called ego-needs which must be satisfied to maintain self. They are as important as the organic needs. There are two main ego-needs. Firstly, we have the need for a sense of security through love and affection of those who are important to us – our parents, our friends and our fellow men. We wish to have a warm and satisfying relationship with other people. This feeling of security mostly comes through love which consists of such elements as understanding, trust, co-operation and overt affection. The child feels secure when he is assured that his parents care for him, want him and accept him as he is. Accepted in

this way the child can establish healthy relationship with the world outside. To the person with a feeling of security, the world is a friendly and safe place. Such a person likes people and feels comfortable with them. The second ego-need is for recognition or regard as a person of worth and importance. The adequate satisfaction of this need gives a sense of adequacy, a feeling of self-enhancement. In order that this need is satisfied in the child, parents and others have to demonstrate their affection and their approval and evince interest in what the child does. Once the child has a feeling of adequacy and importance, he will be able to cope with and solve the problem which confronts him. Other needs besides these two which should be satisfied are the need to grow independently, the need to play and the need to belong to a group. The need to grow independently is often not properly satisfied in our homes. Our parents are mostly over-protective or over-restrictive. They find satisfaction in the children remaining dependent on them forever. Generally, the youngsters are not allowed to think and decide for themselves.

Dimensions of Mental Health:

1) *Close Personal Relationship:* Unsatisfactory scores in this component reflect a lack of the warmth and social sensitivity so necessary for healthy relationships with other people. Those who lack this warmth and sensitivity usually have few or no real friends, find difficulty working or playing harmoniously with others, and seldom have adult acquaintances in whom they can confide.

Oftentimes people learn by example. A warm, permissive, accepting manner on the part of the teacher will often "draw out" the individual who has problems with personal relationships. If, by a friendly manner, the teacher can gain the student's confidence, help in learning to appreciate the values of satisfying relationships can be given. Most young people have positive qualities that, if cultivated, will enable them to make friends and get along well with people.

2) *Interpersonal Skills:* The desire to gain the recognition of one's peers is often impeded by a lack of skills in making satisfactory contacts. Some of the errors that students make which arc indicative of a lack of the usual and necessary skills arc; a) failure to aid other students who arc in need of help, b) Failure to evince an interest in another's achievement or conversation, c) Minimization of actual criticism of the performance of others, d) Failure to repay courtesies or acts of kindness, and e) evidence of poor sportsmanship.

Popularity is, to a considerable extent, a matter of skill in inter-personal relationships. As is the case with many skills, interpersonal skills can be taught if the learner is motivated. Most young persons can be helped in becoming conscious of the values of these skills through group discussions. Every alert teacher can find situations where a short discussion on this subject will be beneficial.

3) *Social Participation:* Young people ordinarily enjoy being with others of their age group. Occasionally, however, teachers identify boys and girls who find participation with others very difficult. Examinees who give responses that place them in this situation are usually found a) to be extremely timid, b) to shun organized group activities such as scout groups, school societies, and school parties or dances, and c) to gain social satisfactions vicariously through over indulgence in reading, watching television, and daydreaming.

Confidence in oneself and the desire to participate in social activities can be built up by practices exemplified by the a) acceptance of student as he is, in a friendly, permissive manner, b) Bringing a small number of shy and reserved individuals together in natural activities, c) Encouragement of participation in relatively controlled group activities in which lack of social skills will not be obvious, and d) encouraging the shy individual to seek admittance into groups in which his known skills will be assets.

4) *Satisfying Work and Recreation:* This refers to the psychological rewards that the individual obtains from time spent in school, at work, and in leisure-time activities. This component is exemplified by those a) who live school uninteresting and unprofitable, b) who have the hobbies and do not engage in recreational activities, and c) who spend a disproportionate amount of lime on tasks they must perform school

work, chores, music lessons etc. These latter tasks are not performed for purposes of self-satisfaction but because of the demands of others.

5) *Adequate Outlook and Goals:* The degree lo which the individual can accept and make his own the outlooks and goals, which arc accepted by society, will determine in large measure his adjustment to that society. Thus mental health includes assets and liabilities.

Assets are attitudes, beliefs, aspirations, skills, and achievements which contribute to a sense of well-being and which support progress towards realizing one's fullest potentialities, where liabilities are threats to emotional security, which impede the attainment of needed satisfaction and objectives. The assets of mental health need to be increased while liabilities are to be minimized in order to attain positive mental health status.

2.3.4. Mental Health of Students:

Good mental health is obtained and maintained by helping pupils to overcome serious conflicts and frustrations. They are to be helped to understand their own potentialities, abilities, aptitudes, interests and the environmental conditions so that they can work harmoniously at an optimum level of functioning. Securing desirable mental health in the case of some pupils may involve counseling parents, and counseling teachers, in addition to counseling the pupils themselves.