

Human Adjustment Processes
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Module - 06
Lecture - 02
Emotions & Adjustment

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Emotion & Adjustment

- Emotion has certain biological universals but what makes it significant for the adjustment process is the socio-cultural variability of the progression.
- Few societies (such as agricultural societies) lay emphasis on compliance whereas few cherish independence
- Conformity and compliance influences not only the way emotions are expressed but also the way they are experienced.

So, this is the slide now where we ended yesterday; basically trying to say that the basic difference between the individualistic and the collectivist culture is that in the collectivist culture there is always, know, a higher degree of influence from the various social agents, to conform to certain practices which is otherwise cherished by a larger number of members of that very society.

Many a times, know, you will find good practices; a very thoughtful type of norms which you are supposed to comply here. But, at times you might come across some of the practices which is very difficult to be justified or cannot be justified at all. But still people conform to it. There is a greater degree of compliance to such practices, even though those who are involved in the process they suffer in that whole process itself.

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So, we will take one example here. This is a practice in one of the temples in Karnataka in Mangalore aware, in this very temple you have certain, know, brahmins who will have their food on the leaf of plant basically the banana leaves and then they leave, know, some food stuff there, the other members of the society, the non brahmins, they are supposed to roll over it, ok.

Now, imagine a situation when you are in your dining hall in your hostel, set of people come, have their food, leave their stuff on the table, and you are told that you have to now, know, bare body you have to roll over it; how many of you would do it? But then there is a great degree of belief attached to it, and therefore, people practice it. Collectivist culture has, know, this type of situation also where conformity and complaints can go up to such extremes also.

This is an example from the prison where the Iraqi soldiers were kept captive by the US forces. And, as you can see here, you find, know, the complaints of the members of the group because there are certain authorities which tells you that file, know, these are the decorated soldiers who have fought for their nation, but because they were are enemy therefore, their, know, the uniform has to be removed; they will be bare body; completely nude; we will tie them all together and then we will torture them.

Imagine a situation if you are, know, told that you have an enemy who fought against you, but still you would say, know, that there is a minimum decorum of handling human

beings. Take the recent example. I will come back to this example. Take the recent example. In Jammu & Kashmir very recently, know there was a case where 2 Indian soldiers, they were killed by the Pakistani forces; Pakistani kept on denying it, that we have not done this, and the bodies of both these Indian soldiers, they were beheaded bodies; head was removed out of it.

Long back, just before the onset of the Kargil war also similar type of incident has happened. When there was a young Indian officer Sourav Kalia whose mutilated body parts had come out; the whole body, the intact body did not come to India. And then, very recently there was a case when one of the Pakistani soldier, you know, happened to cross the line of control was killed in the cross fire, but then the whole body was returned back to the native country.

Even during the Kargil war, many, know, human beings who died, those human beings, whom the Indian said that they are Pakistani regulars, Pakistani said that they are not our arm forces; they must be, know, from different separatist groups; and India had a claim because, know, their identity cards, their salary details were found in their pockets which showed that they belong to certain regiments of the Pakistani forces, but then the military decides that, know, all those who have died in their process and belong to the enemy camp, our religious guru would cremate them according to their religious practices.

Now, think of, know, 3 different stories – one, where you catch hold of your enemy; you treat them like this; this was one of the very secret type of photographs which was much later released. Two, when you catch hold of your enemy and then cut human into pieces, I know do not even referring from, know, doing it multiple times. Third case, where you catch hold of your enemy; the enemy is shot dead, but then still you decide to cremate the dead body according to the religious faith of that very individual.

I will want to go again into the details of it, but if you are interested, do read Philip Zimbardo who has taken such examples and talks about, why good man become ugly? Why people who are otherwise those who seem to be very good, at one point of time they suddenly become extremely wicked? Why good men become bad, wicked, ugly? And, Philip Zimbardo has talked about it at length; given all types of examples; and you would find many, many examples of the abogarithm from where the photograph belongs to...

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Emotion & Adjustment	
<u>Individualistic societies</u>	<u>Collectivist societies</u>
<ul style="list-style-type: none">• Expression of happiness is encouraged at the cost of expression of sadness	<ul style="list-style-type: none">• Cherish the reverse• People forgo negative emotions in order to support group standards• Less public expression of negative emotions in collectivistic societies

The reason we have taken these examples varies. That, know in a group set up there could be a possibility where you are forced to comply to certain norms which otherwise you do not admire. One example that we take, that we have taken from our Indian situation of course, is an example of the collectivist culture. The other example we have taken was from an individualistic culture, but then you are in a regimented setup of the individualistic culture where the dittos coming from the top has to be obey it.

Now, if you look at the distinction between the practice in the individualistic verses the collectivist culture, you realize that in individualistic cultures the expression of happiness is always encouraged, at the cost of expression of sadness. Now, this is not what I am saying, but this is what the aggregate of the research being done, know, in these two cultures where comparative studies I have shown these out comes, and that we are summarizing here.

That biologic individualistic culture will promote that you as an individual should certainly enjoy the privilege of expressing your happiness; whatever makes you happy, you can very freely and frankly share it with others, ok; you need not mode on, know, issues that does not affect you. Whereas, in collectivist culture the opposite is, know, usually cherished; you are sad not because something has happened to you, but because know relative of a friend of your neighbor who was your neighbor 3 years ago has died. There is a long chain, but that also affects your emotionalistics.

In collectivist culture people forgo negative emotions in order to support the group standards. I might not be very happy inwardly, but because the group is celebrating something, therefore, I also joined it; and therefore, by the negative emotions that I have in that very situation, in that very given state, I simply try to, know, overcome it; simply because I am supposed to adhere to the standards of the group is practicing as of now.

And, in collectivist culture, another important thing is that there is a less public expression of negative emotions. A very good example given once in classroom by my teacher; he said that when he went for the first time to Canada, his colleagues there would, know, always says, so how are you; and he had the habit of saying fine, like most of us; most of us would say when you are asked by somebody, how are you? Fine.

And then, after 2, 3, days this man asked him that how can you be fine everyday; I am either good or not so good most of the days, but you always tell me you are fine, how does that happen? And then, it led to certain type of discussion between these 2; the person who asked this was a, know, psychologist in making who later on become a very renowned psychologist, social psychologist.

And, this whole discourse of, know, cultural perception of how good you are, or how fine you are, that was no elaborated little later; but it is a fantastic description, know; when somebody asked how you are, and you say good, not so good, and you take pride in saying not so good.

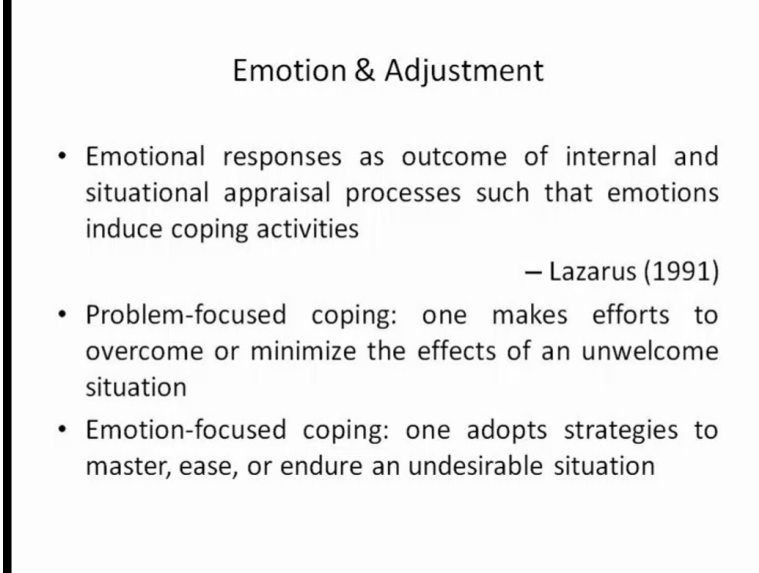
Whereas, in the other culture, know, it could be say, just now in the recent past we had it, know? A chilled winter morning, temperature was 6, 7, degree; know, you have a rainfall also, and still somebody ask you, how are you, and you very, some with the very broad smile you say, fine. And then you realize, is not that there are certain practices that you simply adhere to, you comply to, you reflect it because you belong to certain type of culture.

The reason we are now talking about these issues are primarily that because you belong to certain culture because culture has it is own practices, and you show certain degree of conformity, complaints to those practices because you try to change your own emotional reactions in order to adhere to the group standards.

And therefore, your overall ability to adapt to the situation increases; and more and more you show adaptation, the higher is the perception of adjustment level of yours. You pursue yourself to be adjusted, great; this was an uncomfortable situation, but I have

handled it properly; others also think you are a great manager who can manage diverse type of situations.

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Emotion & Adjustment

- Emotional responses as outcome of internal and situational appraisal processes such that emotions induce coping activities

– Lazarus (1991)

- Problem-focused coping: one makes efforts to overcome or minimize the effects of an unwelcome situation
- Emotion-focused coping: one adopts strategies to master, ease, or endure an undesirable situation

We now come to different way of looking at emotion. This was, know, primarily proposed by Lazarus who talked about, know, the appraisal of emotions. And, Lazarus said that emotional responses are actually the outcome of internal and situational appraisal processes such that emotions induce coping activities. Now remember, right from, know, experience of emotion, 2 behavioral reactions under the influence of emotional state, we are now shifting and we are now talking about the appraisal of the emotions; means, how you relook at your own emotions.

And, according to Lazarus that these emotional responses are actually the outcome of internal as well as situational appraisal processes; how you internally appraise it and how the situation, know, appraises it, that would actually make your emotion, it can make it, know, act in a way were in it facilitates your coping strategies. So, given the type of diversities that you experienced, you get a chance to cope with the adversity that you are experiencing.

And, all this is primarily facilitated by both the factors - your internal way of looking at your own emotions and how the situation interprets your emotional state; and, based on that you will later on focus, know, at these 2 coping strategies little in depth when we come to next to next module where you would be talking about stress coping on Lazarus.

But, just to refer to it that Lazarus proposed that there could be 2 types of coping – one, the problem focused coping, and two, emotion focused coping.

Problem focused coping, according to Lazarus is a state where one makes effort to overcome or minimize the effects of the unwelcome situation. So, you are trying to either overcome the problem or you are trying to minimize the overall, know, effect of that very uncomfortable situation. Whereas, in terms of emotion focused coping, one adopts strategies to master, ease, or endure an undesirable situation. So, emotion focused coping that way, know, strategically is far different compared to the problem focused coping.

But, right now we are interested more into emotions and how they affect our adjustment; therefore, these 2 coping strategies we are just refer to it; we would not go into the details of it. As I told you that the next to next module would be on stress coping on Lazarus, and when we come to coping we will also be talking about problem focused and emotion focused coping once again.

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Emotion & Adjustment

What do we do?

- Spend time and energy in adapting to the constraints of dealing with social and environmental demands
- manage our actions without violating the social needs, norms and obligations
- All of these require interplay of emotional processes such that they serve social function
- Inability to do so might be an indicator of maladjustment

So, usually, what do we do? We spent time and energy in adapting to the constraints of dealing with social and environmental demands. So, there are certain social obligations; there are some immediate demands at our environment makes; and we spent both, our time in terms of understanding it, deciphering it, in terms of, or we also spend our energy in while doing that. And, once we had succeeded in deciphering what the demand of the situation is, we try to find out which strategy I should adopt so that I fit completely into

this type of a situation, ok; we try to adapt to it.

We also what we do is that we try to manage our actions without violating the social needs, norms and obligations. Now, therefore, adaptation becomes skilled at one has to master, where you do not want to violate the norm, you do not want to, know, bypass the social obligations, you want to meet the social needs, and at the same time you also want to give an appropriate response which would satisfy you as an individual and which would satisfy your environment because there are other stake holders there in the environment.

And, all of these would require an interplay of emotional processes which are primarily supposed to serve the social functions. If you are incapable of showing this type of an adaptation, then the society interprets that you have a problem in adjustment. Let us take couple of examples. Say you I am not, know, saying that everybody who go to this profession are like that, but some people who join this profession which professions I will refer to it right now, they gradually act like this.

You must have come across several, several, several examples where a patient was not offered a bed in the hospital; a patient who was, know, about to deliver a baby was, know, not even attended by the doctors; the delivery took place outside the main gate of the hospital; it happened once even in Kanpur also very close to us, ok. I want show it, but I have those news clippings which says not that this actually happened. So, that in case somebody encounters at no no it was never happened I can show that see here is the news clip which says that it had actually happened.

You join professions like the police force where you do not hesitate, know, taking your lattie and applying it 10 times hitting somebody very hard; the recent episode in Delhi where you must have seen those live visuals, know; somebody who surrenders who says no no no I am, do not apply your lattie charge on me, but still you take pride in doing that.

I have the visual that I wanted to show you was of CRPF officer in the recent WW station case where he challenges a girl; the girl, know, the actions it is all photographs; he challenges the girl; the action is very clear that he must be abusing or giving commands that if you do this I will, know, punish you; the girl says no no no this is the action; and the next sequence where he really goes and hits the girl.

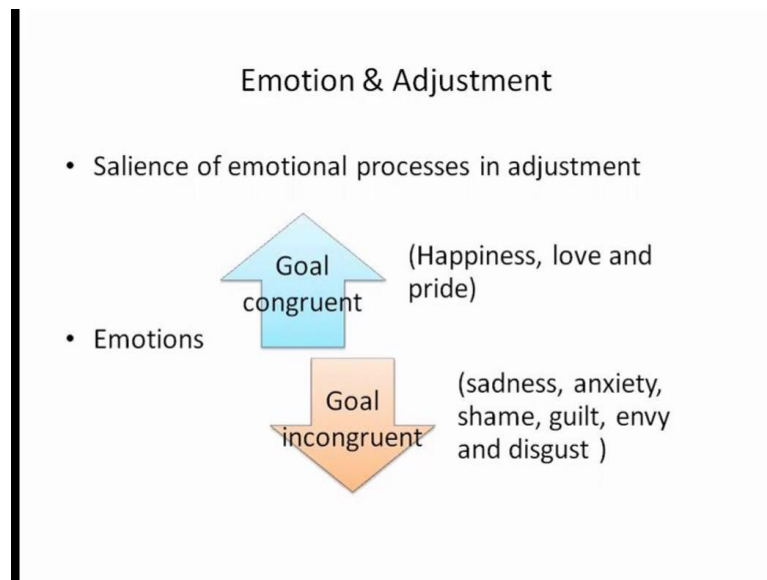
This is an example of a bomb blast in Manipur, know; this was the rickshaw puller on

whose rickshaw this bomb was planted; you can see, know, several of the security guards there; this man whose lower body part was blown off; you can see what happened; blood kept on losing out; somebody comes, interrogates him because he knows that death is inevitable; instead of taking him to hospital they asked him, so, tell me, know, who was the person who planted it; know, some details of it, but this rickshaw puller was not taken to the hospital and then few minutes of this photograph he died, ok.

Now, think of, know, these examples; you join a profession, but then you start practicing it in a very different fashion. I am showed that these policemen when they would have first, know, seen somebody suffering they also must have felt the pain; the first bomb blast, the first bullet shot, the first wound, everything must have, know, induce certain type of feeling, certain type of emotion.

But then, how you appraise your own feeling will then start taming how you feel the situation; and how you feel the situation will finally decide how you react to that situation; and whether your act is an act of adjustment, you have been able to successfully comply to it; you have been successfully giving the desired outcome or not depending on which side of defense you are, you would take a defensive role.

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Now, the saliency of the emotional processes in adjustment, if you try to understand this, primarily you can divide, studied you remember, we were trying to, know, look at emotions with respect to the basic emotions – happiness, sadness, fear, anger, surprise

and disgust, the six basic emotions. And, we also looked at emotions with respect to their valiancy – positive, negative emotions; as well as directionality component in emotion approach emotion verses avoidance emotion.

One way of looking at emotions, and this is the classification given by Lazarus, is that you can divide them into goal congruent emotions and goal incongruent emotions. So, right now, therefore, the number of emotions has increased, know; and you find at the, it is not only the basic emotions, other emotions have also been entertained.

According to Lazarus, the goal congruent emotions are like happiness, love and pride; goal incongruent emotion includes sadness, anxiety, shame, guilt, envy and disgust. And now, depending on certain primary appraisal factor and secondary appraisal factor we finally derive this type of emotion; and in turn all of them influences are level of adjustment.

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Emotion & Adjustment

- Goal congruent: Positive in nature and likely to moderate day-to-day things that might bother us
- In doing so, they play adaptational role by sustaining our morale, facilitating coping and restoration of normal life pattern
- Lazarus (1991) has highlighted the importance of appraisal (primary and secondary appraisal components) in emotional processes

So, what we would do now onwards is that we would look at, know, the primary and the secondary appraisal processes, but then in to each of these goal congruent and incongruent emotion, and then try to understand that why, know, do a people experience this type of an emotion; and, how this emotions influences their level of adjustment?

Now, goal congruent emotions - they would be positive in nature; and they are likely to moderate our day to day things; and they also play adaptational role by sustaining our morale by facilitating coping and restoring our normal life pattern. So, happiness, love

and pride, they will, know, sustain the level of morale that you are down with; they will facilitate your coping and at the same time they will also help you restore your normal life pattern.

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Appraisal of Happiness*
<i>Primary Appraisal Components</i>
Goal relevance— Possibility of any emotion, including happiness.
Goal congruence— Possibility of only positive emotions.
<i>Secondary Appraisal Components</i>
Positive future expectations— Feeling of happy.
Unfavorable future expectations—,Happiness undermined.

* Source: Lazarus, R. S. (1991). *Emotion and adaptation*. Oxford University Press, New York, (pp. 268).

Now, Lazarus, know, keeps on talking about the primary and the secondary appraisal processes. So, what we would do is we would take each of these emotions. First we will begin with the goal congruent emotions, and then we will go to the goal incongruent emotions; and then we will know, look at each of the primary appraisal components and the secondary appraisal components, trying to understand that what finally is the determinant of happiness, what finally the determinant of say pride, love, guilt, shame, disgust, likewise.

But, before we come to it, I would, I thought we have studied a lot. So, we will watch a short film right now; 13 to 15 minute film; it is an animation; that describes of story that comes from our mythology; you must be aware of the whole story of Shraavan kumar whose friend, parents were blind and he took them on yathra, and when finally he was killed by an arrow by king Dasharath.

Now, there is a tradition of folklore in our country. And, some of the folk artists from Rajasthan they describe this story. Their whole narration has been translated into an animated movie made by somebody, actor I i t Bombay. So, we will just watch it. The reason I am trying to show it to you is that there is a beautiful interpretation. There are 2,

3, sequences there where one narrator resides the story in one way, gives another way of looking at it, and the other one says that no no no there is a change, there is a twist, and he interprets it in a different way.

So, the same thing can be approached by 2 different ways; and he says that it was done because of this, the other one says it was done out of this. So, guilt, remorse, those components come here, therefore we will watch this. [FL].

So, one is related out of love, the other one related out of anger; process is the same, but the interpretation varies. The reason I was trying to show this animation film was that say you have this appraisal process that Lazarus talks about; that incidence in life is one, but how you how you appraise it will provide a colour to it; we say that we belong to the same dynasty and then the grand old lady comes we are not interested into that part.

But, we were primarily interested was that for a once event of life, for one of the reactions of life, there could be multiple way of interpretation. And, how you interpret it, how you appraise it, that actually, know, gives you the feeling of a particular emotion. So, if you look at the appraisal processes of happiness - the first 3 are the primary appraisal components; then you have the secondary appraisal components.

Now, look at the primary appraisal components. If there is a goal relevance then any emotion is possible including happiness; means, that the goal that you are trying to achieve should be relevant to you, ok. 2, if there is a goal congruence then only positive emotions are possible, including happiness. So, your goal, know, seems to be congruent to you and therefore, it, know, leads to the positive experience of emotions.

And, third primary appraisal component that is the type of ego involvement, is not relevant; so, the involvement of your ego is not important. You find that the goal, achieving the goal is relevant to you; and you also realize the goal to be congruent.

The secondary appraisal components blame and coping our potentials are irrelevant. So, you are not looking for blaming somebody; you are not looking at the coping potential of the activity. If future expectations are positive we expect the good fortune to continue; therefore, so, the future expectation is positive in nature you construed at, this would continue.

And, if the overall life outlook is favorable in general, the existential background is that which is essential to feel happy. So, overall you find that life circumstances in and around you is favorable. If future expectation and the existential background are guarded

or unfavorable then happiness is act to be muted or undermined.

So, basically the secondary appraisal components are that you do not find the relevance of living somebody; you do not find the coping potential component involve there; but, what you realize is that, what you expect, the outcome of the event you expect to be positive, ok. You expect that this was continued, so there is a perception of continuity of the process. And, overall the ambiance of the whole experience is favorably directed, and hence you derive a positive emotion out of it. But, if you realize that the future expectancies are not seems not to be favorable enough then you can undermine your level of happiness.

All other appraisal components including type of ego involvement are not essential. So, basically what Lazarus says is that there are some primary determinants, there are some secondary determinants, you use these determinants to know, interpret given situation. And, this will finally make you realize whether you should be happy or not. So, the state of ocean is dependent also on the appraisal process, the outcome of how you appreciate the whole process.

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Appraisal of Pride *
<i>Primary Appraisal Components</i>
Goal relevance— Possibility of any emotion, including happiness.
Goal congruence— Possibility of only positive emotions.
Enhancement of ego-involvement & social esteem— Possibility of pride, happiness, and relief.
<i>Secondary Appraisal Components</i>
Credit to self— Pride

* Source: Lazarus, R. S. (1991). *Emotion and adaptation*. Oxford University Press, New York, (pp. 271).

Similarly, if you look at the pride component, the primary appraisal component that if there is goal relevance then any emotion is possible. You remember, the primary appraisal process for happiness also said the same; that there has to be relevance of the goal; 2 also remains the same, that if there is goal congruence then any emotion is

possible; it could be happiness, it could be pride. Third, if the type of ego involvement is enhanced is, enhancement of one's self and socialist team, then the potential emotions are narrow to pride, happiness and relief.

Now, in the earlier case, in the case of happiness, we said that ego involvement is not relevant; but, here in the case of pride, ego involvement plays a role. And, this ego involvement enhances, you know, one's self team as well as one's socialist team. Secondary appraisal process - if credit is to oneself then pride occur. So, overall, you do, you realize that the credit for this goal fulfillment, this goal achievement goes to you. So, you are given the credit; then you derive pride out of it.

So, once again you evaluate, the whole of the experience gets evaluated based on goal relevance, based on goal congruence, based on ego involvement - the primary determinants; and, the fact that you should finally get the credit for doing whatever has been done; if that happens then you experience pride.

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Appraisal of Love*
<i>Primary Appraisal Components</i>
Goal relevance- Possibility of any emotion, including happiness.
Goal congruence- Possibility of only positive emotions.
Ego-involvement → Mutual appreciation → Ego-identity =
Possibility of love/ liking
<i>Secondary Appraisal Components</i>
Future expectation: positive favourable; negative undermines love

* Source: Lazarus, R. S. (1991). *Emotion and adaptation*. Oxford University Press, New York, (pp. 278).

Third case - once again you find goal relevance, goal congruence; both are there; and, it can lead to any positive emotion including happiness, pride and love. Now, in terms of ego involvement if the type of ego involvement is desired I have mutual appreciation. So, the key component here is the desire for mutual appreciation which is affirming to one's ego identity; then the emotion possibilities narrow to love or if it is not love then atleast to liking, that you like each other. If to this is added sexual interest or passion,

then love is romantic other rather than just being a search for a companion.

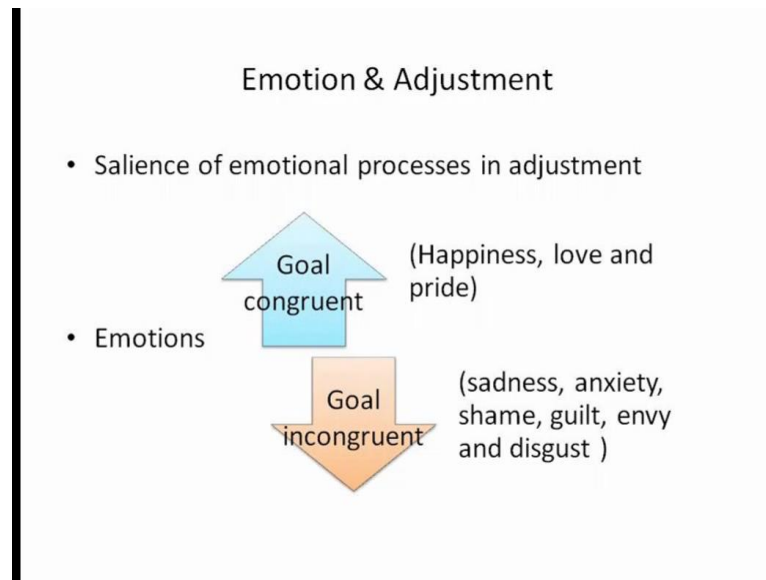
Now, you see there is an interesting description, know, when it comes to how you interpret it – happiness, pride, love, these 3 where our goal congruent emotions. In all the 3 cases, goal relevance has to be there, goal congruence has to be there; for happiness, ego involvement is not needed, for pride ego involvement is needed, but it should not lead to self esteem or social esteem.

In the case of love, ego involvement is there, but this ego involvement requires mutual appreciation of each other. So, if I love somebody and therefore I appreciate him or her, then I should be also appreciated for certain characteristics. If there is a unilateral investment of such type of thing then it does not leads to the experience of love. 2, this ego involvement also affirms your ego identity.

If it that so, then you experience love, or if it is not so intense to make you experience that love, then atleast it will make you feel little attracted towards that individual. And, if you add the passion component, sexual interest component, then this love becomes romantic. So, there is a clear description, know, of how you appreciate your own goal congruence, goal relevance and ego involvement in an act, that will decide what you will experience.

Secondary appraisal component - so in the case of love, no secondary appraisal components are involved, except perhaps future expectation is there; you expect something in the coming future which then positively favors love, but when negative prevents you or undermines your love. So, basically, you also see what is going to be the consequence; the byproducts of this relationship. If it is positive, it is love; if you realize that the outcome is not going to be positive, then you lose interest in that individual.

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So, once again you see in all the three cases that we discussed here – happiness, love and pride, in all the 3 cases, we told that these are goal congruent emotions; only 3 basic processes were involved - goal relevance goal congruence and ego involvement; how you, and both 2 factors were stable, know; goal relevance was there in a all the 3 cases, goal congruence was there in all the 3 cases.

It was only ego involvement and the experience in the case of happiness and pride and futuristic type of, know, the derivations in the case of love which finally determine whether you would experience a particular emotion or not. And, if you experience it, then what would be the flavor of that emotion.

These 3 emotions – happiness, pride and love, these 3 are considered to facilitate your adjustment level know. If by large you are happy type of an individual you also make others happy, your presence is welcomed by others; if you take pride in doing certain things, in turn others also, know, consider that this is a man of worth; if you assigning a task, certainly the goal will be accomplished.

So, you also derive pride out of it, the society also overall appreciates your achievement. And, if you show your ability to love people, to appreciate people, to get affiliated to people, in turn people also return back all these 3 things, in return, in certain quantum. And therefore, all these 3 goal congruent emotions add to the level of adjustment that one aparts to achieve.