

**THE INFLUENCE OF EMOTIONAL INTELLIGENCE
ON MORALITY JUDGMENT AMONG PRIMARY
SCHOOL STUDENTS IN TEHRAN**

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**THE INFLUENCE OF EMOTIONAL INTELLIGENCE
ON MORALITY JUDGMENT AMONG PRIMRY
SCHOOL STUDENTS IN TEHRAN**

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PENGARUH KECERDASAN EMOSI TERHADAP PERTIMBANGAN MORAL DALAM KALANGAN MURID SEKOLAH RENDAH DI TEHRAN

ABSTRAK

Pertimbangan emosi diterapkan dalam konteks pengajaran dan pendidikan. Kajian ini menekankan pengaruh kecerdasan emosi terhadap kesihatan mental dan pertimbangan moral/ akhlak dalam kalangan pelajar sekolah rendah di Tehran. Dijangkakan bahawa kecerdasan emosi pelajar boleh membantu dalam mengurus emosi bagi mengawal tingkah laku individu. Justeru, penyelidikan ini menilai EI berdasarkan teori BarOn (1997) dan Salovey (1990), dan pertimbangan moral pula merujuk teori Kohlberg (1976), yang berkaitan dengan kedatangan pelajar ke kelas dengan perasaan yang berbeza-beza tentang pembelajaran. Kajian ini bermatlamat menilai EI dan perkaitannya dengan pertimbangan moral (satu kepercayaan penting yang mempunyai kesan yang penting terhadap pertimbangan pelajar) dalam kalangan pelajar Iran. Berpandukan metodologi penyelidikan, sekiranya pelajar membangunkan EI, maka ia akan meningkatkan tahap pertimbangan moral mereka. Di samping itu, EI dan pertimbangan moral juga dikaji berdasarkan gender, dan umur. Data dikumpul daripada sekolah rendah dan instrumen yang digunakan adalah Skala Kecerdasan Emosi (Emotional Intelligence Scale, TEIQue) (Petrides, (2009) dan Ujian Pertimbangan Moral (Morality Judgment Test, MJT) (Door Ganda Sinha, Miravama, 1998). Merujuk metodologi penyelidikan, kajian ini menggunakan pendekatan kuantitatif korelasi bagi menjawab persoalan penyelidikan. Para peserta dipilih secara rawak (pensampelan rawak) dalam kalangan pelajar Iran di sekolah rendah di Utara Tehran. Peserta kajian ini terdiri daripada 280 orang pelajar (lelaki dan perempuan) yang respon terhadap soal selidik kajian. Berdasarkan penggunaan ujiant dan ANOVA, penyelidik

mendapati bahawa terdapat perkaitan yang signifikan dalam kalangan pelajar dengan gender dan umur yang berbeza berkaitan EI dan pertimbangan moral mereka. Dapatan kajian menunjukkan bahawa pengajaran EI dapat meningkatkan tahap pertimbangan moral dalam kalangan pelajar sekolah rendah.

THE INFLUENCE OF EMOTIONAL INTELLIGENCE ON MORALITY JUDGMENT AMONG PRIMARY SCHOOL STUDENTS IN TEHRAN

ABSTRACT

A consideration of emotion has been in the context of teaching and education. This study focuses on the influence of Emotional intelligence on mental health and moral judgment among primary school students in Tehran. It is highly likely that emotionally intelligent students could provide help in how to manage emotions to control behavior individuals. Therefore, this research assessment emotional intelligence according to BarOn (1997) and Salovey (1990) theories and relevance to Morality judgment by Kohlberg (1976) theory who have to deal with students coming to class with different feelings about learning. This study attempted to assess emotional intelligence and its relationship to morality judgment (one important belief that appears to have important effects on student outcomes) among Iranian students. Referring to research methodology if students develop their emotional intelligence, this will increase their levels of morality judgment. In addition, emotional intelligence and morality judgment were also examined with respect to gender, age. Data was collected from primary school and the instruments for data collection were Emotional Intelligence Scale (TEIQue) (Petrides, 2009) and Morality Judgment Test (MJT) (Door Ganda Sinha, Miravama, 1998). Referring to research methodology, this study utilized the correlation quantitative approach, that to answer the research questions. The participants were comprised of a randomized sampling of Iranian students who had been study in primary school in North of Tehran. The participants in the study consisted of 280 boys and girls students who responded to the survey questionnaire. Using t test and

ANOVA, the researchers found that there was significant relationship among students with different genders and ages concerning their emotional intelligence and morality judgment. Finding from this study showed that teaching emotional intelligence can increase the level of moral judgment in primary school students.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

Emotional intelligence is a life skill, which is recognizing and managing feelings and stress when interacting with others. Emotional intelligence starts to develop at birth. The first emotional attachment of the child appears when the mother provides for his/her needs. The quality of increasing interaction of the child with others in his/her intimate environment, such as parents, siblings, friends, and teachers, may develop or weaken his/her emotional intelligence (Houtmeyers, 2004; Shapiro, 2000; Sullivan, 1999). In a study about primary school children, Smith and Walden (1999) determined that children subjected to negative attitudes show more negative emotions and their understanding of emotions and coping strategies are weak. Children's effective use of emotions enables them to control their instinctive reactions in stressful conditions, to learn to better communicate their emotional state, to develop healthy relationships with family and friends, and to become successful in school, work and life (Elias & Weisberg, 2000; Elias, 1997; Payton, 2000).

When school programs are examined, it is generally seen that mental abilities are supported to a greater extent than emotional intelligence. However, effect of teaching emotional intelligence is just as beneficial for educators as it is for children. When children gain emotional intelligence abilities, it has effect of their morality judgment and also their academic success increases and social interactions are strengthened. As this development also leads to fewer moralities judgment problems (Stone-McCown, Freedman, Jensen & Rideout, 1997), children can devote their energies to providing more efficient education. Emotional intelligence may be developed by education that focuses on helping children develop basic

emotional intelligence abilities such as expressing, understanding, and managing emotions and using these skills to cope with everyday social problems (Elias, 1997). In the research, the effect of teaching emotional intelligence on children`s morality judgment was measured.

According to Lipman, judgments are the decisions that have previously been vague and indeterminate (Lipman, 1991). When people choose from among several competing measures or when people express their opinion on someone`s theory or belief, people (like when people judge that what someone said is true or false) people form or make a judgment (Marashi, 2009). The importance and impact of good judgment as a determinant of the kind of life issues it not easily understandable. It can be concluded that inaccurate judgments, are the reason why children and youth confront so many problems. Good judgments reinforce the child's ability and should be of crucial importance to the involved teachers in education.

The issue of how children develop moral knowledge and moral judgment is still of theoretical and empirical importance in psychological literature. Moral development involves the growth over time of thoughts, values and emotions that impact behavior in ethical situations (Eisenberg, 2009). To date, no study has been done in this area and the researcher can only search for one of the purposes in each research. For example, there are some theses and articles that have investigated the effect of teaching emotional intelligence on morality judgment such as Athota (2009), which investigated the role of emotional intelligence and personality in morality reasoning. Other articles such as Rost (1979), Sackliffe (2000) and many other researches have also studied emotional intelligence and morality judgment concerning the hypotheses, in which each study measured the effect of an independent variable on an dependent variable, and whereupon compared and measures it against the results of the research. It should be noted that the author searched for similar researches that investigated the effect of teaching emotional intelligence on primary school children`s morality judgment and found that no thesis or article are the same as the authors. Therefore, the present study has

innovation. The author hopes that this research can help future researches that investigate the related subject in Iran.

1.2 Background of the Study

After almost two decades since the official introduction of emotional intelligence in universities, there is no unitary definition for it. Goleman (2004) thinks that emotional intelligence is a skill that anyone who owns it tries to control his life with self-awareness and improve it with self-management and perceives its effects through sympathy or by managing the relations he tries to improve his or others' moral. Mayer and Salovi (2004) think that emotional intelligence is the ability of cognition, evaluation and expressing emotions, the ability of controlling emotions to improve the growth of emotion and ration. In another definition Bar-On (2000) has stated that emotional intelligence is a factor of abilities, adequacy, and unknown skills that affects the ability of individual to succeed in overcoming stress and environmental stress. Antonakis and Ashkanasy (2009) think that emotional intelligence includes innate factors (self-awareness, self-control, feeling independence and capacity) and external factors (relationship, ease in sympathy, amenability) that are important traits of managers in considering the company's objections. Due to different reasons such as the differences among people who are engaged in this concept, there are different definitions of emotional intelligence but most of the definitions focus on ability and synthetic pattern (Petridis and Furnham, 2001).

The issue of how people develop moral knowledge and moral judgment is still of theoretical and empirical importance in psychological literature. Moral development involves the growth over time of thoughts, values and emotions that impact behavior in ethical situations (Eisenberg, 2009). The cognitive components of stage theories like those of Piaget and Kohlberg have also seen strong prominence in the moral development literature (Lapsley,

2006). Kohlberg's (1983) theory of moral development suggested six stages within three different levels. In the pre-conventional morality level (first and second stages), obeying rules is important as a means to avoid punishment. In the conventional morality level (third and fourth stages), individuals consider society's views and expectations to judge the morality of actions. In the post-conventional morality level (fifth and sixth stages), individuals' own perspectives may come before society's view; they may not obey rules inconsistent with their own principles.

Rest (1999) contended that the major processes of morality consist of four components. The first component is moral sensitivity, which is the ability to interpret a given situation in terms of who is involved, what actions are possible, and how each course of action will impact the welfare of those involved. It relates to the ability to identify when a moral or ethical issue arises. The second component is moral reasoning, which is the ability to judge what ought to occur and to decide about what is morally right. It relates to the pondering of moral issues and deciding what specific actions to take in a situation.

The third component is moral motivation, which is the intention to do what is morally right after weighing moral values against personal values. It relates to the willingness to move from awareness of a moral issue to doing something about it. The fourth component is moral character, which is the ability to enact one's intention and to behave morally, despite potential obstacles.

Constructs used in models have included moral emotions, religion, social interactions, moral behavior, moral judgments and self-concept. After a review of the moral development literature, three developmental foundations of moral development, three emotion individual difference variables of moral development and a cognitive moral development component were identified. First, family functioning was assessed on a continuum from healthy to dysfunctional. Second, spiritual life is defined as an individual's relationship with a higher

power and behavior and thoughts associated with that relationship (Hatch, 1998). A third ascription to moral authority sources is the impact persons, groups, ideas and the self-have on individual moral decision-making (White, 1997). In order to assess an individual's moral development, Kohlberg (1964) developed the Moral Judgment Interview (MJI), a crucial and worldwide method to identify moral reasoning that has been used by many researchers in moral education research. The MJI is based upon people's arguments and positions in response to moral dilemmas. Each moral dilemma involves contradictory opinions, and an individual should select or support one of these opinions. The dilemmas include six values and three cases: life and law; punishment and morality conscience agreement and authority.

Although this instrument was used by many researchers, several critiques were raised by the researchers about this method in the course of time (Rest, 1979; Schiele, 1985; Schweder, 1987). For example, Froming and McColgan (1979) reported that evaluating the findings about MJT is complicated and subjective. Therefore, the researchers tried to develop different and new methods to identify moral reasoning (Rest, 1999). These new methods were Ma's Moral Development Test (1989), Gibbs and colleagues' Social Reflection Measure (SRM) (2007), and Lind's MoralischesUrteil (MUT) (2009). Although, these tests were used in some aspects of research, one of the most prominent and widely used instruments developed by Rest (1999) was the Defining Issues Test (DIT).

There is no specific research on Iranian children's moral judgment, although there are some researches done on moral development. The most important scientific backgrounds in the field of moral judgment and development and education and moral development assessment which exist in our country are general divided into three groups: 1. The collection of writings which have discussed morality from the religious, philosophical, and educational points of view, 2. Works that carry and state the viewpoints of Piaget and Kohlberg (including the translations and the authorships), and 3. A collection of university researches which are in the

form of thesis for graduate studies and have focused on the status of Iranian children and youth development of moral judgment by relying on Piaget's and Kohlberg's viewpoints through investigating and reviewing.

1.3 Statement of the Problem

In recent years, issues of character, virtue, and morality among youth – often under the rubric of character education – have received great attention from parents, educators, and schools. Building and promoting good character among students and youth are among the main goals of families, schools, and societies (Kian Zadeh, 2009).

In fact, there is deep relationship between thinking development and moral judgment. This can be observed in the various capacities of children in the expression of a moral situation and reflecting upon it. Some of the students can logically and thoroughly explain their moral attitude, while the others are unable to express their thoughts, particularly, those whose opinions are based on regard and respect. Moral judgment is related to an individual's reasoning ability in terms of some aspects. Therefore, the best form of ethical education should be thorough and challenge the mind (Fischer, 2003).

Since emotional intelligence can be developed/increased (Boyatzis, 2001; Bar-On, 2006; & Goleman, 1998), understanding how and which elements of emotional intelligence contribute to the individual's moral judgment during the development phase can lead to successful change efforts, more effective and productive organizations and students can experience change in a more positive, constructive, and healthy way. Monsefi (2009) in his master's thesis investigated the effectiveness of teaching emotional intelligence to children in their moral judgments. In order to carry out this investigation, a ten-session workshop for 16 fourth-grade students was held in Tehran. The results indicated that the program had a remarkable positive effect on children's judgment and ethical practice. Moreover, the

implementation of this program enhanced respect for the law, independent thinking, reasoning skills, self-criticism and self-improvement, listening skills, autonomy and responsibility (Naji and Khatibi Moghadam, 2010).

One of the benefits of emotional intelligence than IQ is the acquisition, because individuals can learn, develop, and improve their emotional intelligence (Brown & Moshavi, 2005; Harms & Credé, 2010; Metz, 2004). Among the social factors influencing on emotional intelligence, teachers play a key role in emotional intelligence training (Fonte, 2009; Hsieh, 2006), because they play an important role in fostering of students. Noorbakhsh, Besharat, and Zarei (2010) concluded students high in emotional intelligence have more successful performances than other students low in emotional intelligences.

Schutte (2001) revealed students with high ability of emotional intelligence reported greater empathy, self-control, cooperative responses, kindly relationships, and ethical behavior action than students with low ability of emotional intelligence. Several studies among students in Iran have revealed that emotional intelligence is a powerful predictor of success in different aspects, such as life skills, moral reasoning and academic achievement.

Asghari and Besharat (2011) found that a significant association existed between perceived warmth parenting style and high ability of emotional intelligence in Iranian students. Some studies among Iranian students have concluded that students who had been taught emotional intelligence are significantly associated to being more ethical (Safayi Moghaddam, 2006).

Moreover, emotional intelligence is still considered a new concept that needs more research (Cherniss, Extein, Goleman, & Weissberg, 2006; Murphy, 2006; Matthews, Roberts, & Zeidner, 2004) in order to examine its validity and its impact on behavior in various settings (Qualter, Gardner, & Whiteley, 2007; Zeidner, Matthews, & Roberts, 2001). Although in Iran studies on the benefits of emotional intelligence are becoming more dominant, Ghanizade and

Moafian (2009) noted that research is seriously lacking, particularly regarding the instruments that are used to measure emotional intelligence. Fahim and Pashghadam, (2007) observed that in order for influence of emotional intelligence on morality judgment of students to be useful, it must be sufficiently defined and measured, and it must have predictive validity. The purpose of this study is to find empirical evidence that rejects or supports the previous correlations found between emotional intelligence and morality judgment among Iranian students.

1.4 Research Objectives

This study focuses on investigating the effect of teaching emotional intelligence on Tehran primary school student's morality judgment. Below are the research objectives for this study:

- i. To investigate the level of emotional intelligence among primary school students in Tehran.
- ii. To investigate the level of morality judgment among primary school students in Tehran.
- iii. To examine the effect of teaching emotional intelligence on Tehran primary school students' morality judgment.
- iv. To determine the differences of effect of teaching emotional intelligence on Tehran primary school student's morality judgment according to gender.

1.5 Research questions

1. What is the level of emotional intelligence among Tehran primary school students?
2. What is the level of morality judgment among Tehran primary school students?
3. What is the effect of teaching emotional intelligence on Tehran primary school student's morality judgment?
4. What are the differences of the teaching emotional intelligence on Tehran primary school student's morality judgment according to gender?

1.6 Research Hypotheses

Ho1. Gender is not a significant predictor of students' emotional intelligence.

Ho2. Age is not a significant predictor of students' morality judgment.

Ho3. Emotional intelligence is a significant predictor of morality judgment among Tehran primary students.

1.7 The Significance of the Study

This study examines the influence of emotional intelligence on moral judgment among primary school students. The findings from this study could help the school administrators and teachers implement character education more effectively by building better understanding and confidence among teachers to use strategies from character education programmers to enhance students' emotional intelligence and moral judgment, thus ultimately increasing students' performance and academic success. As more students who lack in emotional intelligence enroll in primary schools, and their moral judgment issues might continue to develop in higher levels

of education, methods for addressing the correlation between emotional intelligence and moral judgment is useful (Brackett, Mayer, & Warner, 2004).

Although children might have their emotional intelligence nurtured since birth, the role of environment and education system can further develop high levels of emotional intelligence. This investigation can widen the horizon of thinking regarding the influence of emotional intelligence on moral judgment, clearing a simple relation and combination of these factors in Tehran primary school students that will be used in the future. Hence, the outcome of such studies (studies are more focused on students) is undeniably useful in meeting relevant goals.

This study is conducted in primary school settings, and the sample population of the study is primary school students. The findings of this investigation will benefit the education department, children education planners, as well as school administrators in all levels of schools. It is also expected that the result from this research will provide applicable knowledge to schools and for future research.

1.8 Conceptual and Operational Definition

Emotional intelligence: Emotional intelligence is the “ability to recognize the meanings of emotions and their relationships, and to reason and problem-solve based on them” (Mayer, Caruso & Salovey, 1999). Emotional intelligence is seen as the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them. In this study, the factor of emotional intelligence is measured by Trait Emotional Intelligence questioner. The value of intelligence ranges from 1 to 5. Consequently, students who acquire higher scores are regarded as more intelligent.

Moral Judgment: Moral judgments are evaluations or opinions formed as to whether some action or inaction, intention, motive, character trait, or a person as a whole is (more or

less) good or bad as measured against some standard of good. According to Kohlberg (1986), moral judgments of actions (or inaction) are usually the primary focus of any discussion of moral judgments in particular, and ethical analysis in general. In this investigation, moral judgment score is obtained from the Moral Judgment Test (MJT) (Door GandaSinha, Miravama, 1998). The test is especially for six to 10-year-old children. The level of moral judgment will be assessed by a test based on 14 values: duty, respect, violation, cleanliness, forgiveness, greed, anger, wisdom, lie, revenge, speed, veracity, and sin. The test encompasses six parts.

Primary School Students: Primary school in Iran is defined as basic education. This stage starts after the completion of pre-school level and continues for another five years. Primary school in Iran normally includes students between seven to 11 years old (Safi, 2008). The participants of this research are boys' and girls' primary school students in the north of Tehran whose age range between nine to 11 years old, assuming that they study full time and started at the official entrance age for the lowest level of education and had progressed through the system without repeating or skipping a grade.

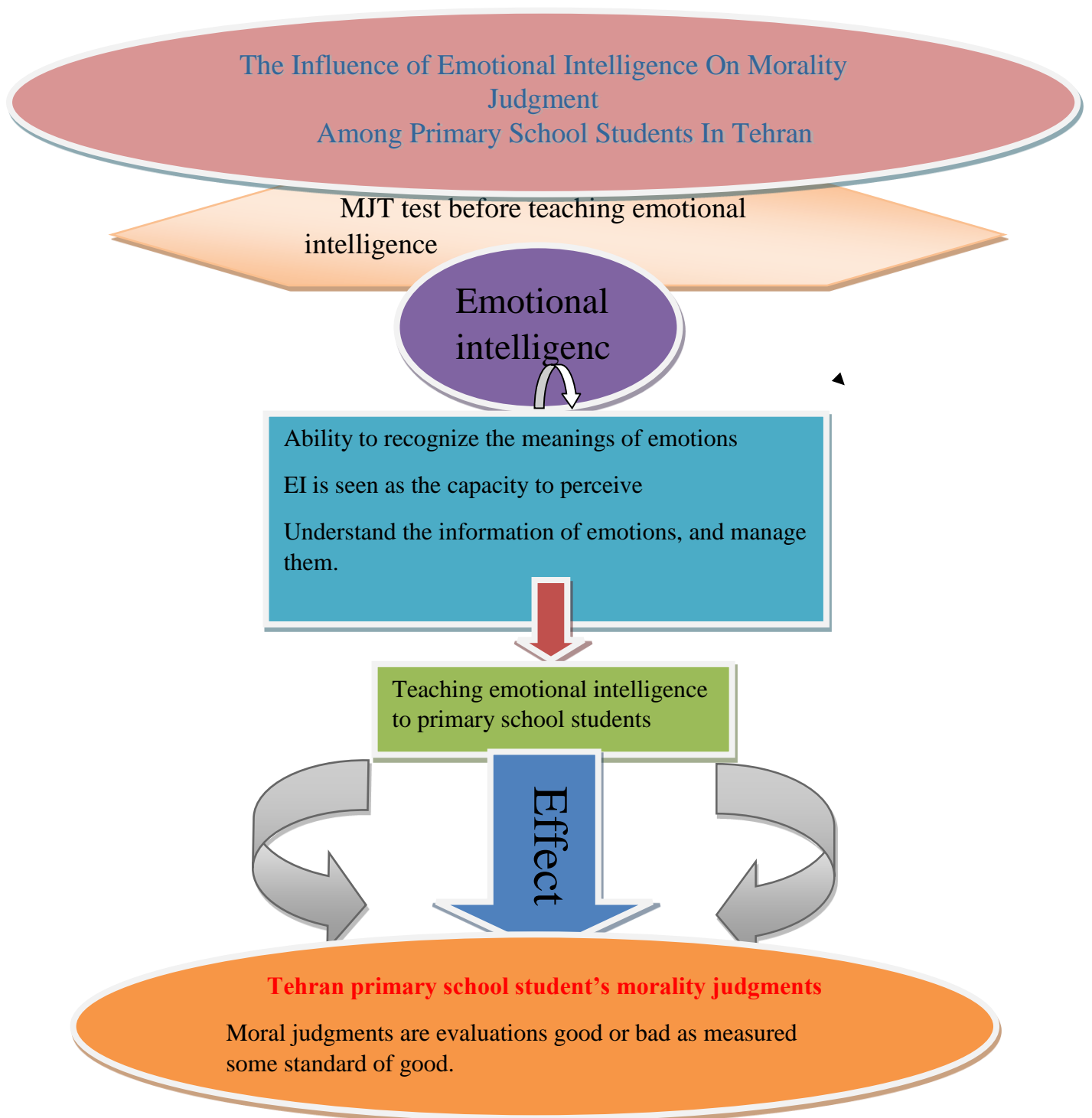


Figure 1.1 Conceptual frame work of study

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter provides a review of literature related to the present study. The current chapter is divided into two general parts. It starts with definition as well as a brief history of the main concepts of this research which include emotional intelligence, characteristics of emotional intelligence and theories of emotional intelligence. Also correlations between emotional intelligence and students' moral judgment with measuring of emotional intelligence and moral judgment are discussed in this chapter. In the second part, morality judgment will be stated. Later on related theories, factors which influence on ethical reasoning and ethical growth and dimension of will be explained.

2.2 The Concept of Emotional Intelligence

The term "emotional intelligence," has been debated among academics and human relations practitioners in recent years. One team of authors defines it as "the ability to sense, understand, and effectively apply the power and acumen of emotions as a source of human energy, information, connection, and influence" (Cooper and Sawaf 1998). While the study of emotional intelligence is a burgeoning area of scholarly discourse, Peter Salovey and John Mayer have developed a definition of emotional intelligence that is "recognized as the standard by scholars working in the field of emotions" (Jordan, Ashkanasy, and Hartel 2003). According to Salovey and Mayer (1997), emotional intelligence can be divided into four "branches:" (1) emotional perception and expression (or the ability to correctly identify how people are feeling), (2) emotional facilitation of thought (or the ability to create emotions and to integrate one's feelings into the way one thinks), (3) emotional understanding (or the ability to

understand the causes of emotions) and (4) emotional management (or the ability to discover and implement effective strategies utilizing one's emotions to assist in goal achievement, rather than being used by one's emotions) (Mayer and Salovey 1997).

According to Salovey and Mayer (1997) definition emotional intelligence is also defined as (1) an individual's set of abilities, both verbal and nonverbal, to perceive, understand, utilize and manage personal emotions, as well as the emotions of other individuals. (2) An individual's mental ability to utilize and manage emotions in solving problems. This includes the ability to successfully guide thinking and actions and facilitate successful adaptation to demands and pressures presented by the current environment (Schutte, Malouff & Bhullar, 2007). In the context of this study, emotional intelligence is interpreted as trait or level of skill that facilitates individuals' ability to adjust and adapt successfully to the pressures and demands of the environment. This includes accurate interpretation, expression, management and use of personal emotions. It also includes accurate interpretation of the emotions of others. This trait or skill guides productive solutions to problems and increases ability to cope with environmental stress.

2.3 Theories of Emotional Intelligence

2.3.1 Emotional Intelligence from the View of Bar-On

Along with Bar-on description of emotional intelligence is defined as: a group of non-cognitive skills, talents and abilities which can increase the individual's ability toward environmental pressures and demands. Therefore emotional intelligence is an important factor in an individual's success in life and directly it effects on individual's psychological health. Also it interacts with other important determiners such as health and biological preparations and cognitive intelligence talent and realities and environmental limitations (Bar On, 1997).

The Bar-on model of emotional Intelligence is multi factor and it is related to talents which concerns functions to function itself (means the talent of success to reach the success itself). This model also defined as the toleration process to the toleration itself. The comprehensive nature of this conceptual model based on a group of factorial components (the skills of emotional quotient) and the methods which are described in the model (Bar-on, 1997). Bar-on mentions 15 emotional intelligence in 15 subscales of Bar-on emotional intelligence questionnaire. Emotional intelligence and skills grows during the time, changes during life and they can be improved by training and corrective programs like therapeutic techniques (Bar-On, 1997). The 15 factors which mentioned by Bar-on as emotional intelligence factors are:

- | | |
|-----------------------------|--------------------------------|
| 1- Emotional self-awareness | 10- fact measuring |
| 2- Self-respect | 11- social responsibility |
| 3- Decisiveness | 12- momentum control |
| 4- Self-actualization | 13- happiness |
| 5- Independency | 14- optimism |
| 6- Empathy | 15- inter individual relations |
| 7- Flexibility | |
| 8- Stress tolerate | |
| 9- Problem solving | |

Bar-On (2004) proposes a model from emotional abilities which it can involves a resource of compass of skills and abilities:

1. Interpersonal skills: it involves emotional self-awareness (understanding self-feelings), courage (express the feelings, ideas, thoughts and defend personal rights in a good form), self-arranging (awareness, understanding, acceptance, self-respecting), self-

actualization (realize self-potential talents) and independency (self-authorize and self-controlling in thought and actions and liberation from emotional dependence).

2. Inter individual skills: it involves inter individual relation (awareness, understanding other`s feelings), create and keeping satisfactory mutual relations (that it is determined closely emotional and dependency), social commitment (be a main member of the group, show itself as a good partner) and empathy.
3. Compatibility: it involves problem solving (define and recognize the problems and also create effective solutions), fact test (assessing what is proposed as subjective and what is proposed as objective) and flexibility (arrange the emotions, contemplation and behave at the time of changing the situation and conditions).
4. Control the stress: it includes the ability of stress tolerate (resisting in undesirable events and stressful situations), control the momentums (resistant against momentum or deny the momentum).
5. Public creation: it includes happiness (having the satisfactory feeling in its life and self-happiness) and optimism (observes the aspects of life styles and keeps the positive attitude toward adversities) (Bar-on, 1997).

2.3.2 Emotional Intelligence from the View of Salovey and Mayer

Salovey (1990) refers his definition of emotional Intelligence on Gardner`s (2006) theories about individual`s talents and divides them in five main group:

1. Recognition of personal emotions: self-awareness is the basis of emotional quotient. The ability of theories on feelings has a determining role for taking the psychological insight and self-understanding. If one has not the ability of feelings recognition, one would confused surely. The individuals who have confident of its feelings can better guide its life (Salovey & Mayer, 1990).

2. Correctly applied the emotions: the power of arrange the feeling is a kind of ability that depends on self-awareness. The individual who are weak in this ability power is always disappointed and involved in depression but who has the mentioned skill better can pass the life adversities and being happy.
3. Self-motivation: for attracting the other`s attention, one should have the skill of self-motivation and for being creative, one should leading the emotions to achieved their purpose. Emotional continence is the base of each progression (Salovey & Mayer, 1990).
4. Recognition of other`s emotions: the empathy is another ability which is dependent on emotional self-awareness that is based on people`s skills, the individuals who have high range of empathy surely has much attention to elegant social symptoms which show other`s needs and requests.
5. Keeping the relationship: the main point in making a relationship is skill of control the other`s emotions. Such skills can reinforce the popularity, leadership and inter individual effect, but individuals are different from the view of ability, surely our main basis of capability level is neural, but it should be stated that brain is formable and it always is learning. The individuals` weakness is compensable by emotional skills and they can improve the habits and reactions by trying more and more (Salovey & Mayer, 1990).

2.4 Social Behavior from Bandura`s Point of View

The capacity for self-regulation is one of the core features of human agency in social cognitive theory. (Bandura, 1999). Perceived self-efficacy plays a pivotal role in this process of self-management because it affects actions not only directly but also through its impact on cognitive, motivational, decisional, and affective and affective determinants. Belief of personal

efficacy influence what self-regulative standards people adopt, whether they think in an enabling or debilitating manner, how much effort they invest in selected endeavors, how they persevere in the face of difficulties, how resilient they are to adversity, how vulnerable they are to stress and depression, and what type of choices they make at important decisional points that set course of life paths. A growing body of research has documented the contributing role of self-efficacy belief in self-development, adaptation, and change at different phases of life course (Bandura, 1997).

Children's belief in their efficacy contribute uniquely to variance in developmental outcomes within the complex interplay of socioeconomic, familial, educational, and peer influences (Bandura, 1997). Self-efficacy beliefs are developed and strengthened by mastery experiences, social modelling, and persuasive forms of social influence. (Bandura, 1977; Schunk, 1989). In cross-cultural studies, the functional role of efficacy beliefs and the process through which they operate are replicated in both individualist and collectivist cultural systems. (Bandura, 2002). The present study extended this line of research to the role of affective-self regulatory efficacy in the management of moral judgment of students.

Moreover one of the major interests of parents, teachers, and societal agencies centers on discovering early predictors of children's developmental emotional intelligence, with the goal of guiding them in desirable directions (Hartup, 1985; Hays, 1994; Lewis, 1995). Such knowledge enables individuals who influence children's psychosocial development to promote socially valued life courses, and ideally to prevent detrimental or antisocial outcomes (Cairns & Cairns, 1995). Over the years, much research and theorizing have been devoted to the adverse effects of early proneness to aggression on subsequent academic development and interpersonal relationships (Frank & Zumkley, 1992; Socolar, 1997). It is clear that childhood aggression attracts considerable attention because of its disruptive and injurious effects, as well as fears that it will carry over to later years with even more dangerous consequences, as

witnessed in recent lethal school shootings. Evidence that early aggression is relatively stable over time adds to this concern (Caprara, 1996; Olweus, 1979). Engagement in emotional intelligence patterns of thought can detract from academic self-development by undermining academic pursuits and creating socially alienating conditions. The relationship between discordant behavior and academic deficiency has been well documented (Dishion, 1990; Hinshaw, 1992; Patterson, Capaldi, & Bank, 1991; Rutter, 1979). Academic self-development not only is socially situated, but also relies heavily on the interpersonal supports and guidance of other people (Newman, 1991). There is an emerging conceptual shift in psychology from the prevailing focus on the impact of negative factors on developmental trajectories toward a focus on the influential role of positive factors in the directions children's lives take.

The prosocial attitude, as reflected in cooperativeness, helpfulness, sharing, and being empathic, is such a factor that helps to promote social networks conducive to academic learning. Moreover, a prosocial orientation curbs aggression both directly and by engaging moral self-sanctions for harmful conduct (Bandura, 1999; Bandura, Barbaranelli, Caprara, & Pastorelli, 1996). A growing body of research attests to the multiple beneficial effects of prosocialness on children's developmental outcomes (Bandura, 1996, 1996b; Eisenberg & Fabes, 1998; Patterson, Reid, & Dishion, 1992; Wentzel, 1991).

2.5 The Stages of Achieving the Emotional Intelligence

According to Salovey and Mayer (1990), intelligence quotient (IQ) and emotional intelligence are not antithetical capabilities (emotional intelligence has an effect on IQ) but it can be said that they are different. All humans have a combination of intelligence and emotions; there are rare individuals that have high range of IQ and low range of emotional intelligence. In fact, there is a little solidarity between IQ and some aspects in emotional intelligence.

Unlike the known IQ tests, there is not any single written test that determines the score of emotional intelligence. Someone who has a high range of IQ but completely without emotional intelligence is an exaggerated image of intellectuals who are professors in the intelligence aspect, but they are inefficient in reality. The statistics of men and women is different to some extent.

- Self-awareness
- We use the term of “self-awareness” in describing the continuous attention to internal positions.

The quality of awareness is similar to what Sigmund Freud named it as “continuous and uniform attention” and is recommended in psychoanalysis. Self-awareness, especially in the verbal field, involves the cerebral cortex, which has the ability of cognition and introducing motivated emotions. This is not an attention that pulls over by emotions and intensifies or reacts against what understands by an individual. This is a neural condition which considers itself in the strongest passions and self-review in its best condition only possible an individual find a neutral awareness of its strong or severe passion. (Parsa, 2010).

Mayer (1993), who is a psychologist at the University of New Hampshire and cooperated with Salovey in formulating an emotional quotient’s theory, stated, “Self-awareness means awareness of its mental situation and also contemplation about the situation. It can also be a non-reactive and not judging justification about internal positions. Mayer (1993) also found that an individual acts variously in referring to the attention to small feelings and coping with them (Mayer & Stevens, 1993).

Self-aware: these individuals are aware of their mental situations and they are sensitive to their emotions. Their awareness of their feelings may reinforce other personal characteristics.

They are independent and know well their limitations and have positive attitude towards their lives, and awareness may help to control their emotions.

Immersion: Some individuals think that capture in their feelings are sees as mental positions are dominated on them. They are not aware of their feelings and have unstable characteristics. Therefore, they immerse their feelings instead of having a background of its life. They have not made any attempts in escaping such positions and they often feel defeated (Mayer & Stevens, 1993).

Receptive: these individuals are usually aware of their feelings but they have the tendency to accept them and never having the thoughts of changing them. The receptive individuals are divided in two groups:

- First group composes of individuals that have good situation, so they have little motivation to change.
- Second group composes of individuals that despite their awareness of mental positions they can still accept the bad situations (Mayer & Stevens, 1993).

Awareness of emotions can have a significant effect on various life situations. It should be noted that the cognition and the differences of emotions and feelings are important; the style of their control and behavior has importance. The state of emotions like stress, grief, happiness, and anger should be controlled in such a way because of their importance and usefulness in life and their range should naturally balance (Mayer & Stevens, 1993).

Poor strategies in managing emotions may result in bad situations or even hurt the individual`s feelings. Hence, the strategy of managing emotions is one of the main pillars of emotional intelligence. The brain capacity or “active memory” has the ability of keeping all information that is related to current action in the brain. It could be damaged when emotions

disturbs the thinking concentration, or when feelings and emotions meet each other in the prefrontal cortex, which has the responsibility of memory actions that involves emotional insolvency. One of its effects is to create disorder in memory's performance, resulting a person not being able to think well (Mayer & Stevens, 1993).

On the other hand, it can assume the role of positive motivations, which means the collection of feelings such as enthusiasm and confidence, as done in studies on Olympics champions, world famous musicians, and chess players. The results of these researches showed that the same characteristics that these people share made them capable in doing regular and uninterrupted exercises, which they have been doing started since childhood. The different aspects that exist between these champions and ordinary people are their intensive training (Mayer & Stevens, 1993).

Children are likely to be secluded socially and have learning problems. It is clear that school is a place for education and to learn social skills. A child who is perceived as "bad", is likely to have difficulty in responding to teachers and socializing with other students. Stress and confusion that resulted from this situation can affect the children's ability in effective learning (Goleman, 2010). At the time of birth, the brain has not formed well. The number of neurotic connections in children's brains is more than what the developed brain can use. The brain continues to develop and reaches its maximum growth during a person's childhood years. This process is known as pruning.

The genesis process refuses these unrelated synapses in brain and the intruder factor is removed during the process. This process is fast and continuous and synapse communications can form in a few hours or several days and the childhood experiences can form the brain (Golman, 2010). The effect of an individual's experiences on the brain was first shown by two Nobel Prize-winning neuroscientists, Wiesel and Hubel (1978). They showed that in the first

few months of life in cats and monkeys, the synapses send signals from eyes to the visual cortex to be analyzed and if one of the animal's eyes is closed in the experiment, the number of synapses that go from the eye to the visual cortex would reduce, while the opened eye's synapses would manifold. If the closed eye opens after the critical point, one can see this eye would be blind, although the eye itself has no defects. The period of this critical point is continued in visual power of humans in its first six years of life (Hubel & Wiesel, 1977).

The effect of experience on brain is reflected in some researches, for example the "rich and poor rats" experiment. The "rich rats" had something to play with and the "poor rats" were put in an empty cage. After a few months, a network that is more complex than synapse orbits that exists in the poor rats' brain is created in the new cortex of the rich rats' brain (Diamond, 2010). The difference between these two groups is so clear that the rich rats' brains were heavier than the poor ones and this group was smarter than the poor rats (Diamond, 2010).

The longest period of brain's full maturity belongs to humans among all living creatures. Although each brain area progresses differently in speed during childhood, the beginning of brain's maturity is one of most comprehensive periods in the immersion of the brain. Brain areas that have a role for emotions are the slowest in maturing, while the sensory area upheaval triggered in first period of childhood. The limbic system reaches its maximum range of evolution and the frontal pieces, which are the place of continence, understanding, and artistic reactions continue its growth until late adolescence (Kolb, 1989). The management of emotions that are repeated more in childhood and adolescence helps to form the circuitry. This shows childhood is a very important point because it has opportunities in forming lifetime emotional tendencies. The habits that are obtained in childhood are moving in synapse winding of the neurotic structure and their changes are more difficult in next years of life considering the importance of the frontal pieces in inhibition of emotions. The synapses in the area of the

brain would take time to form because children's experience in the years from the view of excellent brain nature can molding stable communications all over the regulator of emotional brain. Parents can affect their children's needs and how they use the guidelines in learning. Therefore, confronting insolvencies and controlling the momentums and the practice of empathy are necessary experiences (Davidson, 1994).

One of the most essential emotional lessons during the phase of infancy and gradually refines during childhood is the style of self-relief at the time of discomfort. Between a baby's 10 and 18 months, which is named the critical period, an area of the frontal cortex communicates rapidly with the limbic area, which is the On/Off button of worrying. Thus, the hypothesis of an infant that is consolidated by others would be true in this way. The infant would have stronger communications in this orbit for controlling the emotions, so it can do better during its lifetime's discomfort (Philips, 1991).

Another key orbit that continues to form during childhood is in the vague nerve, which sends sensory messages to and from the brain, and to the amygdala through adrenal glands and forces it to secrete catecholamine. Katman (2001) from Washington University researched the effect of nurturing a child and discovered that parents who are righteous and capable emotionally create a positive change in the function of the vague nerve. This theory believes that there are some sensitive periods in each main skill of emotional intelligence that can last many years in childhood and each period can prepare an opportunity for the child to create useful emotional habits in it, but if the child loses the opportunity, the presentation of correcting the lesson would be more difficult. This subject showed why first emotional adversities and damages have such lasting effects on adults (Philips, 1991). The brain is always flexible in all periods of life, but not to the extent of one being able to see during childhood. All forms of