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CHAPTER I
INTRODUCTION

1.1 Problem Selected and its Significance

India is one of the most religiously diverse nations in the world. Traditional Indian culture is defined by a relatively strict social hierarchy. At an early age, children are reminded of their roles and places in the society.

Constitutionally India is a secular State. Still large scale communal violence occurred in India since independence. In the recent time communal tensions and mixing up of religion and politics have become more prevalent. The aggressive attitude of one community towards the other creates tension and clashes. Hundreds of people die in communal riots. The communal violence breeds hatred and mutual suspicion. Instability within the community has an adverse impact on the behaviour of youth. Consequently the young generation is drawn into political and social violence, suicides, conflicts in ideologies and serious crimes like kidnapping and rape.

Communalism is an issue that needs to be tackled and eradicated. It poses a great challenge to democracy and unity of the country. It also becomes a major obstacle in the path of the nation’s progress. The Mumbai riots, genocide and mass rapes in Gujarat, attacks on churches in Karnataka and the assaults on adivasis, nuns and priests in Orissa. The young people are susceptible to developing a fascination for violence. The recent rise in terrorism by youth reminds that there is a need to give our young people lessons in values of social justice, pluralism and secularism through democratic dialogues.

All types of terrorism have the roots in emotions. The more educated youth may be motivated more by genuine political and religious convictions. They are also both intellectual and idealistic (Margolin, Vietnam & Laos, 1997). Usually these disenchanted youth, both educated and uneducated are engaged in occasional protest and dissidence. Religion is an attraction but at the same time it is the cause of concern, when it is represented as a house of conflict in the world. In India there are about 243 million adolescents in the age group of 10-19 years, the largest ever cohort of young people to make a transition to adulthood. Hence adolescents demand special attention by this sheer number (UNICEF, 2000). The UrviVikram Charitable Trust of
New Delhi reported that in India, 73% of students cannot talk to their parents about their problems, while 56% felt that they cannot talk to their friends, 31% did not understand much in the classroom and 28.5% students did not know how to study effectively, 40% of students found it difficult to concentrate on their studies and 37% expressed examination fear and fear of failure (Tenth Five Year Plan, Govt. of India, 2002-2007). Many adolescents start getting depressed due to academic failure. Their inability to find meaningful avocations and increasing societal pressure promotes this trend. This kind of depression leads to aggression, deviancy and antisocial behaviour.

The arrest rates for serious violent crimes and juvenile homicides have fallen from an all-time high in the mid-1990s, still many adolescents and children remain involved in aggressive delinquent and violent behaviours such as physical fighting, bullying, using weapons, verbal threats of harm to others, and chronic impulsive aggression. In 1999, juveniles accounted for 16% of all violent crime arrests, and homicides committed by youth under 18 accounted for 10.1% of all homicides. Although this homicide rate is lower than in previous years, the overall prevalence of other violent behaviors among youth remains high. These figures are the culmination of a tragic trajectory of violence that has an alarming impact on the physical safety and emotional wellbeing of our nation’s youth (Rappaport & Christopher, 2004). The media today no doubt have entangled kids in their thick knit web of virtual reality. Recently in India it was witnessed various instances of aggressive behaviour among students including shootout in one of the Gurjains popular school.

In all countries the elders confront problems with the youth. The psychologist stamped the adolescence with storm and stress. But this volatile period differs from society to society and nation to nation. The young and the old divide in emotion is perhaps the cause of societal problem. The poverty stricken society divide becomes wider. It doesn’t happen in developed countries. The old problems like family problems do exist everywhere. The changes in the education system, influence of media, lack of proper parenting, inadequate guidance to establish emotional stability, family problems, peer pressure, adjustment disorders, academic responsibilities, sexual exploitation, financial stringencies were found to be major reasons for aggression and suicide among youth. But in the 21st century with the advent of computer, internet, mobile phones- a new revolution in communication is on cards.
But this facility is misused especially by young people. Consequently the cybercrimes are rampant throughout the world. The fundamentalists misuse the communication facilities by beheading the people and exhibiting this cruelty on television channels. This devilish act overpowers tolerance with uncontrolled emotions and mood states.

In the digital era computer opens a world of possibilities to the children. It widens the horizons of knowledge to them. However, internet also poses a risk by exposing children and youngsters to cybercrimes. Last year a survey done in several States of India found that 30% of the Indian children accessing internet have experienced some kind of cyber harm including cyber-bullying, cyber-stalking, hacking and defamation (Sigve, 2015).

When the emotion is at the zenith, man will be involved in aggressive or criminal acts. So, if the emotion is not controlled he cannot expect peace not only in the family, society and nation but also in the world. In this context, emotional intelligence and proper mood state are required for the peaceful living. Earlier the home environment in India is secured for children. The conservative home environment in India protects them from violence, more dangerous neighbourhood, negative behavior models and fewer life choices that may endanger their health and well-being (Hacket & Hacket, 1993). But children today especially adolescents are confronted with the very realistic problem of finding a place in the competitive and technical world, where the adult behaviour is less consistent and reliable, where parental control shrinks, where home is failing to provide the proper climate for happy living which they are a part.

In Indian families girls are protected more than boys. This outlook towards girls makes them feel more confused to use opportunities. Many girls feel a sense of rejection at their home environment because of the authoritarian parents. Most of the adolescent girls learned about sexuality and peer relationship from the immature classmates or books, because parents not at all shown any initiative to discuss such matters with them. It has been reported that the social welfare department plans to set up more suicide prevention counselling centres in addition to those functioning in schools of Kerala (Jacob, 2009). This report says the truth that the youth is alienated and engaged in potentially risky and dangerous behavior due to emotional isolation that lead to suicidal attempts. Why this happens? The aspirations of the parents
drive the children towards greater and greater achievements in fields they have little interest. Without considering their emotions and desires parents pressurise them with their intentions. The adolescent’s tendency to question everything creates a gap in the cordial relationship between them. This gap is extrapolated to the extent of student’s performance in schools.

Young people today are just like those of previous generations, capable of generosity, solidarity and loyalty when faced with causes that motivate them. They are not holding any system of values and borrow inferences from others to experiment them with their way of life. Their emotional lives display numerous doubts beginning with identity, social and family doubts. They are often confused about their feelings and having no trust in others. These personalities are the result of an education, a schooling that does not adequately form their emotional intelligence. All have intelligence but no intelligence to manage their emotions and mood states. They were trained to use their emotions and feelings to the detriment of reason which embraces knowledge, memory and reflection. Emotional literacy is the missing element in Indian education. Education should aims at making healthy minds not just making healthy careers.

A dynamic interrelationship exists between the individual and all of his/her internal and external developmental systems. The need to be alone and to engage others are essential to human happiness and survival. Solitude is required for the unconscious to process and unravel problems.

The future of the nation lies in the mental strength and health of the young generation. Adolescents must be valued as an asset to the society. Ensure an opportunity to the marginalized adolescents to realize their potential. The millennium declaration of the nation should be a bright healthy, educated, protected and empowered future to the adolescents.

1.1.1 Statement of the Problem

How to bring back adolescents in the path of love and affection without encroaching upon their inquisitiveness and freedom is a problem that the family and school face today. If this problem can be solved successfully one can expect the students/youth emotionally balanced with a positive mood that expands their ability to attain the fullest potential to deal effectively with all situations of life. Parents and
teachers realize that something is lacking in education, but they do not know what to do about it.

After a situational study based on the guidance and counseling programs conducted in schools, the investigator got an opportunity to identify problems faced by adolescents today. In this context, the investigator selected the problem for research and it is stated as follows;

How the students could be helped in regulating mood states and achieving emotional stability.

1.2 Analysis of the Problem

An aggressive atmosphere is prevailing in today’s society. There is no peace in the daily life of individuals. Corrupt politicians and religious fundamentalists capitalize on the aggressive behavior of the people to achieve the ulterior motives. In all countries it occurs, but on a monstrous form this destroys Srinagar, Israel and Palestine. What change do the nations need? India was very famous for its peaceful life. The Rishis spent a life of solitude and simplicity. The Vedas and the Upanishads too teach the people to be gentle, sympathetic and mutually respecting. Whenever the foreign countries attacked India, people did not reciprocate at all because they believed in *ahimsa*, preached by Buddha and propagated by Emperor Asoka. Mahatma Gandhi was a great preacher of nonviolence. Nonviolence was propagated by Gene Sharp who published a book-Gandhi (ji) and designed 198 ways of changing autocracy to democracy. By nonviolence this Professor was imprisoned but could not be silenced.

The increasing trend in incidence of Juvenile Crimes (under IPC) is a matter of grave concern, though the percentage of juvenile crimes to total crimes is around 1% during 2001 to 2011 (NCRB, 2011). Drug abuse is a complex phenomenon observed among adolescents who take drugs to escape hard realities of life (UNICEF, 2002). Adolescent’s health has gained increasing performance in India’s National Health Policies., its focus is mainly on reproductive and sexual health concerns. Reports’ showing that suicide is a leading cause of death among young people in India. Mc Coy (2004) stated that adolescents between the age of 15 and 19 had the record of highest rate of unwanted pregnancy. In India compared to Western countries, illegal pregnancies are lower in number. But in recent years the picture is
changed, many such cases are there and only few are reported through surveys. A few studies published from India have reported prevalence of mental disorders from 2.6% to 3.56% among adolescents (Srinath, Grimaji & Sheshadri, 2008).

India’s young population which is nearly 40% has been using drugs (smokeless tobacco in the form of gutka). Every year about 55,000 children take up smoking generally hailing from low socio economic strata with poor social support, broken homes and victims of deprivation and discrimination. The risky behaviour is often initiated during childhood and adolescence. More than 70% adult smokers reported that they started smoking on a daily basis prior to the age of 18 (Lynch, 1994). Culture is a complex core of emotions, beliefs, values and aspirations that together make up behaviour of an individual (Fabrega, 1992). Research shows that strong cultural identifications make adolescents less vulnerable to risk factors (Zickler, 1999). But the loss of values among adults, absence of role, gaps between aspirations and achievements lead the adolescents to alienation and identity diffusion. The need of understanding adolescents in cultural context is important while planning interventions and formulating policies for adolescents.

The research conducted by a team from the Institute of Psychology, King’s college, London and University of Manchester provides specific evidence that the fastest growing mental health problem was among adolescents (Madeleine, 2004). A review of research on depression in adolescents concluded that they have higher rates of depressed mood than either children or adults (Peterson, Bruce & Kathryn, 1993).

Mood state and emotional intelligence play a crucial role in the interface of school climate to liberate the adolescents from stressful expressions to pleasant learning experience. If made an in-depth analysis of the details of mood states and emotional intelligence, it would become obvious that some techniques are needed to control the negative mood states and to develop the emotional intelligence. Several techniques have been adopted by teachers to solve the problem. Some of the techniques adopted for better emotional expression and management and mood regulation were sublimation, interesting instructional strategies, learning strategies, co-curricular activities like dance, music, karate, workshops etc. In a few schools meditation and yoga practices are conducted once in a week. The results are encouraging; contributing to the rational and analytical thinking of individuals along
with academic achievement. But these techniques will not solve the basic problem of regulating mood state and achieving emotional balance which arise as a result of transition to adulthood.

The curriculum is far from the realities and complexities of life of most children and compels them to uncritically accept inane facts as valuable knowledge. There is nothing in the school curriculum that deals with the emotional literacy of adolescents that can help to empower them. Students in India need freedom from the much old system of education, dominated still by rote learning of subject matter. The employable skills strengthen with cognitive abilities like creative thinking; logical thinking, rational thinking and problem solving are to be developed in the 21st century. Adolescents have very special and distinct needs which can no longer be overlooked. By addressing their needs, one would not only contribute to the socioeconomic development of the country but also to other societal concerns like social harmony, gender justice, population stabilization and improving the quality of life of the people. Adolescents need special educational interventions that address their basic needs to discover their own potential and become empowered citizens.

The investigator made a pilot study regarding the problem by collecting guidance and counseling reports from various secondary schools of Kottayam and Idukki districts. The investigator was very particular in selecting the two districts because Kottayam is the district where 100% literacy is reported and more urban than Idukki, a high range area. Hence, both the district possesses difference in life style and customs. The reports collected from schools are alarming! Students have different behavioural problems like drug abuse, smoking, alcoholism, usage of pornographic materials (yellow magazines, internet, CDs of blue films), usage of psychotropic substances and even illegal pregnancies were also reported among teenage students. But the schools were not at all taken any action to continue the studies of such students in their schools. These students were relieved from schools without any support from parents and teachers. Such students may either commit suicide or become alienated. In Kottayam nearly hundreds of students were caught by the police with the help of student police for drug abuse (The Mathrubhumi daily, 2014).

Nagaswamy (2011) emphasised that in many schools of Idukki district both male and female students were engaged in reading obscene magazines and watching
blue films recorded in mobiles in class itself. About 5% students were using alcoholic
drinks and nearly 7% were smokers. The Guidance and Counselling reports from
schools also revealed that majority of students were found to have educational
problems which were totally ignored without any follow up. Only the problems of
top scorers were given consideration. This preference develops tension, fear, anxiety
among low performing students related to learning different subjects and facing
exams. This negative feelings gradually becomes deeper and causes mood disorders
like depression, aggression etc. The Malayala Manorama daily recently reported the
case of two girls in a school of Idukki district who made an attempt to commit
suicide. The report of the investigation revealed that these girls were sexually abused
by their boyfriends. These girls were not at all mature enough to meet the realities of
life. In such situations they need the help of teachers and parents for mental support.
But they failed to get it (Leela, 2012).

In the traditional family system of Kerala, each person has his own roles.
Major decisions regarding the family were taken by the father. But today a
revolutionary change occurs in the male headed society of Kerala. The parents are
too busy to make both ends meet. Children’s problems are therefore overlooked
sometimes. The newspapers often reported that the adolescent children are familiar
with alcohol and blue cassettes point to a great threat that the state has to face in the
near future. The grandparents had enjoyed an honorable position in olden days. They
now play the role of a caretaker of their son’s off springs. From the much honoured
position of a family Karanavar whose words were the final ones in the family, but
their status is now degraded to the rank of a family servant whose main duties were to
carry the school bags of the grand children, buying fish from the market etc. The
people of Kerala are fed up with their own culture and tried to adopt western culture
in all streams of life.

The change in culture resulted in an alienated young generation without any
morale. Everyday media reports a vast number of cases on various issues that are
happening round the globe. The media representations of such social issues have a
major impact on the public attitude (Hutson & Liddiard, 1994). Sorenson and Snow
(1991) found that fear of further harm had an impact on a child’s motivation to
disclose about the abuse to anyone. Stories of crime and deviant behavior, in
particular, provide a significant part of those news reports. Suicidal tendency and incidence among youth are being a ubiquitous phenomenon in the State. The Hindu (2008) reported that a 14 year old student in Kerala ended his life before a webcam while chatting with his girlfriend. Another report from The Hindu revealed that two teenage girls with low assets allegedly committed suicide by jumping before a running train. Mental agony due to the non-availability of admission to Standard 11 is said to be another reason (Sudheer & Sethuram, 2013). All these show that the strategies that prevail in schools for regularising mood states and emotional intelligence are not satisfactory. The problems still remain unchanged. Hence the investigator made an attempt to adopt a new strategy which is easier for students to practise regularly in a systematic and scientific way for stabilising their mood states and emotional intelligence.

In India meditation has been practised by many of the organisations run by religious people. Some people follow meditation related to their own religion. Meditation practised by one group may not be accepted by others. In Western countries instead of meditation solitude is very much appreciated. It is said that solitude sharpens thinking and helps to generating ideas. But gradually meditation is being accepted in schools of Western countries. After much discussion with experts and the Guide, the investigator in this context, pondered over how a proper meditation without the influence of religious or sectarian thoughts can be implemented in school environment. The ideas of Meares (1960) and Benson (1975) helped the investigator to formulate the term secular meditation as a tentative solution for improving emotional intelligence and regulating mood states.

Sometimes the practices for meditation contain scriptures, the public and the guardian of students who belong to different religions may not welcome such practices. A kind of meditation devoid of sectarian practices and scriptures would be acceptable to all people who are protagonists of secularism. So the investigator was pondering over a practice which is systematic, regular, scientific and also free from religious influence. In this context the investigator presumes to study the effect of Secular Meditation that refers to a family of self-regulation practices focusing on training attention and awareness in order to bring mental processes under greater voluntary control. It fosters general mental well-being and development of specific
capacities such as calm, clarity and concentration. Secular Meditation is a form of meditation which is devoid of religious content. It is developed in the West as a way of promoting physical and mental well-being, although they may be used in spiritual context.

Secular meditation encompasses a range of practices used to control conscious thoughts through a number of different techniques with a variety of goal intended. While techniques may differ, meditation shares the common goal of training an individual’s attention and awareness. So that consciousness becomes finely attuned to events and experiences in the present. A human being is composed of body, mind and spirit. In meditation all these aspects are encompassed. The prayer practices in all religions can be considered as a form of meditation. Since 1960s meditation has been the focus of increasing scientific research of rigour and quality. The word secular was added to the preamble by the 42nd amendment (1971). As per this there would be equality of all religions in India along with religious tolerance and respect. Even the old age philosophy of arenas of religion has been mentioned in Hindu scriptures known as Upanishads. The Upanishads preach “sarva dharma sambhava” which means respect for all belief system (Kaur, 2013). The people of India have freedom of religion and the State treats all individuals as equal citizens regardless of their religion. As India being a secular nation think about a meditative package ie, secular in nature. Secular meditation can be practiced without interfering with one’s belief system as it is a means to get in touch with those qualities beyond thoughts and thinking (Helen, 2009).

Secular meditation encompasses a variety of techniques like meditation by dance, music, drawing, colours, walking etc. Meditation by dance is a body mind balancing technique that helps in concentration, coordination and expression. Music seems to be strongly related to its emotional power. Adolescents consider music as an important part of life (Christenson, DeBenedittis & Lindolf, 1985). Walking meditation permits the practitioners to be conscious of things outside him. No great skill and understanding is required for meditation and needs only the attention of the mind on breath, footsteps and ground. Meditation by drawing serves the purpose of emptying the mind and focusing the mind. Secular meditative practices are entirely different from the usual practices which are largely stuffed with spirituality.
1.2.1 Title of the thesis

The analysis of the problem made by the investigator became a pointer to undertake a study on the efficacy of Secular Meditation to regulate students’ Mood States and Emotional Intelligence. A secular public education is followed in almost all democratic countries. Education, apart from imparting knowledge and information is expected to adopt strategies like Secular Meditation and help students develop a mature and well-poised behaviour tending to balance Mood States and Emotional Intelligence. Hence, the present study is entitled as

“Impact of Secular Meditation on Mood States and Emotional Intelligence of Secondary School Students”

1.2.2 Explanation of Terms

**Secular Meditation:** Meditation is an inseparable part of many religions. It is also practised outside the religious traditions. It has been practised from time immemorial. Secular meditation is built on certain forms of meditation which are devoid of religious content. Secular meditation can be practised without interfering with one’s belief system as it is a means to get in touch with those qualities beyond thoughts and thinking (Helen, 2009).

Secular meditation was developed in the West as a way of promoting physical and mental well-being. Harvard University outlined the Secular Meditation for relaxation. This technique is highly relevant in a secular country like India. In the present study secular practices like meditation by dance, music, drawing and walking were selected for conducting the experiment.

**Mood States:** Mood is a prolonged emotional state caused by the cumulative effect of momentary emotions, but its influence on a person last longer than emotions even after emotions disappear. Moods are generally differentiated from emotions by their longer duration and lack of specific cause (Gross, 1998). Mood may be favourable or unfavourable ie, positive or negative. Mood state can be distinguished from mood swings based on the severity, duration and domain (Miller, 2008). The specific mood state of a person can be expressed in dimensions like anxiety, depression, aggression, serene state, relaxed state, excited state, happiness, vigour etc.
In the present study Mood State (both positive and negative) can be assessed on the basis of scores obtained by administering a Mood state inventory. The inventory constitutes fortytwo items representing different positive and negative mood dimensions like serene state, relaxed state, excited state, anxiety, depression and aggression.

**Emotional Intelligence (EI):** The concept of EI was introduced by Mayer and Salovey and later developed by Goleman. Emotional intelligence is the ability to reason with emotion (Mayer and Salovey, 1990). Goleman coined the phrase Emotional Intelligence and defined it as understanding one’s own feelings, empathy for the feelings of others and the regulation of emotion in a way that enhances living.

In the present study EI is assessed in terms of scores obtained in an EI inventory. The inventory was prepared on the basis of five dimensions of EI with twenty five competencies developed by Goleman (1995). The five dimensions are a) Self-awareness b) self-regulation c) self-motivation d) empathy and e) social skills.

**1.3 Research Design**

The present investigation is designed to answer the following questions.

- Do secondary schools in Kerala implement any specific training strategies along with the curriculum to enhance emotional literacy and to regulate mood states of students?
- To what extent the activities presently imparted in schools are sufficient enough to regulate the mood disturbances and emotional instability of students.
- Which dimensions of secular meditation will be worthwhile to produce better mood regulation and emotional stability?

**1.4 Hypotheses of the Study**

The problem selected for the study envisages some hypotheses to be tested for the impact of Secular Meditation for regulating the variables like Mood States and Emotional Intelligence of the students. The following are the hypotheses formulated for the study.

**Hypothesis I**

- Secular Meditation is an effective strategy for regulating Mood States and Emotional Intelligence of students.
Hypothesis II

- The different forms of Secular Meditation are effective strategies for regulating Mood States and Emotional Intelligence of students.

Hypothesis III

- The Secular Meditation is more effective than Routine Relaxation Practices in regulating Mood States and Emotional Intelligence of the students.

Hypothesis IV

- The different forms of Secular Meditation are more effective than Routine Relaxation Practices in regulating Mood States and Emotional Intelligence of the students.

Hypothesis V

- Gender has no influence on Mood States and Emotional Intelligence of students when Secular Meditation is practised.

1.5 Objectives of the Study

- To find out the impact of impact of Secular Meditation on Mood States and Emotional Intelligence of students.
- To find out the impact of different forms of Secular Meditation on Mood States and Emotional Intelligence of the students.
- To compare the effectiveness of Secular Meditation and Routine Relaxation Practices on Mood States and Emotional Intelligence of the students.
- To compare the relative effectiveness of different forms of Secular Meditation and Routine Relaxation Practices on Mood States and Emotional Intelligence of the students.
- To compare the Mood States and Emotional Intelligence of Boys and Girls who practise Secular Meditation

Sample selected for the study

The population of the present study is secondary school students of Kerala State. The sample of the study comprised of two hundred and four students in which 35 each was assigned to experimental and control groups. For comparison the
investigator selected four sub groups inorder to assess the comparative effectiveness of different secular meditative techniques, a sample of 199 participants were selected and 32 each was assigned to secular meditative group, control group and 35, 35, 35 and 30 were assigned to different subgroups who practise different techniques of secular meditation separately. In order to assess the prevailing condition of mood states and EI of secondary school students, the investigator analysed the details of 150 secondary school students by using the guidance and counseling reports collected from those schools.

1.6.2 Variables of the Study

The independent variable for the study was the practicing technique. This has two levels. One is secular meditation and the other is non-meditative techniques. The experimental group will be taught through secular meditation and the control group will learn through some non-meditative techniques like story telling role playing, sublimation and performing arts. Secular meditative techniques like meditation by dance, meditation by music, meditation by drawing and meditation by walking were given separately for four independent experimental groups for the purpose of comparison. The dependent variables of the study were EI and mood states.

1.6.3 Tools and Techniques Used for the Study

The tools and techniques used for the present study are

- Guidance and counseling reports from schools
- Mood State Inventory
- Emotional Intelligence Scale
- Secular Meditation which encompasses four different modules as follows:
  - Module 1-- Meditation by dance,
  - Module 2-- Meditation by music
  - Module 3-- Meditation by drawing
  - Module 4--Meditation by walking.
- Routine relaxation practices
1.6.4 Procedure in Brief

The investigator selected a sample of 199 secondary school students from schools of Kottayam district. The experimental study was conducted by selecting the groups of students which were intact but non-equated. For the study, investigator prepared and standardized Mood State Inventory and Emotional Intelligence Scale. Then the investigator developed Secular Meditation Package which encompasses four different modules like Meditation by Dance, Music, Drawing and Walking. Two intact groups of Standard VIII were selected and randomly assigned as experimental and control groups. The investigator again selected four subgroups to compare the relative effectiveness of different modules of secular meditation package. Both pretests and posttests on Mood States and Emotional Intelligence were administered to experimental, control and four subgroups before and after treatment. The duration of the treatment in experimental and subgroups was two months. The control group also followed the routine practices for same duration. The data collected was subjected to statistical analysis for quantification and interpretation.

The procedure is diagrammatically presented below

![Flow chart showing procedure of the study](image)

**EI**- Emotional Intelligence  **MS**- Mood States

*Figure.1.1. Flow chart showing procedure of the study*
1.7 Analysis of Data

- Guidance and Counseling reports were collected from different schools of Idukki and Kottayam districts to identify the present condition of student’s Mood States and Emotional Intelligence.
- The scores obtained by administering the pre-test and post-test on emotional intelligence and mood states were statistically analyzed using different calculations including ANCOVA.

1.8 Implications

The results obtained from the analysis of the data were discussed appropriately to recommend changes for improvement in the existing system of education.

1.9 Scope and Limitations

The people in independent India have to maintain a balanced and regulated Mood States and Emotional Intelligence in achieving the motto of Secularism as envisaged in the constitution, whereby a peaceful atmosphere of brotherhood and cooperative living is possible. The Indian constitution enshrines the right to practice, preach and propagate any religion. No religious instruction is permitted in schools receiving state funding. The present study is intended to develop a Secular Meditation package and to assess its effectiveness in regulating Emotional Intelligence and Mood States of secondary school students. Secondary school students are in the beginning stage of adolescence. The problems adolescents face today is more strenuous and complicated than they use to be in the past. With so much exposure to positive and negative factors, adolescents confront situations of indecisiveness and malaise where they are unable to balance emotional and social skills and competencies they need for a peaceful life. The main function of education is development of the individual with an appreciable Emotional intelligence and Mood states. The missing element of education is an effective methodology that will sharpen the mind and expand the ability to attain fullest potential to deal effectively with all situations of life.

It is hoped that the study might help to enhance the emotional literacy and mood states of secondary school students. The experimental techniques are simple enough to implement in a normal classroom environment at any time. As the
technique is devoid of religious content, it can be implemented and practised in all
schools of India irrespective of religion, caste and creed.

The experimental study was conducted on a limited sample of 199 secondary
school students from schools of Kottayam district. 32 each was assigned to
experimental group and control group and for subgroups 35, 35, 35 and 30 students
were assigned. The arrangement for the experiment requires several small groups; it is
difficult for the authorities to reschedule the timetable. To overcome this difficulty, the
experiment could have been conducted after their classes. Since the duration everyday
for the experiment is not very short, students coming from different places will
become agitated.

Effectiveness of Secular meditation package was tested. Even though the
same package was used for both variables; Emotional Intelligence and Mood States,
its effect was assessed by two different tools. A single tool will have limitations
because the characteristics of MS and EI are different.

For the experiment non-equated groups of students were formed. This is a
handicap. The investigator cannot repeat the real effectiveness, if the experiment was
conducted in non-equated groups. To overcome this limitation the statistical
calculation ANCOVA was employed for the real mean which would have been
obtained if the experiment was conducted in equated groups. There were limitations
in selecting different schools for experimentation due to the difficulty in
implementing experimental package which requires five different classes a day. Even
if a timetable chart was given to check the regularity of the practise not only in the
school environment but also at home because regular monitoring of the practices after
school time was not possible. However the investigator made every attempt to
conduct the experimental treatment effectively, there were certain limitations
regarding the interest, attitude and active involvement of students.
Introduction

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