



E-ISSN: 2706-8927
P-ISSN: 2706-8919
www.allstudyjournal.com
IJAAS 2021; 3(4): 42-47
Received: 15-07-2021
Accepted: 26-09-2021

Namita Tayal
Research Scholar,
Department of Psychology,
Maharshi Dayanand
University, Rohtak,
Haryana, India

Nov Rattan Sharma
Professor, Department of
Psychology, Maharshi
Dayanand University,
Rohtak, Haryana, India

Establishing the role of *Ahamkara* in interpersonal relationships

Namita Tayal and Nov Rattan Sharma

Abstract

Humans have a natural tendency to form groups and relationships. Interpersonal relationships guide an individual's affiliation to various groups/institutions, life satisfaction, academic performance, organisational commitment, and various important aspects of human life. Literature suggests that interpersonal relationships are affected by a diverse range of factors. The importance of self in the field of interpersonal relationships has caught extensive attention of researcher and practitioners. *Ahamkara* is defined as the aspect of mind that generates the cognition and feeling of 'me' and 'mine' by identifying all the experiences with self. *Ahamkara* has been illustrated as a 'meta construct that incorporates various modern psychological concepts of self and identity (Salagame, 2014) [43]. The study suggests that an extremely low or high sense of self may negatively impact the interpersonal relationships of an individual. Along similar lines, western studies have also emphasized the concept of 'optimal self-esteem' (Kernis, 2003) [20]. It is, thus essential that both formal and informal institutions of learning such as family, community, schools, and colleges should cultivate and promote the development of moderate *ahamkara* for optimal functioning through interventions proposed in classical Indian literature like *Yogasutra*.

Keywords: *Ahamkara*, identification, individuality, agency, separation, and interpersonal relationships

Introductions

Interpersonal relationships cater to the individuals' interaction in a series of contexts: relationships between parent-child, husband-wife, and friends are of intimate nature whereas neighbour, teacher, and student relationships are non-intimate. Humans have a natural tendency to form groups and relationships. Each aspect of human activity is based on interpersonal relationships (Mainela, 2007) [24]. Interpersonal relationships are situated in different contexts such as family, peer relations, education, work, team, sport, etc. Family is crucial both from genetic risk and support system concerning health, well-being, and illness (Rolland & Williams, 2005) [39]. Family and educational institutions become integral parts of life and play a vital role in becoming an individual. A successful teaching process depends on the relationship between the teacher and the students. Attempts should be made to establish a mutual relationship between the teacher and the pupil for better development of the student (Opic, 2016) [31]. Further, peers are important in youth development. Positive experiences are related to health, and success in the academic field, however, negative experiences are related to poor adjustment in psychosocial functioning and academic domain (Bukowski, Buhrmester, & Underwood, 2011) [4]. Studies have revealed that students without reciprocal friendships were less in their prosocial behaviour, academic outcomes and high on emotional distress in comparison to their peers having reciprocal friendships (Wentzel, McNamara Barry, & Caldwell, 2004) [5]. In the context of the workplace, relationships can be defined as a "sequence of interactions between two people that involves some degree of mutuality, in that the behaviour of one member takes some account of the behaviour of the other" (McCauley, 2012). High-quality relationships are beneficial in many ways: it increases organisational commitment, performance, work-motivation, teamwork, innovation, error detection, helping behaviour, communication, and resilience. In contrast, poor quality of relationships among employees poses a negative impact on an organization's functioning (Dilchert, 2018; Norton, Parker, Zacher, & Ashkanasy, 2015) [9, 28]. Furthermore, the importance of interpersonal relationships can also be seen in a sport setting. Interpersonal relationships in the context of sports can be defined "as the relationship between the mother-athlete, father-athlete, coach-athlete and partner-athlete". These relationships facilitate and enable the optimization of functioning, integration, social development, motivation, well-being, and foster positive self-efficacy (Weiss, Amorose, & Wilko, 2009) [54].

Corresponding Author:
Namita Tayal
Research Scholar,
Department of Psychology,
Maharshi Dayanand
University, Rohtak,
Haryana, India

Interpersonal relationships are the crucial field to comprehend and illustrate various underlying social concepts and processes like self, social networking, commitment, culture, and emotions. Initially, during the 1960s, studies on interpersonal relationships focused on interpersonal attraction. Attraction can be defined as ‘an attitude that can be positive and/or negative in nature toward others. Further, researchers initiated the investigation regarding the influence of factors in Person (P) (such as cognition) and Others (O) (such as, physical attraction), a combination of both factors Person and Others (such as attraction, conflict) on the probability that Person and Other will maintain the relationships. Even more recently, the literature reveals that interpersonal relationships play a more vital role in an individual’s mind as well as physical health. Studies indicate that individuals who lack quality and quantity in their interpersonal relationships are likely to suffer from poor health in terms of physical complications, anxiety, and depression (House *et al.*, 2003)^[16].

The literature in the field of interpersonal relationships highlights specific relational processes, with their relevance at different stages of life: factors related to the relationship development (such as similarity, attraction), the relationship maintenance factors (such as conflict, support, communication, and family interference), and the relationship dissolution factors (such as children, law, adjustment). Further, conceptual differentiation among (1) commitment (Johnson, 1991)^[18], (2) relationship quality, and (3) relationship stability, has been emphasised (Veroff *et al.*, 1997)^[51]. The novel trend in the field of interpersonal relationships concentrates its focus on making unit of analysis to the dyad than the individual (Couch, 1992)^[6]. Another direction in the research on interpersonal relationships focuses on examining the formation of meaning in relationships with regard to stability and quality (Orbuch *et al.*, 1993)^[32]. Many attempts have been made to study the superior environment and structural circumstances which may have a positive or negative effect on the well-being of a couple. Furthermore, in interpersonal relationship-related studies, the context of ethnicity/race has also received adequate attention from scholars (McLoyd *et al.*, 2000)^[27].

On the basis of the above-mentioned new directions, it may be stated that the importance of self in the formation and maintenance of interpersonal relationships is trending. In modern psychology, the self is described as an individual’s experience as a single, autonomous, unitary being who is distinct from others and is experienced with continuity through time and space. Hence, People experience the ‘self’ in two ways. Firstly, as an active agent who acts on the world and is influenced by that same world. This kind of self is referred to as ‘I-the doer’. Secondly, the self may be experienced as an object of evaluation and reflection. Herein, an individual turns his/her attention to one’s psychological and physical attributes in order to examine the constellation of attitudes, traits, opinions, feelings, and skills. This kind of self is referred as ‘me’.

There are two dominant perspectives on self and identity in literature: the western approach and the eastern perspective. The eastern and western perspectives differ markedly in the understanding of self. Especially the western approach in regard to the self, the behaviour is dominated by the Freudian ‘ego’ however, the eastern approach presents a broader perspective of *Ahamkara*/ego or sense of self (Tayal

& Sharma, 2020)^[50]. The western approach to self is limited in scope as they consider self to be the result of conscious experiences at ‘bio-psycho-social level whereas the eastern approach to self and identity incorporates all kinds of experiences such as conscious, paranormal, dream state, etc. at ‘bio-psycho-social-transcendental’ level of existence.

Eastern philosophy is an accumulation of varied threads. It contains various streams within itself: from the *Vedanta* philosophy to Buddhism, and Jainism. The Hindu philosophy describes creation “as an evolution outward, from undifferentiated into differentiated consciousness, from the mind into the matter”. Pure consciousness is ‘enclosed with successive sheets of ignorance and differentiation, each successive layer becomes much grosser than the below one’. It begins with *Prakriti* (an undifferentiated substance of mind and matter) – that is comprised of three factors: *sat*, *raj*, and *tamas*. The disequilibrium among these factors causes recreation of the universe. The first step of evolution is *Mahat* (i.e. cosmic ego-sense) involves the drawing of ‘differentiated consciousnesses. The discriminating faculty ‘*buddhi*’ evolves from ‘*mahat*’; and *ahamkara* evolves from *buddhi* that is individual ego-sense. Furthermore, *ahamkara* produces *manas* (the memory) across three directions: sensation through five senses, *tanmatras* through inner feelings of sound, feelings, aspect, flavour, and odour; and organs of action through sensory organs. These *tanmatras* produce earth, air, water, fire, and aether, which explains nature and creates the universe. Hence, by identifying these things and qualities, *ahamkara* assists the soul to relate itself to perceived objects. *Ahamkara* is considered as the part of the mind that acts as a mechanism of ‘I- maker’. This helps an individual identify and associate oneself with the people around them, with their own work, with things, and the world at large. Thus, the present research attempts to explore the association between interpersonal relationships and *Ahamkara*.

Understanding *Ahamkara*

First-person experiential reports from Meditators and Yogis have been the major source of evidence and investigation in Indian psychological tradition. This attempt has successfully generated a range of comprehensive explanations and insights on the human mind and behaviour (Salagame, 2011)^[42]. Most of the concepts derived from such investigation cannot be completely understood by their counter-concept in modern psychology. The concept of *ahamkara* is one such notion. The root of the term *Ahamkara* can be found in the Sanskrit language, where ‘*aham*’ means ‘self’ and ‘*kara*’ means ‘doer’. Together, it reflects the sense of self. In the English language ‘*ahamkara*’ is translated as ‘ego’. In the *Vedanta* and *Yoga*, *Ahamkara* has been understood in term of surface self that is primarily associated with one’s body and phenomenal experiences and is distinct from the metaphysical self that is *Purusha* or *Atman* (Gupta & Agrawal, 2021; Jakubczak, 2013; Salagame & Raj, 1999; Salagame *et al.*, 2005)^[13, 17, 44, 45]. It personalises every experience to an individual’s cognition and feelings about me and mine (Salagame, 2011)^[42]. This linkage of self-sense to the experiences in one’s life produces beliefs, feelings, and images in the consciousness, thereby distorting an individual’s perception of self and reality which may further induce exaggerated self-appreciation and arrogance within an individual (Gaur,

2011) [12]. Hence, *Ahamkara* can produce experiences varying from suffering to enjoyment by functioning together with the organs of perception (*jnanendriya*), organs of action (*karmendriya*), and the mind itself (Rao & Paranjpe, 2016; Salagame *et al.*, 2005) [36, 45]. Such elucidation delineates *Ahamkara* as a Meta construct that subsumes the modern psychological concepts of both, self and identity (Salagame, 2011) [42].

Indian tradition classifies *ahamkara* into four sub concepts: Agency, individuality separation-differentiation, and identification. Herein, Salagame *et al.* (2005) [45] illustrate agency as doership or *kara*; 'Individuality' illustrates an individual's sense of uniqueness; 'separation-differentiation' represents an individual's feeling of distinction or being different from others and finally 'identification' signifies the relationship of an individual with worldly objects such as *sanga* (companionship), *moha* (attachments) and *mamkara* (mine-ness or ownership). Furthermore, these aspects of *Ahamkara* create multiple identities within an individual (Gaur, 2011) [12]. For example, an individual may identify himself/herself as a mother, teacher, and counsellor depending on various roles and duties one performs and the type of organization one is associated with. Additionally, the intrapersonal and interpersonal interactions may enhance the sense of self or *Ahamkara* of an individual by strengthening these multiple identities.

Ahamkara and interpersonal relationship

In psychology, it has been recommended to build a stronger ego for self-esteem (Rao, 2014) [35]. It has been emphasized that compassionate and regulated ego promotes the growth of self which is interdependent, and less focused on self. One of the Indian schools of philosophy known as '*Advaita Vedanta*' has underlined complete 'dissolution of *ahamkara*', other schools of thought like 'Integral Yoga' of Aurobindo that highlights its value in everyone's existence and individuating an individual from the masses (Reddy, 1990). Well-organized *ahamkara* may lead to adjusted life by providing assistance in regulating life-sustenance activities, acknowledging the roles and responsibilities of individuals in the society. For a more comprehensive understanding of the relationship between *ahamkara* and interpersonal relationships, all the four components of *ahamkara* may be understood in light of interpersonal relationships. The four components that inheritably compose *ahamkara* or a sense of self within an individual are individuality, agency, separation, and identification.

Individuality is the first component of *Ahamkara*. Individuality reflects the sense of uniqueness in an individual. This component allows an individual to form statements like 'I am the best dancer; I am an artist of value.' This sense of uniqueness further results in self-love or *abhimaan*. *Abhimaan* in English is translated as 'Pride'. In the literature, pride is found to characterize a narcissistic personality. Hence, Overemphasis on individuality results in narcissism. Narcissism is often understood "as a complex and important personality feature that involves a grandiose, yet a fragile sense of self, entitlement, preoccupation with success, and strong demands for admiration from others" (Ames, Rose, & Anderson, 2006) [1]. Narcissism can be described as the dominant, self-centred, self-aggrandizing, and manipulative inter-personal orientation of personality (Paulhus & Williams, 2002) [33]. Narcissist individuals

frequently react with rage for superior self-sense. Narcissism has been linked with interpersonal problems (Ogrodniczuk, Piper, Joyce, Steinberg, & Duggal, 2009) [29] and negative influences on other persons (Campbell, Bush, Brunell, & Shelton, 2005) [5]. The link of narcissism has been established with anger, aggression not only in empirical researches but also in many theories, ranging from psychoanalytic to social-personality psychology (Freud, 1932; Krizan & Johar, 2015) [11, 22]. Various studies have demonstrated these kinds of relationships (Martinez *et al.*, 2008; Okada, 2010; Reidy *et al.*, 2008) [25, 30, 38]. Researches revealed a positive association of grandiose narcissism with emotional Intelligence (Austin *et al.*, 2014; Vonk *et al.*, 2013; Zhang *et al.*, 2015) [2, 52, 56] and unrelated to deficits in the emotional Intelligence ability (Czarna *et al.*, 2016; Konrath *et al.*, 2014) [8, 21]. In contrast, under-emphasis on individuality or a lower level of sense of uniqueness characterizes dependent personality. People with a dependent personality have an excessive on other people for support, direction, and nurturance. Furthermore, Maladaptive interpersonal dependency is defined as "a dysfunctional character pattern characterized by support, care and orientation expected from others when the individual does not need it" (Bornstein, 2012) [3]. In regard to individuality and interpersonal relationships, the literature supports that too much (narcissism) or too less (dependent) of individuality may negatively impact the interpersonal relationships of an individual.

The second component of *Ahamkara* is agency. Agency refers to the feeling of 'I-doer'. This component permits an individual to form statements like 'I worked hard to get good grades; I did my job sincerely to attain this promotion'. This sense of 'I-doer' is closely associated with the modern concept of locus of control (LoC), referred to as a tendency to perceive life outcomes resulting due to their own action and control (LoC), in contrast to external LoC that is resolute by chance or powerful others as external factors (Keenan & McBain, 1979; Rotter, 1966) [19, 40]. Individuals with high external LoC feel helpless because of perceiving the outcomes not in their own control, whereas persons high on internal LoC feel capable of mastering their environment (Keenan & McBain, 1979) [19]. According to Heider's attribution theory, an individual may perceive the cause of an outcome on external or internal factors (Heider, 1958) [14]. It has been explained that internal locus of causation is associated with looking towards negative consequences in life caused by characteristics like abilities, personality, and mood whereas an external locus of causation is related to perceiving negative outcomes caused by the situation, luck, or social pressure which are considered as situational factors (Crisp & Turner, 2007) [7]. It has been illustrated that if an individual imagines the cause of treatments by superiors and/or peers resides within the individual then due to perceived accountability, he or she may be negatively affected (Weiner, 1986) [53]. If they place the cause of the negative behaviour outside of them, then due to rationalization, negative outcomes may be less severe. This may make an individual less serious in terms of responsibility and accountability even when handling important tasks. Thus, in both cases, there may be negative outcomes in regard to interpersonal relationships at work and home. This indicates that both the overemphasis and underemphasize on agency can negatively affect an individual's interpersonal relationships.

Further, the third component of *Ahamkara* is separation. Separation refers to the sense of 'I-not'. This component permits an individual to draw proclamations such as 'I am not a cheater', 'I am not a loser'. It provides an individual with a sense of separation from the rest part of the world by creating a boundary between 'I' and 'I-not'. The human mind is designed to distinguish as well as integrate the thoughts and emotions of oneself with that of others. In social interactions, it is attempted to acknowledge effective and mental state while overpowering on own simultaneous thoughts and feelings. In this regard, it is crucial to navigating our complex social environments effectively. However, it is not easy for everyone to make balance while distinguishing and integrating the self and others. Accordingly, studies have illustrated self-other disturbances produce schizophrenic positive and negative symptoms (Sass & Parnas, 2003) ^[47], characterized as distorted thoughts, lack in feelings and behaviours (Sass, 2014) ^[46]. It has been observed that schizophrenic patients have difficulty while interacting in the social context (Pinkham & Penn, 2006) ^[34], and extreme difficulty in coping (Switaj *et al.*, 2012) ^[48]. These studies indicate that under-emphasis, as well as over-emphasis on self-other distinction, is seen to have a harmful effect on interpersonal relations.

Finally, identification, the last component of *Ahamkara*, refers to the 'bio-psycho-social' identity of an individual. It symbolizes one's attachment with one body, mental abilities, status, achievements, and possession, etc. This component allows an individual to draw statements about self like 'I have a perfect body figure to be an actor' or 'I am rich because I possess millions of dollars'. Membership in any social group has implications on human behaviour whether it is based on sex, skin colour, ethnicity, or race. Membership in any social group promotes a positive social identity. Individuals can grow belongingness and self-esteem from membership, it can also play the role of buffer in the state of stress. Though, it has the potential "to promote negative biases toward out-group, derogation of in-group members who violate group norms, and disengagement from certain areas in which one's group has been negatively stereotyped" (Lurye, Zosuls, & Ruble, 2008) ^[23]. Overemphasis on any kind of identification can act as a threat to interpersonal relationships. For example, gender-related identity might be hypothesized as categorical knowledge ('I am a boy/girl'), feelings of importance ('Being a boy/girl is really important to me'), and evaluating membership of the particular group ('I like being a boy/girl'). This perspective illustrates the impact of gender and racial identity on the adjustment (Egan & Perry, 2011) ^[10] by activating negative stereotypes (Martiny & Nikitin, 2019) ^[26]. Further, under-emphasis on identification with one's Bio-psycho-social identities may result in social exclusion and discrimination. Thus, the literature indicates that too much or too little identification with any 'bio-psycho-social elements can negatively affect our interpersonal relationships within and between groups.

On the basis of available researches and literature, it can be drawn that too much and too little *ahamkara* or any component of *ahamkara* can potentially have negative effects on the formation and maintenance of interpersonal relationships. Formal and informal institutions of learning such as family, community, schools, and college play a vital role in shaping the personality and so is the *ahamkara*. In

this regard, it is pertinent to utilize effective intervention strategies to shape them for optimal functioning. It has been found that Yoga has been extensively used as an effective strategy to eliminate ignorance through enlightening the self. Yoga combines static postures, exercises, deep relaxation techniques, the adaptation of a healthy lifestyle, and a positive and optimistic mindset. In yoga, the main cause of human suffering is ignorance (i.e., *Avidya*) and our unawareness of the true self (i.e., *atma*). Due to the ignorance of the true self, we get psychologically attached to worldly materials and relations. Further, it creates psychological disturbances and imbalance between mind and body. As a remedial step, yoga describes 4 paths to establish union: *Karma Yoga* (Work ethics), *Bhakti Yoga* (Devotion), *Jnana Yoga* (Knowledge and wisdom), and *Raja Yoga* (Control of mind). *Raja yoga* is suggested as the most systematic path of controlling the mind. It is based on the eight-fold path set by Maharishi Patanjali, who described 8 aspects of yoga (*Ashtanga yoga*) in the '*Yoga Sutra*' (300-200 BC). It includes; a) *Yama* (5 ethical restraints: *Ahimsa*/non-violence; *Satya*/truthfulness; *Asteya* /non-stealing and absence of jealousy; *Brahmacharya* /marital faithfulness and control of sexual desires; and *Aparigraha*/avoiding excessive desire for wealth); b) *Niyama* (self-purification and self-study: *Saucha*/external and internal purity; *Santosa*/contentment; *Tapas* /self-discipline; *Svadhya*/ Study of self; and *Ishwara Pranidhana*/self-surrender); *Asana* (specific postures/exercises); *Pranayama* (breathing exercises); *Pratyahara* (withdrawal of senses); *Dharana* (concentration); *Dhyana* (meditation); and *Samadhi* (meditative absorption).

Implications

Ahamkara is an essential component in determining how an individual relates to oneself, other people, their work, and the world at large. The self that an individual has a profuse impact on the thought processes, emotional responses, and behaviour of the individual. Individuals often act according to their views of self-possession. The understanding of *ahamkara* can have broader implications in the life of an individual such as health and illness (Tayal, Priya, & Sharma, 2020) ^[49], goal attainment, life satisfaction, and many more. It is remarkable to mention that cultivating an 'optimal' level of *Ahamkara* is beneficial for healthy intrapersonal and interpersonal relationships. It is well understood that the child's early life experiences can exert an influence on their adult life, therefore the cultivation of *Ahamkara* should begin in their early stages of life. In the early stages of life, the primary sources of influence are family and school. At the school level, modules can be created on the basis of the philosophy of Yoga such as non-violence, truthfulness, non-stealing, absence of jealousy, control of sexual desires, self-discipline, self-study, avoidance of desire for materialistic gains, and other similar virtues. It may help synchronise the mind and body. Thus, it is suggested that the education system should incorporate the philosophy and strategies of yoga to strengthen the self, resilience, peace, and harmony. Further, the universally acknowledged teachings of *Bhagavad Gita* (Indian Scripture written by Ved Vyas) may be structurally incorporated useful in the school curriculum as per age and stage of the pupils.

References

1. Ames DA, Rose P, Anderson CP. The NPI-16 as a short measure of narcissism. *Journal of Research in Personality* 2006;40(4):440-450.
2. Austin EJ, Saklofske DH, Smith M, Tohver G. Associations of the managing the emotions of others (MEOS) scale with personality, the dark triad and trait EI. *Journal of Personality and Individual Differences* 2014;65:8-13.
3. Bornstein RF. Illuminating a neglected clinical issue: Societal costs of interpersonal dependency and dependent personality disorder. *Journal of Clinical Psychology* 2012;68(7):766-781.
4. Bukowski WM, Buhrmester D, Underwood M. Peer relations as a developmental context. In M. K. Underwood & L. H. Rosen (Eds.) *Social development: Relationships in infancy, childhood, and adolescence*. New York: Guilford Press 2011, 153-179.
5. Campbell WK, Bush CP, Brunell AB, Shelton J. Understanding the Social Costs of Narcissism: The Case of the Tragedy of the Commons. *Personality and Social Psychology Bulletin* 2005;31(10):1358-1368.
6. Couch C. Towards a Theory of Social Processes. *Symbolic Interactionism* 1992;15:117-34.
7. Crisp RJ, Turner RN. *Essential social psychology*, London: SAGE Publications 2007.
8. Czarna AZ, Leifeld P, Smieja M, Dufner M, Salovey P. Do narcissism and emotional intelligence win us friends? Modeling dynamics of peer popularity using inferential network analysis. *Personality and Social Psychology Bulletin* 2016;42(11):1588-1599.
9. Dilchert S. Counterproductive sustainability behaviors and their relationship to personality traits. *International Journal of Selection and Assessment* 2018;26(1):49-56.
10. Egan SK, Perry DG. Gender identity: A multidimensional analysis with implications for psychosocial adjustment. *Developmental Psychology* 2001;37(4):451-463.
11. Freud S. Leonardo da Vinci and a memory of his childhood. In J Strachey (Ed., trans.), the standard edition of the complete psychological works of Sigmund Freud. London: Hogarth press 1932, 59-137.
12. Gaur SD. Why I am here? Implications of self and identity for conceptualizing motivation. In R.M.M. Cornelissen, G. Misra & S. Varma, eds. *Foundations of Indian psychology*. New Delhi: Pearson Education 2011, 401-414.
13. Gupta K, Agrawal J. Ahamkara: A study on the Indian model of self and identity. *International Social Science Journal* 2021;71(239-240):21-35.
14. Heider F. *The Psychology of Interpersonal Relations*, New York: John Wiley and Sons 1958.
15. Horn TS. *Advances in sport psychology* (2nd ed.). Champaign, IL: Human Kinetics 2008.
16. House JS, Landis KR, Umberson D. *Social Psychology of Health*, In: Salovey, P. & Rothman, A. J. (Eds.), *Social Relationships and Health*. Psychological Press: New York 2003, 218-226.
17. Jakubczak M. The sense of ego-maker in classical sāmkhya and yoga: reconsideration of ahamkāra' with reference to the mind-body problem. In: G. Misra, ed. *Psychology and Psychoanalysis. History of Science, Philosophy*. New Delhi: Munshiram Monoharlal 2013, 291-308.
18. Johnson MP. Commitment to Personal Relationships. In: Jones, W. H. and Perlman, D. (Eds.), *Advances in Personal Relationships*. Jessica Kingsley Publishers, London 1991;3:117-143.
19. Keenan A, McBain GDM. Effects of type A behaviour, intolerance of ambiguity, and locus of control on the relationship between role stress and work-related outcomes. *Journal of Occupational Psychology* 1979;52(4):277-285.
20. Kernis MH. Toward a conceptualization of optimal self-esteem. *Psychological Inquiry* 2003;14(1):1-26.
21. Konrath S, Corneille O, Bushman BJ, Luminet O. The relationship between narcissistic exploitativeness, dispositional empathy, and emotion recognition abilities. *Journal of Nonverbal Behaviour* 2014;38(1):129-143.
22. Krizan Z, Johar O. Narcissistic rage revisited. *Journal of Personality and Social Psychology* 2015;108(5):784-801.
23. Lurye LE, Zosuls KM, Ruble DN. Gender identity and adjustment: understanding the impact of individual and normative differences in sex typing. *New directions for child and adolescent development* 2008;120:31-46.
24. Mainela T. Types and functions of social relationships in the organizing of an international joint venture. *Industrial Marketing Management* 2007;36(1):87-98.
25. Martinez MA, Zeichner A, Reidy DE, Miller JD. Narcissism and displaced aggression: Effects of positive, negative, and delayed feedback. *Personality and Individual Differences* 2008;44(1):140-149.
26. Martiny SE, Nikitin J. Social identity threat in interpersonal relationships: activating negative stereotypes decreases social approach motivation. *Journal of Experimental Psychology: Applied* 2019;25(1):117-128.
27. McLoyd VC, Cauce AM, Takeuchi D, Wilson L. Marital Processes and Parental Socialization in Families of Color: A Decade in Review. *Journal of Marriage and the Family* 2000;62(1):1070-93.
28. Norton TA, Parker SL, Zacher H, Ashkanasy NM. Employee Green Behavior: A Theoretical Framework, Multilevel Review, and Future Research Agenda. *Organization and Environment* 2015;28(1):103-125.
29. Ogrodniczuk JS, Piper WE, Joyce AS, Steinberg PI, Duggal S. Interpersonal problems associated with narcissism among psychiatric outpatients. *Journal of Psychiatric Research* 2009;43(9):837-842.
30. Okada R. The relationship between vulnerable narcissism and aggression in Japanese undergraduate students. *Personality and Individual Differences* 2010;49(2):113-118.
31. Opic S. Interpersonal Relations in School. *International Journal of Cognitive Research in Science, Engineering and Education* 2016;4(2):9-21.
32. Orbuch TL, Veroff J, Holmberg D. Becoming a Married Couple: The Emergence of Meaning in the First Years of Marriage. *Journal of Marriage and the Family* 1993;55(1):815-26.
33. Paulhus DL, Williams KM. The dark triad of personality: Narcissism, Machiavellianism, and psychopathy. *Journal of Research in Personality* 2002;36:556-563.
34. Pinkham AE, Penn DL. Neurocognitive and social cognitive predictors of interpersonal skill in

- schizophrenia. *Psychiatry Resources* 2006;143(2-3):1-12.
35. Rao KR. Indian Psychology: implications and applications. In: R.M.M. Cornelissen, G. Misra & S. Varma, eds. *Foundations and applications of Indian psychology*. New Delhi: Dorling Kindersley 2014, 3-16.
 36. Rao K, Paranjpe A. *Psychology in the Indian Tradition*. New Delhi: Springer 2016.
 37. Reddy VM. *Integral yoga psychology: the psychic way to human growth and human potential*. Hyderabad: Institute of Human Study 1990.
 38. Reidy DE, Zeichner A, Foster JD, Martinez MA. Effects of narcissistic entitlement and exploitativeness on human physical aggression. *Personality and Individual Differences* 2008;44(4):865-875.
 39. Rolland JS, Williams JK. Toward a bio-psychosocial model for 21st-century genetics. *Family Process* 2005;44(1):3-24.
 40. Rotter JB. Generalized expectancies for internal versus external control of reinforcement. *Psychological Monographs* 1966;80(1):1-28.
 41. Salagame KKK. Indian thoughts and traditions: A psycho-historical perspective. In: K.R. Rao, A.C. Paranjpe & A.K. Dalal, eds. *Handbook of Indian psychology*. New Delhi: Cambridge University Press 2008, 19-52.
 42. Salagame KKK. Indian indigenous concepts and perspectives: Developments and future possibilities. In: Misra G (Eds.) *Psychology in India: Theoretical and Methodological Developments- ICSSR Survey of Advances in Research*. New Delhi: Pearson 2011, 93-172.
 43. Salagame KKK. Ego and ahamkara: self and identity in Modern Psychology and Indian thought. In: R. M. M, Cornelissen (Eds.) *Foundation and Application of Indian Psychology*. New Delhi: Dorling Kindersley 2014, 164-173.
 44. Salagame KKK, Raj A. Ahamkara and ego functions among meditators and normal. *Journal of Indian Psychology* 1999;17(1):46-55.
 45. Salagame KKK, Raj A, Murthy PK, Parimala R, Gaur S. Concept of Ahamkara: Theoretical and empirical analysis. In: Rao, K. R., & Marwaha, S. B. (Eds.) *Towards a Spiritual Psychology: Essays in Indian Psychology*. New Delhi: Samvad India Foundation 2005, 97-122.
 46. Sass LA. Self-disturbance and schizophrenia: structure, specificity, pathogenesis (Current issues, New directions). *Schizophrenia Resource* 2014;152(1):5-11.
 47. Sass LA, Parnas J. Schizophrenia, Consciousness, and the Self. *Schizophrenia Bulletin* 2003;29(3):427-444.
 48. Switaj *et al.* Disability and schizophrenia: a systematic review of experienced psychosocial difficulties. *BMC Psychiatry* 2012;12(193):1-12.
 49. Tayal N, Priya M, Sharma NR. Ahamkara and health: an empirical review. *Journal of Indian Health Psychology* 2020;15(1):1-13.
 50. Tayal N, Sharma NR. Comparative view of the eastern and western perspectives on the concept of Ahamkara/Ego. *International Journal of Indian Psychology* 2020;8(3):570-576.
 51. Veroff J, Young A, Coon H. The Early Years of Marriage. In: Duck, S. (Ed.), *Handbook of Personal Relationships*. Wiley, New York 1997, 431-450.
 52. Vonk J, Zeigler-Hill V, Mayhew P, Mercer S. Mirror, mirror on the wall, which from of narcissist knows self and others best of all? *Personality and Individual Differences* 2013;54(1):396-401.
 53. Weiner B. *An Attribution Theory of Motivation and emotion*, New York: Springer - Verlag 1986.
 54. Weiss MR, Amorose AJ, Wilko AM. Coaching behaviors, motivation climate, and psychosocial outcomes among female adolescent athletes. *Pediatric Exercise Science* 2009;21(4):475-492.
 55. Wentzel KR, McNamara BC, Caldwell KA. Friendships in middle school: Influences on motivation and school adjustment. *Journal of Educational Psychology* 2004;96(2):195-203.
 56. Zhang H, Wang Z, You X, Lu W, Luo Y. Associations between narcissism and emotion regulation difficulties: Respiratory sinus arrhythmia reactivity as a moderator. *Biological Psychology* 2015;110(1):1-11.