CHAPTER II

REVIEW OF LITERATURE

“The review of literature in research provides one with the means of getting to the frontiers in a particular field.”

Borge (1964)

For any worthwhile study in a field of knowledge, a research needs adequate familiarity with related studies, only then an effective research for specialized knowledge is possible. The research for reference material is time consuming but very fruitful phase of research program. Survey of related literature serves to show what is already available, solves the problem adequately without further investigation and also avoids the risk of duplicate. It provides comparative data useful for the interpretation of result and contributes to the general scholarship of the investigator. The importance of review of the related literature is expressed in the words by Billy Turney and George Robb as follows “Identification of a problem, development of a research design and the determination of the size and scope of the problem all depend to a great extent on the case and intensity with which a researcher has examined the literature related to the intended research.”

In reference of aforementioned the subsequent review of literature highlights some studies on emotional intelligence, ego-strength and self-concept as per objectives of the present study under cause effect and correlational studies-
Cause effect study

This study comprised of literature related to effect of Buddhist and gender on ego strength, emotional Intelligence and self-concept.

2.1 Ego Strength

In study of Judith Meyers, Richard Lewak, Ronald Stolberg and Joanna Savarese (2008) investigated the relationship between cross-cultural adaptability, emotional intelligence, ego strength and an absence of psychopathology. Result revealed that The K Scale (MMPI-2) which measures a person’s capacity to appropriately modulate emotional expressiveness, which can be a result of both unconscious and conscious factors found to be correlated positively with socio-economic status, education and ego-strength.

P. Burnard, W. Naiyapatana and G. Lloyd (2006) reported some of the findings of an ethnographic study carried out in Thailand over a 2-year period in their paper entitled “Review of mental illness and mental health care in Thailand: a report of an ethnographic study.”. Interviews were conducted with three clinical nurses, three student nurses, 14 nurse educators, one psychiatrist, one Buddhist monk and two lay people (n = 24) about their views of mental health and mental health care in Thailand. Data (comprising field notes and interview transcripts) were analysed and in result Buddhist religion was found to be significant for one’s mental health which includes ego-strength.

Epstein (1986) contends that Buddhist meditation can bring about restructuring of both the ego ideal and the ideal ego. In Buddhist perspective, the experiences of terror that sometimes occurs during meditation are the result of insight into the impermanent, insubstantial,
unsatisfactory nature of the self and ordinary experience, leading to a sense of fragmentation, anxiety, and fear. Buddhist emphasize that equilibrium can be maintained through the stabilizing effects of concentration—which promotes unity of ego and ego ideal by encouraging fixity of mind on a single object, allowing the ego to dissolve into the object in bliss and contentment quite evocative of the infantile narcissistic state. The experiences of terror sometimes resulting from insight practices, however, do not satisfy the yearning for perfection and do not evoke grandeur, elation, or omnipotence. Instead they challenge the grasp of the ideal ego, exposing ego as groundless, impermanent, and empty, and overcome the denials that support the wishful image of the self. Theravadin Buddhism also postulates an ideal personality—the Arhat, who represents the fruition of meditative practice, and the experience of nirvana, in which reality is perceived without distortion. The promise of nirvana may thus speak to a primitive yearning. In this manner, the ego ideal is strengthened while the ideal ego is diminished, reversing the relative intensities of these two that are thought to characterize immature personality organization. Buddhism emphasizes the precise balance of concentration and insight, a balance between an exalted, equilibrated, boundless state with one that stresses knowledge of the insubstantiality of the self.

Boudewyns et al. (1975) Conducted an experiment to answer the question of whether patients labeled high or low in ego-strength differentially responded to scenes designed either to elicit anxiety or produce little (neutral) affect. High ego-strength Ss initially responded to anxiety scenes with reliably more affect than to neutral scenes as indexed by their skin conductance level, heart rate measures, and by responses to the Fear Thermometer test and Affect Adjective Check
List. Repeated presentations of anxiety scenes across 4 sessions led to a rapid extinction effect for the autonomic measures recorded. The same comparisons over these indices for low ego-strength Ss failed to produce any reliable differences. This latter result occurred despite the finding that low ego-strength Ss reported reliably more psychopathology on the pretest MMPI and Fear Survey Schedule when compared with high ego-strength Ss. Differences in baseline autonomic reactivity and responding to a standard stressor test were not obtained between ego-strength conditions. Data from nontreated Ss suggest that the presentation of anxiety scenes produced no ill effects for either ego-strength population.

Bidwell, Gloria P (1969) Hypothesized that ego strength is positively related to appropriate vocational-goal expression, accurate self-knowledge in the areas of aptitudes and interests, and progress toward work. 51 hospitalized male schizophrenics were asked to state their vocational goal and were administered self-knowledge rating scales, the General Aptitude Test Battery, the Kuder Preference Record, and the Stotsky-Weinberg Sentence Completion Test. Each S was rated to determine progress toward vocational readiness. A Pearson product-moment correlation matrix was computed. None of the hypotheses was confirmed. A negative relationship found between ego strength and appropriateness of vocational goal in terms of aptitudes was discussed as a possible indication of impression-management of schizophrenics.

Kundu and Maiti (1980) studied ego strength and its impact on interpersonal attraction. The purpose of this study was to evaluate the strength of the children and to determine its relationship with the respective sociometric status. The findings indicate that ego-strength of a person has an effect on his social acceptance.
Freeman (2003) investigated the extent to which measures of ego strength contribute to the prediction of academic achievement of high school students. A positive significant relationship was found between total ego-strength and academic achievement. Thus, total ego-strength was found to be significant predictor of academic achievement.

W Woren & H J Sobel (2006) investigated a patients ego strength (ES) at the time of an initial cancer diagnosis and its relationship, over time, to mood disturbance, vulnerability, self-reported physical symptom totals, current concerns, coping strategies, and effectiveness in the resolution of problems. The subjects were 163 newly diagnosed male and female cancer patients representing five primary tumor sites. All patients were seen for an initial evaluation, at which time they completed Barron’s ES scale, the Profile of Mood states, the Inventory of Current Concerns, and a semi structured interview. Ratings on patient vulnerability, coping strategies, and problem resolutions were made at each of the five follow-ups. Results showed that psychosocial adaptation to cancer was related to a patient’s ego strength. Es correlated positively with a patient’s use of effective coping strategies. The concept of Es and problem with Es assessment were discussed within a cognitive-ego analytic frame of reference.

Waugh, L, V (2010) Studied ego strength of psychosomatic patients and normal people significant difference between psychosomatic patients and Normal people on Ego strength and there was also significant difference between male and female on Ego strength.
Rana, S,M,(2009) Studied Ego strength and Aggressiveness of different religious people and significant difference among them on Ego strength and there was also significant difference between male and female on Ego strength. The male mean score was higher than female mean score.

Stephen F. Davis, Sarah A. Bremer, Brenda J. Anderson, And James L. Tramill (1983) Studied interrelationships of ego strength (Barron Ego strength Scale), death anxiety (Death Anxiety Scale), and self-esteem (Texas Social Behavior Inventory) in undergraduate university males (n=20) and females (n=59) Significant negative relationship was found between death anxiety and ego strength, and a significant positive relationship was found between self-esteem and ego strength in both males and females. Moreover, Males showed significantly higher self-esteem and ego strength scores, and significantly lower death anxiety scores than did females.

2.2 Emotional Intelligence

In study of Sergey Afanasyev (2014) Interviews with participants of the experimental group, practicing mindfulness meditation and transcendental meditation reported some improvement characteristics of interpersonal competencies of emotional intelligence. Significant differences between the answers of respondents who practiced different types of meditation, as well as significant discrepancies in the subjective assessment of the effects of meditation on the interpersonal component of emotional intelligence have not been traced. Thus, we can note the definite improvement in emotional intelligence interpersonal component that was subjectively associates by the respondents with the practice of meditation. Simultaneously the relative stability in intrapersonal
competence of the emotional intelligence with a slight tendency to strengthen was demonstrated with significant positive dynamics in control emotions and expression control due to the practice of meditation. Analysis and interpretation of the data obtained in the practical part of the study revealed that meditation affects the dynamics of emotional intelligence. Findings from the application of qualitative (interviews) and quantitative ("EmIn Questionnaire") techniques clearly demonstrate the positive dynamics in the experimental group. Additional confirmation of meditation factorial influence on the emotional intelligence has been received by measuring of the emotional intelligence levels (pre and post-test) and by interviewing the control group participants, not practiced any kind of meditation and demonstrated relative stability of the key indicators of the emotional intelligence.

Karina Minda (2013) explored the benefits of meditation in terms of emotional intelligence, fear of death and self-satisfaction in her paper were evaluated. Participants comprised of two female groups: a target female group practicing the meditation technique of Prananadi daily, for at least a year (n=20), with an average age of 41,5 years, a witness female group (n=20) not practising this kind of meditation, with an average age of 42 years. The participants completed the Emotional Intelligence Scale, Collett-Lester Fear of Death Scale and Spiritual Well-being Questionnaire. The T test for independent samples was used to analyze the data; the results show a significant difference between the two groups regarding emotional intelligence, fear of death and self-satisfaction, in favor of those who meditate. This study supports the practical value of meditation as a method of self-development.
Daphne M. Davis and Jeffrey A. Hayes (2012) reported that Buddhism mindfulness significant on ones’ self-control, objectivity, affect tolerance, enhanced flexibility, equanimity, improved concentration and mental clarity, emotional intelligence and the ability to relate to others and one’s self with kindness, acceptance and compassion.

Tanmika Tamwatin (2012) investigated the role of meditation for enhancing emotional intelligence and self-perception of leadership skills of executives. An experimental research involving 80 executives in Bangkok and 64 executives in London has been conducted for 12 weeks in each city. Study participants have been divided into two groups: an experimental group and a control group. Experimental groups in Bangkok and London had 40 and 32 participants respectively from different organisations. Through testing the two groups of executives, this research explored the differences between executives in an experimental group who practised an one-hour meditation for every week for 12 weeks, and executives from the control group who were merely monitored. All research participants in both groups completed 125 items EQ-i Bar-On Emotional Quotient Inventory (Bar-On EQ-i) as well as 25 items of Self-perception of Leadership Skills Inventory before the start of the first session, and after the last session. Results of the overall test for analysis using Multivariate Analysis of Variance (MANOVA) showed that the Wilks Lambda multivariate tests of overall differences obtained for experimental groups in both Bangkok and London were statistically significant (p<.05). This implies that there are statistically proven significant differences in emotional intelligence and self-perception of leadership skills simultaneously due to meditation practice within experimental groups. Furthermore, the Analysis of
Variance (ANOVA) showed a particular impact was made on the management of stress, intrapersonal awareness and motivating people. Meditation helps to gradually cultivate mindful awareness and concentration, resulting in a direct effect of enhancing emotional intelligence and self-perception of leadership skills. Insight competence resulting from meditation, if utilised in an appropriate way, can be a potential tool for enhancing the skills of business leaders.

Pablo Fernández-Berrocal, Rosario Cabello, Ruth Castillo, and Natalio Extremera (2012) addressed the association between gender and emotional intelligence (EI), as measured using the “Mayer-Salovey-Caruso Emotional Intelligence Test” (MSCEIT), is considered. In their research one of the principal socio-demographic characteristics namely age was controlled that interacts with gender as well as EI, in order to clarify how gender affects EI. Results revealed that gender differences initially reported for EI are mediated completely by age for the branches of facilitation and understanding, for strategic area and for total score, and partially by age for the dimension of emotional managing. These findings indicate the need for caution when concluding that gender affects EI in the absence of tests for possible interactions between gender and other variables that may influence EI.

Fataneh Naghavi, Marof Redzuan (2011) reviewed empirical studies which emphasized on the relation between gender and emotional intelligence. The research showed that emotional intelligence is meaningful associated with gender differences. The article is divided into several sections. The review is started with the definition of emotional intelligence and this is followed by a review on the emotional intelligence, as well as the effects and interaction of gender differences. Then, an overview of the paper is included a demonstration of the
influence of gender differences on emotional intelligence is also given. Finally, as conclusion it is important to realize that girls are higher than boys in emotional intelligence.

Vongareesawat, C., Thapinta, D., Disayavanish, C., Anders, R. L., & Tungpunkom, P. (2010) examined the effect of insight meditation on enhancing EI among Thai psychiatric nurses. This two group pretest-posttest experimental design examined the differences of the EI scores, among participants before and after participating in the intervention of insight meditation, as well as between the experimental group and the control group. Twenty six registered psychiatric nurses met the inclusion criteria. The experimental group received the intervention of insight meditation practice for eight days, whereas the control group received none. The intervention protocol included a researcher developed Four Foundations of Mindfulness for Enhancing EI (a booklet containing insight meditation practice for enhancing EI, and the Vipassanā meditation practice questionnaire). Demographic information was obtained and the Thai Emotional Intelligence Screening Test for the Thai Population Aged 12 to 60 years (TEISTTP) was assessed prior to the start of the intervention from both the experimental and intervention group. On day eight and at one month follow-up the TEISTTP was again administered. The results were analysed using descriptive statistics, Chi-square, t-test, and one-way repeated measure analysis of variance. The major finding was the EI of the experimental groups as assessed by the TEISTTP who practice of insight meditation increased significantly (p<.05).

Singh et al. (2007) revealed that Shaktipat Meditation was an effective practice to improve emotional maturity. Both sexes, all the socio-economic classes, above, below and average (intelligent) and both
rural and urban students were found to be equally benefited from meditation.

**Daniel Goleman** (2000) reported in his book “Destructive Emotions” that Perhaps no other religion or spiritual practice has explored the structure of the mind so carefully as Buddhism to understand the emotions.

**Ahmad, S., H. Bangash & S.A. Khan.** (2009) investigated Emotional Intelligence among male and female. Total one hundred and sixty subjects (N = 160) including males (n = 80) and females (n = 80) were administrated on Emotional Quotient Inventory (EQ-i). Analysis revealed that Males have high emotional intelligence as compared to females (t= 4.522, p<.01).

**Campbell, Alistair, and Ntobedzi, Alice** (2007) studied Emotional intelligence, coping and psychological distress: They reported the relationship between emotional intelligence, coping styles and the experience of psychological distress in adolescents. Although there has been quite a lot of research in this area there are few predictive models in the literature relating to adolescents. Participants were 85 Australian high school students. It was predicted that higher emotional intelligence would be related to decreased levels of psychological distress and to more adaptive coping but to less maladaptive coping. The results showed no direct association between emotional intelligence and psychological distress.

**Brackett, Mayer and Warner** (2004) examined relations between EI and everyday life conditions. EI was measured as an ability by the MSCEIT (Mayer-Salovey-Caruso Emotion Intelligences Test); life conditions were measured by a scale of Life Space, the CSLSS.
(College Student Life Space Scale). Women scored significantly higher on EI than men. EI, however, was more predictive of Life space criteria for men than women. Lower EI in males, principally the inability to perceive emotions and to use emotion to facilitated thought was associated with negative outcomes, including illegal drugs and alcohol use, deviant behavior and poor relations with friends. Thus, EI was significantly associated with maladjustment and negative behaviors for college-aged males, but not for females.

**Austin et. Al (2005)** conducted a preliminary study of emotional intelligence, empathy and exam. Performance in first year medical students. Females scored significantly higher than males on EI High EI students reported more positive feelings about the communication skills exercise. Findings of the study provide limited evidence for a link between EI and academic performance. Batatini (2001) studied the relationship among student’s emotional intelligence, creativity and leadership. There was a strong relationship found between EI and student leadership (r=0.66, level of significance), EI and creativity (r=0.82, .01 level of significance).

**Boyce (2002)** conducted a study of find out correlation of emotion intelligence, academic success and cognitive ability in master’s level physical therapy students. The results of this study indicate that cognitive ability to general intelligence of master’s level physical therapy students is “bright normal”, and their level of EI is above average. In addition, no correlation between cognitive ability and academic success was found and that a low correlation between EI and cognitive ability exited. Finally, a low correlation between EI and academic success was reported.


Chang, D. (2005) assessed the self-perceptions of gifted students regarding their creativity, family hardiness and EI. The results of regression analysis indicate that family hardened and separate and direct effects on self-perceived creativity, and their effects were additive, rather than multiplicative.

Drago, J. (2005) conducted a correctional study examining the relationship between EI and academic achievement in non-traditional college students. In this study, EI, achievement motivation, anxiety and cognitive ability were predictor variables. Results demonstrated that EI is significantly related to student’s GPA (Grade point average) scores and cognitive ability scores. Additionally student anxiety was related to certain emotional intelligence abilities. No significant relationship, however, was found between EI and achievement motivation.

Fatt et. all. (2003) studied EI of foreign and local university students in Singapore. This study showed that foreign undergraduates have a higher EI score than those with local education background. In addition, by examining the relationships between gender and EI, it was found that males have EI score than of females.

Liau, A. et. all. (2003) studied the influence of EI on problem behaviors in Malaysian secondary school students. Results indicate that emotional literacy, measured in terms of EI, was linked to internalizing and externalizing problem behaviors. Emotional Literacy also served as a moderating factor between parental monitoring and externalizing problem behaviors.

Markham, T. (2005) studied the effects of positive emotional refocusing on EI and autonomic recovery from tress in high school students. Results indicated significant positive correlation between EI
and coherence in Low Anxious participants. Low Anxious youth showed a significant negative correlation between trait anxiety and stress management skills, while High Anxious youth appeared to benefit significantly from life events.

Reiff et al. (2001) examined the relation of learning disabilities (LD) and gender with emotional intelligence in college students. EI was assessed using the Emotional Quotient Inventory developed by R. Baron; designed to measure interpersonal and interpersonal skills, stress management adaptability, and general mood. Results indicated significant difference between men and women Ss on interpersonal skills and significant difference on the interaction of LD and gender on interpersonal skills.

Wang, C. (2002) explored the relationship between EI and anxiety, depression, and mood in college students. EI scores were negatively correlated with anxiety and depression, the college students EI score were positively correlated with their positive affect scores of the PANAS. (Positive Affect and Negative Affect Scale), whereas, negatively correlated with their negative affect scores of the PANAS. The study concludes that EI plays an important role in college student’s mental health.

Wood, J.S. (2002) examined the role of EI in the academic achievement of first year college students. The results of the study showed that there is a significant correlation between EI skills and the academic achievement of first year college students. Findings also suggest a significant relationship between EI skills and academic achievement according to gender and ethnicity, Furthermore, the result s
showed that SAT scores, when coupled with EI skills, can better predict academic achievement.

Kalra and Singh. (2005) studied the relationship of family environment with emotional intelligence. The results revealed direct relation of control, cohesion, expressiveness, and moral religious emphasis with emotional intelligence But it did not find to have any significant relation with independence, achievement orientation, and actual recreational orientation.

Rippeth, R. (2003) examined the relationship between EI and family environment, alexithymia and ego-development. The total EQ score was the dependent measure. Results from multiple regression analysis indicate that the independent variables as a group significantly contribute to the prediction of EI, accounting for 55% of the variance in EQ scores. Although a causal relationship cannot be shown with multiple regression, significant findings suggest that high level of ego-development, low levels of alexithymia and certain family environmental characteristics are related to EI.

Nirmala Singh and Mahesh Kumar. (2013) Studied Impact of Yoga on Emotional intelligence and Subjective Well-Being: A pre and Post Analysis. Healthy body and healthy mind are prerequisite of all meaningful existence. Healthy mind is required to govern and appreciate ones social action, to maintain mental peace and self-confidence. Healthy and well-being are important factors as it affects almost every single aspect of life and determines what activities or tasks or one emerges in or not, and the likelihood of which tasks or activities one in able to complete Successfully. Poor health can make individual dependent on others even for the basic necessities of life and can affect
individuals’ perception of oneself. In essence, Health seems to be one of the most significant factors affecting well-being and emotional intelligence. In other words, in order to develop a healthy personality and emotional intelligence one of the ways is the practice of yoga exercises which provides peace of mind, energize and balance of the body ultimately leads to a sense of control, happiness and well-being. The present research makes an attempt to ascertain the impact of yoga on the emotional intelligence and subjective well-being the sample of 30 females were selected purposefully. The present research takes into consideration the two psychological tests. First is Emotional intelligence Scale and the second is Subjective well-being Scale. The positive impact of yoga exercises has been found on the variables emotional intelligence and Subjective well-being.

2.3 Self-Concept

In study of Erik Castro (2014) investigated the effects of meditation on personal and transpersonal self-concept as well as three dimensions of wisdom. It was predicted that meditation experience would be related to increased development in personal and transpersonal self-expansiveness identification. It was also predicted that meditation experience would be related to increased development in reflective, affective, and overall dimensions of wisdom. Meditators (n=77) and non-meditators (n=30) were compared on the Self-Expansiveness Level Form and Three-Dimensional Wisdom Scale. The hypotheses on personal self-expansiveness and transpersonal self-expansiveness were not supported. Hypotheses on reflective, affective, and overall dimensions of wisdom were supported.
Barker, C. J. (2008) explored the emotional life stories of a group of western men whose experiences have led them to embrace a globalized Buddhism for answers. Buddhism offers men emotional self-awareness, mindfulness, self-discipline, community, increased calmness of mind and a sense of self-worth. In that context the discourses of Buddhism provide a narrative of hope and a transformed masculinity.

Charlotte J. Haimerl et. all. (2001) investigated the effect of Buddhist meditation on self-directedness, cooperativeness, and self-transcendence, representing the intrapersonal, interpersonal, and transpersonal levels of the self-concept, respectively. On empirical and theoretical grounds, the authors predicted that meditation experience would lead to development in each of these dimensions. Prospective meditators (n = 28) with no experience, beginner meditators (n = 58) with less than 2 years' experience, and advanced meditators (n = 73) with more than 2 years' experience of meditation were compared on the intrapersonal, interpersonal, and transpersonal subscales of the Temperament and Character Inventory. The hypothesis was fully supported for all three dimensions of the self-concept, level of development being a positive function of meditation experience. Implications and limitations of the study are discussed.

Haimerl and Valentine (2001) investigated the effects of Buddhist meditation on intrapersonal, interpersonal, and transpersonal levels of self-concept in non-meditators, beginning meditators, and advanced meditators. As was reported, “…it might be concluded that Buddhist meditation is an effective tool for developing self-control with respect to one’s life goals [intrapersonal], social skills [interpersonal], and increased freedom from self-orientation [transpersonal]”.

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Martin Pinquart and Silvia Sörensen (2000) entitled “Gender Differences in Self-Concept and Psychological Well-Being in Old Age: A Meta-Analysis” synthesize findings from 300 empirical studies on gender differences in life satisfaction, happiness, self-esteem, loneliness, subjective health, and subjective age in late adulthood. Older women reported significantly lower SWB and less positive self-concept than men on all measures, except subjective age, although gender accounted for less than 1% of the variance in well-being and self-concept. Smaller gender differences in SWB were found in younger than in older groups. Statistically controlling for gender differences in widowhood, health, and socioeconomic status decreased gender differences in SWB. Cohort differences in SWB are reported as well.

Tipawadee Emavardhana; Christopher D. Tori (1997) reported in their study that buddist meditators showing increases in overall self-esteem, feelings of worth, benevolence, and self-acceptance. The unconscious coping mechanisms of the Vipassana participants were also altered. Overall they concluded that heightened belief in Buddhist precepts was associated with positive change in self-concept and less self-criticism. Finally, increased Buddhist religiosity was correlated with reductions in the negative defenses of displacement, projection, and regression and with greater use of denial. The obtained result was explanation from the perspective of Buddhism in a way that as Siddhatta Gotama taught that human suffering (dukkha) arises when futile attempts are made to preserve and intensify self-satisfying experiences that are transitory in nature. The recognition of nonself (anatta) is liberating because it frees people from the constant distress inherent in clinging to an egocentric identity construction. When self-centered cravings are relinquished, the meditator can feel a sense of liberation, increased personal control, and equanimity. Based on these tenets, the observed change in self-concept was introduced.
Liisa Keltikangas-Järvinen (1990) investigated the stability and gender differences of self-concept during adolescence and early adulthood. The stability and gender differences were studied in 894 randomly selected Finnish subjects using the shortened version of the Coopersmith (1967) Self-Esteem Inventory. There were no differences between the men and women in the total score for self-concept. In early adulthood, men scored higher than women on general self-esteem, and women scored higher on the home-parents factor in each developmental period from preadolescence to adulthood. The stability of self-concept, as well as its different components, was rather high. General self-esteem showed the highest predictive value for the total score 6 years later.

Cyril J. et al. (1983) investigated the locus of control as a predictor of males and females’ adjustment. These male and female groups were administrated on the Reid-Ware Three-Factor Locus of Control Scale and either the Texas Social Behavior Inventory or the Zander and Thomas version of the Barron ego strength scale. For both males and females, internals reported greater self-esteem and ego strength. However, for males, the fatalism dimension was the strongest predictor for each adjustment correlate. The social system control dimension was not predictive for males in either case. For females, the social system control dimension was predictive for each adjustment correlate, although it was not consistently the strongest predictor. The results are consistent with research on sex differences in parental antecedents of locus of control. Methodological implications of the differential predictiveness of locus of control dimensions are also addressed.
Turnbull and Norris (1982) reported that with meditation practice, people’s self-concept was more likely to be in line with what they want to be like [personal] and how they perceive others [interpersonal].

Nystul and Garde’s (1977) results indicate meditators judge their relationship to themselves [personal], others [interpersonal], and God [transpersonal] more positively compared to non-meditators.

Linda A. Jackson, Carole N. Hodge and Julie M. Ingram (1994) examined the gender differences in overall self-evaluation and in specific dimensions of self-concept were examined in primarily White Caucasian college and high school students. The role of gender attitudes in the relationship between gender and self-concept was also examined. Findings indicated gender differences in overall self-evaluation that favored males, and gender differences in specific self-concept dimensions that were consistent with gender stereotypes. However, differences in overall self-evaluation were small, and the stereotypicality of differences was not consistent. Gender attitudes were unrelated to self-concept. Implications for changing self-concept are discussed.

Burwani (1991) studied self-concept in the of competence and its impact on mental health and adjustment. He found that real and ideal self-concepts were highly correlated and the discrepancy between the two was associated with mental health.
Sarswat, (1982) conducted a study on self-concept and found that:

i) The boy’s self-concept was positively and significantly related to social adjustment, while the girl’s self-concept was positively and significantly related to home, health, social, emotional, school as well as total adjustment.

ii) The boy’s self-concept was positively and significantly related to political and religious values, while girl’s self-concept was unrelated to these values.

iii) Only intellectual self-concept was positively and significantly related to academic achievement in both the sexes.

iv) Boys and girls differed significantly on total self-concept and its physical, social and moral dimensions. Girls were found to be higher on these dimensions.

Gupta (1984) found some relationship between self-concept, anxiety, dependency and adjustment. Self-concept and adjustment were positively correlated and they and had negative correlation with anxiety.

Tafa, M. (2001) studied the relation of self-esteem, self-concept an family separation in 70 male and female children and adolescents from separated families and 70 male and female children and adolescents from intact families in Italy. Data on sociodemographic variables psychological factors and family dynamics were obtained by questionnaires. Ss were presented with an adjective check list and asked to select those corresponding to their real and ideal selves. The results were evaluated according to age ender, SES, family structure, real and ideal self-efficacy and relation openness. An ANOVA and other statistical test were used. The results suggest that Ss from separated families have reduced perception of openness to social relationships in both ideal and real situations compared to Ss from intact families.
Zhenhong, et.all. (2004) examined the self-concept and coping style of junior high school students with different peer relationships. The results indicated that the students rejected by their by peers were significantly lower in over all self-concept than ‘Popular’ students.

Magdalena Blazek & Tomasz Besta (2012) studied Self-concept Clarity and Religious Orientations: Prediction of Purpose in Life and Self-Esteem. The cross-products of self-concept clarity and intrinsic religious orientation were found to be related to the sense of purpose in life, which would point to religiosity being a mediator of the relationship between self-concept clarity and sense of purose in life. The cross-products of self-concept clarity and quest religious orientation were found to be predictor of self-esteem, which indicates a mediating effect of this religious orientation in the relationship of self-concept clarity and self-esteem.

Renata Marcic, Darja Kobal Grum (2011) studied Gender differences in self-concept and self-esteem components. The results show that males and females do not differ in dependent self-concept, self-esteem (level, stability, or contingency). Significant differences appeared mainly in the interdependent self-concept, which seems to show the effect of fundamental bio-socio-psychological influences. Other significant differences were in one aspect of independent self-concept and one aspect of contingent self-esteem.

Richman, Clark and Brown (1985) assessed the effects of gender, race and socio-economic status on the general and area-specific self-esteem. Data indicate that Females, Whites, and lower SES Ss were consistently lower in their self-esteem scores than were Males, Blacks and upper SES subjects respectively.
Kalanek (1977) investigated the relationship between self-esteem and gender. No significant difference was found between the self-esteem of males and females.

Muckleroy (2005) studied the self-concept, achievement scores and grades of gifted students for differences between females and males and to observe relationships between self-concept and achievement and/or grades. There were no significant gender differences in any of the six self-concept categories. However, there was a significant relationship between student’s self-concept and yearly grade averages.

Zuckerman (1985) conducted research to assess sex differences in college student’s self-esteem an self-concepts, and the extent to which student’s self-perceptions predict their life goals. Results indicated that men and woman did differ significantly in their self-esteem and interpersonal self-confidence, but the men rated themselves higher in Math/Science ability, leadership, public speaking ability and coping self-sufficiency. Women’s global self-esteem scores and self-confidence did not predict their life goals, but woman’s greater self-confidence in masculine spheres predicted higher achievement goals and their ranking of future careers as more important priority in their lives.

Correlational Studies

This study comprised of literature related to correlations among ego strength, emotional intelligence and self-concept.

S F Davis. et.all. (1983) investigated the interrelationships of ego strength (Barron Ego Strength Scale), death anxiety (Death Anxiety Scale), and self-esteem (Texas Social Behavior Inventory) were studied in undergraduate university males (n = 20) and females (n = 59). Significant negative relationships between death anxiety and self-esteem
and ego strength, and a significant positive relationship between self-esteem and ego strength were shown by both males and females. Moreover, males showed significantly higher self-esteem and ego strength scores, and significantly lower death anxiety scores than did females.

Berg WP, Mulder B. (1976) revealed in their study that those involved in Transcendental Meditation (A part of Buddhist practices) practices were found to increase in self-esteem, ego strength, satisfaction and self-actualization. Significant reductions in physical and social inadequacy, neuroticism, depression, and rigidity were found in short term meditators (9 weeks after learning TM), whereas no change occurred in controls. In comparison with non-meditating control subjects, long term meditators (mean time of practice one and one-half years) showed remarkably higher levels of self-esteem, satisfaction, ego strength, self-actualization, and trust in others, as well as improved self-image. Long term meditators also divulged remarkably less neuroticism, depression, and sensitivity to criticism compared with non-meditating controls.

Cynthia A. Hedricks, Radha Roy, Tanya B. Kiefer in their paper entitled “The Measurement of Emotional Intelligence Using Caliper Traits” reported that Caliper traits included Abstract Reasoning; Accommodation; Assertiveness; Ego Strength/Confidence; Empathy; Flexibility; Gregariousness; Self-Structure/Self-Discipline; Skepticism; and Sociability traits are related to one’s ability to perceive and manage emotions.
Rahel Tajeddini (2014) Compared the Emotional Intelligence and Self Esteem among Indian and Foreign Students. Total 400 students comprised of 200 Men and 200 Women were taken as an sample with age range of 20 to 35 years from education institutes such as Osmania University (OU) ,English and Foreign Language University (E F L U), Hyderabad Central University (HCU) and Jawaharlal Nehru Technological University ( JNTU ) - India . The data was analyzed by using ANOVA, Independentt, Mean Score , Standard Deviation and Pearson Correlation . Result revealed that self Esteem was strongly positive and significantly correlated to Emotional Intelligence with 0.436 correlation coefficient.

Chandrakant Borse (2012) explored the relationship between total Emotional Intelligence and total Self-Concept of B.Ed. teacher trainees. A sample of 60 B. Ed. teacher trainees from College of Education, Nasik was taken for the collection of data. The statistical techniques Coefficient of correlation and t r-value were used for analyzing the data. The findings were exists a significant relationship between Emotional Intelligence and Self-Concept of B.Ed. teacher trainees.

Carmen María Salvador Ferrer (2012) studied the impact of emotional intelligence in self-concept. The sample was 134 students. The results released into the Cronbach's alpha show that all scales have adequate internal consistency. The data analysis showed that there is an influence of emotional intelligence on self-concept. The results highlight the impact of all subscales of emotional intelligence (emotional attention, emotional clarity and emotional repair) in the self-concept. It was concluded that all three components of emotional intelligence (emotional attention, emotional clarity and emotional repair) are significantly and positively influence self-concept,
Iram abbas and Junaid-ul-haq (2011) investigated the relationship between Emotional Intelligence and self-esteem. 240 students and employees (120 male and 120 female) were selected through convenient sampling. The Emotional Intelligence Scale (EIS by Schutte et al., 1998) and the Self-Esteem Rating Scale by W. R. Nugent, (1993) were administered on the participants. Emotional intelligence scores were compared with self-esteem scores. The Pearson’s product moment correlation and t-test were used for statistical analysis. The results showed that emotional intelligence and self-esteem were positively correlated and significant. Females were emotionally intelligent than males as p<0.05 and males showed high self-esteem than females.

John S. Pellitteri (2010), Mayer and Salovey (1997) model of emotional intelligence (EI) was compared to adaptive personality organization as represented by Bellak's (1984) Ego Functions Assessment (EFA). Partial bivariate correlations, controlling for cognitive reasoning, supported some of the hypothesized relationships. Emotional knowledge, one of the EI components, had significant correlations with several ego functions suggesting that it is the best single EI indicator of overall ego strength. Implications are made for counselling by considering the role of cognitive-affective processes within the spectrum of ego functions.

Bhandare Prasad, Tiwari Pratap Singh (2010) a psychological analysis of one subject (case study) was conducted through ex-post-facto research method to investigate the correlation between personality traits, emotional intelligence. Based on the objectives of the present study, Sixteen primary personality factor questionnaire (R. B Cattel, 1969), Emotional intelligence scale (Anukool Hyde, Sanjyot Pethe and [64]
Upinder Dhar 2007) and Value orientation scale (Chauhan N.S. 1973) were administered on the subject. In this case study client were reported as good natured, easy going, emotionally expressive, ready to cooperate, attentive to people, softhearted, kindly, adaptable, quick to grasp ideas, a fast learner, intelligent, emotionally mature, stable, realistic about life, unruffled, possessing ego strength, better able to maintain solid group morale, assertive, self-assured, independent minded, cheerful, active, talkative, frank, expressive, effervescent and carefree.

**Pellitteri, John S. (2010)**, **Mayer and Salovey (1997)** model of emotional intelligence (EI) was compared to adaptive personality organization as represented by Bellak's Ego Functions Assessment (EFA). Partial bivariate correlations, controlling for cognitive reasoning, supported some of the hypothesized relationships. Result revealed that emotional knowledge, one of the EI components, had significant correlations with several ego functions suggesting that it is the best single EI indicator of overall ego strength.