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CHAPTER- I
INTRODUCTION

When most people think of the word “disability” they immediately picture someone in a wheelchair. But there are many different types of disabilities. People with a disability may include:

- people who are blind or partially sighted
- people with learning or intellectual disabilities
- people who are deaf or hearing impaired
- people with a physical disability
- people with long term illnesses
- people with mental health or psychological difficulties
- people with an acquired brain injury

According to World Health Organization, a disability is “any restriction or lack (resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being.” The most commonly cited definition is that of the World Health Organization in 1976(1), which draws a three-fold distinction between impairment, disability and handicap, defined as follows: An impairment is any loss or abnormality of psychological, physiological or anatomical structure or function; a disability is any restriction or lack (resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being; a handicap is a disadvantage for a given individual, resulting from an impairment or a disability, that prevents the fulfillment of a role that is considered normal (depending on age, sex and social and cultural factors) for that individual.
According to activists in the disability movement, the World Health Organisation has confused between the terms 'disability' and 'impairment'. They maintain that impairment refers to physical or cognitive limitations that an individual may have, such as the inability to walk or speak. In contrast, disability refers to socially imposed restrictions, that is, the system of social constraints that are imposed on those with impairments by the discriminatory practices of society. In 1980, the WHO reaffirmed this classification (WHO 1980), and in 2001 issued the International Classification of Functioning, Disability and Health (ICF). The ICF distinguishes between body functions (physiological or psychological, e.g. Vision) and body structures (anatomical parts, e.g. the eye and related structures) (WHO 2002). Impairment in bodily structure or function is defined as involving an anomaly, defect, loss or other significant deviation from certain generally accepted population standards, which may fluctuate over time (WHO 2002). Since an individual’s functioning and disability occur in a context, the ICF also includes a list of environmental factors. The ICF lists 9 broad domains of functioning which can be affected:

- Learning and applying knowledge
- General tasks and demands
- Communication
- Mobility
- Self-care
- Domestic life
- Interpersonal interactions and relationships
- Major life areas
- Community, social and civic life.
WHO disability sequence generally various terms like impairment, disability and handicap are used interchangeably and at random. WHO has adopted a sequence underlying illness-related phenomenon as:

Disease------\(\rightarrow\)impairment------\(\rightarrow\)disability------\(\rightarrow\)handicap

Thus, the Union of the Physically Impaired against Segregation defined impairment and disability in the following manner. An 'impairment [is] lacking part of or all of a limb, or having a defective limb, organism or mechanism of the body'. 'disability [is] the disadvantage or restriction of activity caused by contemporary organization which takes no or little account of people who have physical impairments and thus excludes them from the mainstream of social activities'.


- The term "disability" summarizes a great number of different functional limitations occurring in any population in any country, of the world. People may be disabled by physical, intellectual or sensory impairment, medical conditions or mental illness. Such impairments, conditions or illnesses may be permanent or transitory in nature.

- The term "handicap" means the loss or limitation of opportunities to take part in the life of the community on an equal level with others. It describes the encounter between the person with a disability and the environment. The purpose of this term is to emphasize the focus on the shortcomings in the environment and in many organized activities in society, for example, information, communication and education, which prevent persons with disabilities from participating on equal terms.
The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) is the first legally binding international instrument which sets out the rights of persons with disabilities. It aims to “promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities and to promote respect for their inherent dignity.” The CRPD was adopted by the UN General Assembly on 13 December 2006 and it entered into force on 3 May 2008. As of May 2010, it has been ratified by 86 States including India. General Principles: Article 3 sets out general principles which should guide the implementation of all articles of the CRPD

1. Respect for inherent dignity, individual autonomy including the freedom to make one’s own choices, and independence of persons;
2. Non-discrimination;
3. Full and effective participation and inclusion in society;
4. Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity;
5. Equality of opportunity;
6. Accessibility;
7. Equality between men and women;
8. Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities.

India has some 40 to 80 million persons with disability. But low literacy, few jobs and widespread social stigma are making disabled people among the most excluded in India. Children with disabilities are less likely to be in school, disabled adults are more likely to be unemployed and families with a disabled member are often worse off than average.
With better education and more access to jobs, people with disabilities can become an integral part of society, as well as help generate higher economic growth that will benefit the country as a whole.

Thus, The Equality Act 2010 of UK aims to protect disabled people and prevent disability discrimination. It provides legal rights for disabled people in the areas of:

- Employment
- Education
- Access to goods, services and facilities including larger private clubs and land based transport services
- Buying and renting land or property
- Functions of public bodies, for example the issuing of licenses

The Equality Act also provides rights for people not to be directly discriminated against or harassed because they have an association with a disabled person. This can apply to a career or parent of a disabled person. In addition, people must not be directly discriminated against or harassed because they are wrongly perceived to be disabled.

In the Act, a person has a disability if:

- They have a physical or mental impairment
- The impairment has a substantial and long-term adverse effect on their ability to perform normal day-to-day activities

For the purposes of the Act, these words have the following meanings:
‘Substantial’ means more than minor or trivial ‘long-term’ means that the effect of the impairment has lasted or is likely to last for at least twelve months ‘normal day-to-day activities’ include everyday things like eating, washing, walking and going shopping
1.1 PSYCHOSOCIAL IMPLICATIONS OF DISABILITY

A disability often has a deep psychological significance to the person. Physically a part of his body has deteriorated. He may have the shattering realization that he can do less than formerly. His shape and posture may have changed, as may have his state of mind. Even his position in society may be altered. He may classify himself as a member of a minority group. In short, he may feel that he is different. Disability may spell hardship or even tragedy to the individual, depending on his occupation, cultural background and social status, and the support he receives from or provides for his family. A person usually goes through a series of emotional reactions to a newly acquired disability. The first reaction may be that of denial. The person may refuse to accept his new limitations and at times have an unjustified overconfidence in speedy recovery. His false hopes lead him to hear only what he wants to hear. He is likely to be self-centered and even childlike in his demands. The person may progress to a period of depression in which he appears to mourn for his lost function, or missing body part. This period of grief appears to be a necessary stage in making the required adaptations in living. He should not merely be encouraged blithely to "cheer up."

In time the person becomes more familiar with his condition and is able to tolerate it better. He revises his body image and modifies his former picture of himself. He is able to accept a degree of dependency and not resent being "waited upon." He begins to realize that hopelessness is futile and knows that he must adapt to the permanent aspects of the disability while relentlessly pursuing victory over temporary weaknesses.

The acceptance of the limitations imposed by the disability and the total investment of the person in his rehabilitation program is basic to adjustment. It is from this point in rehabilitation that the person begins to look ahead and develop
realistic goals for his future. Some persons do not accept their disability; they waste emotional energy in rebelling futilely against unalterable damage. Others ignore it and will not put forth any effort to adapt for everyday life the abilities that survive the disease or the treatment. Still others may over-react and build a false reputation for being "cheerful and courageous." Although "ignoring" may seem healthy, often it includes a total rejection of the disability, which keeps the person from doing the small things that will be helpful to him. These persons may require assistance from either a psychologist or a psychiatrist.

Adolescents with impairments may have difficulties in accepting themselves as being handicapped with certain capacities and limitations as defined by the impairment further, the more limited range of peers and peer experiences may have a retarding effect on the development of the self concept. Often parents attempt to protect the child from negative feedback concerning appearance and behavior which may result in his developing an unrealistic view of himself. Emotional maladjustment may be the outcome of such as unrealistic view of oneself. Such a situation may result in a loneliness and emotional instability and as a result of all this may cause less self efficiency of a person. The aforesaid paragraph underlines various psychological overtones of impairment viz. emotional intelligence, self efficacy and self regulation etc. which draw attention of the researchers.

1.2 EMOTIONAL INTELLIGENCE

The word intelligence is as old as human existence and symbiotically associated with thinking skills that distinguish an individual from another and most importantly a predictor of life adjustment in the society. When psychologists began to write and think about intelligence, they focused on cognitive aspects, such as memory and problem-solving. However, there were researchers who recognized early on that the non-cognitive aspects were also
important. For instance, David Wechsler defined intelligence as “the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment” (Wechsler, 1958, p.7) As early as 1940 he referred to “non-intellective” as well as “intellective” elements (Wechsler, 1940), by which he meant affective, personal and social factors. Furthermore, as early as 1943 Wechsler was proposing that the non-intellective abilities are essential for predicting one’s ability to succeed in life. Wechsler was not the only researcher who saw non-cognitive aspects of intelligence to be important for adaptation and success. Robert Thorndike was writing about “social intelligence” in the late thirties (Thorndike & Stein, 1937). Unfortunately, the work of these early pioneers was largely forgotten or overlooked until 1983 when Howard Gardener began to write about “multiple intelligence”. Gardener (1983) proposed that “intrapersonal” and “interpersonal” intelligences are as important as the type of intelligence typically measured by IQ and related tests.

When Salovey and Mayer coined the term emotional intelligence in 1990 (Salovey and Mayer, 1990), they were aware of the previous work on non-cognitive aspects of intelligence. They described emotional intelligence as “a form 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 information to guide one’s thinking and action” (Salovey and Mayer, 1990). Emotional intelligence as conceptualized by Salovey and Mayer (1990) consisted of three different categories of adaptive abilities. Firstly, it is appraisal and expression in the self as well as others. In the self there are verbal and non-verbal components. In the others there are non-verbal perception and empathy. Secondly, there is a regulation of emotion in the self and others. Thirdly, it is utilization of emotion that includes flexible planning, creative thinking, redirected attention and motivation.
Goleman (1995) defined that emotional intelligence is the ability in realizing one’s own feelings as well as the feelings of others in order to build up self inducement, to manage personal emotions and the emotions occurred from various associations. According to Goleman, the term emotions refer to a feeling and its distinctive thoughts, psychological and biological states and range of propensities to act. These expressions are anger, sorrow, fear, joy, love, repulsion, surprise and shame etc. In general EI is the accumulation of all non-cognitive and non-physical capabilities, competencies and skills a person has, that help him/her to deal with the demands and pressure of everyday life.

Cooper and Swaraf gave a definition for ‘Emotional Intelligence’ that it is the personal ability to perceive, understand and apply the power of knowing the mood, as the ground of forces and data to build up associations to influence people. Baron in 2005 conceptualizes emotional intelligence as an array of non-cognitive capabilities, competencies and skills that influence one’s ability to succeed in coping with environmental demands and pressures. He divides emotional intelligence into five skill areas:

1. Mood; optimism and joy
2. Stress management; impulse control and tolerance
3. Intrapersonal skills; self actualization, self esteem, independence, self awareness
4. Interpersonal skills; relationship, empathy
5. Adaptability; flexibility and problem solving.
Mayer et al. (2000) propose a four branch model of EI encompassing the following psychological processes:

1. An awareness of one’s own and others’ emotions and an ability to monitor emotions and express them appropriately
2. An ability to use emotions to facilitate thought and to guide selective attention
3. An ability to understand emotions, for example, why certain emotions arise in certain situations and how different emotions relate to one another
4. The ability to regulate emotions.

**Model of Emotional Intelligence:**

The sets of abilities (verbal and nonverbal) that enable a person to generate, recognize, express, understand, and evaluate their own, and others, emotions in order to guide thinking and action that successfully cope with environmental demands and pressures.” (Rooy and Viswesvaran 2005)
1.2.1 Components of Emotional Intelligence

According to Salovey and Mayer (1990) emotional intelligence categorized into five domains:

1. Self Awareness: Observing yourself and recognizing of feeling as it happens.
2. Managing Emotions: Handling feelings so that they are appropriate to realized what is behind a feeling, finding ways to handle fears and anxieties, anger and sadness.
3. Motivating Oneself: Channeling emotions in the service of a goal; emotional self control’s delaying gratification and stifling impulse.
4. Empathy: Sensitivity to other’s feelings and concerns and taking their perspective; appreciating the differences in how people feel about things.
5. Handling Relationship: Managing emotions in others, social competence and social skills.

Wagner and Sternberg classified it into three categories as follows:

1. Managing Self

This refers to the ability in administering of managing self in everyday to get the highest results such as sequencing of activities; self instigation and inducement to achievement; build up good self inducement; be daring for ventures; not to be discouraged, know the limit of one’s own potentiality.

2. Managing others

This is the skill in managing the subordinates, and the social relations; the ability in getting alongwith other; the ability to entrust work according to the aptitude of the person.
3. **Managing career**

This is the matter of building up a good impact to the community, the organization and the country, building up one’s own fame and reputation. A person should arrange his own needs to be in consistent with the organization’s point of interest. He should also influence associated persons to give their concurrence.

1.2.2 **Importance of Emotional Intelligence**

The application of the principle of Emotional intelligence to the work and everyday life would be most advantageous. These are as follows:

1. **Communication:** Able to express one’s feeling and emotion in the appropriate occasion, with the understanding of the feeling of others. A person with EI knows how to smile? He knows how to listen patiently to other people’s problems. He will not feel/be alienated from the people, the nature or from his own life.

2. **Operation:** The Emotional Intelligence sublimes the initiation it would conduce production which responds to the target; promote better co-ordination in the work.

3. **Administration:** Emotional Intelligence enhances the talent of artful leader in utilizing people and in capturing their hearts. It gives chance for the administrator to study and develop the staff. It can influence people to accomplish require task.

4. **Service:** EI conduces the good listening and the responding with loyalty.

5. **Understand one’s own life as well as the others:** EI gives the introspective insight before getting to know others. The knowing of oneself and of others would induce interaction among themselves; where by the potentiality can be used in full and the family life would be happy through the understanding of each other.
1.2.3 Why Do We Need Emotional Intelligence?

Emotional intelligence has proven a better predictor of future success than IQ. Emotional intelligence of a person increases his confidence, curiosity, intentionality, self control, capacity to communicate and ability to cooperate (Goleman, 1995). According to Goleman (1995), “Emotional intelligence, the skill that helps in harmonizing, should become increasingly as a work place asset in the years to come.” People high on EI are better able to pick up non-verbal cues in a communication procedure. People who cannot marshal some control over their emotional life fight inner battles that sabotage their ability for focused work and clear thought (Druskat and Wolff, 2001). Emotional deregulation can lead to work and relationship difficulties and is associated with clinical problems such as anxiety and mood disorders. Deficits in emotional intelligence can create serious problems in our relationship and influence our physical health.

Individual who are not aware of their own feelings cannot make intelligent choices, are often low in expressiveness (Malandro, Barker and Barker, 1994). Goleman (1995) suggests that concept of EI helps us to understand why people with high IQ’s don’t always do as well in life as those with more modest intellectual ability. Emotional intelligence may protect people from stress and lead to better adaptation.

1.2.4 Way to develop the emotional intelligence

Harris (1999) has highlighted the importance social factors such as attachment status and psychological discourse in the development of children’s emotional understanding. Scharfe (2000) reports a number of studies (e. g. Malatesta, Culver, Tesman, Shepard,1989; Malatesta-Magai, Leak, Tesman, Culver, Shepard and Smaggia in 1994) to suggest that the capacity to express emotions is affected by maternal expressivity behavior, and researchers such as Cassidy (1994) have asserted that there is ample evidence suggesting that
infant/child temperament, which is to some extent determined by genetic factors, determines the development (and stability) of differences in the ability to regulate emotions. In addition to these earlier studies on emotional development, some recent studies have directly examined how EI might develop. Findings by Jausovec, Jausovec and Gerlic (2001) support a genetic component of EI, as evidenced by different brain activity patterns between high EI and average EI individuals. In support of the influence of family environment on the development of EI, Tiwari and Srivastava (2004) found a positive relationship between EI and perceived environmental quality of home and school. So it is clear from the studies that EI develops as a result of both genetics and life experiences.

1.3 SPIRITUAL INTELLIGENCE

A higher level of intelligence power distinguishes human beings from other animals on this planet. It has been the favourite subject of research for psychologists. In the 20th century, they created IQ tests to define and measure intelligence power of an individual. But it proved inadequate for measuring the wide spectrum of intelligence. In the 21st century, they are saying that ultimate intelligence is Spiritual Intelligence. Neither IQ nor EQ, separately or in combination, is enough to explain to neither the full complexity of human intelligence nor the vast richness of the human soul and imagination. Computer has high IQ: they know what the rules are and can follow them without making mistakes. Animals often have EQ: they have a sense of situation they are in and know how respond appropriately. But neither computers nor animals ask why we have these rules or this situation. They work within boundaries, playing a finite game. SQ allows human being to be creative, to change the rules and alter situations. It allows us to play with the boundaries, to play an infinite game.
It is in its transformative power that SQ differs mainly from EQ (Zohar & Marshall, 2000, p.5). There are a lot of definitions about spiritual intelligence. Emmons (2000a, 2000b), for example, draws on Gardener’s definition of intelligence and argues that spirituality can be viewed as a form of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals (Amram, 2009, p.43). Emmons (1999) writes, spiritual intelligence is a framework for identifying and organizing skills and abilities needed for the adaptive use of spirituality.

Emmons (2000a) proposes five components for SI as follows:

a. Ability to utilize spiritual resources to solve problems,
b. Ability to enter heightened states of consciousness,
c. Ability to invest everyday activities and relationships with a sense of the sacred,
d. Capacity for transcendence of the physical and material, and
e. Capacity to be virtuous.

A somewhat different framework is offered by Vaughan (2002) who defines SI as a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. It implies awareness of our relationship to the transcendent, to each other, to the earth and all beings. Hence, Vaughan (2002) model may be seen to imply three Integrated Spiritual Intelligence Scale. Three components of SI: (a) the ability to create meaning based on deep understanding of existential questions; (b) an awareness of and the ability to use multiple levels of consciousness in problem solving; and (c) an awareness of the interconnection of all beings to each other and to the transcendent.
In focusing the definition of SI on issues of meaning, Zohar and Marshall (2000) define SI as the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another. Zohar and Marshall’s definition also highlights and hints at linking SI to a sense of connection to the wider and greater whole. Overlapping somewhat with prior authors, Levin (2000) argues that SI is exhibited when we live in a way that integrates spirituality into our daily life. Levin suggests that the development of SI requires the recognition of our interconnection to all of life, and the capacity to utilize perceptual powers beyond the five senses including our intuition, which is seen as another level of consciousness and intelligence beyond analytical, linear, and rational thought. McGeachy suggest that “SQ is that part of the individual that enable him/her to see the consequences of his/her action, create a purpose for their lives, change boundaries ask “why” the particular rule and create the possibility of having meaning in their life. So, low SQ means that individual will make so many errors of judgment that those they deal with. Spiritual intelligence is an authentic intelligence that encompasses thinking, conceptualization, and problem solving.

Wolman (2001) defines spiritual intelligence as the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live. Sisk described spiritual intelligence as “a deep self-awareness in which one becomes more and more aware of the dimensions of self, not simply as a body, but as a mind-body and spirit”. When we employ our spiritual intelligence, we reach the extraordinary place in which our mind no longer produces data of the type wanted or needed and the need for intuition becomes accelerated (Sisk, 2002).
Nasel (2004) defines spiritual intelligence as the ability to draw on one’s spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual, and practical issues. Such resources and abilities, be it prayer, intuition, or transcendence, ought to be relevant to facilitating an individual’s capacity for finding meaning in experiences, for facilitating problem solving, and for enhancing an individual’s capacity for adaptive decision making.

George (2006) proposed that: “Rational intelligence manages facts and information, using logic and analysis to make decisions. Emotional intelligence, meanwhile, is needed to understand and control one’s emotions and feelings, while being sensitive to the feeling of others. Spiritual intelligence is necessary to:

- Find and use the deepest inner resources from which come the capacity to care and the power to tolerate and adapt;
- Develop a clear and stable sense of identity as an individual in the context of shifting workplace relationship;
- Be able to discern the real meaning of events and circumstances, and be able to make work meaningful;
- Identify and align personal values with a clear sense of purpose;
- Live those values without compromise and thereby demonstrate integrity by example; and
- Understand where and how each of the above is sabotaged by the ego, which means being able to understand and influence “true cause.”
From a qualitative analysis Amram (2007) identified seven major themes and several sub themes that emerged in the SI model. These include:

1. Consciousness- it includes Mindfulness, Trans-rational knowing and Practice.
2. Grace- it includes Sacred, Love of life and Trust.
3. Meaning
4. Transcendence- it includes Relational and Holism.
5. Truth- it includes acceptance and openness.
6. Serenity- it includes peacefulness and egoless-ness.
7. Inner- Directedness- it includes freedom, Discernment and integrity.

Sisk (2008) identified many dimensions of SQ as following:

- **Core capacities of SQ include**: Concern with cosmic/existential issues and the skills of mediating, intuition, and visualization.
- **Core values of SQ include**: Connectedness, unity of all, compassion, and a sense of balance, responsibility, and service.
- **Core experiences of SQ include**: Awareness of ultimate values and their meaning, feeling of transcendence, and heightened awareness.
- **Key virtues of SQ include**: Truth, Justice, Compassion and Caring.
- **Symbolic systems of SQ include**: Poetry, Music, Justice, Dance, Metaphor and Stories.

Spiritual intelligence (SQ) is defined by Wigglesworth, C. (2006) as: the ability to behave with Wisdom and Compassion, while maintaining inner and outer peace (equanimity), regardless of the circumstances. There are three important pieces to this definition. First, the word “behave” is critical. SQ is not about just “feeling good about people.” SQ is about how we behave-how we actually make decisions and act-in the everyday, stressful world of interacting with difficult people and situations. Second, Wisdom is the most elevated stage
development of the intellect (head). Compassion is the most elevated stage of Emotional Intelligence (heart). The behavior which results from such highly developed head plus heart competence is skillful. Third, maintaining “inner and outer peace” relates to an interior calm. David Brian King (2008) proposed that “Spiritual intelligence denotes a set of adaptive mental capacities which are based on nonmaterial and transcendent aspects of reality, specifically those which are related to the nature of one’s existence, personal meaning, transcendence, and expanded states of consciousness.” This definition includes:

1. Critical Existential thinking- The capacity to critically contemplate the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues.
2. Personal Meaning Production- The ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.
3. Transcendental Awareness- The capacity to identify transcendent dimensions of the self (e. g., a transpersonal self), of others, and of the physical world during the normal, waking state of consciousness.
4. Consciousness State- The ability to enter and exit higher/spiritual states of consciousness at one’s own discretion (as in deep contemplation, meditation, prayer etc.) (King, 2008).

1.3.1 Development of Spiritual Intelligence

A number of techniques, strategies, and practices have been identified as beneficial for development and enhancement SI. The development of SI requires the recognition of our interconnection to all of life, and the capacity to utilize perceptual powers beyond the five senses including our intuition, which is seen as another level of consciousness and intelligence beyond analytical, linear, and rational thought. Vaughan (2002) has suggested that spiritual intelligence
develops with increased openness and the ability to empathize with diverse points of view, with greater sensitivity to and experience of subtle realities such as transcendent states and spirit realms, and with deeper understanding of symbolic, mythical and archetypal representations of the unfolding of consciousness. Thus, from this perspective, an open and contemplative mindset that tolerates uncertainty, paradox, and mystery, is beneficial to the growth of spiritual intelligence.

1.4 SELF EFFICACY

Review of literature revealed that emotional intelligence and spiritual intelligence are related with many aspect of human behavior such as self efficacy, self regulation, self concept etc. For example, self efficacy, which refers to peoples’ beliefs in their capabilities to exercise control over their own functioning and over events that affect their lives has been found to influence the choices people make and the causes of action they pursue (Hackett, 1995; Pajare & Miller, 1994; Schunk, 1985). Individuals tend to engage in activity they feel competent and confident and avoid those in which they do not. Efficacy beliefs help determine how much effort people will expend on an activity, how long they will persevere when confronting obstacles and how resilient they isin the face of adverse situations (Schunk, 1981; Shunk, & Hanson, 1985; Schunk, Hanson & Cox, 1987). In effect, how people behave can often be better predicted by the beliefs they hold about their capabilities than by what they are actually capable of accomplishing.

According to Bandura (1982), self efficacy is a self-judgment of one's ability to perform a task in a specific domain. However, a high degree of self efficacy in one domain does not necessarily transfer to other areas of endeavor. High self efficacy positively affects performance; this good performance will in
turn enhance self efficacy. Bandura (1997) identified four phenomena that affect self efficacy:

- **Mastery experiences**
  Mastery experience is one's personal experience with success or failure. For example, the positive experience of a good performance on the previous math exam will influence the perception of one's ability in math.

- **Vicarious experiences**
  Self efficacy can be affected by observing the experiences of others. Students who observe a model successfully perform in a threatening situation are more likely to develop the expectation that they can acquire the same skill (Alderman, 1999). The learners can imitate their models' skills, or copy the strategies that the models use.

- **Verbal persuasion**
  Learners can be motivated by using verbal feedback to convince or encourage them to accomplish their tasks. For example, simply telling students, "You can do it" is a commonly used strategy. However, instructors should be conscious of the messages that they use. Bandura pointed out that negative messages have an even greater effect on lowering efficacy expectations than do positive messages to increase it.

- **Physiological state**
  Anxiety, nervousness, rapid heart rate, sweating; these symptoms often occur when learners face challenges that require competence to overcome. Such physical or mental states reflect learner perceptions of their self efficacy; these in turn affect their performance.
There are various means of strengthening self efficacy

- **Feedback**: Encouragement and in-depth, informative feedback from teachers are important influence on self efficacy. The teachers should also emphasize the rationale of why some strategies that the learners use are successful and why some fail.

- **Model**: Exposing learners to a non-expert model (peer model) conquering the challenges successfully can help learners increase their motivation and self efficacy. Another approach to enhance self efficacy is learners observing the expert model solving problems with specific strategies or skills.

- **Successful experience**: It is the teachers' responsibility to help learners achieve academic success by providing challenging, yet attainable tasks. Successful experience is the most important source of fostering self efficacy.

### 1.4.1 Why does self efficacy matter?

Our self efficacy beliefs affect many aspects of our lives including:

- Our levels of performance and what we achieve.
- Our levels of motivation and what we are willing to attempt.
- The goals we set and our commitment to achieving them.
- Our levels of self-control.
- How much we will persevere in the face of setbacks?
- Our resilience against obstacles and difficulties.
- Whether we think productively or are self-defeating?
- Whether we are pessimistic or optimistic?
- How likely we are to suffer from stress or become depressed?
- Our choices in life including education, careers and relationships.
Success is often due to our beliefs in our capabilities. We may have all the skills needed but if we don’t think that we can do it, then of course we won’t. We are more likely to achieve what we want, when we have Mental Toughness and believe in our ability to succeed. If we have strong self efficacy then we are more likely to see problems, changes and difficult tasks as challenges and therefore will engage with them and persevere, rather than feel threatened and avoid them. We will set ourselves demanding goals and have a strong sense of commitment to them. We see any failures and setbacks as a need to increase our efforts or to acquire new skills and resources so that we can try again. Our outlook will be more optimistic and we will have greater self-assurance. Strong self efficacy means that we will feel more in control and are less likely to feel stressed or become depressed.

Low self efficacy means that we will doubt our capabilities. This self-doubt will cause us to avoid moving out of our comfort zones. Our aspirations will be lower and we will set ourselves smaller goals and be less motivated to achieve them. Set backs or failures will be attributed to our perceived lack of ability and we will not increase our efforts to succeed. We are more likely to be less resilient, give up and focus on our faults. Our general outlook will be more negative and our view of the future pessimistic. Our lack of faith in ourselves will mean that we feel less in control and are more likely to feel stressed, helpless and hopeless; we are more likely to become depressed.

1.4.2 What influences our self efficacy?

Self efficacy can be developed by our experiences. Previous successes at tasks will increase our self efficacy for a particular subject or area. Failures may decrease our self efficacy, especially if we have no previous successes to build on. If we only experience easy successes and quick results, then failures may cause us to be easily discouraged and give up. If we have persevered in the face
of difficulties then our self efficacy will be more resilient and we will recover easier from setbacks. Our observations of other people will influence our self efficacy. If we see others succeed whom we regard as similar to ourselves then we are more likely to believe that we are also capable to succeed. Of course, if we see similar people fail despite their best efforts, we may be less likely to believe in ourselves. We may also increase our self efficacy by learning from or modeling someone with the skills, qualities and capabilities we desire.

Our self efficacy will be affected by the encouragement that we receive from others. If we are persuaded, against our own self-doubt that we have the necessary qualities and capabilities to succeed, then we may increase our efforts and try harder. If the encouragement was misjudged then we learn from poor results. A lack of encouragement or negative persuasion may quickly undermine our self efficacy and increase our self-doubt. Therefore, we may limit our activities and be far less motivated, leading to further disbelief in our capabilities.

The way in which we react to physical and emotional stress also plays a part in our levels of self efficacy. If we perceive that our bodily fatigue, aches or tension are signs of physical inadequacy then our belief in our capabilities will be reduced. Alternatively we may view our reactions to stress as an energizing and motivating factor. Our emotions and moods will also affect our self efficacy; a positive mood will increase our self efficacy, whilst a negative or pessimistic mood will reduce it. Self efficacy not only applies to individuals but also groups and organizations. A team or company that has high beliefs in their collective efficacy will overcome challenges and be more likely to persist and succeed in a competitive business environment.
1.5 SELF REGULATION

Self regulation is an active way of managing behaviour to achieve a goal. Self regulation is necessary for a person to have self control and ability to inhibit actions. In other words, self regulation is a person’s self control of behaviour, emotions and thoughts. Scholars define self regulation as a systematic process of human thoughts that involves setting personal goals and steering oneself toward the achievements of those goals. Self regulation is a central feature of social cognition and important in goal setting, work motivation, learning and education. Acc. to Zimmerman, self regulation is the process whereby students activate and sustain cognitions, behaviours and affects that are systematically oriented toward the attainment of goals.

Singer and Bashir (1999) state in their article that self regulation is considered a “meta” construct that is specifically defined as “a set of behaviours that are used flexibly to guide, monitor and direct the success of one’s performance”. They support that self regulation is co-constructed with social interactions. It is also a result of personal process, the environment, and one’s own behavior. The process of self regulation includes these sub processes: Self monitoring, Self evaluation and Behavioural adjustment.

Most educational psychologists agree that effective learning requires students’ to self regulate their cognition, motivation and behaviour (Zimmerman, 1989). Despite the importance of all three aspects of self regulation, most research into self regulation has focused on the nature and function of the cognitive and meta-cognitive strategies self regulated learners use to acquire, integrate, and retrieve information suggests that one of these issues concerns the appropriate measurement of motivational regulation strategies, and the relationship of these strategies to academic achievement. Contemporary self regulation has been heavily influenced by the work of one scholar whose initial
writings were published in the 1970s. Bandura’s Social Foundations of Thought and Action helped to shape the direction and development of self regulation. Compared to the clearly cognitive orientation in meta cognition, self regulation initially emphasized behavioral and emotional regulation. With Bandura’s later writings on self efficacy, motivation emerged as an additional regulatory area. Further, Bandura (1977) described human functioning as the interaction between person, behavior, and environment. Specifically, self regulation emphasizes the reciprocal determinism of the environment on the person, mediated through behavior. Person variables include the distinct self processes that interact with the environment through one’s actions. For example, Bandura’s self-reinforcement processes in Social Learning Theory (SLT) are predominately motivational. These motivational dimensions include evaluative dimensions of performance, personal standards, valuations of activities, and attributions. However, the act of self regulation does not occur without the interaction of the person with the environment. Although these contextual factors may play a smaller role than the person processes, these interactions are critical to the self regulation process. This theoretical focus appears different than with metacognition, involving a type of exogenous constructivism.

Since the publication of Bandura’s classic volume, self regulation has continued to develop. For instance, of particular interest to this review is the emergence of self regulation research in academic domains by Zimmerman, Schunk, and colleagues (e.g., Zimmerman and Schunk 2001). Others, such as Graham and Harris (e.g., Graham et al. 1991) have provided a finer-grained analysis of self regulation in their examination of self regulation strategies in academic domains such as writing. The increased focus on self regulation in academic settings appears to have directly contributed to the emergence of a new term, self-regulated learning or SRL. SRL emerged in the 1980s and gained prominence in the 1990s, just as the work on hypermedia was becoming a
growing presence in the educational literature. The developmental path of SRL is quite different from the trajectories of meta cognition and self regulation. Specifically, while meta cognition and SR developed in parallel with little observable cross-fertilization, most models of SRL incorporate aspects of both meta cognition and self regulation to shape its lens on learner monitoring. Unlike the beginnings of meta-cognition and self regulation, the regulatory focus was relatively broad. The broader regulatory focus in SRL integrates both endogenous and exogenous theories into one that Moshman (1982) described as dialectical constructivism. In SRL, “neither exogenous learning nor endogenous development is, in this view, predominant over the other: The two exist in a relation of reciprocal constraint and facilitation. Byrnes (1992) pointed out that fusing these theories is possible, since they are not mutually exclusive. Byrnes also noted that integrated views were increasingly sought, just as SRL began to gain in popularity. As we will see in the analysis that follows, this wide scope of SRL comes with positive and negative consequences in the empirical research.

Self regulation is a cyclical process of cognitive engagement in which purposive behaviour is planned, adapted and evaluated (Butler & Winne, 1995; Zimmerman, 2000, 2001). Typically the whole process comprises three or four phases (depending on how any one conceptual model demarcates the different forms of cognitive engagement), which are generally ordered in time but which are not hierarchical, thereby allowing the possibility of phases operating simultaneously and dynamically (Pintrich, 2004).

- The first phase is one of forethought or planning in which learners set clear goals, select and sequence a series of strategies and/or procedures to realize the goals and identify potential barriers to the successful realization of their goals, on the basis of their extant knowledge (procedural, declarative, strategic and conditional).
• A second phase is one of monitoring which involves learners being aware of what they are doing: understanding how what they are doing fits into the already determined sequence of steps and anticipating what ought to be done next.

• The third phase is one of learners implementing and adapting their strategies to maintain control over themselves or the task. Because both monitoring and regulation are being carried out throughout the execution of the plan, these phases can be difficult to distinguish empirically (Pintrich, Wolters & Baxter, 2000) and quite properly could be collapsed into one.

• The final phase is one of reaction to, and reflection on, the outcome of the execution of the plan in which learners can compare their current progress with their goals, make attributions for their progress and evaluate aspects of the task environment to judge both the appropriateness of their goals and their own strategic behaviour.

Alpert Sleigh (1997) self regulation includes several components:

• motivation to monitor and control learning
• the learner's epistemic beliefs on learning
• meta-cognition
• cognitive and learning strategies
• prior knowledge and mental models to scaffold new knowledge
• self efficacy

Of the various phases, the planning and setting of goals is critical because this establishes the direction of subsequent learning. As such, it is of superordinate importance because there can be no self regulation without goal direction (Winne, 1997). In each and all of these processes, there is the potential for learners to perform skillfully. Self regulation is documented as a necessary
condition for efficient learning, there is a lack of clarity in the literature (Pintrich et al., 2000; Zeidner, Boekaerts & Pintrich, 2000) as to the conceptual distinction between self regulation and meta-cognition. In positing self regulation to be a complex web of conceptual dimensions (Boekaerts, 1999; Boekaerts & Minnaert, 1999; Pintrich et al., 2000; Zimmerman, 1994), most models of self regulation would accord a role to meta-cognition (Zimmerman & Schunk, 2001), although specific models vary as to the centrality of this construct. A further potential for confusion is in the lack of distinction between self-regulated learning as a cognitive competency and self regulation as the behavioural performance of a skill (Zimmerman & Risemberg, 1997). While the psychological literature makes clear that self regulation is essentially a cognitive competency, for which there might or might not be behavioural tactics, the very fuzziness of the construct could render the pedagogic significance of self regulation to be incidental rather than fundamental to those of us wanting to improve the learning environment but who do not have the appropriate psychological knowledge. It is therefore important in the context of higher education generally that tutors, who might not themselves research student motivation and learning, understand self regulation in a way that they can readily harness in their own teaching contexts.

There are good reasons for believing that learners’ conceptions of their own attempts to acquire knowledge and to apply such knowledge to their own intellectual development are important sources of pedagogic information for tutors, and therefore worthy of investigation. One reason is that skilful self regulation is associated with greater forethought to preparing for learning, with more effective effort in carrying out the learning task, with more comprehensive reflection on the volitional control exercised in the realization of the learning goal and with improved academic achievement (Zimmerman, 1998). Another reason is that self regulation is the mechanism through which transfer of learning occurs within the paradigm of social cognition.
Karoly (1993), has conducted an extensive review of self regulation mechanisms underlying cognitive and somatic based learning in therapy and performance, and defines self regulation as: those processes, internal and/or transactional, that enable an individual to guide his/her goal-directed activities over time and across changing circumstances (contexts). Regulation implies modulation of thought, affect, behavior, or attention via deliberate or automated use of specific mechanisms and supportive meta-skills. The processes of self regulation are initiated when routine activity is impeded or when goal-directedness is otherwise made salient (e.g., the appearance of a challenge, the failure of habitual action patterns, etc).

1.6 JUSTIFICATION OF THE STUDY

India as a democratic country wedded to the ideals of equality, equity and fraternity is a signatory to the “Declaration on the Full Participation and Equality of People with Disabilities in the Asia Pacific Region” (UNESCO, 2003). India has a growing disability rights movement and one of the most progressive policy frameworks in the developing world, a lot more needs to be done in accomplishment and getting the education of individuals with disabilities. (Poornima and Reddy, 2009).

There are evidences that students with various disabilities experiencing high levels of behavioural problems and are less able to complete academic tasks (Carri, 1994). Several efforts have been made to solve this enigma (Asonibare, Olayonu, 1997 and Okwilagwe, 2001). Despite the efforts of persons concerned with special education, the problem still persists (Brackney and Karabenick, 1995; Pintrich & Schrauben, 1994; Salami, 2008 and Hartas, 2000). Psychological research and many intervening variables viz. various type of intelligence, students’ motivation, self efficacy, self regulation, and academic achievement are not only of theoretical importance but also have implications for
devising the psychopathology academic performance relationship (Salami, 2008). These constructs have been found to be sensitive to subtle changes in students’ behavioural contexts, to interact with self-regulation learning processes, and to mediate students’ academic achievement (Dearden and Cruz, 2005).

There are few studies which show that emotional intelligence and spiritual intelligence is likely to influence self-efficacy and self-regulation of students. Hosseini in 2010 did a review study on spiritual intelligence, Adolescence and Spiritual intelligence, factors that may contribute to individual differences in spiritual intelligence and the related theories and conceiving spirituality as a sort of intelligence extended the psychologist’s conception of spirituality and allowed its association with the rational cognitive processes like goal achievement and problem solving. Similarly, Adeyemo in 2008 examined the moderating influence of emotional intelligence on the link between academic self-efficacy and achievement among university students and found that emotional intelligence and academic self-efficacy were significantly correlated with academic achievement. There are some studies which shows the relationship between emotional intelligence and either some components of self-efficacy (academic, occupational self-efficacy), academic stress, self-concept, adjustment etc. (Alam, 2010; Fabio, 2008; Sridevi and Mayuri, 2008)

Similarly, there are some studies in which relationship of spiritual intelligence with financial performance, language skill development, leadership are shown. (Ayranci, 2011; Barbara, B., 2009). Eniola in 2007 studied the influence of emotional intelligence and self-regulation strategies on remediation of aggressive behaviours in adolescent with visual impairment. Sharma in 2006 also worked on emotional stability of visually disabled in relation to their study habits and found that children with high emotional stability have better study habits than their counter parts.
So far as spiritual intelligence and self regulation are concerned a scanty number of researches have been conducted in abroad as well as India. It also reveals that there is dearth of researches in the area of emotional and spiritual in relation to core self evaluating traits- self esteem, locus of control, emotional stability, self efficacy and self regulation especially with reference to the disability while emotional and spiritual intelligence are likely to affect the core self evaluating traits which need to be explore. In order to understand the psycho-social implications of disability, the present study endeavor to explore the effect of disability on said psychological variables like emotional intelligence, spiritual intelligence, self efficacy and self regulation and therefore study also endeavors to find out the difference between disabled and able bodied college students with regard to said variables.

This study will also helpful in designing intervention programmes to improve emotional and spiritual intelligence of students which in turn may be helpful in making college students more self efficient and self regulated. Facts mentioned above led investigator to undertake the present study.

1.7 STATEMENT OF THE PROBLEM

SELF EFFICACY AND SELF REGULATION IN RELATION TO EMOTIONAL AND SPIRITUAL INTELLIGENCE OF DISABLED AND ABLE BODIED COLLEGE STUDENTS
1.8 OPERATIONAL DEFINITIONS

Emotional Intelligence

Emotional intelligence means the ability to monitor one’s own and other’s emotions, to discriminate among them and to use the information to guide one’s thinking and action. It includes self awareness, managing emotions, empathy, motivating oneself and handling relationship. In the present study emotional intelligence means the scores obtained by the college students on Emotional Intelligence Scale developed by Sharma in 2007.

Spiritual Intelligence

Acc. to Dr. Wolman Spiritual intelligence is our human capacity to ask ultimate questions about the meaning of life; and to experience simultaneously the seamless connection between each of us and the world in which we live. The subjective world, with which spirituality deals, and the objective world, which intelligence seeks to be comprehend, both reside within each of us. Its dimensions are: divinity, mindfulness, intellectuality, community, extrasensory perception, childhood spirituality and trauma. In the present study, spiritual intelligence means the scores obtained by the college students on Psychomatrix Spiritual Inventory (PSI) developed by Dr. Wolman.

Self efficacy

Acc. to Bandura Self efficacy is our belief in our ability to succeed in specific situation. It categorized into three domains: academic self efficacy, emotional self efficacy and social self efficacy. Self efficacy was assessed by using a brief scale developed by Muris in 2001 which is based upon Bandura’s work. In the present study, self efficacy means the scores obtained by the college students on self efficacy questionnaire (SEQ) developed by Muris.
Self regulation

Acc. to Zimmerman, self regulation is the process whereby students activate and sustain cognitions, behaviours and affects that are systematically oriented toward the attainment of goals. Its dimensions are: academic, pro-social, religion and friendship self regulation. Investigator used self regulation questionnaire developed by Ryan and Connell in 1998 to measure scores of self regulation of college students which is based upon Zimmerman’s work. In the present study, self regulation scores means the scores obtained by the college students on Self Regulation Questionnaire (SRQ) developed by Ryan and Connell.

Disabled:

Acc. to PWD Act (1995), Disabled or person with disability means a person suffering from not less than forty percent of any disability as certified by a medical authority.

1.9 OBJECTIVES OF THE PRESENT INVESTIGATION ARE:

1. To find out the correlation between emotional intelligence and self efficacy of college students.
2. To find out the correlation between emotional intelligence and self regulation of college students.
3. To find out the correlation between spiritual intelligence and self efficacy of college students.
4. To find out the correlation between spiritual intelligence and self regulation of college students.
5. To study the contribution of emotional and spiritual intelligence to self efficacy among disabled and able bodied college students.
6. To study the contribution of emotional and spiritual intelligence to self regulation among disabled and able bodied college students.

7. To study the difference between visually impaired and able bodied college students in terms of their emotional intelligence, spiritual intelligence, self efficacy, and self regulation.

8. To study the difference between orthopaedically impaired and able bodied college students in terms of their emotional intelligence, spiritual intelligence, self efficacy, and self regulation.

9. To study the difference between able bodied male and female college students in terms of their emotional intelligence, spiritual intelligence, self efficacy, and self regulation.

10. To study the difference between male and female college students with visual impairment in terms of their emotional intelligence, spiritual intelligence, self efficacy, and self regulation.

11. To study the difference between male and female college students with orthopaedic impairment in terms of their emotional intelligence, spiritual intelligence, self efficacy, and self regulation.

1.10 HYPOTHESES

On the basis of review of related literature investigator formulated following research hypotheses:

- Emotional intelligence is likely to be positively related with self efficacy of college students.
- Emotional intelligence is likely to be positively related with self regulation of college students.
- Spiritual intelligence is likely to be positively related with self efficacy of college students.
• Spiritual intelligence is likely to be positively related with self regulation of college students.
• Emotional intelligence, spiritual intelligence, self efficacy and self regulation of able bodied college students is likely to be more than those of college students with visual impairment.
• Emotional intelligence, spiritual intelligence, self efficacy and self regulation of able bodied college students is likely to be more than those of college students with orthopaedic impairment.
• Emotional intelligence, spiritual intelligence, self efficacy and self regulation of able bodied male college students is likely to be more than those of able bodied female college students.
• Emotional intelligence, spiritual intelligence, self efficacy and self regulation of male college students with visual impairment is likely to be more than those of female college students with visual impairment.
• Emotional intelligence, spiritual intelligence, self efficacy and self regulation of male college students with orthopaedic impairment is likely to be more than those of female college students with orthopaedic impairment.

1.12 DELIMITATIONS
Due to limited time and resources the present study was delimited as under:

• The sample is drawn from Delhi only.
• Only 450 college students (Visually impaired (150), Orthopaedically impaired (150) and Able bodied (150) were taken as sample for the study).
• The sample is drawn from only the college students pursuing their B.A. courses.