CHAPTER-II

Conceptual Framework
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CONCEPTUAL FRAMEWORK

2.1 EMOTIONAL INTELLIGENCE

The term of emotional intelligence has been rooted from social intelligence, which was first coined by Thorndike in 1920. Emotional Quotient (EQ) is used interchangeably with Emotional intelligence. It was first Peter Salovey of Yale University and John Mayer of Hampshire in 1990 who coined the term emotional intelligence and described it 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 information to guide one’s thinking and action.’

According to Salovey and Mayer (1990), ‘Emotional intelligence may be defined as the capacity to reason with emotion in four areas: to perceive emotion, to integrate it in thought, to understand it and to manage it.

Baron (1997) says ‘Emotional intelligence reflects one’s ability to deal with daily environment challenges and helps to predict one’s success in life, including professional and personal pursuits’.

It was with the work of Goleman (1995) that the term became familiar to general public. Goleman (1998) defines emotional intelligence as ‘the capacity for recognizing our own feelings and those of others, for motivating ourselves and managing emotions well in ourselves and in our relationships. Emotional intelligence describes abilities distinct but complementary to academic intelligence or the purely cognitive capacities measured by I.Q.’
Singh (2003) proposed definition of emotional intelligence in Indian context as ‘Emotional intelligence is the ability of an individual to appropriately and successfully respond to a vast variety of emotional stimuli being elicited from the inner self and immediate environment. Emotional intelligence constitutes three psychological dimensions—emotional competency, emotional maturity and emotional sensitivity which motivate an individual to recognise truthfully, interpret honestly and handle tactfully the dynamics of human behaviour.

In general we can define emotional intelligence as the accumulation of all cognitive, non-cognitive and non-physical capabilities; competencies and skills a person has, that help him to deal with the demands and pressures of every day life.

Emotional intelligence is the ability to understand emotions and their causes, the capability to effectively regulate these emotions in oneself and in others and most importantly being able to use the emotions as a source of information for problem solving, being creative and dealing with social situations. In simple terms we can say that EQ can be defined as knowing what feels good, what feels bad and how to get from bad to good.

**Characteristics of emotional intelligence**

1. It is a non-cognitive and non-physical capacity of the organism.

2. It is an internal or psychological process, which motivates the organism to perform its activities properly.

3. It is nurturable.

4. It energizes the organism to accomplish the required tasks.
5. Level of emotional intelligence is neither genetically fixed nor does it develop only in early childhood. It develops throughout life.

Components of Emotional Intelligence


1. **Self-awareness**: Observing own-self and recognizing feelings as it happens.

2. **Managing emotions**: Handling feelings, so that they are appropriate to realize what is behind a feeling, finding ways to handle fears and anxieties, anger and sadness.

3. **Motivating Oneself**: To channel emotions in the service of a goal, emotional self-controls, delaying gratification and stilling impulses.

4. **Empathy**: Sensitivity to other's feelings and concerns and taking their perspective, appreciating the differences in how people feel about things.

5. **Handling Relationships**: Managing emotions in others, social competence, and social skills.

Goleman’s (1995) version of Emotional Intelligence includes five basic emotional and social competencies as below:

1. **Self-Awareness**: Knowing what we are feeling in the moment and using those preferences to guide our decision making; having a realistic assessment of our own abilities and a well-grounded sense of self-confidence. Observing ourselves and recognizing our feelings; building a
2. **Self-Regulation:** It includes self-acceptance, assertiveness, conflict resolution, communication and personal responsibility. Handling emotions so that they facilitate rather than interfere with the task at hand. Being conscientious and delaying gratification to pursue goals, receiving well from emotional distress, feeling pride and sensing one self in positive light, recognizing one’s strengths and weaknesses; being able to laugh at oneself; stating one’s concerns and feelings without anger or passivity. It includes how to deal with others, with parents, with teachers; the win model for negotiating compromise. Talking about feelings effectively; becoming a good listener; distinguishing between what someone does or says and one’s own reactions or judgements about it; sending “I” messages instead of blame, taking responsibility; recognizing the consequences of one’s decisions and actions, accepting one’s feelings and moods.

3. **Motivation:** Using one’s deepest preferences to move and guide oneself toward one’s goals; to help oneself to take initiative and strive to improve and to preserve in the face of setbacks and frustrations, it includes 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 sandness.

4. **Empathy:** Sensing what people are feeling, being able to take their perspective and cultivating rapport and attunement with a broad diversity of people. Understanding other’s feelings and concerns and taking their perspective;
appreciating the differences, in how people feel about things.

5. **Social Skills:** Handing emotions in relationships well and accurately reading social situations and networks; interacting smoothly using these skills to persuade and lead, negotiate and settle disputes for co-operation and team work. It includes self disclosure and group dynamics, valuing openness and building trust in relationship. Knowing when it is safe, talking about your private feelings. Group dynamics, co-operation, knowing when and how to lead and when to follow.

In a National level interactive workshop organized by **PHD Chamber of Commerce and Industry** in New Delhi on 16th Aug., 2002 to discuss theme ‘Emotional Intelligence At Work’. It was felt emotional characteristics, as defined by psychologists worldwide, do not cover whole range of human behaviour and its reactions to divergent stimuli in day to day life. In the Indian context concept of emotional intelligence includes three dimensions. The broad areas which these three dimensions seem to cover are as below:

1. **Emotional Competency:** It constitutes the capacity to tactfully respond to emotional stimuli elicited by various situations, having high self-esteem and optimism, communication, tackling emotional upsets such as frustration, conflicts and inferiority complexes, enjoying emotions, doing what succeeds, ability to relate to others, emotional self-control, capacity to avoid emotional exhaustion such as stress, burnout, learning to avoid negativity of emotions, handling egoism.
2. **Emotional Maturity:** It constitutes evaluating emotions of one-self and others, identifying and expressing feelings, balancing state of heart and mind, adaptability and flexibility, appreciating other's point of view, delaying gratification of immediate psychological satisfaction.

3. **Emotional Sensitivity:** It constitutes understanding threshold of emotional arousal, managing the immediate environment, maintaining rapport, harmony and comfort with others, letting others feel comfortable in your company. It also involves being honest in interpersonal dealings, interpreting emotional cues truthfully, realizing communicability of emotions, moods and feelings and having an insight into how others evaluate and relate to you.

**Differences Between Emotional Intelligence (EQ) and General Intelligence (IQ)**

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

2. IQ refers to the cognitive aspect of the organism. To measure the intelligence quotient, there is a specific mathematical formula i.e. MA/CA x 100. But there is no specific mathematical formula like general intelligence to find out the level of emotional intelligence till today, since EQ delineates to the non-cognitive and non-physical aspects of the organism.
3. Intelligence refers to the cognitive abilities of the organism. However, emotional intelligence refers to the non-cognitive and non-physical capacities of the organism. So, emotional intelligence is nurturable and general intelligence is inherited and not nurturable.

4. Level of general intelligence is genetically fixed, where as emotional intelligence is neither genetically fixed nor does it develop only in early childhood rather it develops throughout life.

Emotional intelligence plays a pivotal role in designing the required personality and build up the emotional maturity suitable to the age. It builds up the ability of self adaptation for solving the stress problems and pressures of life in the competing status of an individual. It enables to express one’s feelings and emotions at the appropriate occasion, with the understanding of the feeling of self and others. A person with emotional intelligence knows how to smile and how to listen patiently to other people’s problems.

People who are emotionally adapt-who know and manage their own feelings well and who read and deal effectively with other people’s feelings are at an advantage in any domain of life. People with well developed emotional skills are more likely to be content and effective in their lives, mastering the habits of mind that foster their own productiveness. People who cannot have some control over their emotional life, fight inner battles that sabotage their ability for focused work and clear thought. No doubt, impressive in its scope and depth staggering in its implications, emotional intelligence gives us an entirely new way of looking at the root cause of many of the ills of our families and our society.
According to Goleman (1995) IQ accounts for only about 20 percent of a person's success in life. The remaining 80 percent depend largely on person's emotional intelligence i.e., EQ. Emotional intelligence is significant for every sphere of life in general, and teaching learning situation in particular. In general it is necessary for the leaders, supervisors, managers, colleagues and others in the workplace, to understand their emotions and their workers to get the quality productivity. In particular parents, teachers, supervisors, administrators, head of the institutions and others in the teaching-learning situations need to know and understand their emotions and also their children for getting outstanding results in their respective areas.

The lapses in emotional skills can be remedied to a great extent and with the right effort, can be improved on. For this, the school should act in such a manner, where a 'new vision' should be built up by bringing the head and heart together in the classroom. The journey should not end with the visits to innovative classes where the children are given a grounding in the basics of emotional Intelligence, rather education should try to inculcate essential human competencies such as self-awareness, self-control, empathy and the arts of listening, resolving conflicts and co-operation. It will help the child not only to understand himself but also his other fellow beings in the right manner because getting to touch with your own feelings and empathizing with those of others definitely has benefits beyond measure, otherwise as said by Cooper Prof. of Organizational Psychology and Health at Manchester Institute of science and Technology, (UMIST). "Without emotional intelligence, in the long term, you will have less balanced personal life and make lots of enemies".
2.2 SOCIAL INTELLIGENCE

“Social intelligence shows itself abundantly in the nursery, on the playground, in barracks and factories and salesrooms, but it eludes the formal standardized conditions of the testing laboratory.” So observed Thorndike (1920), the Columbia University psychologist who first proposed the concept, in an article in *Harper's Monthly Magazine*. Thorndike noted that such interpersonal effectiveness was of vital importance for success in many fields, particularly leadership. “The best mechanic in a factory”, he wrote, “may fail as a foreman for lack of social intelligence.

But by the late 1950s Wechsler (1958) the influential psychologist who created what still remains one of the most widely used measures of IQ, had dismissed social intelligence, seeing it merely as “general intelligence applied to social situations”.

Now, a half-century later, “social intelligence” has become ripe for rethinking as neuroscience begins to map the brain areas that regulate interpersonal dynamics.

A fuller understanding of social intelligence requires us to include “non-cognitive” aptitudes— the talent, for instance, that lets a sensitive nurse calm a crying toddler with just the right reassuring touch, without having to think for a movement about what to do.

Psychologist argue about which human abilities are social and which are emotional. Small wonder: the two domains intermingle, just as the brain’s social real estate overlaps with its emotional centers. According to Parkinson (1996), “All emotions are social”, “You can’t separate the cause of an emotion from the world of relationships, our social interactions are what drive
our emotions. The ingredients of social intelligence I propose here can be organized into two broad categories: **social awareness**, what we sense about others and **social facility**, what we then do with that awareness).

**Social Awareness**

Social awareness refers to a spectrum that runs from instantaneously sensing another's inner state, to understand the feelings and thoughts, to “getting” complicated social situations. It includes:

- Primal empathy: Feeling with others; sensing non-verbal emotions, signals.
- Attunement: Listening with full receptivity; attuning to a person.
- Empathic accuracy: Understanding another person’s thoughts, feelings, and intentions.
- Social cognition: Knowing how the social world works.

**Social Facility**

Simply sensing how another feels, or knowing what they think or intend, does not guarantee fruitful interactions. Social facility builds on social awareness to allow smooth, effective interactions. The spectrum of social facility includes:

- Synchrony: Interacting smoothly at the nonverbal level.
- Self-Presentation: Presenting ourselves effectively.
- Influence: Shaping the outcome of social interactions.
- Concern: Caring about other’s needs and acting accordingly.

Both the social awareness and social facility domains range from basic, low-road capacities, to more complex high road
articulations. For instance, synchrony and primal empathy are purely low-road capacities, while empathic accuracy and influence mingle high and low. And as “soft” as some of these skills may seem, there are already a surprising number of tests and scales to assess them.

Primal empathy

The man had come to an embassy for a visa. As they talked, the interviewer noticed something strange: when asked why he wanted the visa, a momentary look of disgust flitted across the man’s face.

Alerted, the interviewer asked the applicant to wait a few minutes and went to another room to consult an Interpol data bank. The man’s name popped up as a fugitive, wanted by police in several countries.

The interviewer’s detection of that fleeting expression shows a gift for primal empathy, the ready ability to sense the emotions of another. A low-road capacity, this variety of empathy occurs or fails too rapidly and automatically. Neuroscientists see this intuitive, gut-level empathy as largely activated by mirror neurons.

Even though we can stop talking, we cannot stop sending signals (our tone of voice, our fleeting expressions) about what we feel. Even when people try to suppress all signs of their emotions, feelings have a way of leaking anyway. In this sense, when it comes to emotions, we cannot communicate.

An apt test of primal empathy would assess the low road’s rapid, spontaneous reading of these nonverbal clues. To do that well, such a test will tell us how to react to a depiction of another person.
The test, dubbed the profile on Non-verbal Sensitivity (PONS), asks people to guess what's going on emotionally by seeing a two-second snippet of a given scene. For example, they might see a snippet showing only Hall's face or only her body, or they might hear just her voice.

Those workers who do well on the PONS tend to be rated as more interpersonally sensitive by their peers or supervisors. Such clinicians and teachers get higher job performance ratings. If they are physicians, their patients are more satisfied with their medical care; if they are teachers, they are seen as more effective. Across the board, such people are liked more.

Women tend to do a bit better on this dimension of empathy than men, scoring about three percent higher on average. No matter what our ability may be now, empathy seems to improve with time, honed by the circumstances of life. For example, women with toddlers are better at non-verbal decoding than their agemates who are childless. But nearly everyone improves from early adolescence into their mid-twenties.

**Attunement**

Attunement is attention that goes beyond momentary empathy to a full, sustained presence that facilitates rapport. We offer a person our total attention and listen fully. We seek to understand the other person rather than just making our own point.

Such deep listening seems to be a natural aptitude. Still, as with all social intelligence dimensions, people can improve their attunement skills and we all can facilitate attunement simply by intentionally paying more attention.

A person’s style of speaking offers clues to their underlying ability to listen deeply. During moments of genuine connection,
what we say will be responsive to what the other feels, says, and does. When we are poorly connected, however, our communications become verbal bullets: our message does not change to fit the other person's state but simply reflects our own. Listening makes the difference. Talking at a person rather than listening to him reduces a conversation to a monologue.

Listening well has been found to distinguish the best managers, teachers, and leaders. Among those who are in the helping professions, like physicians or social workers, such deep listening numbers among the top three abilities of those whose work has been rated as outstanding by their organizations. Not only do they take the time to listen and so attune to the other the person's background situation—not just the immediate problem or diagnosis at hand.

Full attention, so endangered in this age of multitasking, is blunted whenever we split our focus. Self-absorption and preoccupations shrink our focus, so that we are less able to notice other people's feelings and needs, let alone respond with empathy. Our capacity for attunement suffers snuffing out rapport.

**Empathic Accuracy**

Empathic accuracy represents, some argue, the essential expertise in social intelligence. As Lokes (2001) the University of Texas psychologist who has pioneered this line of research, contends, this ability distinguishes the most tactful advisors, the most diplomatic officials, the most effective negotiators, the most electable politicians, the most productive salespersons, the most successful teachers, and the most insightful therapists.

Empathic accuracy builds on primal empathy but adds an explicit understanding of what someone else feels and thinks. These cognitive steps engage additional activity in the neocortex,
particularly the prefrontal area so bringing high-road circuitry to the primal empathy of the low. (Stephanic, 2002).

We can measure empathic accuracy through psychology's equivalent of hidden-camera television. Two volunteers for an experiment come into a waiting room and are seated together on a couch. A research assistant asks them to wait a few minutes while he tries to find some missing bit of equipment.

To pass the time, the two chat a bit. After approximately six minutes the assistant comes back, and they expect to start. But the experiment has already begun: while they thought they were merely waiting, the two were secretly being videotaped from a camera concealed in a closet.

Then each participant is sent to a separate room, where they watch the six-minute video. There they write down a record of their thoughts and feelings at key points in the tape and what they suspect the other person was thinking and feeling at those points. That sneaky form of research has been repeated in university psychology departments across the United States and around the world, to test one's ability to infer another person's unspoken thoughts and feelings. Lokes (2001).

Social cognition

Social cognition, the fourth aspect of interpersonal awareness, knowledge about how the social world actually works (Kundu, 1990). People adept at this variety of cognition know what's expected in most of the social situation, such as the manners appropriate in a five-star restaurant. And they are adept at semiotics, decoding the social signals they reveal, for example, who might be the most powerful person in a group.

Such social cognition can be seen in those who accurately read the political currents of an organization, as well as in the
five-year-old who can list the best friends of every child in her kindergarten class. The social lessons we learned about playground politics in school - like how to make friends and form alliances - are on a continuum with the unspoken rules we follow in building a winning work team or playing office politics.

One way social cognition can manifest is in the ability to find solutions to social dilemmas such as how to see rivals at a dinner party or how to make friends after moving to a new city. The best social solutions come most readily to those who can gather the relevant information and think through solutions most clearly. The chronic inability to solve social problems not only confounds relationships, but is a complicating factor in psychological difficulties ranging from depression to schizophrenia. (Chang, 2004).

We mobilize social cognition to navigate the interpersonal world’s subtle and shifting currents and to make sense of social events. It can make the difference in understanding why a remark that one person sees as witty banter may seem insulting sarcasm to another. With poor social cognition, we may fail to recognize why someone seems embarrassed or that someone’s offhand comment will be taken as a slight by a third party. Understanding the unspoken norms that govern interaction is crucial for smooth interactions with someone from a different culture, where norms can differ markedly from those we learned in our own group.

**Synchrony**

Synchrony guides us gracefully through a nonverbal dance with another person. The foundation of social facility, it is the bedrock on which other aspects are build. A failure in synchrony sabotages social competence and interactions between the two persons.
The neural capacity for synchrony resides in low-road systems like oscillators and mirror neurons. Getting in synchrony demands that we both read non-verbal cues instantaneously and act on them smoothly - without having to think about it. The non-verbal signs of synchrony include the range of harmoniously orchestrated interactions, from smiling or nodding at just the right moment to simply orienting our body towards the other person. (Bernieri, 1988). Those who fail to get in synchrony may, instead, fight nervously, freeze, or simply be oblivious to their failure to keep step in the nonverbal duet.

When one person botches synchrony, the other feels uneasy - never mind getting anywhere near rapport. People who fare poorly at this social ability typically suffer from “dyssemia,” a deficit in reading – and so acting on – the nonverbal signs that guide smooth interactions. The outward indicators of this subtle social disability area all too obvious: dyssemic people are “off”, oblivious to cues that, for example, a conversation is ending. They unsettle those they interact with because they fail to observe the unspoken signs that keep two-way traffic unsnarled.

Dyssemia has been studied most intensively in children, largely because it plagues so many who end up as social are rejected in society. A child who has this problem may, for instance, fail to look at people who are speaking to them, stand too close while talking with someone, have facial expressions inappropriate for their emotional state, or seem tactless and insensitive to how others feel. While all these may seem simply signs of "being a kid" most other children of the same age will not have these difficulties.

Getting into synchrony naturally rise to emotional resonance. But, since the low-road brain systems that create synchrony operate out of our awareness and spontaneously,
self-conscious attempts to control them can impede their smooth operation. Thus people in remedial programs need to “overlearn” by practicing to the point where the new, more harmonious response comes spontaneously.

**Self Presentation**

Professional actors are especially clever at self presentation, or the ability to present oneself in ways that make a desired impression. In 1980, when Ronald Reagan was running for the Republican presidential nomination, he participated in a televised debate among the candidates. At one point the time-keeping moderator cut off Reagan’s microphone before he had finished making a point. Regan reacted by leaping to his feet, grabbing another microphone, before he had finished making a point, and declaring in angry tones, “I paid for this show. I’m paying for this microphone.”

The crowd cheered this display of raw assertiveness especially in a man better known for his geniality and the moment has been cited as a turning point in his campaign. Later, a campaign adviser confessed that the seemingly spontaneous outburst had actually been planned, should a likely moment arise. *(Ronald, 1998)*

Charisma is one aspect of self-presentation. The charisma of a powerful public speaker, or a great teacher or leader, comprises their ability to spark in us the emotions they exude, filling us to that emotional spectrum. We witness such emotional contagion large while watching a charismatic figure entrance a crowd. Charismatic people have a flair for expressivity that engages others to come into synchrony with their rhythm and catch their feelings.
Charisma appears at peak form in a speaker who can “play” an audience, making a conceptual point with just the right emotional mix for maximum impact. Entertainers use timing and rhythmic cadence heightening and lowering the amplitude of their voice on just the right beat to entertain their audience. They become senders of emotion, while their audience is the recipient of this contagion. But that needs some skill.

Women by and large are more expressive emotionally than men, but in some situations women may need to balance expressiveness with the constraints of self-presentation. To the extent that social norms devalue expressiveness, as is the case in most workplaces, women need to contain the urge in order to fit in. Our society has subtle norms for who “should” express private life; women are generally perceived as more appropriately expressing fear and sadness, and men anger—a norm that tacitly approves of a woman crying openly but frowns on men shedding tears when upset.

In professional situations, however, the taboo against crying extends to women. And when a woman holds a position of power, the prohibition on showing anger evaporates. On the contrary, a powerful leader is expected to display anger when a group’s goal has been frustrated. Regardless of whether anger is the most effective response in a given moment, it does not seem socially out of place when it comes from the boss.

**Influence**

The very best police officers are adept at exercising influence, in the sense of constructively shaping the outcome of an interaction, using tact and self-control. Paragons of law enforcement use the least force necessary, though they may make a strong show of force to back it up. They approach volatile
people with a professional demeanor, calmly and attentively
and as a result they have more success at getting people to comply. For example, certain New York traffic cops who use the least force approach report the fewest incidents with angry motorists that escalate into violence. Such officers can simply note how their body reacts to a motorist's disrespect - an ominous sign of a shift in power between the two and calmly but firmly assert their authority with a professional demeanor. The alternative, letting those gut reactions dictate their response, would lead to meltdown. (Elizabeth 1996).

In everyday social encounters, we draw on much the same circuitry to mitigate aggression, but to more subtle effect. Achieving constructive influence involves expressing ourselves in a way that produces a desired social result, like putting someone at ease. Artfully expressive people are viewed by others as confident and likable and in general make favorable impressions. (Ronald, et al. 1986).

Concern

When women watched videotapes of a baby crying, those who most strongly "caught" the baby's sadness showed the biggest frowns, an indicator of empathy. These women not only mirrored the baby's physiology but had the strongest desire to pick him up and hold him (Theo, 2004).

The more we empathize with someone in need and feel concern, the greater will be our urge to help them - a link seen wherever people are moved to remedy human suffering. A study of charitable giving done in the Netherlands found that a person's sense of social concern predicted the likelihood that they would donate to the needy.
In the world of work, concern that propels us to take responsibility for what needs doing translates into good organizational citizenship. Concerned people are those most willing to take the time and make the effort to help out a colleague. Rather than just focusing on their own work, they understand the need for group cooperation to meet larger objectives.

Those who are most physiologically aroused by distress in others—that is, who are highly susceptible to emotional contagion in this range—are also those most moved to help. Conversely, those who are little moved by empathic concern most easily disregard someone else’s distress. One longitudinal study found that those five- to seven-year-olds who were least upset on seeing their own mother’s distress were most likely to be “antisocial” as adults. The researchers suggest that “fostering young children’s attention to and concern for the needs of others may be an effective strategy for preventing later misbehavior”.

Simply feeling concern for others does not always suffice; we also need to act effectively. Too many leaders of organizations that have humanitarian goals flounder because they lack basic management skills; they need to be smarter about doing good. Concern takes on more potency when it draws on high-road abilities, harnessing expertise for its own ends. Gates (1942) exemplify such higher levels of concern: they have deployed the best practices of the business world to tackle the devastating health problems of the world’s poor. And they also spend time meeting the people they are helping mothers in Mozambique whose children are dying of malaria, victims of AIDS in India which primes their empathy.

Concern is the impulse that lies at the root of the helping professions, such as medicine and social work. In a sense, these
professions are the public embodiment of concern for those in need, be it the sick or the poor. Those who work in the helping professions thrive when this capacity waxes but burn out when it wanes.

Concern reflects a person’s capacity for compassion. Manipulative people can be skilled in other abilities of social intelligence, but they fail here. Deficiencies in this aspect of social facility should most strongly identify antisocial types, who do not care about others’ needs or suffering, let alone seek to help them.

**Social Intelligence Reconsidered**

We can rethink social intelligence in the light of neuroscience. The social architecture of the brain intervene the high and low roads. In intact brains these two systems work in parallel, both necessary rudders in the social world.

Conventional ideas of social intelligence have too often focused on high-road talents like social knowledge, or the capacity for extracting the rules, protocols, and norms that guide appropriate behaviors in a given social setting. The “social cognition” school reduces interpersonal talent to this sort of general intellect applied to interactions. *(Karen and Jeanne 1996)*. Although this cognitive approach has served well in linguistics and in artificial intelligence, it meets its limits when applied to human relationships.

A focus on cognition about relationships neglects essential non-cognitive abilities like primal empathy and synchrony, and it ignores capacities like concern. A purely cognitive perspective slights the essential brain-to-brain social glue that builds the foundation for any interaction. The full spectrum of social intelligence abilities embraces both high-and-
low-road aptitudes. Presently both the concept and its measures omit too many lanes of the low road and so exclude social talents that have been key to human survival.

Back in the 1920s, when Thorndike originally proposed measuring social intelligence, next to nothing was known about the neural basis of IQ, let alone about interpersonal skill. Now social neuroscience challenges intelligence theorists to find a definition for our interpersonal abilities that encompasses the talents of the low road, including capacities for getting in synchrony, for attuned listening, and for empathic concern.

These basic elements of nourishing relationships must be included in any full account of social intelligence. Without them the concept remains cold and dry, valuing a calculating intellect but ignoring the virtues of a warm heart.

Late psychologist Kohlberg (1982) argued that the attempt to eliminate human values from social intelligence impoverishes the concept. Such intelligence develops into the pragmatics of influence and control. In these anonymous and isolated times we need to be ever vigilant against the spread of just that impersonal stance.

2.3 EDUCATIONAL ASPIRATION

The word 'Aspire' refers to the 'ambition' or 'desire' which has yet not been fulfilled and a man still works for it. Hence aspirations means the level of performance that a person or group desires or helps to reach in a specific activity.

It is a known fact that we are living in an age which is known for a high level of aspirations. People aspire more and more in every walk of life. Parents are keen that their children should achieve the highest marks in their school subjects.
Hurlock (1973) defines aspirations as longing for what is above one's achievement level with advancement or as its end.

Webster's Dictionary (1976) defines aspirations as a strong desire for realization (as of ambition, idea or accomplishment).

The Encyclopedia of Educational Research (1982) defines level of educational aspirations as the standards of educational goals realistically in relation to his physical and mental attributes and in accordance with his environment. Educational aspirations set the level of striving and this is highly individual development.

2.3.1 Level of Educational Aspiration

The level of educational aspiration is a standard used by individual in setting his significant goals, the level of performance which he aspires. Level of aspiration pertain to the goal setting and consequent goal achievement. In the classroom student establish expectations which may affect achievement. Certainly success or failure in achievement appears to determine the expectations set. Teacher may affect pupils aspiration level by the nature of goal imposed on the student and the willingness of the teacher to insist upon realistic goal setting by the student.

The concept of level of aspiration was first introduced by Hoppe (1930) as "degree of difficulty of the goals towards which a person is striving". He concluded that the nature of level of aspiration of an individual might reflect his personality patterns.
The subject tends to set his own goal (level of aspiration) within the shaded area in which he can experience success or failure. As shown in the figure, a task may be "too easy" then the person experiences no sense of success, even though he accomplishes the task or a task may be "too difficult". Here one has no sense of ego involvement as one is bound to fail. The intermediate range is realistic.

Dembo (1944) said that, "one of the important aspects of personality which has aroused considerable interest in recent years is the individuals level of aspiration."
The first theoretical concept of level of aspiration was made by Escalona, Dembo and Seas (1940), which was further elaborated by Festinger (1942). It is often referred to as the resultant valence theory of level of aspiration presented by Festinger (1942).

Drever (1952) in his Dictionary of Psychology defined the term level of aspiration as a frame of reference involving self esteem or alternatively as a standard with reference to which an individual experiences i.e. has the feeling of success or failure.

Smith (1961) defined the level of aspiration as a goal to achieve, which is just above one's functional level of potentialities and is within his maximal capacities.

Orio (1969) says that the level of aspirational situation is usually a threat to an individual's self esteem in that he must not only exhibit his ability before someone else but most openly commit himself to his expectation of further achievement.

Ali and Akhtar (1973) have used the concept of level of aspiration as a motivational construct to refer to the process of setting a goal by an individual in the activity to be performed. This also depends on the individual's knowledge of past performance in the particular task.

Hoppe (1930) defined that levels of aspirations are chiefly determined by two sets of opposing principles in the individual.

- Ego forces which tend to set high goals even at the cost of failure.
- Pleasure principles, which seek success thus lowering the aspirational level.

Conger (1977) suggested that there are three distinguishable stages on the maturation of vocational choices.
These are:

— Fantasy
— Tentative
— Realistic stage

The above stages with regard to educational aspiration also seem to be plausible. He further suggested that in early and middle childhood (fantasy period) one's aspirations are determined by glamour of jobs where as during adolescence (tentative period) these are influenced by social status or prestige of the job. During this period adolescents become aware of his educational qualification needs for these jobs and the level of educational aspiration are set keeping in view the financial and academic conditions.

• Saxena (1981) said that the level of aspiration has been considered as a concept referring orientation towards educational goals, spaced in a continuum of difficulty and social prestige and arrangement in educational hierarchy.

In the view of Winston (2007) “the highest level of aspiration could be a set of objectives that offers a wide range of services and technically sophisticated design goals, consistent with the resources potentially available to the program. The modest level of aspiration might be the elaborative version of service objectives for another agency in detailing the elaborative level, be imaginative enough to be called "optimist" but not "dreamers"."

Lindsay and Stravel (2007) said that the level of aspiration changes with the task difference and it varies with the psychological development phases of the individual.
### TABLE SHOWING STAGES OF DEVELOPMENT AND BEHAVIOURAL SYMPTOMS OF INDIVIDUALS

*(LINDSAY & STRAVEL, 2007)*

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Developmental Stage</th>
<th>Behavioral Symptoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Infant (Dependent)</td>
<td>Hysterical, dysfunctional, hopeless, depressing.</td>
</tr>
<tr>
<td>2.</td>
<td>Child (Dependent)</td>
<td>Needy, clinging, manipulating, expecting others to satisfy their demands and to make them happy.</td>
</tr>
<tr>
<td>4.</td>
<td>Adult (Conventionally independent)</td>
<td>Accountable, responsible, respectful.</td>
</tr>
<tr>
<td>5.</td>
<td>Elder (Interdependent)</td>
<td>Feel the sense that everything is the manifestation of the reality.</td>
</tr>
</tbody>
</table>

Hence level of aspiration is a psychological construct which reflects a cognitive type of motivation of the individual. It may be viewed in terms of the level of future performance in a familiar task, explicitly undertakes to reach. An individual's aspiration level represents him not only as he is at any particular moment but also as he would like to be at some point in the future. Level of aspiration is an index of the person as an individual and as a member of society, which is determined by the amount of self esteem and needs to maintain.

#### 2.3.2 Determinants of Level of Aspiration

Level of aspiration is influenced by two types of factors—environmental and personal. In early childhood, before the child is old enough to know what his abilities, interests and values are, his aspirations are largely shaped by his environment. As
he grows older and is more aware of his abilities and interests, personal factors have a greater influence, but many of his aspirations, his values, for example are still environmental in origin.

**Environmental Determinants:**

1. **Parental Ambitions:** - Parental ambitions influence the level of aspirations of the child. Parents always expect more and more from the first born, and therefore the level of aspiration may be higher for first born than that of those born later.

2. **Social Expectation:** - Society expects more and more from some people than others. It is generally assumed that one who is successful in a particular area may also be successful in other area if he wishes.

3. **Peer Pressure:** - Friends may encourage or discourage a child for anything. If they encourage him, it is possible that he will develop a tendency of high goal setting.

4. **Culture:** - Cultural traditions are important factors for setting the goal better and rich cultural background helps the child in fulfilling high expectations.

5. **Social Value** - It also varies with the area of achievement. Social rewards and prestige also works as reinforcers.

6. **Competition:** - Competition with siblings and peers in the hope of showing better than others is also an affecting factor for level of aspiration.

7. **Group Cohesiveness:** - It is also considered as a determinant of goal setting. One does better and sets high goal when he is acting in a group.
**Personal Determinants:**

1. **Wishes:** If one’s need to achieve something or he has high achievement motivation, his level of aspiration for achieving will be higher, and thus his wishes influence the level of aspiration.

2. **Personality:** The personality characteristics also determine the kind and strength of his aspirations.

3. **Past Experience:** The previous success strengthens one’s aspirations whereas failure weakens it.

4. **Values and Interest:** Personal values and interest also determines the extent of level of aspiration.

5. **Sex:** It is generally found that boys have higher aspirations than girls because of their different interests, likings, goals and expectations of family and society.

6. **Socio-Economic Background:** It is noticed that middle and upper groups have higher degree of aspirations than those of lower group.

7. **Racial Background:** Minority groups aspire higher than majority group. It is just a sort of compensation on the part of minority groups.

Apart from above following factors also play important role:

- Norms
- Socio-Economic status
- Composition of group or society
- Level of attainment
- Traditions
- Superstitions
Thus level of aspiration is the expected level of achievement of the individual where difference is obtained between person’s performance in a test and his estimate of future performance in that task and level of aspiration affects the vocational interest of the individual to a great extent. The aspirations of a person also spell out in detail what the person want to achieve and when.

2.4 MENTAL HEALTH

Mental health is a global term which refers to that condition of an individual which results from the normal organization and functioning of his mind. Like physical health, mental health is also an aspect of the totality of an individual. It is a combined outcome of five types of health i.e. physical, emotional, moral, spiritual and social health. Mental health is an important component of the total health of a person because it is both cause and effect of the other types of health. Right thoughts, right attitudes and right actions are very useful and necessary to maintain good mental health.

Mental health can also be called as the process of human self-satisfaction, self – realization and fully successful existence. A self-satisfied and healthy person has a state of mind that enables him to experience the greatest amount of happiness and to attain the maximum efficiency inspite of the presence of strain and conflict. He does not have the anxiety to live or the dinging attitude that everything must happen as suits his design. He is not keen to grab, or hoard or to have so many mouthfuls of pleasure himself but gives away more than taking and shares with others his leisure, time, energy, wealth and whatever he has.

According to Lehner and Kube (1962), "Mental health is attitudinal concept towards others and ourselves. It also presents
a humanistic approach towards the understanding and assessment of self, positive feeling, attitude towards self and others”.

According to Crow and Crow (1962) “Mental health includes physical well being, adjustment to mental ability, emotional control, social adjustment and sex adjustment conditions.”

According to Kornhauser (1965) “it connotes those behavior, perceptions and feelings that determines a person’s overall level of personal effectiveness, success, happiness and excellence of functioning as a person.”

According to Saddy (1967) The response of a healthy person to life is without strain that he is capable of both friendship and aggressiveness but he is consistent and self-reliant but can accept aid and that his private belief are source of strength.

According to Wolman’s Dictionary of Behavioral Science (1973) “Mental health is a state of relatively good adjustment, feeling of well being and actualization of one’s potentialities and capacities.”

Terry and Thomas (1977) opine mental health or hygiene is the maintenance of satisfactory personality adjustment and a relative absence of mental disorders.

According to Bernard (1982) Mental health of a person among other things is chiefly concerned with his total sense of (i) growth and development, (ii) adjustment and peace, (iii) success and happiness and (iv) effective membership of a group or a community.

According to Bhagi and Sharma (1982) “Mental health is a state of mind characterized by emotional well being, relative
freedom from anxiety and disabling symptoms, a capacity to establish constructive relationships and cope with ordinary demands and stresses of life”.

**Longman’s Dictionary of Psychology and Psychiatry (1984)** states, “Mental health is a state of mind characterized by emotional well being relative freedom from anxiety and disabling symptoms and capacities to establish constructive relationships and cope with ordinary demands and stresses of life”.

**According to Anand (1988)** “A mentally sound or healthy person should also be understood as a dynamic and conscientious person who is found to be reasonably rational in the choice of means for the realization of his/her pious needs”.

**Kamua (1992)** elaborated, “sound mental health must comprise not only freedom from emotional disturbance and mental disorders but also ability to function to the maximum level of one’s interests and capabilities. This entails stressing after the fulfillment of elementary needs for the actualization of one’s potential.

The essence of said definitions and views is that mental health implies positive, constructive, steadfast and dynamic use of one’s assets for personal and social well being even when conditions of life tent to cause stress and strain.

The mentally healthy person accepts temporary defeats as inevitable experiences on the path to success. A mentally healthy person is one who is free from anxiety and disabling symptoms. If he can establish relationship with others, cope well with life demands then his physical, mental, social and emotional well being can be said to be complete. Such a person lives peacefully with his neighbours, makes his children healthy citizens and after fulfilling such basic responsibilities, still is empowered with sufficient strength to serve the cause of society in any way. Mental
health in broader sense suggests a degree of happiness and satisfaction, under conditions that warrant such a state of mind and a capacity for making satisfactory personal and social relationships.

The concept of mental health therefore relates to the integral formation of man. It implies his balanced formation in every domain that comprises the make up of his personality i.e. moral, spiritual, intellectual, physical, emotional, social, cultural and aesthetic aspects.

Mental health is based upon emotions. If emotions are not handled properly they cause mental diseases like psychoneurosis, psychosis, morbid fears, obsessions, compulsions, manias, schizophrenia and other mental abnormalities. Numerous maladjustments, conflicts and complexes may arise.

It is proved that there is a close relationship between one's mental health and emotional behaviour. The individuals who enjoy good mental health are supposed to demonstrate proper emotional competency in their behaviour. On the other hand persons who are tense, disintegrated and mentally unhealthy demonstrate sudden emotional outbursts and emotional incompetency.

2.5 PERSONALITY

The word personality is often used to describe person's physical appearance, form of speech or manner or the amount of glamour he possesses. To some people, personality is that which an individual is born with, which is unaffected by environmental influences, and which permeates all his actions. Others regard an individual's personality as the person himself, and they use the two terms, personality and person interchangeably. Still others conceive of personality as representing forms of behavioural
responses to particular situations. The response varies with the situation and has no existence outside the situation. Since, even psychologists differ concerning the connotation of the term, it is difficult to answer concisely and definitely the question, “What is personality”?

The word personality probably had its origin in the Latin word ‘persona’ which means to sound through. This term was used to describe the voice of an actor speaking through a mask. At first the term ‘persona’ referred directly to the mask worn by an actor. Later it came to be applied to the actors themselves. During early Roman times, the personality was regarded as constituting what a person seemed to be. Various scholars have defined personality in their own way.

**Cattell (1950)** equated personality to individual aspect of behaviour, focused his attention to the behaviour of individual and viewed that it should have a predictive power. **Traxler (1957)** defined it as the sum total of an individual’s behaviour in social situations. Behaviour includes not only acts but also, inward feeling tone produced by the situation as interpreted by the individual through introspection.

Because human personality is a complex phenomenon and that it can be interpreted differently by different psychologists and authors, therefore, understanding the nature of personality is not an easy task.

According to **Murphy (1947)** “Personality is structured organism within the environment field, each aspect of which stands in dynamic relation to each other aspect. There is organization within the environment, but it is the cross organization of the two that is investigated in personality research.”
Some definitions look at personality of an individual, giving weight age to his unique qualities and characteristics.

According to **Vernon (1957)** “We mean by it simply, what sort of man is he, what he likes? While a man’s intelligence, his bodily strength and skills are certainly part of his personality, yet the term refers chiefly to his emotional and social qualities, together with his drives, sentiments and interests”.

**Stagner (1948)** more concerned about the person’s inner system and defined personality as an inner system of beliefs, expectancies, desires and values.

**Cattell (1950)** equates personality with the individual aspects of behavior. He directs his attention to the behaviour of the individual and maintains that it should have predictive power. He defines personality, “..... is that which permits a prediction of what a person will do in a given situation. Personality is concerned with all the behaviour of the individual, both overt and under the skin.”

**Eysenck (1960)** accepted this definition in his work, ‘the structure of human personality’. **Eysenck’s** own definition of personality is an analysis of behaviour, as he believes in the continuity of behaviour. **Eysenck** (1960) defines personality “as more or less stable and enduring organization of a person’s character temperament, intellect and physique which determines his unique adjustment to the environment.” He distinguished four sectors of personality:

1) Cognitive sector (intelligence)
2) Cognitive sector (character)
3) Affective sector (temperament)
4) Somatic sector (constitution)
According to Hall and Lindzey (1964) "Personality consists concretely of a set of values or descriptive terms which are used to describe the individual being studied according to the variable or dimensions which occupy a central position within the particular theory described."

In the words of Thorpe and Schmullar (1965) "An adequate definition of personality needs to emphasize the point that the individual is a human being enmeshed in a social order and symbolic culture which influences his every action."

According to Allport (1966) "Personality is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustment in the environment.

"Dynamic organization" emphasizes the fact that personality is constantly developing and changing: although at the same time there is an organization or system that binds together and relates the various components of personality. The term "Psycho-physical" reminds that personality is neither exclusively mental nor exclusively physical. The ‘organization’ entails the operation of both body and mind, inextricably fused into a personal unity. The word ‘determine’ makes clear that personality is made up of determining tendencies that play an active role in individual’s behaviour. “Personality is something and does something. It is what lies behind specific acts and within the individual”. This definition reflects that man’s personality is organized which is constantly evolving and changing. Man is both brain and body with the help of which he does something which makes him different from others. Therefore, every human is unique in time, place, person, adjustment and quality. Personality is the mode of survival.
There are three main approaches to the study of personality:

i. Conflicting approach given by **Freud** (1949)

ii. Fulfillment approach given by **Rogers** (1962)

iii. Behavioural approach given by **Alder** (1924)

(i) **Conflict Approach**

This approach assumes that personality is shaped by a constant conflict between internal forces. According to this approach, life is a compromise between these forces.

(ii) **Fulfillment Approach**

This approach to personality assumes that a single force impels people to strive constantly for fulfillment and an understanding of their environment. Life is not a compromise but a continual struggle for fulfillment and /or perfection.

(iii) **Behavioural Approach**

This approach in general suggests that behaviour and therefore, personality is the result of external influences such as reinforcement and punishment.

**Freud’s (1949)** approach to personality is called psychoanalytic theory. The method of therapy based on Freud’s theory is called psycho-analysis. Freud stated that there are three levels of consciousness. The first is conscious behaviour, the thoughts, feelings and actions of which people are aware; the second preconscious behaviour is mental activity that people can become aware of only if they attend to it closely; the third level, the unconscious, is mental activity that people are unaware of and cannot become aware of except through certain techniques.

According to Freud’s theory, the primary structural elements of personality are the ‘id’, ‘ego’ and ‘super ego’ and these three forces reside in the unconscious. Each accounts for different aspect of functioning. The ‘id’ is the source of a person’s
instinctual energy. It works on the pleasure principle which assumes that people try to maximize immediate gratification. **Freud** considered much of a person's instinctual energy to be sexual and the rest as aggressive.

The second major component of functioning is the ego where the id seeks to maximize pleasure and to obtain gratification, the ego, which grows out of the id, seeks to satisfy the individual's instinctual needs in accordance with reality. It works on the reality principle, the ego is patient, reasonable, and works by the reality principle. Superego is the moral self. When id, ego, and superego are not in harmonious relationship or are out of balance, anxiety develops.

**Rogers (1962)** believes that fulfillment is the motivating force of personality development. According to Rogers, people try to express their capabilities, potential and talents to fullest extent possible. Rogers suggests that an inborn tendency in people directs them towards actualizing their inherited nature and, thus fulfilling potential. Rogers makes two basics assumptions about behaviour. He assumes that behaviour is goal directed and worthwhile. He also assumes that because people are innately good they will always choose adaptive, self-actualizing behaviors.

**Roger's** theory of personality is structured around the concept of self. **SELF** is the main structural component of theory of personality. A group of perceptions that characterize an individual and his relationship to others and to other aspects of his life. Roger's theory assumes that individuals are constantly engaged in the process of fulfilling their potential, of actualizing the true self. Rogers suggests that each person has a concept not only of self but also of an ideal self. Ideal self is that self a person would ideally like to be when correspondence exists between the real self and ideal self and such a person is generally happy. In
contrast, a great discrepancy between the real self and ideal self often results in feelings of unhappiness and dissatisfaction. Roger's basic principle is that people have a tendency to maximize self concept through self actualization. Self-actualization for Rogers, is the continuous growth of the self towards the ideal self. In this process the self grows, expands and becomes more social.

Roger's concept of personality shows an abiding concern for individual development. Rogers stresses that each person must evaluate his or her situation from a personal (internal) frame of reference, not from the (external) frame work of others. Unhappiness is the result of a great discrepancy between the real and ideal selves, but the individual can reduce or eliminate that discrepancy. Thus, each person's happiness lies within his or her conception of self.

Roger's and Freud's theories of personality make fundamentally different assumptions about human nature and how it is expressed in behaviour or personality.

Adler (1924) was heavily influenced by Freud, and many considered his theory an extension of Freud's. Adler focused not simply on the self, but on the self as a member of society. Adler believed that people strive unceasingly to better themselves but, unlike Rogers, also believed that people also strive constantly for perfection and superiority.

Adler believed that people are basically good and that their core tendency is to strive toward superiority or perfection. Whereas Rogers stressed fulfillment through self-actualization, Adler stressed fulfillment through striving toward specific goals. Some goals are fictional and unlikely to be reached. According to Adler (1924), people are motivated or energized to strive for superiority and ultimately perfection, by feeling of inferiority; when people experience a sense of imperfection, they seek to
improve themselves. Thus, feelings of inferiority are not a negative factor; they compel people to strive for superiority and thereby express their core tendencies.

A critical aspect of Adler's theory is the idea that people are inherently social beings. Adler recognized that from birth, people interact with parents, family and society. These innate social qualities temper people’s drives for superiority, feelings and goals for superiority in different areas of life. Some people may seek to be superior artists, whereas others may seek to be superior social advocates or homemakers. Each person develops a unique style of life in which attitudes and behaviours express a specific approach to achieving superiority. Because humans are social beings, they will seek goals and values that are basically social in nature.

Both Adler and Rogers assume that humans can, and will fulfill themselves wherever possible. Whereas Rogers stresses self-actualization, Adler emphasizes an innate social need motivated by feelings of inferiority to strive toward perfection and superiority. To a great extent, psychologists see Adler as stressing an interpersonal route to fulfillment. Adler's ideas of an inferiority complex and of life style have made their way into other popular theories of personality.

Children react to the same kind of situation in different ways according to their personality differences. Some children are sluggish, taking what happens without being perturbed. Others are excitable, some are bold others are weak. So, the personality of an individual is the sum total of the different personality traits that he/she possesses.