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Chapter - 1
Introduction

1.1 Emotional Intelligence - Introduction :

What do happiness, fear, anger, affection, shame, disgust, surprise, lust, sadness and love have in common? These are emotions which directly affect our day-to-day life. For long, it has been believed that success at the workplace depends on your level of intelligence or intelligence quotient (IQ) as reflected in your academic achievements, exams passed marks obtained etc. In other words, your intellectual credentials: doing well in school, holding an engineering degree obtaining high scores on an IQ test. All these are instances of intelligence of the academic Variety. But how bright are you outside the classroom, faced with life's difficult moments? Here, you need a different Kind of resourcefulness termed as emotional intelligence (EQ) Which is a different way of being smart. You may have wondered many a time how seemingly ordinary People build their way to success or, how a college drop-out like Bill Getes (of Microsoft Fame) managed to build such a vast empire for which he is envied by the entire world.

1. Aristotle Says: Anyone can become angry- that is easy but to be angry with the right person to the right degree, at the right time for the right purpose and in the right way this is not easy.

- Aristotle: The nicomachean ethics there is nothing you can do angry that you can't do better when not angry.
Emotional intelligence is what gives a person a competitive edge. Even in certain renowned business establishments, where everyone is trained to be smart, the most valued and productive managers are those who have strong traits of emotional intelligence and are not necessarily those with the highest IQ. Being endowed with great intellectual abilities, you may become a brilliant fiscal analyst or a legal scholar, but a highly developed emotional intelligence is what will make you a candidate for a CEO or a brilliant trial lawyer. Emotional traits are factors that are most likely to ensure success in your marriage or your love affair, or ensure that you attain dizzy heights in your business. The lack of emotional intelligence explains why people who, despite having a high IQ, have been such utterly failure and disastrous in their personal and professional lives. An analysis of the traits of persons high on IQ but low on EQ yield the stereotype of a person who is critical condescending inhibited and uncomfortable with others. In contrast persons high on emotional intelligence are poised outgoing, committed to other people and worthy causes, sympathetic and caring, with a rich and fulfilling emotional life, they are comfortable with themselves, others and the social universe they inhabit. It is often said that a high IQ may assure you a top position, but it may not make you a top person.

Today, the rules of the workplace are rapidly changing, a new yardstick is being used to judge people. This is not merely in terms of how smart you are or what your academic qualifications are or what your expertise is but also by how well you are able to handle yourself and others. This yardstick is increasingly applied in selecting who will be hired and who will not who will be dismissed and who will be retained who will be ignored and who will be promoted. These new rules predict who is most likely to become a successful performer and who is most likely to fail. Regardless of the field you are
currently working in, you are being judged for traits that are crucial to your marketability for future jobs. These rules have little to do with what you were told was important in school academic abilities are largely irrelevant to these new standards. These rules take it for granted that you have adequate intellectual ability and technical know how to do your job they focus instead on personal qualities such as initiative, empathy, motivation and awareness. This is neither a passing Fad nor a temporary management credo. Data obtained from studies of all categories of working people confirm that this should be taken seriously. These studies identify with unprecedented precision the qualities that characterise a star performer including abilities which contribute the most in achieving excellence at work, particularly leadership

Culturally Indians are taught to think of emotion as an intellectual exercise rather than as a feeling response. We have been taught not to trust our emotions as emotions distort the accurate information supplied by our brain. Even the term emotional signifies a weak personality, one which lacks control and is childish and foolish at times. Don’t be a kid! an employee is told who cries at a meeting. ‘Leave him alone! Let him work it out’ a colleague is admonished when he or she runs to help a fellow employee. In fact, a person tends to mould his/her self-image around his/her intellect. Abilities required for memorising and problem solving spelling words and doing mathematical calculations are easily measured by written tests (such as IQ tests) The result of these tests are pasted on the School or college report card in the form of grades are ultimately become the Verdict for the selection of a career path. If you fail to perform well on these conventional tests/exams, you clearly feel the impact of the label. Any goal you set yourself becomes difficult to achieve When you know that you may be smart enough to attain it.

Society believes that academic intelligence is the way to get ahead and
completely ignores that human beings are not meant to be mere think tanks. Does your instinct tell you that there is something wrong with such societal attitudes? When you watch a film that moves you, you agree it was wonderful, when you see someone act with compassion you applaud him or her, you accept emotionally only in the proper context. It is all right to cry at the movies but not on the job, it is fine to trust your skill playing football, or selecting a product from the market but not when it comes to solving your emotional problems at on the workplace. This is the paradox, the message is value ‘the head’ and devalue ‘the heart’ The fact is that an individual instinctively values the heart more but feels wrong and guilty for doing so. The main point is Is this really wrong?

1.1 A figure of the paradox, the message is value the head and devalue the heart.

When children become angry, their parents say, Don’t lose your temper so easily. When they get excited, elders chastise them, Don’t get carried away “If a boy weeps, his parents remind him, Men don’t shed tears’.

In the late 1980s, two American psychologists, Peter Salovery of Yale and John Mayer of the University of New Hampshire summed up human qualities such as empathy, self awareness and emotional control. For a while, the phrase they coined emotinal intelligence languished in academic obscurity. Then Daniel Goleman (1996) of the New York Times, adopted it and introduced it in his bestseller. Emotinal intelligence why it can matter more than IQ. He gave the world a new meaning of emotinal intelligence. Accord-
According to Goleman, IQ accounts for only about 20 percent of a person's success in life. The balance can be attributed to "emotional intelligence" or EQ.

1.2 A figure of Indicator of a person's success in Life

The phrase emotional intelligence is used everywhere for instance, in magazines which challenge you to know your EQ on interest sites which offer to test your emotional intelligence in organisations.

1.2. The Birth of Emotional Intelligence:

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

In 1995 Daniel Goleman wrote a popular book called Emotional Intelligence. Why It can Matter more than IQ that the idea of emotional intelligence caught on in earnest what has happened is a paradigm shift in American culture. Particularly in the areas of education & corporate business where Goleman's book & a follow up book called working with Emotional Intelligence has shaken up the old order & brought the entrenched mid century
ways of teaching & business under scrutiny.

The idea of emotional intelligence lies in a handful of basic principles. Emotionally intelligent people Goleman says, have the ability to marshal their emotional impulses or, at least more so than those who are not emotionally intelligent they have the self awareness to know what they are feeling, & are able to think about & express those things they have empathy for the feelings of others & insight into how others think, they can do things like delay gratification, they are optimistic & generally positive they understand easily the dynamics of a given group, & most important, where they fit inside that group.

1.3. Meaning of emotional intelligence :-

Emotion is an organized response system that coordinates physiological, perceptual, experiential cognitive and other changes into coherent experiences of moods and feelings (Smith and hazarus 1990) Emotional intelligence is not psychobabble. It has its roots in the concept of social intelligence which was first identified by E.L. Thorndike in 1920. Psychologists have grouped intelligence mainly into three clusters: abstract intelligence (the ability to understand and manipulate with verbal and mathematical symbols), concrete intelligence (the ability to understand and manipulate with objects) and social intelligence (the ability to understand and relate to people) (Ruisel, 1992) Thorndike (1920) defined Social intelligence as the ability to understand and manage men and women, boys and girls to act wisely in human relations. Gardner (1983) included interpersonal and intrapersonal intelligences in his theory of multiple intelligence. These two intelligences comprise social intelligence. He defined interpersonal intelligence as the ability to understand other people what motivates them, how they
work, how to work cooperatively with them successful salespeople, politicians, teacher, clinicians and religious leaders are all likely to be individuals with high degrees of interpersonal intelligence. Interpersonal intelligence is a correlative ability, turned inward. It is capacity to form a accurate, veridical model of one self and to be able to use that model to operate effectively in life.

General intelligence serves as an umbrella concept that includes dozens of related groups of mental abilities. Most of the smaller sub-skills studied in this century are related to verbal spatial, and related logical information processing (Carroll, 1993) Such Processing is sometimes referred to as “cold” to denote that its ego- or self-involvement is minimal (Abelson, 1963, Mayer & Mitchell, 1998, Zajonc, 1980) Information processing, however, also deals with “hot” self-related, emotitional processing. Emmotional intelligence is a hot intelligence It can be thought of as one member of an emerging group of potential hot intelligences that include social intelligence (Sternberg & Smith, 1985, Thorndike 1920), practical intelligence (Sternberg & Caruso, 1985, Wagner & Sternberg, 1985) Personal intelligence (Gardner, 1993) non-verbal perception skills (Buck 1984, Rosenthal, Hall, Dimatteo, Rogers & Archer 1979), and emotional creativity (Averill & Nunley, 1992). Each of these forgoing concepts form coherent domains that partly overlap with emotional intelligence but that divide human abilities in Somewhat different ways.

John Mayer and Peter Salovey (1990) tried to develop a way of scientifically measuring the difference between people’s ability in the area of emotions. They found that some People were better than others at things like identifying, their own feelings, identifying the feelings of others, and solving problems involving emotinal issues. Daniel Goleman (1995) brought popular attention to the term “Emotional Intelligence”. He decided for himself. What
to include in his definition of emotional intelligence. He defined emotional intelligence as including abilities such as being able to motivate oneself and persist in the face of frustrations, to control impulses and delay gratification, to empathize and to hope. "In his book working with Emotional Intelligence, he (1998) defined this term as 'the capacity for recognizing our own feelings and those of others for motivating ourselves and for managing emotions well in ourselves and in our relationship. His framework included 25 emotional Competencies which can be grouped into five clusters, These are follows:

(1) Self awareness Cluster: emotional self awareness accurate life assessment, self confidence.
(2) Self regulation Cluster: self control, trustworthiness, conscientiousness, adaptability, innovation,
(3) Self motivation Cluster: achievement orientation Commitment, initiative, optimism.
(4) Empathy Cluster: Empathy, organizational awareness, service orientation, developing others, leveraging diversity,
(5) Social Skills: leadership, communication, influence, change Catalyst, conflict management, building, bonds, team capabilities, Collaboration and Cooperation.

According to cooper (1996/1997) emotional intelligence can be divided into five attributes which are as follows:-

(1) Current environment: It includes life pressures and life situations.
(2) Emotional literacy: It includes emotional self awareness, emotional expression and emotional awareness of others.
(3) EQ Competencies: It includes intentionality, Creativity resilience, interpersonal connections, and constructive discontent
(4) EQ Values and attitudes: It includes outlook, Compassion, intuition,
trust radius, personal power and integrated self.

(5) EQ outcomes: It includes general health, quality of life, relationship quotient, and optimal performance

According to Boyatzis, Goleman and Hay/Mc Ber (1999) emotional intelligence can be defined as 'the capacity for recognizing our own feeling and those of others for motivating ourselves and for managing emotions well in ourselves and in our relationships.” He has identified four aspects of emotional intelligence

(1) Self awareness: It includes emotional self awareness, accurate self assessment.

(2) Self management: It includes self control adaptability, trust worthiness, conscientiousness, initiative and achievement orientation.

(3) Social awareness: It includes empathy, organizational awareness, and service orientation.

(4) Social Skills: It includes developing others leadership influence, communication, change catalyst conflict management, building bonds, teamwork and collaboration.

Emotional intelligence is a type of social intelligence that involves the ability to monitor one’s own and other’s emotions, to discriminate among them, and to use them.

Emotional intelligence is the ability to perceive emotions, to access and generate emotions so as to assist thought to understand emotions and emotional knowledge and to reflectively regulate emotions so as to promote emotinal and intellectual growth (Mayer & Salovey, 1997)

Mayer and Salovey (1997) listed four branches of emotional intelligence. These branches are arranged from more basic psychological processes to higher more psychologically integrated processes. The lowest level
branch conscious the (relatively) Simple abilities of perceiving and expressing emotion. The higher level branch concerns the conscious, reflective regulation of emotion.

(I) Perception, appraisal and expression of emotion :-

(1) Ability to identify emotion in one's physical states feelings and thoughts.

(2) Ability to identify emotions in other people designs, artwork etc. through language sound, appearance, and behaviour.

(3) Ability to express emotions accurately and to express needs related to those feelings.

(4) Ability to discriminate between accurate and inaccurate or honest v/s dishonest expressions of feeling.

(II) Emotinal facilitation of thinking :-

(1) Emotions prioritize thinking by directing attention to important information.

(2) Emotions are sufficiently vivid and available that they can be generated as aids to judgement and memory concerning feelings.

(3) Emotinal mood swings change the individual's perspective from optimistic to pessimistic, encouraging consideration of multiple points of view.

(4) Emotinal states differentially encourage specific problem solving approaches such as when happiness facilitates inductive reasoning and creativity.

(III) Understanding and analyzing emotins, employing emotinal knowledge :-

(1) Ability to label emotionals and recognize relations among the words and the emotions themselves, such as the relation between liking and
loving.
(2) Ability to interpret the meaning that emotions convey regarding relationships, such as that sadness often accompanies a loss.
(3) Ability to understand complex feelings simultaneous feelings of love and hate or blends such as awe as a combination of fear and surprise,
(4) Ability to recognize likely transitions among emotions, such as the transition from anger to satisfaction or from anger to shame.

(IV) Reflective regulation of emotion to promote emotional and intellectual growth.
(1) Ability to stay open to feelings, both those that are pleasant and those that are unpleasant
(2) Ability to reflectively engage or detach from an emotion depending upon its judged informativeness or utility.
(3) Ability to reflectively monitor emotions in relation to oneself and others, such as recognizing how clear, typical influential or reasonable they are.
(4) Ability to manage emotions in oneself and others by moderating negative emotions and enhancing pleasant ones, without repressing or exaggerating information they may convey.

E.I. is the ability to process emotional information, particularly as it involves the perception assimilation, understanding and management of emotion (Mayer, Solovey & Caruso, 2000). They examined three meanings of the terms, firstly, as Zeitgeist, Which they define as an intellectual or passionate trend that characterizes the moment secondly as a set of personality traits, which is the most common meaning of the term and thirdly as "a set of abilities having to do with processing of emotional information."
Hein (2000) thinks, “Emotional intelligence is the mental ability underlying the emotional sensitivity, awareness, and management skills which help us maximize our long term health, happiness and survival.

Saarni (2000) defined emotional competence as “the demonstration of self efficacy in emotion eliciting social transactions” self efficacy means that the individual believes that he or she has the capacity and skill to achieve a desired outcome She has identified eight skills of emotional intelligence.

(1) Awareness of one’s emotional state, including the possibility that one is experiencing multiple emotions, and at even more mature levels awareness that one might also not be consciously aware of one’s feelings because of unconscious dynamics or selective inattention.

(2) Skill in discerning other’s emotions based on situational and expressive cues that have some degree of cultural consensus as to their emotional meaning.

(3) Skill in using the vocabulary of emotion and expression terms. Commonly available in one’s subculture and at more mature levels, skill in acquiring cultural scripts that link emotion with social roles.

(4) Capacity for empathic and sympathetic involvement in other’s emotional experiences

(5) Skill in understanding that inner emotional state need not correspond to outer expression both in oneself and others and at more mature levels, understanding that one’s emotional expressive behaviour many impact on another and to take this into account in one’s self presentation strategies.

(6) Skill in adaptive coping with aversive or distressing emotions by using self regulatory strategies (such as stress hardiness) that ameliorate
the intensity or temporal duration of such emotional states.

(7) Awareness that the structure or nature of relationship is in part defined by both the degree of emotional immediacy or genuineness of expressive display and by the degree of reciprocity or symmetry within the relationship as such mature intimacy is in part defined by mutual or reciprocal sharing of genuine emotions whereas a parent child relationship may have asymmetric sharing of genuine emotions.

(8) Capacity for emotional self efficacy: The individual views herself or himself as feeling the way he or she wants to feel. Emotional self efficacy means that one accepts one’s emotional experience whether unique and eccentric or culturally conventional and this acceptance is in alignment with the individual’s beliefs about what constitutes desirable emotional balance. In essence one is living in accordance with one’s personal theory of emotion when one demonstrates emotional self efficacy that is integrated with one’s moral sense.

Stein and cook (2000) remarked that emotional intelligence is a set of skills that enables us to make our way in complex world the personal social and survival aspects of overall intelligence the elusive common sense and sensitivity that are essential to effective daily functioning. In everyday language emotional intelligence is what we commonly refer to us: Street smarts: or that uncommon ability we label common sense” It has to do with the ability to read the political and social environment and landscape them to intuitively grasp What others want and need, what their strengths and weaknesses are to remain unruffled by stress and to engaging the kind of person that others want to be around.”

Baron (1997) Called it “an array of non cognitive capabilities, competencies and skills that influence one’s ability to succeed in cop-
Doty (2001) thinks that emotional intelligence can be observed though the appearance, gestures, and actions of students. According to her, students with high emotional intelligence use "I" messages can openly express feelings, read non-verbal language effectively, make decisions based on feelings and logic, accept self and others, can apply self-responsibility, can communicate assertively, are motivated by personal meaning, are emotionally resilient, promote an optimistic point of view, can identify the feelings of others, do not blame others for mistakes, say "I feel," react to hurt by processing feelings, react to grief by sharing feelings, usually feel respected and competent, are a good listener, and talk out problems or miscommunications.

Kravitz and Schubert (2004) are of the view that 'emotional intelligence is the ability to understand and express your emotions to meet the requirements of day-to-day living, learning and relating to others.' They concluded that there are five emotional intelligence skills: self-awareness skills, social skills, optimism, emotional control, and flexibility of skills. Emotionally intelligent people are aware of how they feel, what motivates and demotivates them, and how they affect others; communicate and relate well with others; listen attentively and adapt their communications to others' unique needs; have a positive and optimistic outlook on life and a mental attitude that energizes them to work steadily towards goals despite setbacks; handle stress calmly and use problem-solving to develop options and adapt to changes.

To sum up, it can be said that the term "emotional intelligence" refers to emotional reasoning used to understand and manage the expressions of emotions of self and others.
1.4. The Biology of Emotion

What has made this theory Possible is a relatively recent boom in brain imaging technologies, Which has allowed for the gradual mapping in the last few decades of the brain's circuitry. Scientists have known for some time, for instance that the prefrontal lobes are involved in the processing of emotion. This is Why in the 1940s someone had the idea of disconnecting the prefrontal cortex from the lower brain (or altogether removing the prefrontal lobes) in mental patients, a procedure we know as a prefrontal lobotomy and one we also know was eventually abandoned because it left patients with no emotional life at all. But not until recently have scientists understood the precise role of the prefrontal cortex: it is not, it turns out, the place emotion is formed, but Where it is reasoned and processed.

The prefrontal cortex, which is part of neocortex, what Goleman calls the "thinking brain," interacts with an evolutionarily older part of the brain called the limbic system what Goleman calls brain as the "emotional brain." A part of limbic system called the amygdala is in Goleman's words, "the seat of all passions" and it has been in the identification of the function of this region that scientists have begun to understand the paths that emotions take in forming.

Joseph Ledoux, a neuroscientist at the center for Neural science at New York University, made in recent years a landmark discovery about the relationship and interaction of the emotional and thinking brains. He pinpointed the neural pathways bringing information to the brain through the senses, and discovered that information entering through the eyes or ears goes first to the thalamus, deciding which, Which acts as a sort of mail sorter, deciding which parts of the brain to send the
information to. If the incoming information, for instance, is emotional
the thalamus sends out two signals, the first to the amygdala and the
second to the neocortex. What this means is that the emotional brain has
the information first, and in the event of a crisis can react before the
thinking brain has even received the information and had a chance to
weigh the option Goleman calls this an emotional hijacking and it ap­
parently a quite common phenomenon.

The amygdala and the rest of the limbic system is in a way a rem­
nant of a day when emotions like anger, lust or anxiety were much
more useful to the survival of the species. Now such dominance by the
emotional brain can result in a felony, or may be something a little less
severe and a little more common like a blue slip.

1.5. **Why do we need Emotional Intelligence?**

Research in brain based learning suggests that emotional health is
fundamental of effective learning. According to a report from the Na­
tional Center for Clinical infant programs, the most critical element for
a student’s success in school is an understanding of how to learn. The
Key ingredients for this understanding are.

- Confidence
- Curiosity
- Intentionality
- Self-Control
- Relatedness
- Capacity to Communicate
- Ability to cooperate

These traits are all aspects of Emotional Intelligence. Basically, a
student Who learns to learn is much more apt to succeed Emotional
Intelligence has proven a better predictor of future success than traditional methods like the GPA, IQ and standardized test scores.

Hence, the great interest in Emotional Intelligence on the part of corporations, universities, and schools nationwide. The idea of Emotional Intelligence has inspired research and curriculum development throughout these facilities. Researchers have concluded that people who manage their own feelings well and deal effectively with others are more likely to live content lives. Plus, happy people are more apt to retain information and do so more effectively than dissatisfied people.

Building one's Emotional Intelligence has a lifelong impact. Many parents and educators, alarmed by increasing levels of conflict in young school children from low self-esteem to early drug and alcohol use to depression, are rushing to teach students the skills necessary for emotional Intelligence. And in corporations the inclusion of Emotional Intelligence in training programs has helped employees cooperate better and motivate more, thereby increasing productivity and profits.

Emotional Intelligence is a master aptitude, a capacity that profoundly affects all other abilities, either facilitating or interfering with them- (Daniel Goleman, Emotional Intelligence)

1.6. The Nature of Emotional Intelligence :-

Empathy builds on self awareness the more open we are to our own emotions, the more skilled we will be in reading feelings Alexithymics like Gary, Who have no idea What they feel themselves are at a complete loss When it comes to knowing What anyone else around them is feeling. They are emotionally tone-deaf. The emotional notes and chords that weave through people's words and actions the telling tone of voice or shift in posture the eloquent silence or telltale tremble go by unnoted.
Confused about their own feelings, alexithymics are equally bewildered when other people express their feelings to them. This failure to register another's feelings is a major deficit in emotional intelligence and a tragic failing in what it means to be human for all rapport the root of caring stems from emotional attunement form the capacity for empathy.

The capacity the ability to know how another feels comes into play in a vast array of life arenas, from sales and management to romance and parenting to compassion and political action. The absence of empathy is also telling something, its lack is seen in criminal psychopaths, rapists, and child Molesters.

People’s emotions are rarely put into words far more often they are expressed through other cues. The key to intuiting another’s feelings is in the ability to read nonverbal channels tone of voice, gesture facial expression and the like perhaps the largest body of research on people’s ability to read such nonverbal messages is by Robert Rosenthal a Harvard psychologist, and his students, Rosenthal devised a test of empathy the PONS (Profile of Nonverbal sensitivity) a series of video tapes of a young woman expressing feelings ranging from loathing to motherly love. The scenes span the spectrum from a jealous rage to asking forgiveness, from a show of gratitude to a seduction. The video has been edited so that in each portrayal one or more channels of nonverbal communication are systematically blanked out in addition to having the words muffled for example in some scenes all other cues but the facial expression are blocked. In others, only the body movements are shown and soon through the main nonverbal channels of communication, So that viewers have to detect emotion from one or another specific nonverbal cue.
In tests with over seven thousand people in the United States and eighteen other countries, the benefits of being able to read feelings from nonverbal cues included being better adjusted emotionally more sensitive. In general, women are better than men at this kind of empathy. And people whose performance improved over the course of the forty-five-minute test—a sign that they have a talent for picking up empathy skills—also had better relationships with the opposite sex. Empathy, it should be no surprise to learn, helps with romantic life.

How Empathy Unfolds:

The moment Hope, just nine months old, saw another baby fall, tears welled up in her own eyes and she crawled off to be comforted by her mother, as thought it were she who had been hurt and fifteen-month-old Michael went to get his own teddy bear for his crying friend, Paul. When Paul kept crying, Michael retrieved Paul’s security blanket for him. Both these small acts of sympathy and caring were observed by mothers trained to record such incidents of empathy in action. The results of the study suggest that the roots of empathy can be traced to infancy virtually from the day they are born, infants are upset when they hear another infant crying a response some see as the earliest precursor of empathy.

The Neurology of Empathy:

As is so often the case in neurology, reports of quirky and bizarre cases were among the early clues to the brain basis of empathy. A 1975 report, for instance, reviewed several cases in which patients with certain lesions in the right area of the frontal lobes had a curious deficit: they were unable to understand the emotional message in people’s tone of voice though they were perfectly able to understand their words.
castic “Thanks” a grateful “Thanks” and an angry “Thanks” all had the same neutral meaning for them. By contrast, a 1979 report spoke of patients with injuries in other parts of the right hemisphere who had a very different gap in their emotional perception. These patients were unable to express their own emotions through their tone of voice or by convey if all these cortical brain regions, had strong connections to the limbic system.

These studies were reviewed as background to a seminal paper by Leslie Brothers, a psychiatrist at the California Institute of Technology, on the biology of empathy. Reviewing both neurological findings and comparative studies with animals, Brothers points to the amygdala and its connections to the association area of the visual cortex as part of the key brain circuitry underlying empathy. 

The Social Arts :-

As so often happens to five year olds with younger siblings, has lost all patience with Jay, his two-and-a-half-year old brother, who is making a mess of the lego blocks they have been playing with carried away by a wave of rage len bites Jay, who breaks into tears. Their mother hearing Jay’s pained yelp, bustles over and scolds Len ordering him to put away those objects of connection the Lego blocks at this What surely must seem a gross miscarriage of Justice Len bursts out crying Still peeved, his mother refuses to console him.

But Len is proffered comfort from an unlikely source Jay Who although the original injured party is now so concerned by his older brother’s tears that he undertakes a campaign to clam Len down the exchange goes something like this.

To manifest such empathy & interpersonal power, toddlers must
first reach a benchmark of self control the beginnings of the capacity to damp down their own anger and distress, their impulses and excitement even if that ability usually falters Attunement to others demands a modicum of calm in oneself Tentative signs of this ability to manage their own emotions emerge around this same period toddlers begin to be able to wait without wailing to argue or cajole to get their way rather than using brute force even if they don’t always choose to use this ability patience emerges as an alternative to tantrums at least occasionally. And signs of empathy emerge by age two it was Jay’s empathy the root of compassion that drove him to try so hard to cheer up his sobbing brother Len. Thus handling emotions is someone else the fine art of relationships requires the ripeness of two other emotional skills, self management and empathy.

What this base the “People skills” ripen These are the social competences that make for effectiveness in dealings with others, Jeficits here lead to ineptness in the social world or repeated interpersonal disasters. Indeed, It is precisely the lack of these skills that can cause even the intellectually brightest to founder in their relationships coming off as arrogant, obnoxious or insensitive. These social abilities allow one to shape an encounter to mobilize and inspire others to thrive in intimate relationships to persuade and influence to put others at ease.

1.7. Emotional Intelligence and Its Relationship to Other Intelligences

At the article’s outset, we asked whether emotional intelligence was a contradiction in terms. Far from emotion being contradictory to intelligene, constructs such as emotional intelligence have played a part within the traditions of the intelligence field. Intelligence research-
ers have often examined people's specific intelligences within such sub-areas as social behavior, and occasionally, emotions.

**Intelligence Defined**

Intelligence has defined differently in different epochs. Definitions have ranged from Pythagoras's none-too-helpful depiction of intelligence as "winds" to Descartes's definition that intelligence is the ability to judge true from false. Perhaps the most often cited definition is Wechsler's statement that "intelligence is the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment." Such a definition has the advantage of broadly encompassing what people think of as intelligence, as opposed to more restrictive definitions, such as those proposed by Terman and others (e.g., the ability to carry on abstract thinking). It includes the broad areas historically designated as involving intelligence, such as the distinction among Abstract (Verbal), Mechanical (Visual/Spatial), and Social intelligences, as well as those distinctions proposed by more contemporary theorists such as Gardner and Sternberg et al.

**Intelligence versus models of intelligence** - In the present context, it is critical to distinguish between intelligence per se and models of intelligence. According to the view described above, is a broad set of abilities. Models of intelligence, however, are (generally) more restrictive organizations of the field that serve to describe interrelations among or causes of mental abilities. For example, we would consider Spearman's unifactorial "g", view of intelligence a model of intelligence. This model holds that all mental abilities are intercorrelated. It is not contradictory to say that emotional intelligence can be an intelligence, and yet may not necessarily conform to the "g" model. That is, emotional intelli-
gence may or may not correlate with other types of intelligence, and this should not reflect on its classification as a type of intelligence, although it might reflect on the "g" model. What is more critical is that it fits within the boundaries of conceptual definitions of intelligence, such as those provided, for example, by Wechsler.

Social Intelligence :-

The notion that there are different types of intelligence been a part of the intelligence field almost since its inception. One type was social intelligence, defined initially as "the ability to understand and manage people". These social/intellectual skills might also be directed inward and so social intelligence might include, by extension, the ability to understand and manage oneself. The concept of social intelligence has a long history among intelligence researchers. E.L. Thorndike originally distinguished social intelligence from other forms of intelligence, and defined it as "the ability to understand men and women, boys and girls—to act wisely in human relations". In essence, Thorndike defined social intelligence as the ability to perceive one's own and others' internal states, motives, and behaviours, and to act toward them optimally on the basis of that information. Social intelligence, however, was often defined in a more manipulative fashion. Weinstein noted that social intelligence "boils down to the ability to manipulate the responses of others..." Or, as the Bureau of Public Personnel Administration more crassly put it, "The essential thing is that the person is able to get others consistently and voluntarily to do the things he wants them to do and even like doing so...." Traditional views of social intelligence may take on manipulative connotations because they omit consideration of one's own and others' emotions that may guide conduct in a more prosocial fash-
The independence of social intelligence from other types of intelligence such as abstract and mechanical intelligences was not so readily demonstrable. One problem was that social intelligence was defined so broadly so as to blend imperceptibly into verbal and visual/spatial intelligence. For instance, the intelligence test item that asks what you would do if you found a letter on the sidewalk that was addressed and had a stamp on it is considered a measure of verbal intelligence, and yet to answer the question requires social knowledge and even morality.

By 1960, Cronbach had reached his well known conclusion that despite "fifty years of intermittent investigation.... social intelligence remains undefined and unmeasured". Most researchers accepted Cronbach's conclusions that "enough attempts were made.... to indicate that this line of approach is fruitless". Few had considered on what basis these conclusions were drawn. The sole basis for his statements and those of others was an article of R.L. Thorndike and Stein. Yet, a careful reading of that article leaves one optimistic that social intelligence might be a viable construct. Thorndike and Stein concluded that "Whether there is any unitary trait corresponding to social intelligence remains to be demonstrated but not that this demonstration would be impossible. In fact, they suggested that with further investigation (relying on scales with less verbal content than their own and taking a multidimensional view of social intelligence), the construct might ultimately be measurable.

There is at present a resurgence of interest in social intelligence and its measurement. Sternberg, Conway, Ketron, and Bernstein asked lay people to describe an intelligent person. Many of the characteristics elic-
ited were such socially relevant attributes as: accepts others for what they are, admits mistakes, and displays interest in the world at large. Sternberg and Smith have attempted to operationalize social intelligence. For example, in one study they asked subjects to view photographs of couples and to judge whether they were strangers posing together or actually involved in a dating or marital relationship. Similarly, Ford developed the Social Competence Nomination from which measures attitudinal, goal directedness, and social goal variables. Factorial results indicated that a social intelligence component could be distinguished from general academic abilities.

Recently, Cantor and Kihlstrom have proposed social intelligence as a unifying construct for understanding personality. Social problem solving, according to their view, is a central personality process that underpins social behavior. It places the locus of individual differences in varied social and personal schemata stored in memory. For instance, Cantor and her colleagues have focused on fitting individual personality styles into social situations by exploring how high school students adapt to the transition to college. In a similar vein, Epstein and Meier have argued that constructive thinking, defined as dealing adaptively and effectively with the environment, is a core component of personality. They believe that people who lead their lives successfully have, for example, learned the advantages of flexible thinking. We find these conceptualizations of social intelligence exciting and useful.

**Emotional Intelligence:**

We define emotional intelligence as the subset of social intelligence that involves the ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this informa-
tion to guide one’s thinking and actions. We posit that life tasks such as those described by Cantor and her colleagues and constructive thinking defined by Epstein are laden with affective information, that this affective information must be processed (perhaps differently than the cognitive information), and that individuals may differ in the skill with which they do so. Emotional intelligence is also a part of Gardner’s view of social intelligence, which he refers to as the personal intelligences. Like social intelligence, the personal intelligences (divided into inter- and intrapersonal intelligence) include knowledge about the self and about others. One aspect of the personal intelligence relates to feelings and is quite close to what we call emotional intelligence.

The core capacity at work here is access to one’s own feeling life— one’s range of affects or emotions: the capacity instantly to effect discriminations among these feelings and eventually, to label them to enmesh them in symbolic codes, to draw upon them as a means of understanding and guiding one’s behaviour. In its most primitive form, the intrapersonal intelligence amounts to little more than the capacity to distinguish a feeling of pleasure from one of pain... At its most advanced level, intrapersonal knowledge allows one to detect and to symbolize complex and highly differentiated sets of feelings... to attain a deep knowledge of... feeling life.

Interpersonal intelligence involves, among other things, the ability to monitor others’ moods and temperaments and to enlist such knowledge into the service of predicting their future behaviour. As was the case with social intelligence, emotional intelligence is a subset of Gardner’s personal intelligences. Emotional intelligence does not include the general sense of self and appraisal of others. It focuses, rather,
on the processes described specifically above, that is, the recognition and use of one’s own and other’s emotional states to solve problems and regulate behaviour.

1.8. Emotional Intelligence conceptualization and Scope:

There is an exciting body of research that, for lack of a theoretical concept, is dismembered and scattered over a diversity of journals, books, and subfields of Psychology. This collection of studies has in common the examination of how people appraise and communicate emotion, and how they use that emotion in solving problems. It is different from research on the interaction of cognition and affect, traditionally conceived, because it concentrates not on memory or judgment per se, but on more general contributions of emotionality to personality. As long as this research remains scattered without a guiding framework, its contribution to psychology will be minimal. But by integrating this research conceptually, its contribution to

**Figure 1.3 The Model of Conceptualization of emotional intelligence.**
Psychology will be readily grasped.

Much of the research to be studied is descriptive in nature. And the descriptive qualities of the work have been developed through the agency of scale development and measurement. For this reason, some sections of the current review will integrate a number of instances of scale development, such as those concerning alexithymia, emotional expression, and empathy. Although we are not interested in the scales per se, we are interested in the constructs that underlie them and the means by which they operationalize portions of what we will call emotional intelligence.

We hope to reveal the implications of this scattered set of findings that have not yet appreciated: that there is a set of conceptually related mental processes involving emotional information. The mental processes include (a) appraising and expressing emotions in the self and others, (b) regulating emotion in the self and others, and (c) using emotions in adaptive ways. An outline of these components is provided in Figure 1. Although these processes are common to everyone, the present model also addresses individual differences in processing styles and abilities. Such individual differences are important for two reasons. First, there has been a century long tradition among clinicians recognizing that people differ in the capacity to understand and express emotions. Second, such differences may be rooted in underlying skills that can be learned and thereby contribute to peoples’ mental health.

In the next portion of the article, each of these processes is discussed in turn, operationalizations are described, and pertinent experimental results are presented.

**Appraisal and Expression of Emotion**

**Emotion in the self:**
The processes underlying emotional intelligence are initiated when affect laden information first enters the perceptual system. Emotional intelligence allows for the accurate appraisal and expression of feelings, and stable laws may govern them. These emotional appraisals, in turn, in part determine various expressions of emotion.

Verbal - One medium through which emotion are appraised and expressed is language. Learning about emotions depends in part upon speaking clearly about them. This social learning interacts with the ability to introspect and form coherent propositions on the basis of that introspection. Recent psychological examinations of expression have concentrated upon the dimensions underlying expressions of the content of emotion. There is a considerably smaller psychological literature on individual differences in the styles or ability to appraise and express emotions, and much of the following research is reported in the psychiatric literature.

The term alexithymia was introduced to refer to psychiatric patients who are unable to appraise and then verbally express their emotions. Certain physiological explanations for alexithymia have been proposed, among them that it may be due to blocking of impulses from the right to left hemisphere at the corpus callosum or to a disconnection between limbic systems and higher cortical activities. Although such theorizing has been interesting, associated operationalizations do not yet bear on such physiological theories. Operationalizations have however, been provided for emotional expressiveness itself.

The first scale to measure emotional expressiveness was the Beth Israel Hospital Psychosomatic Questionnaire, which presented brief scenarios to patients who were asked to respond in an open ended fashion.
For example, patients were asked to react to situations described verbally such as a truck advancing toward them at ninety miles per hour, and their verbal responses were recorded. This protocol is then scored for emotion communication. A normative response to the above item might be "I'd feel terror." But an alexithymic might reply, "like I want to get out of the way." For several years, the Beth Israel Hospital Psychosomatic Questionnaire served as the instrument of choice for researchers in this area its subjective scoring procedure, however resulted in low reliability and so the schalling sifneos personality scale was introduced as an alternative to the Beth Israel, albeit with little improvement in reliability. A number of projective measures of alexithymia appeared as well but were limited by the projective measures of alexithymia appeared as well but were limited by the projective procedure itself. Finally, a method of scoring alexithymic tendencies in natural language samples using the Gottschalk-Gleser system was developed by Ten Houten et al.

A group administrable and objectively scored scale in this area was clearly idicated, and an alexithymia scale based on the Minnesota Multiphasic Personality Inventory was developed by Kleiger and Kingsman. The construction of this measure was flawed, however, due to the use of small non representative samples. capitalization on chance during item selection, and arbitrary criteria for excluding otherwise adequate items. These procedures can be assumed to have yielded a non optimal test.

Three new scales that address emotional expression have been developed to measure more specific attitudes about emotions. These are the State and Trait Meta-Mood Scales and the Toronto Alexithymia Scale.
Such attitudes are important in themselves, but in so far as they indirectly predict actual emotional reactions, they are probably not best classed with a scale such as the Beth Israel.

Another problem with most discussions of alexithymia is that they concentrate on negative emotions and ignore positive feelings, mixed emotions, or neutral states. Thus it is unclear whether alexithymia pertains to egothreatening feelings, or to feelings of all kinds. Additionally, might not some individuals exhibit hyper emotionality in neutral situations? Some of these problems were addressed in a study by Mayer, Salovey, Gomberg Kaufman, and Blainey (1998) Participants reacted to thirty two emotional and non-emotional situations by checking three of twelve pre-classified alternatives that represented their response to each situation. Patterns of responses fell along three broad dimensions of feeling/thought, defensive/openness, and coping/troubled. The thinking pole of the first dimension and the defensive pole of the second dimension both appear close to psychiatric conceptions of alexithymia. The fact that two dimensions might describe alexithymia suggests that the “alexithymic” classification may need to be reconceptualized.

Nonverbal- One reason the appraisal and expression of emotion have been overlooked as mental abilities may be that they often take place on a nonverbal level, and such nonverbal communication did not fit the format of early measures of mental abilities. Many investigators, however, have explored nonverbal appraisals and expressions of emotion. Since Darwin’s now classic study of facial expression. Much emotional communication occurs through nonverbal channels. And, individual differences in the clarity of the perception of these signals is illustrated in its expression, sometimes termed “nonverbal sending ac-
Curacy"

Two scales, the Affect Expression Rating scale and the Affective Communication Test, have been developed for this purpose. The first of these is used to assess the emotional expressiveness of children, as rated by for example, their teachers; but a self-report adult version of the scale has also been developed. The Affective Communication Test involves self-report items, such as” I show that I like someone by hugging or touching them.”

Together, these and similar scales have been used to relate emotional expressiveness to several dispositional variables. Consistent associations have been found between emotional communication, empathy, and depression (which yields a reverse relationship). Such expressive ability is less clearly related to non-affective domains. Mixed or contradictory results have been obtained when predicting from emotional communication to intelligence, extraversion, and field dependence.

Summary - We have suggested that appraising and expressing emotions accurately is a part of emotional intelligence. This is the case because those who are more accurate can more quickly perceive and respond to their own emotions and better express those emotions to others. Such emotionally intelligent individuals can also respond more appropriately to their own feelings because of the accuracy with which they perceive them. These skills are emotionally intelligent because they require the processing of emotional information from within the organism and because it is clear that some level of minimal competence at these skills is necessary for adequate social functioning.

Emotion in Others
Nonverbal perception of emotion. From an evolutionary standpoint, it was important that people be able to perceive emotions not only in themselves, but also in those around them. Such perceptual abilities ensure smoother interpersonal cooperation by, for example, permitting the monitoring of displeasure. There are several indications that individual differences exist in the interpretation of emotions through facial expressions.

Various measures of individual differences in nonverbal receiving of others' emotion have been developed. The Affect Sensitivity Test presents videotaped interactions between pairs of individuals; subjects respond by indicating the emotions and thoughts that targets are expressing. The Communication of Affect Receiving Ability Test consists of a videotape of people watching scenic, unpleasant, unusual, and sexual slides. Subjects must guess what slide the target is observing by studying the target's facial expressions. The Affect Sensitivity Test has moderate internal consistency and a good test-retest reliability, although different versions of the test have had surprisingly low intercorrelations. The Profile of Nonverbal Sensitivity (PONS) has one of the best item samples of emotional expression, including face, body, and face and body combined. Another scale oriented to a more general class of stimuli combines faces, colors, and designs, and finds they define a unifactorial construct of emotional receiving. Several other scales or procedures exist including, for example, measures of the recognition of technoscopically presented facial expressions.

Differences in nonverbal perceptions of emotion have been associated with various criteria. CARAT scores are higher among artists than scientists, and they correlate with Rotter's interpersonal trust scale.
More accurate perceptions may relate to effective mental health counseling. A number of researchers have found that women are generally better in recognizing emotions in facial expressions than are men, with the exception of anger perception. The unifactorial faces, colors, and designs scale correlates moderately with empathy. On the whole, scales examining intercorrelations among nonverbal perception measures are diverse, and unsurprisingly for that reason, have yielded diverse results. The different operationlizations suggest they are measuring different underlying skills. Buck concluded that either these instruments were, "sensitive to different aspects of nonverbal receiving ability, or, non verbal receiving ability is not a unidimensional construct ...."

Empathy - A particularly exciting communality among emotional appraisal and expression is that they appear related to empathy, the ability to comprehend another's feelings and to re-experience them oneself. Rogers believed an active striving to understand other people and to empathize with them is a priceless gift as well as a prerequisite for helping another grow. Empathy may be a central characteristic of emotionally intelligent behavior. As social support researchers have made clear in recent years, a person's relatives, friends, and neighbours are critical contributors to his or her well being. When people relate positively to one another, they experience greater life satisfaction, and lower stress. For example, the empathy of an advice giver is an important determinant of whether the advice is perceived as good. Empathy is also a motivator for altruistic behavior. People who behave in an emotionally intelligent fashion should have sufficient social competence to weave a warm fabric of interpersonal relations. Clearly, the greater number of emotionally in-
telligent friends, relatives and coworkers, the more empathic and supportive a social structure will surround a person.

Empathy researchers, in turn, have noted its dependence on subsidiary abilities similar to appraising and expressing emotion to understand another person’s point of view to identify accurately another’s emotions, to experience the same or other appropriate emotion in response to them and finally, to communicate and/or act on this internal experience.

Much of the work on empathy has treated it as a dispositional variable. Two scales examining empathy are Hogan’s and Mehrabian and Epstein’s. Hogan’s scale was constructed according to judges’ ratings of California Q-sort items that were intended to reflect empathic and unempathic individuals. The complexity of the scale development techniques reported in Hogan makes it clear that broad attributes other than empathy were considered as part of the criterion, including humor, imaginative play, and insight into motives. Although we are sympathetic to this approach, which is similar to emotional intelligence in its generality, the scale may for this reason lack discriminant validity for empathy, as more narrowly considered here. A scale developed by Mehrabian and Epstein more specifically measures emotional responsiveness to others and includes such subscales as emotional contagion, appreciation of distant others’ feelings, and being moved by others’ positive and negative emotional experiences (e.g., “It makes me sad to see a lonely stranger in a group,” “I like to watch people open presents”). Other empathy scales have been reported, but are less widely used.
Developmental perspectives on empathy suggest that appraisal of one's own feelings and those of others are highly related, and that, in fact, one may not exist without the other. For example, according to Hoffman's perspective, contributors of empathy included: (a) primary circular reactions in which an infant cries in response to other infants crying and (b) classical empathic conditioning in which one views another's emotional reactions (through facial expressions or body posture) to the same situation one is in oneself, thereby learning situational determinants of an affect. It is clear that while these may provide information about other's feelings, they also enable the child to learn about what one's feelings in response to a situation should be. Thus, empathy scales may measure not only one's ability to feel toward others, but general access to one's own feelings as well.

**Regulation of Emotion**

People experience mood on both a direct and a reflective level. In their reflective experience, individuals have access to knowledge regarding their own and others' moods. This experience, in part, represents a willingness and ability to monitor, evaluate, and regulate emotions. Previously, we discussed the skills needed to appraise and express emotions. We now turn to processes that undergird differences in the ability to regulate one's own emotions. Later, we will discuss how similar processes might apply to attempts to regulate, even manipulate, the affective reactions of other people. Much of the research in this domain concerns moods rather than emotions. Moods, although less intense and generally longer lasting than emotions, should be just as effectively regulated and managed by individuals with emotionally in-
Regulation of Emotion in the Self:

There are a variety of experiences that one has about one’s moods; these meta-experiences of mood can be conceptualized as the result of a regulatory system that monitors, evaluates, and sometimes acts to change mood. Although many aspects of mood regulation occur automatically (it is, for instance, unnecessary to make a conscious decision to become sad in the presence of tragedy), some meta-experiences of mood are conscious and open to inquiry. For example, two scales designed expressly to measure mood regulation are the State and Trait Meta-Mood Scales (SMMS) (TMMS). As the names suggest, one scale measures momentary regulation, the other, longer term regulatory style.

The co-occurrence of mood with meta-experiences of mood (e.g., which moods are typical, which are not; which moods are understandable, which are not) over many situations provides data for individuals to build theories about the situations that bring about moods. For instance, if one experiences a pleasant, acceptable mood when dancing, then the cause of the mood (dancing) could be sought after in the future so as to bring about the mood again. In this way, it would serve as a foundation upon which rules could be constructed that would themselves direct behavior to bring about moods.

Additionally, one can regulate mood by choosing one’s associates. Associating with other people whose successes are not threatening to us generally results in positive affects like pride, although associating with people whose successes are in areas considered important to one’s sense of self can lead to negative affective states like envy. Individuals
try to maintain a positive and avoid negative moods by seeking information that helps in maintaining a positive view of themselves. Tesser has termed this motive “self-evaluation maintenance.” Further, individuals may act helpfully to others as a way of terminating negative moods, the so-called “negative state relief” view of altruistic behavior. And it makes greater evolutionary sense that the individuals of a species, rather than becoming happy by directly deciding to do so, do so instead by regulating behavior, as for example by engaging in altruistic acts.

Another quite different way that meta mood experience may affect mood change is by positively augmenting a person’s overall internal experience. A negative mood that is evaluated as unacceptable and long lasting is devastating but were the evaluations reversed so as to view the mood as under control and soon-to-change, the overall feelings would be far less destructive of one’s equanimity. Such countervailing evaluations may assist individuals to persevere in times of negative moods, and thereby enter new situations that have the potential to improve their future moods.

Mood may be modified directly, as well. The earliest evidence for the self-regulation of mood stemmed from observations that the impact of mood on memory encoding and recall was generally stronger for positive than negative mood states. To explain this asymmetry, Isen has suggested that individuals are generally motivated to maintain, even prolong, pleasant moods but attempt to attenuate the experience of unpleasant ones. These processes have been labeled “mood maintenance” and “mood repair.” This motivational view assumes that individuals attempt to maximize pleasurable experiences and terminate aversive
ones. They seem to use conscious (controlled) mechanisms to counteract automatic associations produced by negative moods, and to “take charge of their minds’ propensity to jump from gloomy thought to gloomy thought...[by] counting your blessings, looking for the silver lining and trying to remember your favorite things.” The assumption thus far, and, in fact, along-standing tradition within psychology has been that individuals seek to maximize time spent in pleasant affective states and to terminate negative emotions. Researcher working from a variety of psychological perspectives predict that pleasant experiences are more likely to be sought (and than retained in memory) as compared with unpleasant ones. Individuals’ interactions with others and their private imagery are often oriented to a pleasure seeking goal.

However, people’s actions are more complex than this. Individuals may be motivated to seek emotional experiences of any kind and to try to prolong these emotional experiences. We attend plays, read fiction, listen to symphonies even when these experiences lead to sorrow. Sorrow, though, may not be unpleasant; tragedy is considered by some the highest form of art. Aesthetic appreciation may involve special qualities of emotional perception and awareness possibly related to the internal experience of emotional intelligence. These aesthetic experiences allow us to practice feeling negative affect (with little consequence), perhaps so as to become more motivated to seek pleasant experiences and to avoid negative ones that do matter. We must empathize with the down trodden in order to feel positively about our
generated sorrow is rooted in contrast one must experience sorrow, at least temporarily, in order to feel joy.

**Regulation of Emotion in others:**

Emotional intelligence includes the ability to regulate and alter the affective reactions of others. For example, an emotionally intelligent orator can elicit strong reactions in an audience. Similarly, an emotionally intelligent job candidate understands the contribution of behaviors such as promptness and dress in creating a favorable impression.

Goffman eloquently described the ways in which individuals present themselves and their activities to others in order to guide and control the impressions formed of them. His influential chapter on “The Arts of Impression Management” described the important consequences of deliberately “creating a scene” or having the “presence of mind” to suppress emotional responses to private problems. In addition, the skilled impression manager knows when not to attend to the behaviors of others. Such management techniques have recently been expanded by Hochschild, who has investigated the commercialization of emotional impression management by large corporations and other institutions.

Since Goffman, the actual processes underlying such interpersonal mood regulation have been examined in greater detail. Jones studied emotional regulation through ingratiation. Rosen, Johnson, Johnson, and Tesser investigated the MUM effect, in which people suppress negative communications to others so as to enhance their interpersonal relations. Similarly, Mayer and Gordis demonstrated how advice givers sometimes compromise honesty to provide more interpersonal support when the conflict. Wasielewski has de-
developed a theory of charisma, in which it is viewed as an emotional regulation of followers by leaders.

We have included the regulation of emotional in the construct of emotional intelligence because it may lead to more adaptive and reinforcing mood states. Most people regulate emotion in themselves and others. Emotionally intelligent individuals, however, should be especially adept at this process and do so to meet particular goals. On the positive side, they may enhance their own and others’ moods and even manage emotions so as to motivate others charismatically toward a worthwhile end. On the negative side, those whose skills are channelled antisocially may create manipulative scenes or lead others sociopathically to nefarious ends.

**UTILIZING EMOTIONAL INTELLIGENCE** :-

Individuals also differ in their ability to harness their own emotions in order to solve problems. Moods and emotions subtly but systematically influence some of the components and strategies involved in problem solving. First, emotion swings may facilitate the generation of multiple future plans. Second, positive emotion may alter memory organization so that cognitive material is better integrated and diverse ideas are seen as more related. Third, emotion provides interrupts for complex systems, “popping” them out of a given level of processing and focusing them on more pressing needs. Moods such as anxiety and depression, for example, may focus attention on the self. Finally, emotions and moods may be used to motivate and assist performance at complex intellectual tasks.
Flexible Planning

One central aspect of personality is the mood swing wherein individuals differ in the frequency and amplitude of their shifts in predominant affect. Those with the strongest mood swings will experience concomitant changes in their estimates of the likelihood of future events depending upon the valence of those events. People in good moods perceive positive events as more likely and negative events as less likely to occur and that the reverse holds true for people in unpleasant moods. Mood swings may assist such people in breaking set when thinking about the future and consider a wider variety of possible outcomes. As a consequence, they may be more likely to generate a larger number of future plans for themselves and thereby be better prepared to take advantage of future opportunities.

Creative Thinking :-

Mood may also assist problem solving by virtue of its impact on the organization and use of information in memory. For example, individuals may find it easier to categorize features of problems as being related or unrelated while they experience positive mood. This clarity in categorizing information may have positive impact on creative problem solving.

Standard creativity tasks such as the remote associates task and cognitive categorization tests have commonly been used as the dependent variables in this research. For example, Isen et al. demonstrated that positive mood can facilitate more creative responses to Duncker's candle task. It seems that subjects experiencing positive mood are more likely to give especially unusual or creative first associates to neutral cues. Moreover, happy
individuals may be more likely to discover category organizing principles and use them to integrate and remember information.

**Mood Redirected Attention** :-

The third principle states that attention is directed to new problems when powerful emotions occur. Thus, when people attend to their feelings, they may be directed away from an ongoing problem in to a new one of greater immediate importance. The salesperson who is undergoing a divorce may be directed away from trivial work-related problems and toward understanding of his/her own interpersonal relations through the pain that emerges from his/her marital situation. In this fashion, individuals learn to capitalize on the capacity of emotional processes to refocus attention on the most important stimuli in their environment. Rather than merely disrupting ongoing cognitive activities, affect can help individuals to reprioritize the internal and external demands on their attention, and allocate attentional resources accordingly.

**Channelizing Emotions** :-

Finally, moods may be used to motivate persistence at challenging tasks. For example, some individuals can channel the anxiety created by evaluative situations (such as tests and impending performances) to motivate them to prepare more thoroughly and attain more exacting standards. Others may imagine negative outcomes as a method of motivating performance. People may use good moods to increase their confidence in their capabilities and thus persist in the face of obstacles and aversive experiences. Finally, individuals with positive attitudes toward life construct interpersonal experiences that lead to better outcomes and greater rewards for themselves and others.
When people approach life tasks with emotional intelligence, they should be at an advantage for solving problems adaptively. And it is for this reason that such skills are included within the construct of emotional intelligence. The sorts of problems people identify and the way they frame them will probably be more related to internal, emotional experience than will be the problems addressed by others. For example, such individuals are more likely to ask not how much they will earn in a career, but rather whether they will be happy in such a career. Having framed a problem, individuals with such skills may be more creative and flexible in arriving at possible alternatives to problems. They are also more apt to integrate emotional considerations when choosing among alternatives. Such an approach will lead to behavior that is considerate and respectful of the internal experience of themselves and others.

1.9 Importance of Emotional Intelligence:

People who have developed skills related to emotional intelligence understand and express their own emotions, recognize emotions in others regulate affect, and use moods and emotions to motivate adaptive behaviors. Is this just another definition of a healthy, self-actualized individual? These and other considerations relating emotional intelligence to the individual will be considered as we conclude.

The Utility of a Concept of Emotional Intelligence:

In the opinion of Daniel Goleman (1995) the construct of emotional intelligence is of heuristic value in drawing together literatures that are often
left unintegrated. But do the abilities represented by these literatures reflect a coherent construct? For the emotional intelligence framework to be useful, the component skills need not intercorrelate. For example, models of cognition would not be considered any less useful were individual differences in the component parts (e.g., attention, memory, metacognition) not intercorrelated. Such models have a useful status whether underlying components form a single factor or are a set of independent but conceptually related processes. Of course, it may be that emotional skills are intercorrelated, but such a conclusion awaits the findings of well-designed experiments and correlation studies. What is important is that the skills share the fact that they (a) involve emotional processing and (b) are necessary for a minimum level of competence and adequate, intelligent functioning. We believe that each of our topic areas satisfies these criteria.

**Emotional Intelligence and Adjustment:**

Emotional intelligence and health - The person with emotional intelligence can be thought of as having attained at least a limited form of positive mental health. These individuals are aware of their own feelings and those of others. They are open to positive and negative aspects of internal experience, are able to label them, and when appropriate communicate them. Such awareness will often lead to the effective regulation of affect within themselves and others, and so contribute to well-being. Thus, the emotionally intelligent person is often a pleasure to be around and leaves others feeling better. The emotionally intelligent person, however, does not mindlessly seek pleasure,
but rather attends to emotion in the path toward growth. Emotional intelligence involves self-regulation appreciative of the fact that temporarily hurt feelings or emotional restraint is often necessary in the service of a greater objective. Helping others, which may make one feel better in the long run, may require sacrifice and emotional toughness. Thus, emotionally intelligent individuals accurately perceive their emotions and use integrated, sophisticated approaches to regulate them as they proceed toward important goals.

Deficits in emotional intelligence—in contrast, many problems in adjustment may arise from deficits in emotional intelligence. People who don’t learn to regulate their own emotions may become slaves to them. Individuals who can’t recognize emotions in others, or who make others feel badly, may be perceived as cloddish or selfish and ultimately be ostracized. Other peculiarities of emotional deficits exist as well. Sociopaths, who are impoverished in their experience of emotion, seem to over-regulate mood in others for their own purposes. A far more common ailment may involve people who cannot recognize emotion in themselves and are therefore unable to plan lives that fulfill them emotionally such planning deficits may lead to lives of unrewarded experience lived by individuals who become depressed, rejected, and dejected. A society of such individuals could create a culture in which people are insufficiently rewarded and so regulate their emotions in alienating ways.
1.10 The Concept of Self

"There are three things extremely Hard: steel, A diamond and to know one's self".

– Benjamin franklin.

"Know thyself", advised the ancient Greeks. And the precept was considered so important. It is said, that it was inscribed in gold letters on the temple at Delphi. Like all of the great precepts of human history, however this one is essier said than realized in practice. In Modern times the effort to know oneself has led many individuals to the office of the psycho therapist. Others has wrestled with the question of their identity through a good part of their lives. The question to be addressed in this chapter, therefore—the question of what kind of person am I - is intimately boundup with our aspirations, our struggles and our well being.

The self concept is a portion of the phenomenal Field that has gradually become differentiated. It is composed of those consious perceptions and values of “me” or “I”, some of which are a result of the organism’s own valuing of its experiences and some of which have been introjected or taken over from important others. Because the self concept comes in part through others the potential for dissociation estrangement exists. (and usually occurs to some degree). As a result, the actualizing tendency may be perverted into behaviors that do not lead to actualization. The self concept, then is an object of perception. It is the person as she or he perceives herself or himself. Thus we have a distinction between the organism or real self in the process of actualization, and the self as perceived, or object. The “self” that one forms
may be at variance with the real experience of one’s organism because it includes values that are taken over from other people rather than the actual experiences of the organism.

1.11 Nature of self:

In his 5th (1947) presidential address to the American psychological Association. Carl Rogers noted the “self” had come back into psychology. The concept of ‘self’ had fallen into disrepute in psychology but was coming back as a legitimate research concern by the late 1940s. One reason concept had been pushed to the periphery lies in the dominance of ‘behaviourism’. Which proposes to understand human behaviour without reference to any mentalistic or subjective concepts. Another reason has been pointed out by Allport, who says that the central objection has been that the concept begs the question. Ever since the time of wundt, notes Allport, psychologists have objected to an explanation that involves ‘a mysterious central agency” which “performs in such a way as to unify the personality and maintain its integrity”

Undoubtedly the concept had been abused by serving as an easy explanation for the otherwise inexplicable. But abuse is no reason for discarding it, and in fact, the notion that humans have a self is of central importance in the social psychology of symbolic interactionists.

What then, is this ‘self’ about which psychologists have had ambivalent thoughts and which is of central import to symbolic interactionists ?. Mead’s ideas are rather complex, but in simplest terms, to have a self is to have the capacity to observe, respond to, and direct one’s own behaviour one can behave towards oneself as one can towards any other social object. One can evaluate, blame, encourage and despair about oneself, one can alter one’s behaviour. And in the process of observing responding to and directing one’s
behaviour, one's structure of attitudes is changing (keep in mind that behaviour towards the self does not occur in a vacuum one is behaving towards oneself in the context of interaction with others.) We will elaborate these ideas in terms of four characteristics of the self.

First, the self is not an entity, but a process. Mead Furhter defined the self in terms of two phases of the process-the "I" and the "Me". The "I" is the unpredictable, the novel, the driving impulses which comprise one phase of the self. The "me" is the organized community within one as reflected in one's attitudes. The self, then is a dialectical process with the "I" calling out the "Me" and then responding to the "Me". The "I" is never predictable, but the "Me" reflects the generalized expectactions of the social environment. In the ongoing dialectic between these two phases, we have the process which is the "Self". In this process the "I" is roughly equivalent to the freudian id, while the "Me" acts as a Freudian censor. The "Me" sets the limits within which the "I" can act.

The notion of self as process means that one's behaviour is a process that includes: carving out a line of action that mediates between one's impulses and the expectation of the social environment: observing and responding to one's own and other's behaviour adjusting and directing one's subsequent behaviour on these two bases. one takes into account both the way in which one's impulses accord with community attitudes the norms and values which one has internalized or atleast recognizes and also the meanings that emerge in a specific situation of interaction. For example, a man may stifle his impulse to speak to an attractive female stranger because community attitudes define that behaviour as inappropriate. But subsequent glances and gestures on the part of both of them may convey to him that she desires him to initiate a conversation. He will not only now follow his initial impulse, but his atti-
tude about such behaviour and about community standards may change.

The self as process also means that the individual changes, the particular structure of attitudes that comprise, the self at a particular time is not permanent. There is perhaps no better illustration of this than for a person to reflect back upon what she or he was a few years previously, he or she might observe altered political orientations, religious beliefs, evaluations of various abilities Feelings about social problems or any number of other changes.

A second characteristic of the self is that it is reflexive. This means that the individual can be an object to her or himself. He or she can observe, evaluate, respond to and direct his or her own behaviour. As Blumer put it the possession of a self means that the individual can be an object of his or her own behaviour that he or she is aware of various qualities he or she has and of roles he or she play “In all such instances he is an object to himself and he acts toward himself and guides himself in his actions toward others on the basis of the kind of object he is to himself.” A student will act differently toward a professor that will a book salesperson, and a student who defines him or herself as of mediocre intellect will act differently than one who defines him or herself as superior. In each case, one defines the kind of person one is and directs one’s behaviour on that basis and one can do this because the self is an object which one can observe and evaluate.

A third characteristic of the self, as noted above is that it is comprised of attitudes. As Mead explained it, the self is an organization of shared attitudes. It is this structure of attitudes, rather than a group of habits, which comprises the self.” Every individual has a group of habits certain typical ways of speech intonation and emotional expressions. But these do not constitute the self Humans are cognitive creatures not more creatures of habit and reflex actions. The self then involves a set of attitudes which are aroused
in both the individual and in others who compose the social milieu.

The structure of attitudes means that all those individuals who comprise a community share a common framework. Each individual is different also - the self is an “I” as well as a “Me” But mead insisted that there is no self a part from membership in a group such that a community of attitudes exists within each member and controls the attitudes of all members. To be a symbolic creature and live in a symbolic environment means to function through shared meanings. Those meanings will change over time, of course, but if we take a cross-sectional slice of life we should find a framework which is common to all individuals participating in a community as well as differences among all those individuals. Without the shared attitudes there could be no novelty and no individuality.

A final characteristic of the self follows directly from the above the self is the means whereby social control becomes self control. That is, to have a self is to internalize the attitudes of the community and thereby to control one’s own behaviour in terms of those attitudes. Mead identified social control as the dominance of the “Me” over the “I”. Which is a way of saying that the individual’s behaviour conforms to community expectations. From one’s own viewpoint, the attitudes are one’s own one prefers monogamous marriages, or believes that they are ‘natural’ or morally right. But in another social context, one would have held the same attitudes about polygamous marriages. From the community’s stand point one’s bahaviour is controlled because one has internalized the attitudes which prevail in the Community and therefore directs one’s behaviour in accord with community standards.

This is not a static and deterministic position, however, community attitudes change over time, in part because of the deilectic between indi-
individual and society. The individual must take the attitudes of others in order to belong to the community and possess a self. But the individual does more than internalize those attitudes; he or she reacts to them, thereby changing to some extent the community the change in any particular case may be quite small, but the individual and the social milieu are engaged in an ongoing process of reciprocal influence that involves a degree of change in each.

1.12 Definition and History of the self-concept :-

Because the self is reflexive, because the individual Can be an object to him or herself each individual has some kind of conception of him or herself. The self-concept and self are not therefore equivalent; The Former is an aspect of the latter. As chad Gorden has put it. the “self” is a complex process of continuing interpretive activity-simultaneously the person’s located subjective stream of conciousness (both reflexive and nonreflexive including perceiving thinking, planning evaluating choosing etc..) and the resultant accuring structure of self conceptions (the special system of self-referential meanings available to this active consciousness)

This definition both maintains the processual nature of the self and also allow us to speak of a relatively stable aspect of the self - the “self concept”. Thus we are able to reconcile the processual emphasis of mead and Blumer with the more static. Content approach of the Iowa school. (which we will discuss below.)

In addition, we will follow Argyle’s suggestion that the literature allows us to distinguish between the “self-image” amd “self esteem” “self-image”is the descriptive part, what sort of person ‘P’ thinks he is, “ While “self-esteem” is “how Favourably ‘P’ regards himself”. Self esteem is an aspect of the self-concept, for the way in which one evaluates oneself is inseparably tied to the kind of person one thinks one is. Since however, a
great many studies have focused specifically on self-esteem. We will consider it separately (remembering that it is an aspect of the self concept and also keeping in mind that many researchers have not carefully distinguished the two terms). Finally, we will consider the ideal self, which is Argylr's notes. The result of "imagination and Fantasy" is the individual's imaginative construction of the kind of person he or she wants or ought to be.

the self-concept is both general and situationally specific. For example one might conceive of oneself as generally intelligent, but also define oneself as quite inept in mastering a foreign language. In other words, the fact that a person has a generalized conception of him or herself as intelligent.

Chad Gordon, "Self-conceptions configurations of content."
- Michel Argyle, Social Interaction, Aldine, Chicago, 1969,

the general concept that one has of oneself provides an initial behavioural tendency in any situation people generally act, or strive to act, in ways that are consistent with their self-concepts.

As this suggests, self concepts both arise out of interaction and influence the course of interaction. In this chapter we shall at some of the empirical research that has been conducted and that bears upon the sources and the consequences of the self-concept. We shall have to be quite selective in our examination, for an enormous amount of research has been conducted, there are literally thousands of studies available social, developmental, clinical and personality psychologists have all investigated the self concept. In fact a count in psychological Abstracts for the single year 1973 shows 383 articles on the 'self-concept', in addition, there were articles on self-esteem - self-
evaluation, self-perception and articles not included under any of those because they were published in sociology journals.

Furthermore there are literally hundreds of different scales which have been developed to measure self-concept including self-esteem scales.

Allport (1961) has described the self-concept us . . .

"The self is something of which we are immediately aware. We think of it as the warm, central private region of our life. As such it plays a crucial part in our consciousness (a concept broader than self), in our personality (a concept broader than personality). Thus it is some kind of core in our being.

Cattell (1957) referred to self-concept as the "key stone of personality." Its importance stems from its influence over the quality of a person's behaviour and his methods of adjustment to life situations. Lewin (1951) has pointed out that it gives "consistency to the personality."

Rogers defined self-concept as, "An organized configuration of perceptions of the self which are admissible to awareness. It is composed of such elements as the perceptions of one's characteristics and abilities, the percepts and concepts of the self value qualities which are perceived as associated with experiences and objects, and the goals and ideas which are - perceived as having positive or negative valence."

Frued and other psychoanalysts - belonging to the second school of thought while working with children have revised - their estimate of the importance of ego. According to Frued personality can be divided into three segments (i) Id (2) Ego and (3) Super ego. Ego is the core of the individual and represents his world of reality. The strength and functioning of the ego determines how well the individual can deal with - his inner conflicts. Some other psychologists such as snygg and combs (1958) stated that self-concept includes those parts of the phenomenal field that have differentiated the per-
son having definite and stable - characteristics of himself. The Phenomenal field altogether determines all behaviour.

Describing the process Byrne (1966) remarks - “whenever some lack of congruence occurs between the conditions of worth as - defined by the self-concept and the person’s experiences with respect to both internal and external events. Some experiences are in accord with his self-concept and are accurately perceived and symbolized in consciousness. Some experiences are in accord with his self-concept and are accurately perceived symbolized in consciousness. Some experiences are contrary to his self-concept and are accurately perceived symbolized in consciousness. Some experiences are contrary to his self-concept and are perceived selectively, distorted and denied to awareness either in whole or part. Whenever an incongruency exists between self and experience, psychological maladjustment occurs and hence vulnerability to anxiety, threat and disorganization is present. For example, if feelings of dependency are inconsistent with an individual’s self-concept, any situation which suggests the need for someone else’s help is necessarily threatening, though person is not able to verbalize the reason why. Similarly, the person’s own behaviour may be consistent with his self-concept and accurately perceived or it may be inconsistent with the self-concept and thus subject to distorted perception and lack of awareness.”

self-concept and adjustment are - inter-dependent. A well adjusted child would have a sound self-concept, and with a sound self-concept one would adjust well.

1.13 Criteria of Self-concept :

The criteria of self-concept are covered from some text according to research person. (1) Age (2) Cast (3) Religion (4) Intelligence of children (5) Family (6) Peers group (7) society (8) Experience (9) Socio-Economi-
factors of self-concept according to Ellen V. Piers (1969) study of self-concept and measurement are depend on following factors:

1. Behaviour
2. Intellectual and school status
3. Physical Appearance and Attributes
4. Anxiety
5. Popularity
6. Happiness and satisfaction

1.14 Sources of the self-concept:

- The self-concept as social: To say that the self-concept is social is to say that we all think of ourselves in terms that we learn from and share with others - the consensual categories on the TST. These are not the only categories of course we also think of ourselves in the diverse other terms identifies by Gordon but the former are the most salient and the latter are also social in the sense that they arise in the course of interaction. The salience of the consensual categories is seen in the fact that they tend to be listed First in the TST. And the social nature of the other categories is demonstrated in numerous experiments that show the changes in self-evaluation - that occur in interaction.

More specifically the self-concept arises in, and changes in interaction through the mechanism of the perceived reactions of others. As Cooley emphasized in his concept of the looking-glass self, it is the imagined reactions of others that are crucial. This has been shown in a number of studies. In 1955, Melvin Manis measured the self-concept of 101 University freshmen who were living in a dormitory. The self-concepts were measured at two different times, six weeks apart. He found that the individuals's self-concept tended to converge with the conception held of him by others, that the convergence was due primarily to changes in his conception of himself rather
than in the conception to him held by others, that changes self concepts were more likely to occur in a favourable rather than an unfavourable direction and that changed self-concepts were more likely to converge with conceptions held by friends than those held by nonfriends.


Manis did not measure the perceived reactions of others, a 1956 study by Miyamoto and Dornbusch reactions of others, a 1956 study by Miyamoto and Dornbusch did though. Using a Likert type measure of the self-concept, they tested 195 subjects. The subjects comprised ten different groups. For each subject the following were measured: self-concept, actual response of others (each subject was rated by others in his group), perceived response of others (each rated how he thought the others in his group would evaluate him), and the generalized other (each rated the way he perceived most people as viewing him). The authors found that the self-concepts of individuals were closer to the perceived reactions of others than to the actual reaction of others. They also found that self-concept were closer to the perceived generalized other than to the perceived responses of group members.

In sum, the self-concept is a social phenomenon. It arises out of interaction and is modified in the course of further interaction. It is based upon the individual's interpretation of the responses of other and influences the individual's behaviour. Since the individual's behaviour affects the actual responses of others, the process becomes a circular one, self-concept responses of others, and the individual's own behaviour comprise an ongoing process, a process of fitting together developing lines of action.
1.15 Self-Concept As Process:

It is not merely self-esteem but the self-concept generally which charges over the course of the individual's life and through various interaction experiences. A number of studies have explored the effects of success and failure of self-regard with respect to ability or competence Dr. Wylie reviewed fifteen of these and concluded that under certain conditions we will change our self-evaluations after experimentally manipulated success or failure.

These changes are most likely to involve self-ratings of the experimental task itself, or on the characteristic which has been evaluated and are least likely to involve reports on global self-regard... there is some evidence that changes in self-rating after success are more frequent than are changes downward after failure.

Changes in self-evaluation are illustrated in a study by videbeck, who took thirty students, all rated as superior by their speech instructors and had them participate in a test of oral communication ability. The stated purpose was to evaluate the relative abilities of males and females in the oral reading of poetry. Subjects evaluated themselves both before and after the experiment, which also included an evaluation of the reading by an expert. Videbeck found that subjects who had been positively appraised increased their self-evaluations, while those negatively appraised decreased their self-evaluations and as with the experiments reported by Dr. Wylie, the changes in self-evaluation were generally with respect to attributes relevant to the task and the appraisal contrary to Wylie's subjects videbeck's subjects changed most in the negative appraisals were stronger than the positive appraisals and this could account for the difference in degrees of change.

The experiment supports the point that changes are task-specific. We do not alter our whole self-conceptions because we succeed or fail. at one
particular task on the other hand, to fail or succeed generally in tasks and interpersonal relationships would result in a generalized positive or negative self-concept. As the experiments also suggest not all others are significant in the process of changing self-concepts. The experiments was a clear basis for judging success or failure (although the subject had no control over whether he or she succeeded or failed) which others and which situations then are most likely to affect our self-evaluations? Gergen identifies six factors relating to appraisers and their appraisals that are significant. The appraiser must be defined as credible and he or she must be personal rather than impersonal in relating to us. If he or she is to have maximum impact. And his or her appraisal is most likely to influence our self-evaluations when:

1. There is a moderate rather than great discrepancy between the appraisal and prior self-evaluation.
2. There are subsequent confirmations by other, appraisers of this appraisal.
3. The appraisal is consistent with other information received about the self.
4. The appraisal is positive rather than negative.

There is another factor which we emphasized above and which is important here the individual’s group involvements. Appraisers who are members of groups or importantly related to groups. Which are significant to the individual are more likely to affect self-concepts. Thus in Videbeck’s study the expert was defined as important for the educational group that was significant for the students. In another study Sherwood examined changes in self-concepts of members of human relations training groups. He found that changes in the individual’s self-concept depended upon the importance of various other group members to that individual and upon the extent of his or her
involvement in the group.

In sum self-concept change as a result of ongoing interaction experiences. They are less resistant to change in a positive than a negative direction. And the impact of others on the change varies by a number of factors as outlined above.

1.16 Social Maturity : -

Introduction :- Children are regarded as stages in an individual’s life during which growth and maturation of the organism and developmental experiences gradually activates. The Mature are preparing him for the assumption of self-interested and self-directing children enjoys freedom of decision making and action, is self-motivated toward establishing and fulfilling purposeful life goals and desires contentment and a feeling of security in his life relationship. Growth and maturation of the organism and developmental experiences gradually activates. The Mature are preparing him for the assumption of self-interested and self-directing children enjoys freedom of decision making and action, is self-motivated toward establishing and fulfilling purposeful life goals and desires contentment and a feeling of security in his life relationship.

Maturatinon never ends at any age level but in my study this scale is limited for the individual’s up to 11 to 17 years old. This is considered as formative period for successful social life. Social Maturation define the social behaviour and social behaviour is considered as the ultimate focus of integrated behaviour physical and intellectual maturity normally are attained by the late teens. The age at which an individual’s interest attitudes emotional reactions and social adjustments can be considered since the determination of degree of maturity in those qualities of personality and character that affect human relationships does not lend itself to objective measurement, their
subtel elements probably can be evaluted only by means of their impact upon personal social interactions.

According to cole :-

'A true children is a person of adequate physical and mental development controlled emotinal recactions and to learn attitudes he has the ability to treat others objectively, he is independent of parental control reasonably satisfied with his point of view toward life and reasonably happy in his job, he is economically independent he is not dominated by the opinions of those about him, nor is he in revolt against social conventions; he can get along in ordinary situations without attracting unfavourable attention and above all, he has learned to accept the truth about himself and to face reality instead of either running away from it.

1.17 "Why is social maturity important ?

You might ask, think about it. who are the people you want to be able to depend upon to have as friends and family members? Not the fair weather friends you want to have a good time with, but the people you want to have as sources of comfort and advice. when the going gets rough you want to have socially and emotionally mature people around you in times of crises. Socially immature People are a blast at keg or cocktail parties are a blast at keg or cocktail parties and make for exciting lovers but due to their essential selfishness they simply suck as spouses and parants and grand parants and as leaders of any Variety.

Children are by definition, Socially immature and nobody wants them to stay that way as they grow into adults. In fact, a great deal of the difficulty involved in being a good parent can be expressed simply as the struggle to figure out what are the best methods to use, What are the proper decision to make to help children find their way to become mature adults.
Social immaturity in adults is both a societal and also a personal problem for affected individuals their families and their employers. Social immaturity either plays an important role in maintaining multiple mental disorders or is in fact what defines those disorders. This is particularly true of the dramatic erratic' personality disorders including Narcissism, Borderline, Histrionic and probably also Anti-social personality disorders. Social immaturity is also quite frequently associated with long-term alcoholism and or drug abuse which began in youth and it frequently encountered by therapists treating clients who have been abused as children. Therapists tend to think about these sorts of problems as being caused by developmental delays, but the question remains delays of what?

1.18. Characteristics of Matured Individuals :

A fully matured children has a balanced mind. He coordinates various habits, perceptions, motives and emotions. Matured children personalities fully adjust themselves to the social and physical environment and show an adequate balance in all mental activities. "In helping yourself with psychiatry" written by capric describes the behaviour characteristics of personality qualities of a socially Matured normal person as follows:

1. He is emotionally mature - one not fixated to his parents. He thinks and behave as a grown-up person and has a definite aim in life.
2. He accepts the hard knocks of life philosophically.
3. He keeps himself too busy to be unhappy.
4. He is able to earn his own livelihood and works without too much complaining.
5. He possesses a joie de vivre a joy of living he's glad to be alive.
6. He is able to get along with almost everyone has a fixable personality and is humanly understanding.
(7) He does not act impulsively has learned to control his emotion, exercised wise judgement and is alive to make intelligent decisions.

(8) He is not cynic, nor does he harbour neurotic prejudices.

(9) He tries to keep his nose cut of other people's affairs

(10) He is tactful and argumentative, tolerant and unselfish, not oversensitive, and able to accept criticism.

(11) He has a sense of humour and radiates self confidence.

(12) He is capable of giving love or sharing love with someone else, has faith in manking and possesses a healthy attitude toward people and the world around him.

(13) He acquires wisdom through the experience of past mistakes

(14) He has achieved a desirable way of life one that makes living pleasant instead of painful. He has acquired an ability to relax a capacity to enjoy life.

1.19. The behavioral characteristics of matured personality.

Fran S. Capric Helping yourself with psychiatry (A practice guide to wiser and healthier living) says as below

A balanced personality must emotionally matured. The way of thought and behaving must be like a grown up person and has a definite aim in life. A matured children who thinks, feels and behaves in childish ways and a person who still has the attitudes and shows a child or adolescent are two different extremes of the common maturity continuum. He should control his emotions, exercises wise judgement and make intelligent decisions. Maturity has both action and direction only action in the absence of specific consistent direction does not lead a person to realize his goal. A matured person must set up his life philosophy in accordance with his cultural set up without life philosophy, he is like a boat without rudder the matured children makes an effort to earn his livelyhood, so he accepts the work befitting to his working
skills. The children is supposed to be fully physically and mentally matured hence he should forsake his previous habits of being dependent and instill habits of independency for all social encounters. He takes deep interest in his life and enjoy without any grumbling. A socially matured person is able to adjust himself along with the others.

A matured children has learned how to control his emotions and be able to take wise decisions with reference to the social directions. A matured children avoids to poke his nose in other’s personal affairs. It means that he likes to be independent. He is progressive and willing to accept criticism from others. He can be patient in any stressful situations. He shows great tactfulness and tries to avoid over argumentative situation. He must not be selfish and has a great tolerance to people on many social situatios. He is humorous. His social actions are providing sufficient evidence that he has deep faith in manking and possesses a healthy attitude towards people and the environment.Gertude Joeger selznick mentions:

Man has biological drives rather than instincts. A drive such as hunger or sex is an organic tension that is felt as discomfort or impulsion but does not direct behavior to specific goals or in specific ways. A drive impels activity but does not determine it in detail. That man is activated by drives rather than by biologically fixed behavior patterns makes his needs amenable to social direction.”

The matured children will try to avoid every painful and unpleasant situation. If he cannot avoid he will try to turn it into relaxing and happy one due to biological drives for exhibiting the normal behavior man has to use all his mental ability as well as his physical energy. A socially matured person therefore is expected to use all the possible faculties of mind and body (G.J. Selznick and Broom heonard sociology) 4th Ed.
"Normal behaviour of man as for every animal requires the use of all his faculties of mind and body (not just some of them as in most specialized vocations) in activities and in occupations which use then harmoniously in their fullest potentialities"

- Borsodi, Ralph Seventeen problems of man and society. charotar book stall Anand 1968,

1.20. Ingredians of Maturity :-

A description of the terms maturity and immaturity. Both these terms could be explained with reference to each other.

It is useless to talk about immaturity unless we also talk about maturity and suggest at least working description of its meaning. This is rather difficult because psychologists have been more concerned with immaturity than maturity"(William H. Mikesell and Gordon Hanson.)

The terms immaturity and maturity have been explained with the reference to adjustment and Mal adjustment. It is difficult to define these terms vary precisely. However most of the thinking in this reaspect is of a general nature Mikesell and Hanson very humbly suggest the following concepts.

"Maturity as demand by society maturity from the standpoint of Mental equilibriummaturity from the standpoint of wish fulfillment.”

1.21. Immature Relationships with others :-

The human relationships of the neurotic person are not the wholesome give and take relations of ordinary social intercourse. Instead, they are badly distorted and extremely lopsided for to the neurotic individual other human beings with rights and needs as strong as his own should, therefore be defalt with on an equal basis consequently, the neurotic person is not able to move among other people as a man among men but rather must go among them, as
Karan Horney had given that "the core of a neurosis is the conflict born of the individual's incompatible contradictory attitudes toward others." It means that basically the neuroses are an expression of a disturbance in human relationships. The neurotic individual differs from the normal in his attitudes toward others.

Mikesell and Hanson had explained about the social. Maturity, they said!

By social we mean the demands that society makes upon the individual, society lays down certain Standards, and we must have certain attitudes and other qualifications if we are to need them in socially mature fashion.

Maturation is a process of a qualitative change brought about naturally. Without efforts learning of particular skill is not possible unless certain level of maturation is manifested. Maturation contributes significantly in the development of simple, walking, seating, handling and behaving with manners in the society.

Evaluation in behaviour is considered hear as social-maturity which includes three major dimensions or aspects.

(i) From dependency to independency
(ii) From irresponsibility to responsibility
(iii) From incompetence to competence.

Actually the degree of social competence is here viewed as the Synthesized
expression of the progressive independence and responsibility which signifies Social Maturation.

English and English 1958 had explained about the social maturity they said: these developmental changes that take more or less inevitably in all normal members of the species so long as they are provided with an environment and are conceived as playing a supportive or permissive rather than determining role in development. In the development of behaviour maturation and learning are closely intertwined though logically distinct for a given learning certain amount of maturation become pre-requisite for effective dealings in turn.

Maturity is the state or condition of complete or adult state of life from the viewpoint of structure and function of an organism, whether in respect of single trait or more often pertaining to his role or position in life even though he may object to the role of position.

Thorpe and Cruze (1965) described the characteristics of a mature person. He attacks the problems that require solution, but does not try to avoid them mature person makes his decisions with minimum of worries and conflict. He abides by a choice he has made until new factors of crucial importance are discovered. He finds his major satisfaction in accomplishment and experience in real life rather than if fantasies and day dreaming. He thinks and puts in action without finding excuses devices for delaying the same. He learns from his defects instead of finding out excuses for them. All these characteristics of maturity are given in general terms but they are largely applicable to the concept of social maturity. The well-adjusted person is always a mature person and one who is mature will definitely be a well adjusted person. Thus the relation between social maturity and the process of adjustment is a circular one.
A mature person must possess health and strength to fulfill his duties or his adult responsibility. Society demands promptness and vigour to deal with the problems squarely. A person who is fortified in life with good habits of attacking the work and problem will do the job well will be considered as a matured person.

An adolescent person, should release his hold on some bodies as fixation and be independent in tackling problems and tasks. He should be self reliant and leave behind the psychological fixation. Here the meaning of fixation is abnormal emotional attachment to another person it could be interpreted that a person who indicates a high emotional attachment hardly meets the demand of adolescent world of becoming independent and meet the tasks or problems squarely. A person who lacks the characteristics of self reliance naturally dubbed as a socially immature personality he has not learned the desired social behaviour characteristics of shouldering his own responsibility in a socially approved manner. Adolescent who cannot separate themselves from such fixation need constant attention and supervision. Hence they could not be considered as the mature personality.

Society demands the acceptance of responsibility. It is recognised by mikesell and Hanson as follow

He simply is not to be relied upon, does not keep appointments does not do what he says he will do and fails in too many things he starts.”

A matured person remains engaged to the work delegated to him. He does not want from the onerous task entrusted to him. If a person has no enough impressive personality to carry over the job entrusted to him, he is often deemed as the immature person.

1.22. Different views of social maturity :-

A matured person must have balanced mind some freudian view that
the normal matured personality is one in which there is balance between the Id, which is the unconscious, the Ego, or the self, and the superego, or conscience and super ideals so that these three forces are not fighting one another but are working together. They hold the view that the barbarous urges of the Id should not get antagonised and repressed or suppressed by the Ego, but shall be turned and modified by the Ego in the direction of the demands of culture and society. The super Ego, especially its conscience aspect should not fight too much the Ego, whose job is fitting the untruly urges of mankind into representable form.

The bigoted teaching or childhood super Ego, has a great conflict with the Ego which tries to make serious efforts to meet the demands of the actual society in which the individual is involved. Some of fruedian theory says that freud apparently did not leave any room for a matured and developed conscience such that one’s life and conscience agree. There is so much conflict according to frued in the personality of an individual that there is little of the harmonious working which constitutes the normal or matured person.

Shaffers says that “The integrated person acts as balanced whole” According to his opinion- Integration of personality as consisting of that state of the individual in which all the various habits, perceptions, motives, and emotions are fully co-ordinated with the result. That the individual is to be adjusted and deemed to be a socially matured person.

Mikesell and Hanson Provides a beautiful enalogy of growth of a rose in the garden for maturity. If it does not reach to fullness does not have all the neccessary parts developed that make full flower than it is immature. so maturity refers to the completion of human development by the fulfillment of basic urge. When one has obtained what he wants out of life without being mentally blocked. He has reached maturity.
White has given three stages of Matured person that
Stage first: A dependent being.
Stage Second: An autonomous being doing things for himself
Stage third: A responsible number of human society or providing service for
the sake of others.

From different points of view of cole, carpic, mikesell Hanson, shaffer,
white and others have given the definitions of concept of social maturity and
characteristic of matured person. The characteristic of matured children be­
haves within the frame work of society. His mental equilibrium is fully bal­
anced and his wish fulfillment accepts goals and means of the society. The
society expects a matured person who has sufficient mental strength to meet
duties of the children world. He must have promptness and firm determina­
tion to attack the confronting problems instantly he must not fear, undue
doubts or worry.

He does not waste his time in pondering over his next social, behaviour
There is no undue delay fails to seize the opportunities to reach his desination
He is always a positive person and ever sharing his view with others that
person is called a matured children.

1.23. Stages of Social Maturity :-

What we’ve just gone over is a sort of abstracted version of Kegan’s
social maturity theory without any real detail shown. Of course, it will help
to have that detail along with some concrete examples of what he is talking
about to make this all comprehensible, so that is what I will now try to sup­
ply.

Kegan is suggesting that as babies grow into adults, they develop pro­
gressively more objective and accurate appreciations of the social world they
inhabit. They do this by progressing through five or more states or periods of
development which he labeled as follows:
- Incorporative
- Impulsive
- Imperial
- Interpersonal
- Institutional

In their beginnings, babies are all subjective and have really no appreciation of anything objective at all, and therefore no real self-awareness. This is to say, at first, babies have little idea how to interpret anything, and the only perspective they have with which to interpret things is their own scarcely developed perspective. They can recognize parent’s faces and the like but this sort of recognition should not be confused with babies being able to appreciate that parents are separate creatures with their own needs. This key recognition doesn’t occur for years.

Kegan describes this earliest period as Incorporative. The sense of self is not developed at this point in time. There is no self to speak of because there is no distinction occurring yet between self and other. To the baby, there is not any reason to ask the question, “who am I” because the baby’s mind is nothing more and nothing less than the experience of its senses as it moves about. In an important sense, the baby is embedded in its sensory experience and has no other awareness.

Babies practice using their senses and reflexes a lot and thus develop mental representations of those reflexes. At some point it occurs to the baby that it has reflexes that it can use and senses that it can experience. Reflex and sensation are thus the first mental objects; the first things that are understood to be distinct components of the self. The sense of self emerges from the knowledge that there are things in the world that aren’t self (like reflexes and
senses); things that I am not to quote Kagan.

“Rather than literally being my reflexes, I now have them, and “I” am something other. “I” am that which coordinates or mediates the reflexes.”

Kagan correspondingly refers to this second period of social appreciation development as Impulsive, to suggest that the child is now embedded in impulses which are those things that coordinate reflexes. The sense of self at this stage of life would be comfortable saying something like, “hungry” or “sleepy”, being fully identified with these hungers. Though babies are now aware that they can take action to fulfill a need, they still are not clear that other people exist yet as independent creatures. From the perspective of the Impulsive mind a parent is merely another reflex that can be brought to bear to satisfy impulses.

The objectification of what was previously Subjective experience continues as development continues. Kegan’s next developmental leap is known as the Imperial self. The child as “little dictator” is born. In the prior impulsive self the self literally is nothing more and nothing less than a set of needs. As awareness continues to rise, the child now starts to become aware that “It” is the very thing that has the needs, because the child is now aware that it has needs (rather than is needs) it also starts to become aware that it can consciously manipulate things to get its needs satisfied. The impulsive child was also manipulative, perhaps, but in a more unaware animal manner. The imperial child is not yet aware that other people have needs too. It only knows at this stage that it has needs and it doesn’t hesitate to express them.

The Interpersonal period that follows next starts with the first moment when the child comes to understand that there are actually other people out there in the world whose needs to be taken into account along side their own. The appreciation of the otherness of other people comes about, as always
by a process of expanding perspectives. The child's perspective in this case expands from its own only to later include both its own and those of other important people around it. It is the child's increasingly sophisticated understanding of the idea that people have needs itself which cause the leap to occur. To quote Kegan again, “I” no longer am my needs (no longer the imperial I) rather I have them. In having them I can now coordinate, or integrate one need system with another, and in so doing, I bring into being that need mediating reality which we refer to when we speak of mutuality.”

In English then, the interpersonal child becomes aware that “not only do I have needs, other people do too! “ This moment in time is where conscience is born and the potential for guilt and shame arises, as well as the potential for empathy. Prior to this moment, there important aspects of adult mental life don't exist except as potentials.

The interpersonal child is aware that other people have needs which it needs to be taken into account if it is to best satisfy its own needs. There is no guiding principle that helps the Interpersonal child to determine which set of needs is most important -its own, or those of the other people. Some children will conclude that their own needs are most important to satisfy, while others will conclude that other’s needs should be prioritized and some children will move back and forth between the two positions like a crazy monkey.

As the child’s sense of self continues to develop, at some point it becomes aware that a guiding principle can be established which helps determine which set of needs should take precedence under particular circumstances. This is the first moment that the child can be said to have values, or commitments to ideas and beliefs and principles which are larger and more permanent than its own passing whims and fears. Kegan refers to this new
realization of and commitment to values as the Institutional period, noting that in this period, the child's idea of self becomes something which can be, for the first time, described in terms of institutionalized values, such as being honest. "I'm an honest person. I try to be fair. I strive to be brave. Are the sorts of things an institutional mind might say. Values, such as the Golden Rule (e.g., Do unto others as you would have them do unto you), start to guide the child's appreciation of how to be a member of the family and of society. The moral, ethical and legal foundations of society follow from this basic achievement of an Institutional self. Farther, children (or adults) who achieve this level of social maturity understand the need for laws and for ethical codes that work to govern everyone's behavior. Less socially mature individuals won't grasp why these things are important and cannot and should not simply be disregarded when they are inconvenient.

For many people, social maturity seems to stop here at the Institutional stage. Kegan himself writes that this stage is the stage of conventional adult maturity; one that many (but not all) adults reach, and beyond which most do not progress. However, the potential for continued development continues onwards and upwards.

The next evolution of self understanding occurs when the child (by now probably an adult) starts to realize that there is more than one way of being "fair" or "honest" or "brave" in the world. Whereas before, in the interpersonal mindset, there is only one possible right way to interpret a social event (e.g., in accordance with one's own value system), a newly developed Interindividual mindset starts to recognize a diversity of ways that someone might act and still be acting in accordance with a coherent value system (though not necessarily one's own value system).

For example, let's consider how someone with an Institutional
mindset and someone with an Inter Individual mindset might judge someone who has become a "draft dodger" so as to avoid military duty. There are precisely two ways that an Institutionally minded person might look at such an action. If he or She is of the mainstream institutional mindset, draft dodging is a non-religious sort of heresy and a crime which should be punishable. If, on the other hand, he or she is of a countercultural institutional mindset, then judgements are reversed and draft dodging is seen as a brave action which demonstrates individual courage in the face of massive peer pressure to conform. An institutionally minded person can hold one or the other of these perspectives but not both because he or she is literally embedded in one or the other of those perspectives and cannot appreciate the other except as something alien and evil.

A person who has achieved Inter Individual social maturity is able to hold both mainstream and counter-cultural value systems in mind at the same time, and to see the problem of draft dodging from both perspectives. This sort of dual-vision will appear to be the worst kind of wishy-washiness and flip-floppery to someone stuck in a conventional Institutional mindset and maturity level. However, if you are following the progression of social maturity states, and how one states' embedded subjective view becomes something which is seem objectively alongside other points of view as social maturity progresses, you will see that such dual-vision is indeed the logical next step what a more socially mature sort of human being might look like.

Kegan thinks of the achievement of InterIndividual social maturity, what might be considered "post maturity" as a dubious thing. In a wonderful interview published by "What is Enlightenment Magazine" and available online here, Kegan comments on the danger that this state poses:

"..you have to think about what it means to actually be more complex
than what your culture is currently demanding. You have to have a name for that, too. It's almost something beyond maturity, and it's usually a very risky state to be in. I mean, we loved Jesus, Socrates, and Gandhi—after we murdered them. While they were alive, they were a tremendous pain in the ass. Jesus, Abraham Lincoln, Martin Luther King, Jr. - these people died relatively young. You don't often live a long life being too far out ahead of your culture.”

I'm not going to comment on whether or not Kegan's social maturity theory is accurate. Whether or not it is accurate, it is still a very useful and interesting way of thinking about how social maturity develops. If we can agree to accept this theory as basically correct for a moment a whole lot of mental problems and disorders that are otherwise difficult to talk about suddenly start to make some sense start to “click into place”. This is already a rather long essay and I don't want to belabor it, but I need to give at least one example, and to my mind there is no better example for my purpose than Narcissistic Personality Disorder.

Narcissists are (typically) arrogant self-important and even grandiose people who consider themselves special and “above the law”, lacking in empathy and compassion, willing to exploit innocents, and who are consumed by visions of dramatic personal success and power to which they quite passionately believe they are entitled for no apparent reason. Narcissists use other people if it suits their purpose to use them, and discard or attack them if they are in the way.

Everyone knows a few people who fit the narcissist mold to one degree or another. It is generally not at all clear what the heck is wrong with narcissists that causes them to act in this obnoxious fashion, so most people tend to think of them in more simple terms, as “jerks” or “a holes”
Now, think for a moment what an adult might look like who never left the Imperial self stage of social maturity development. Keep in mind that there are many different types of maturity and that we are only suggesting an adult whose growth has been stunted in this particular social-emotional manner. Other aspects of maturity (e.g., cognitive and intellectual maturity, knowledge, and of course age) are unaffected. That particular hypothetical adult is pretty much going to look like a narcissist, huh? A "little dictator" writ into adult form.

For example, the adult narcissist lacks empathy for the same reason that the normal imperial child lacks empathy; as an imperially minded individual, he cannot conceive of any perspective that has any meaning other than his own. He or she is literally embedded in an inadequate and inaccurate representation of social reality; one in which only his own needs and impulses are important and no one else is important. The existence of other human beings with separate needs may be partially understood by such a fellow, but there is no recognition that those other people's needs have equivalent weight and reality to the Imperial minded narcissists' own.

A similar argument can be made to explain how to account for sociopaths antisocial personality disorders (who similarly lacks in empathy, guilt and remorse for criminal actions which harm other people), and also for the childish, immature and often reckless behavior that is frequently displayed by otherwise normal people who have been abusing drugs and/or alcohol since they were small and have only recently become sober. Such people's behavior can be made more comprehensible if you think of them as developmentally delayed in this dimension of social emotional maturity.

Just because we can use Kegan's theory to explain why people act like jerks, doesn't for a second excuse jerky behavior or criminal behavior, for
that matter. Adult narcissists and antisocials may be akin to little children in terms of their social maturity development, but they are not typically retarded in other aspects of maturity. They often have the full compliment of adult intellectual capabilities and may even have very good social skills. They often know right from wrong in some abstract manner even if they can't conceive it like a more socially mature person might. They are accountable for their actions even if they possess real handicaps that lead them to act in unacceptable ways.

Ask any therapist and he or she will tell you it is quite difficult to do effective therapy with people who have social immaturity problems. If Kegan is right in his thinking, the reason for this would not be that these people are fundamentally resistant to the therapy process (which is how many therapists see the problem), but rather in large part because they cannot comprehend the therapy process, which is after all, very much a social process that requires a certain level of social maturity on the part of patients before they can benefit. It isn't enough to simply teach a set of skills to such people, because all such people will be capable of doing is aping those skills. They won't be able to fully appreciate the meaning of those skills and thus generalize from them to a more abstract (and mature) way of being with other people. Teaching social skills might actually work for some such people. Some people might actually learn the skills and that will be enough to trigger growth. However, there ought to be a better more direct way to make this sort of social maturity growth occur.

Actually, the question of how to help adult people become more socially mature when they aren't is a huge unanswered question that this theory leaves us with. Is there a way to help the Narcissists and the Antisocials and the Pedophiles out there? What about the rest of the people out there who
are not quite at the level of social maturity that society demands of them? Kegan explores these questions in his follow-on book, *In over Our Heads* which is also very good and worth reading. If there is interest in this essay (we'll see), I'll find a way to go over his conclusions from that book in a future essay.

Hopefully, those of you who have stuck this out will have comprehended what I've been trying to say and it will have been a worthwhile expenditure of your time. If not, all I can say in my defense is that I tried my best (grin!) My aim is to educate and this stuff is worth knowing about, even if it isn't something Oprah or Dr. Phil would do a show about. As per usual, I'm happy to answer questions and post non trollish comments. Be well.

1.24. Some thoughts of social Maturity:-

Through many hundreds of centuries we, as a species, have expanded our horizons from a local or tribal perspective to include all of our planet and from there to include all of our solar system. We began to look beyond our solar system to our galaxy, to the universe and beyond to the cosmos. In all of this great mind boggling expanse there is an element or influence of harmonious and orderly interdependence. This can be referred to as the cosmic influence originating with the Master Architect of the cosmos. Coming back to our planet we find this cosmic influence very much in evidence. All life forms are dependent on the environment of the planet for their existence. Therefore we, as a species are dependent on other forms of life for our existence. Life on this planet, in all of its varied forms, is responsible in part for the air we breathe, nourishment for our bodies, protection from the elements and purity of our water just to name a few.

We need look no further than our bodies for a good example of the
cosmic influence in operation. All of the parts and/or systems that make up our bodies interact, they complement and reinforce each other allowing us to function in a normal manner. Each part and/or system either directly or indirectly maintains itself and contributes to the maintenance of all other parts and system ad collectively contribute to the maintenance of the environment in which they all survive, our bodies. Even with all of this active co-operation none of the parts or systems lose their individual identity.

This same basic principle is very much in evidence throughout all of nature. A question that immediately comes to mind is, why have we, as a species, ignored this basic principle in our social structure? Was there a time when the attitude of complementing and reinforcing, active co-operation, harmonious interaction and interdependence was the cornerstone of the social structure? At this point in time there is no simple clear cut answer to either of these questions. There appears to be some evidence that would indicate that long before the dawn of recorded history there was a great deal of co-operation within the then known social structure.

Decisions, decisions, decisions..... we make thousands of them every day. We must live with the consequences of our decisions, whether they are good bad or indifferent. Many of the decisions we make are subconscious, that is, we do something without thinking about it, almost a reflex action. Some decisions require little thought, for example; “Will I walk through the puddle, jump over it or go around it? Some decisions require a considerable amount of thought. A more important decision for example : “Will I go in to work today or will I call in sick? Still others require even more thought, some may require getting the advice of another person or persons: “Will I purchase a new car?” There are many outside influences that have a bearing on each and every decision we make, these influences could come from one or many
segments of the social structure. In each case we are the ultimate decision maker, or our own supreme authority. Quite often we will try to blame someone else for a bad decision we may make, or in other words "pass the buck". There is nothing new about that attitude. It goes back in time to the "Garden of Eden" story when Adam "passed the buck" by blaming Eve, and also blamed God who gave him Eve as a helpmate. Eve in turn blamed the serpent who beguiled her. Regardless of the excuses they still had to live with the consequence of their decision.

Many of us at times have given in the "Peter Pan" syndrome. "I don't want to grow up, I won't grow up, I can't cope with all of the decisions I have to make, I want to remain a child and not be responsible." That can be our decision. However we still have to live with the consequences of the decisions we expect others to make for us. For those who would like to explore more deeply into the whole question of decisions should read THE SOLUTION GROUP by Bruce C. Dawson.

Each of us have our strengths and weaknesses. We depend on other members of our species to complement and reinforce our weaknesses with their strengths, and vice versa. All too often when we confide our weaknesses to anyone, it is used to exploit us. Consequently, through this fear of exploitation, trust is diminished and we pull our shell around ourselves and ignore others as much as possible. This happens within the family unit and is one of the major causes of family break up.

Each of us have a head on our shoulders. Inside of that head is a brain, which is divided in two hemispheres and each hemisphere has certain functions to perform so that we can function in a normal manner. The human family is also divided in two the female and the male (alphabetic sequence). Each sex has certain functions, they complement and reinforce each other,
together making up the family unit. Each of us started out in exactly the same way, as a tiny spark of life produced by the body of a physically mature male. This spark of life was transferred to the body of a physically mature female where it found the environment wherein it could survive and start the developmental process. It goes through the embryonic and fetal stages where it is nurtured by the female body, and is finally expelled. After being expelled it is still nurtured by the female through infancy, childhood, adolescence, to full mature adult status. The female has nurtured the life provided by the male. Ideally neither are subservient to the other but are equal partners, the female providing the nurturing and the male providing the necessities of life. Since we do not live in an ideal society allowances must be made for deviations from the ideal. The family unit must decide which deviations are best for their particular situation at any given point in time. Since conditions are constantly changing, decisions must be upgraded to meet the changing needs.

Information from whatever source, quite often will be shaded to enhance the position of an individual, a group, or a segment of society in order to dominate, manipulate exploit, or just eliminate opposition to the stand taken. There is nothing new about shaded information it has been around from the dawn of recorded history and quite possibly long before that.

Domination is a factor of social immaturity, It is not unique with any one sector of the overall social structure In all segments of society there are factions who feel their position is more important and often feel they should dominate and exploit all other segments. This same attitude prevails within the various segments where the subsections are all competing with one another for domination. On the personal level again there often is the same thing, single individuals trying to dominate other individuals. This attitude of domi-
nation creates fear in other people. Fear generates discord, confrontation, etc. at whatever level the domination is encountered.

Exploitation is another factor in social immaturity. Many segments of society try to exploit other segments of the overall social structure, and often they are successful. Misinformation or lack of information may be used as a method of exploitation. The concept of "let the buyer beware" is an example. We are so accustomed to this idea some feel our economy would collapse without it. The truth of the matter is we would all be better off from an economic point of view if the attitude of exploitation were removed from all segments of the overall social structure.

Discrimination is a form of exploitation even more subtle than some of the other forms. When we discriminate against another human being for whatever reason we are exploiting that individual, using that discrimination to enhance what we perceive to be our superior or exalted position at that point in time. We can find all kinds of excuses to justify our attitude and ease our conscience as we go on using other members of the human family. There are many forms of discrimination racial, financial colour national religious educational or political etc.

When we strongly disagree with an idea or point of view put forth by someone, do we separate the message from the messenger? All too often the two are lumped together and the messenger is vilified along with the message. It is no longer acceptable to chop off their heads or burn them at the stake. We have devised more subtle ways of dealing with them. Sometimes individuals will be shunned or attacked on a personal basis to discredit them anything at all to keep the ideas or message from being accepted. It is much easier to discredit the individual than to do our homework and discredit the message. Quite often the messenger is attacked when there is no adequate
defence against the message. It is one thing to attack the messenger, and quite another thing to attack the messenger. Sometimes the one who is attacking perceives that to be an acceptable way to gain some recognition from their peers.

The intangible (subconscious and attitude) cannot be legislated. It is only through knowledge that we increase our wisdom which in turn will influence our subconscious and attitude. When we think of knowledge we think in terms of education, primarily of formal education. There is also informal education, which many rely on after leaving the formal system. The tangible effects of discrimination can be legislated against. We have been doing this for years, with varying degrees of success. In some areas it is partly successful, and in other areas it only opens up other avenues for discrimination. The Human Rights Legislation is an example.

To get a good insight into self-centeredness let's explore definitions found in Webster's New World Dictionary.

SELF-CENTERED: occupied or concerned only with one's affairs egocentric; selfish.
EGOCENTRIC: viewing everything in relation to one's self; self-centred.
SELFISH: too much concerned with one's own welfare or interests and having little or no concern for others; self centered; 2 showing or prompted by self interest.
SELF INTEREST: one's own interest or advantage. 2. an exaggerated regard for this, especially when at the expense of others. EGOISM: the tendency to be self-centred, or to consider (1) only one's self and one's own interests,
selfishness (2) egotism, conceit (3) the doctrine that self interest is the proper goal of all human actions; opposed to altruism.

**EGOIST:** a person who is self centred or selfish. 2 a conceited person; 3. person who accepts the doctrine of egoism.

**EGOTISM:** constant, excessive references to oneself in speaking or writing. 2. self conceit. 3. selfishness, egotism is generally considered more opprobrious than egoism.

**OPPROBRIOUS:** expressing opprobrium; abusive, disrespectful. 2. deserving opprobrium; disgraceful.

**OPPROBRIUM:** the disgrace or infamy attached to conduct viewed as grossly shameful. 2. anything bringing shame or disgrace. 3. reproachful contempt for something regarded as inferior.

**EGOTIST:** a person characterised by egotism.

**EGO TRIP:** an experience activity, etc. used for self fulfilment or self expression. 2. anything that serves to increase one's vanity, self conceit, etc. This exercise points up the complexity and varied implications of self centeredness.

**ALTRUISM:** unselfish concern for the welfare of others; selflessness. 2. Ethics the doctrine that the welfare of society is the proper goal of an individual's actions; opposed to egoism.

A very important aspect of social maturity is our attitude towards the environment in which we all survive, not only affecting our species but all
other species on this planet. Do we as a species align ourselves and actively co-operate in all aspects of our interaction with nature or do we continue as we have in the past exploiting nature to the point that it can no longer maintain itself? When nature can no longer cope with continued exploitation there will be a decline and possibly the extinction of our species. The sad part is that we will be taking other species with us when we go down. From the time we first appeared on the scene until a relatively short time ago nature was able to cope with us.

As the population increases so does our output of CO₂, this adds to the already overburdened atmosphere. The need for more housing increases and that means more land is removed from potential agricultural uses. More forest products are needed to build houses depleting our forest reserves even further. More oxygen will be required to sustain the expanded population. Where will it come from? We are depleting the forests which produce great quantities of oxygen, and at the same time consume great quantities of co₂. More food will be needed to feed the extra population just when we are taking land out of production to build houses on to compound problem it is usually prime agricultural land that is used for the expansion of home sites and industrial development when we should be using marginal land.

SOCIAL MATURITY is based on the cold hard facts of life or nature, as old as time, which we see around us every day. It goes beyond, transcends, the narrow or parochial limitations imposed by geography, nationalism, politics, religion, business, labour, law or any other segment of the overall social structure at the same time impinging on all segments. It is a constantly evolving open ended concept. As our knowledge increases, and our horizons expand, we will become more acutely aware our need for interdependence on each other on a global scale. Today any place on the planet is only a matter of
hours from any other place on the planet. With satellite communications, audio and video can be transmitted and received in seconds. Our planet has shrunk to the status of a global community.

Social Maturity has in the past, does today, and will in the future produce a climate of trust, harmony active co-operation and peaceful coexistence. Social Immaturity, on the other hand, produces a climate of fear, discord, confrontation and one war after another.

Social Maturity achieves a three way or delta balance in our concern for the total well being of ourselves, others and the environment in which we all survive, while maintaining the individuality and importance of all. Socrates was the founder of the doctrine of an absolute morality based on the concept that happiness in the good not of Athenians, or Spartans, or even of Greeks, but of man as man, as part of universal humanity. Social Maturity includes the awareness of and resistance to the self centred greed for power. Power to control human and/or material resources by whatever means necessary and/or available Power to dominate to manipulate to exploit, to enslave and to eradicate opposition.

Nature has been operating very successfully for billions of years, long enough to have matured to a very high degree. It would seem prudent to look to nature for guidance in our social system. Socrates thought so. The American Declaration of Independence is based on looking to nature for guidance.....“the separate and equal station to which the laws of Nature and of Nature’s God entitle them,... We hold these truths, truths to be self-evident, that all men are created equal, that all are endowed by their Creator with certain unalienable rights. that among these are life Liberty, of happiness.”

Socrates said of happiness: “A man’s happiness or well being depends directly on the goodness or badness of his soul. No one ever wishes for
anything but true good (i.e. true happiness) But men miss their happiness because they do not know what it is. For real good they mistake things that are not really good (e.g. unlimited wealth or power). Men need to know true good and not confuse it with anything else, so as to keep from using strength, health, wealth, or opportunity wrongly. If a man has this knowledge he will always act on it, since to do otherwise would be to prefer misery to known happiness. Knowledge of good is the one knowledge of which it is impossible to make an ill use, the possession of it is a guarantee that it will always be used properly.” Four hundred years later the same basic thought was put differently by Jesus who taught “love your neighbour as you love yourself” and also, “I give you a new commandment that you love one another” We can paraphrase that to “concern for the welfare of self should be equal to the concern for the welfare of others” This concern implies concern for the welfare of the environment making our concern a three way or delta balance.

![A Delta Balance](image)

### 1.4 A Figure of Delta balance of social maturity.

As we become more aware of the implications of the Cosmic Influence, we can condense the above to Social Maturity is in direct proportion as to the degree of alignment with the Cosmic Influence and the awareness of
and resistance to influences diametric to the Cosmic Influence.

Where does the change of attitude start? It starts with each of us acknowledging and acting on the premise: "It start with me". It is all too easy to think or say "let it start some where with Joe Blow in Kokomo" for example.

We cannot expect a complete change of attitude over night. It takes time to adjust to the new way of thinking. Every day we will, Figuratively speaking, fall flat on our faces. This is to be expected. We must not become discouraged but pick ourselves up dust ourselves off, and continue on. How many times will I fall on my face per day is a question that is asked many times. The answer is who knows for sure, probably quite a number of times.

The bright side of this problem is that each time we do fall we learn from our mistake and over time the incidences of falling will diminish, it is up to each of us to determine the level or degree of social maturity we want to strive for at any given time. When we begin to think in terms of social maturity we no doubt will be thinking of very small changes. As time goes by these small changes will add up to a very great change in our attitude towards life in general. By taking a very small step at a time the change will be so gradual we will seldom notice it.

Social Maturity does not require the formal joining of a group. It is a personal commitment each individual must make as to the attitude that will influence their daily lives. They can opt for the socially immature attitude of self centeredness or they can opt for the socially mature attitude of genuine concern for the total well being of each other. The very informal atmosphere of self help groups where the individuals discuss and share their problems and their achievements with each other within the framework of caring and sharing without the fear of being exploited.
1.25. Summary:

In the present study an attempt will be made to examine the existence and level of development of Psychological variables like Emotional Intelligence, self-concept and social maturity prevailing among street children.

In next chapter No; 2, the review of related past studies are quoted which act as a guideline for the present research.
Difficulties faced by the street children.