"Men decide far more problems by hate, or love, or lust, or rage, or sorrow, or joy, or hope, or fear, or illusion, or some other inward emotion, than by reality, or authority, or any legal standard, or judicial precedent, or statute."

- Cicero
"It is only with the heart that one can see rightly; what is essential is invisible to the eye."

- Antoine de Saint-Exupery

The end of the twentieth century saw an unparalleled surge of scientific studies of emotion, hitherto almost unexplored territory because the status of feeling in mental life has been devalued by the reductionist approach of science. There was time when I.Q. was considered to be the major determinant of success in life, but in the last decade, the psychologist Daniel Goleman has argued that emotional intelligence, or EI, is more important. He attempts to explain
why so many people with high I.Qs. end up working for people with average ones and he comments that popularity of his book 'Emotional Intelligence' could be due to the fact that "it validates the idea that people can be smart in a way that doesn't have anything to do with IQ scores." This popular belief is not simply a case of people who have scored low on an IQ test trying to make themselves feel better. It is increasingly evident that I.Q. tests do not measure the aptitudes that count most in life but merely measure the ability to do the tests. Societies define intelligence in term's of the society's context, for example pre-literate societies depend on action based skills taught in the context within which they will be used, technological societies require abstract reasoning skills transmitted by means of formal schooling. Consequently, what is defined as intelligence in a technological society reflects factors that make for success in school.

Famous scientists have said that their discoveries seem to be merely following up the revelations of mystics from the past, and even the arrogantly sceptical Freud wrote, "everywhere I go, I find a poet has been there before me." The poet and mystics have always known that true intelligency is a blending of heart, of thought and feeling and now psychology is moving towards the definition of what EI might be.

**Nature of Emotion**
Emotions serve as the source of human energy, authencity and drive, and can offer us a wellspring of intuitive wisdom. Each feeling provides us with valuable feedback throughout the day. This feedback come from the heart is what ignites creativity, keeps us honest. With ourselves, guides trusting relationships, and provides the compass for our life and career.

Emotion has traditionally been identified as a category different from cognition or reasoning. The word 'emotion' is derived from the Latin 'movere' which means 'to move'. The prefix 'e' adds to the meaning, making it 'to move away'. This impulse to move away from danger or from an undesirable or noxious stimulus is a part of our repertoire of reflex actions. For example, when someone throws something at us and we are not prepared to catch it we try to duck, protect our eyes and head or even move away! These reactions as impulse actions are easy to understand but there are others which also help us to avoid danger but on analysis leave us flummoxed as to how we reacted the way we did. Oxford English Dictionary defines emotion as 'natural instinctive affection of mind' (e.g. love, horror, pity etc. That energy is the transmitter and recorder of all feeling, thoughts and actions. It determines what we dream about and what we are drawn to, believe in and committed to. In other words, emotions are the currents of energy that are within us. Emotion activates our lives, shapes our perception and behaviour, which then emanates outwards and influences others. Emotion simply deals with feelings such as anger, love, joy and sadness.
On the whole, emotions are illogical—that is why they are called 'emotion'. Hence, the impasse between emotion and reason, heart and head, emotional intelligence and intelligence quotient—call it what you will. Thus, emotions are reactions consisting of psychological reactions, subjective cognitive states and expressive behaviors.

Our emotions are vaster than our minds. They contain our histories, every chapter and verse of energy, experience, deep understanding and relationship in our lives. Emotions make up that which we are, shapes our mind as well as the entire personality pattern. They enter our human system as a source of energy that radiates and resonates.

The word emotion is a fascinating word. Look at it this way: E-motion, or Energy, put into motion. That is what our emotions do. They move energy and bring things into motion, or manifestation. The force behind what we feel is what allows us to create. First we have our thought, or perception. But it is the emotional energy, the fuel, that allows something to get created. Therefore, to create in a positive way, we must generate positive emotions from clear thoughts and perceptions. Thought triggers emotion. It depends what kind of thoughts we are thinking that creates.

The function of "emotion" has long been a subject of controversy. As noted in the quote above, Cicero of ancient Greece recognized the power of
emotions in decision-making years before the birth of Christ. On the other hand, the Stoic philosophers of roughly the same era viewed emotion as too individual and self-absorbed to provide reliable insight even undermining rational thought. By the late 18th and early 19th centuries, the Romantic Movement was promoting the notion that emotions, intuition and empathy could provide valuable insights unavailable through rational thought alone. Darwin, on the other hand, had taken the position that there may in fact be a "right way to feel" for some purposes, since accurately perceiving and understanding emotions could provide evolutionary advantages. That view seems to be supported by the consistency across cultures that contemporary psychologist Eckman has documented in how people read the emotional content behind different facial expressions, for example. Still after centuries of back and forth over the role and impotance of emotion, in 1960, a psychologist named Cronbach concluded that what he called "social intelligence", while clearly of some value, was unlikely to ever be defined and had never been measured.

The current notion of emotional intelligence (EI) refers to the ability to process emotion-laden information competently and to use it to guide cognitive activities like problem-solving. Emotions, according to this construction, bridge thought, feeling, and action - significantly affecting many aspects of the person, as well as being affected themselves by the person.
The field of emotional intelligence is an outgrowth of two areas of psychological research that merged toward the end of the last century. In the 1980s psychologists began to examine how emotions interact with thought and vice versa. For instance, researchers determined how mood states can influence perception, thought and judgment: a slightly depressed mood can facilitate accurate close, repetitive work such as clock making; an upbeat mood can facilitate the generation of creative ideas. During this same time, there was a gradual broadening of the concept of intelligence to include an array of abilities. Howard Gardner, for example, advocated for the recognition of multiple intelligences, including interpersonal intelligence, primarily for purposes of teaching children with diverse learning styles.

In 1990 Yale researchers John D. (Jack) Mayer and Peter Salovey published in academic articles the first formal definition and experimental measurement of "emotional intelligence". The starting conclusion of their research was that it was the use of both emotion and cognition combined that resulted in the most sophisticated information processing and decision-making.

As a general matter, emotional intelligence refers to "the abilities involved in the recognition, use, understanding and management of one's own and others' emotional states to solve problems and regulate behavior", a definition taken from Mayer and Salovey. This model identifies four branches of EI that each reflects a different set of skills.
As an example, the Hindu text *Bhagavad Gita*, composed centuries before the common era, makes a good argument for the awareness and management of emotional reactions by stating, "That man is disciplined and happy who can prevail over the turmoil that springs from the desire and anger, here on earth ...."

With the expansion of the field of psychology in the early twentieth century, emotional responses and behaviour began to be theoretically and empirically explored. The point to be made have is that the value and importance of human relations of what we are now naming EI competencies or skills is not new.

**IQ and EI**

According to some scientists, IQ by itself is NOT a very good predictor of job performance. Hunter and Hunter (1984) estimated that at best IQ accounts for about 25 percent of the variance. Stemberg (1996) has pointed out that studies vary and that 10 percent may be a more realistic estimate in some studies IQ accounts for as little as 4 percent of the variance. In a recent meta-analysis examining the correlation and predictive validity of EI when compared to IQ or general mental ability. Van Rooy and Viswesvaran (2004) found IQ to be a better predictor of work and academic performance than EI. However, when it comes to the question of whether a person will become a "star performer" (in the top ten percent, however such performance is appropriately assessed) within that role, or be an outstanding leader, IQ may be less powerful predictor than emotional intelligence (Goleman 1998, 2002).
Majority of schools and colleges tacitly subscribe to the scores of IQ rather than EQ. IQ has least power in predicting the success in life and it will be always with those who handle the stressful situations intelligently. In future, emotional intelligence will be more important than IQ. Now more and more companies are using emotional intelligence inventories for recording the EQ of their employees in selection procedures and for job promotion.

It is imperative to distinguish between 'emotional quotient' and 'emotional intelligence'. Emotional quotient represents a relative measure of a person's healthy or unhealthy development of his inborn emotional sensitivity, emotional memory, emotional processing and emotional learning ability. It is possible for a person to start with a high emotional intelligence but then be emotionally damaged in early childhood causing a low emotional quotient later in life. On the other hand, it is possible for a child to start with relatively low emotional intelligence but receive healthy emotional modeling, nurturing etc. which will result in moderately high emotional quotient.

The level of emotional intelligence is not fixed genetically nor does it develop in the early childhood. But the components are shaped during the childhood though emotional instances occur throughout our life. It is school years, which build up external abilities in a person, so that childhood acts as a crucial window of opportunity for shaping life through emotional competencies.
Emotional intelligence (EQ) is a different type of intelligence. It's about being "heart smart", not just "book smart." The evidence shows that emotional intelligence matters just as much as intellectual ability, if not more so, when it comes to happiness and success in life. Emotional intelligence helps you building strong relationships, succeed at work, and achieve your goals.

The skills of emotional intelligence can be developed throughout life. We can boost your own "EQ" by learning how to rapidly reduce stress; connect to your emotions; communicate nonverbally; use humor and play to deal with challenges; and defuse conflicts with confidence and self-assurance.

Emotional Intelligence is increasingly relevant to organizational development and developing people, because the EQ principles provide a new way to understand and assess people's behaviours, management styles, attitudes, interpersonal skills, and potential. Emotional Intelligence is an important consideration in human resources planning, job profiling, recruitment interviewing and selection, management development, customer relations and customer service, and more.

Emotional Intelligence links strongly with concepts of love and spirituality bringing compassion and humanity to work, and also to 'Multiple Intelligence' theory which illustrates and measures the range of capabilities people possess, and the fact that everybody has a value.
The EQ concept argues that IQ, or conventional intelligence, is too narrow; that there are wider areas of Emotional Intelligence that dictate and enable how successful we are. Success requires more than IQ (Intelligence Quotient), which has tended to be the traditional measure of intelligence, ignoring essential behavioural and character elements.

**IQ and EI: pure types**

According to Goleman, IQ and EI are not opposing competencies, but rather separate ones. People with a high IQ but low EI (or the opposite) are, despite the stereotypes, relatively rare. There is a correlation between IQ and some aspects of EI. The stereotypes (pure types) are:

- **(Pure) High-IQ male** is typified - no suprise - by a wide range of intellectual interest and abilities. He is ambitious and productive, predictable and dogged, and untroubled by concerns about himself. He also tends to be critical and condescending, fastidious and inhibited, uneasy with sexuality and sensual experience, unexpressive and detached, and emotionally bland and cold.

- **(Pure) High-EI male** is socially poised, outgoing and cheerful, not prone to fearfulness or worried rumination. He has a notable capacity for commitment to people or causes, for taking responsibility, and for having an ethical outbook; he is sympathetic
and caring in his relationships. His emotional life is rich, but appropriate; he is comfortable with himself others, and the social universe he lives in.

- **(Pure) High-IQ female** has the expected intellectual confidence, is fluent in expressing her thoughts, values intellectual matters, and has a wide range of intellectual and aesthetic interests. She tends to be introspective, prone to anxiety, rumination, and guilt, and hesitates to express her anger openly.

- **(Pure) High-EI female** tend to be assertive and expresses her feelings directly, and feels positive about herself, life holds meaning for her. She is outgoing and gregarious, and expresses her feelings appropriately; she adapts well to stress. Her social poise lets her easily reach out to new people; she is comfortable enough with herself to be playful, spontaneous, and open to sensual experience. She rarely feels guilty, or sinks into rumination.

**Convergence of IQ, EQ and SQ**

Essentially IQ means the fundamental intelligence that all of us possess with which we carry out our day-to-day work. Human beings possess and innately high level of intelligence compared to most of the lower forms of life. Human intelligence is also holistic or all-around compared to animals. We are
able to structure the visual, auditory (audio) and the kinesthetic (physical movements) aspects more intelligently for our survival and growth, which gives us an edge over the other forms of life. For long, the world gave much importance to the **Intelligence Quotient**, which was considered as the mantra for success in all spheres of life. This attitude is a legacy of the early 20th Century when psychologists mainly measured intellectual or rational intelligence. The concept changed only when Howard Gardner's 1983 book *Frames of Mind* refuted the narrow IQ view and extended the concept to include spatial capacity, physical fluidity, musical intelligence, interpersonal intelligence, intra-personal intelligence etc. The operative word in his view of intelligence was **multiple** and not the **unitary** concept of intelligence.

This concept of social intelligence was first given by E.L. Thorndike in 1920. Thorndike and Stein defined social intelligence as "the ability to understand and manage men and women, boys and girls and to act wisely in human relations." This was quite similar to the **non-intellective skill** of David Wechsler. In 1990, Peter Salovey and John Mayer coined the phrase *Emotional Intelligence (EI)*.

Subsequently in 1995, Daniel Goleman's brilliant book *Emotional Intelligence* opened many people's eyes to the fact that EQ or emotional quotient holds the key to one's happiness and well being, and that our emotional makeup can be much more important than our mental makeup. EI makes us aware of our
feelings and that of others. It gives empathy, motivation, compassion and an ability to respond skillfully to pleasure and pain. Research shows that the more complex the task, the more important is one's EQ which is a measure of one's emotional intelligence, was coined by Reuven Bar-On. The advantage that gives an edge to EQ above IQ is the fact that IQ is more or less fixed by birth but EQ can be enhanced by appropriate feedback and by practicing emotionally intelligent skills.

**SQ - The Ultimate Intelligence**

Here comes the galvanizing role of *SQ or Spiritual Quotient* that provides the fine balancing act at such turbulent times. Once we begin to understand ourselves well through proper application of our intelligence and emotions we are able to live our lives according to spiritual principles. Dana Zohar and Ian Marshall introduced this new dimension of human intelligence. They also refer to it as the soul's intelligence. Spiritual Intelligence can be defined as "*the growth of human being by moving in life through a direction and purpose, being able to heal the resentment and by considering oneself as an expression of higher reality.*"

In their book *Spiritual Intelligence - The Ultimate Intelligence*, Zohar and Marshall Research by neuropsychologist Michael Persinger and neurologist V.S. Ramachandran at the University of California in 1990, led to the identification of a 'God-Spot' in the human brain. This area is located among the
neural connections in the temporal lobes of the brain. Although it is culture specific, with westerners responding to ideas and symbols of God and Buddhists and Hindus responding to certain other symbols, this proves that each one of us has a certain degree of SQ. We may have different concepts of spirituality in our minds but spirituality does not necessarily be associated with forms of religion, philosophy, Bhagwan, Messiah, Allah or God. Spirituality has also nothing to do with hypnotic-eyed swamis or saffron-clad saints. Spiritual Quotient has little connection to formal religion as atheists and humanists may have high SQ.

While IQ and EQ are in part genetic and in part learned, SQ is entirely innate. It need not be improved or measured but once practiced, leads to a fulfilling life irrespective of external conditions. Studies prove that SQ is good both for mental and physical health and that high SQ people

- heal faster from illness and surgery
- recover from alcohol and other abuses
- cope better with stress, trauma and emotional loss
- are less likely to suffer from depression
- are more likely to feel happy and optimistic

As spiritual intelligence cannot be developed or learned, we can just increase our awareness about ourselves and raise our spiritual connection.
The transformation power of SQ distinguishes it from IQ and EQ. While IQ gives us rational and logical thinking, EQ helps us to adapt to the world as it changes; it is SQ that helps us transform our world into a whole new order of being.

SQ is the basic foundation for the effective use of IQ and EQ. The relationship between IQ, EQ, SQ and Social Quotient for enhancing all round development of a person can be depicted as follows:

<table>
<thead>
<tr>
<th>Intelligent Quotient</th>
<th>Social Quotient</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Quotient</td>
<td></td>
</tr>
<tr>
<td>Spiritual Quotient</td>
<td>Emotional Quotient</td>
</tr>
</tbody>
</table>

For a holistic growth and harmonious development of an individual, all the three aspects i.e. IQ, EQ and SQ are essential. A person needs to have a reasonable level of IQ to use his emotional competencies and skills appropriately. His EQ helps him to use his emotions intelligently in static moments. But during times of turmoil, it is the SQ that helps in maintaining proper balance and calm. The Spiritual Quotient of a person renders a fulfilling life of satisfaction and happiness.
Holistic Growth and Development of an individual

<table>
<thead>
<tr>
<th>IQ</th>
<th>EQ</th>
<th>SQ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rational thinking</td>
<td>Logical thinking</td>
<td>- Judge the situation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Behave appropriately</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Emotive thinking</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Guides in deciding whether</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to be or not in the situation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Creative, insightful</td>
</tr>
<tr>
<td></td>
<td></td>
<td>transformation of the situation</td>
</tr>
</tbody>
</table>

Emotional Intelligence

It is obvious from the existing literature that emotional intelligence has emerged as a keyconstruct in modern-day psychological research. The concept of Emotional Intelligence has recently attracted a great amount of interest from the academicians all over the world. Emotional Intelligence is considered to be important as it affects the academic achievement of the students positively not only during the year they are taught but during the years to follow. Apart from reason and general intelligence human beings are also strongly motivated by emotions. Emotions are our responses to the world around us and they are created by the combination of thoughts, feelings and actions. According to Duran & Ray (2004) emotions are effective experiences that accompany generalized inner adjustment and mental and psychological states stirred up in individuals that manifest themselves in overt behavior.
Emotional Intelligence is the ability of an individual to know, feel, use and communicate or even monitor one's own or others, emotions. People who have control over their lives can manage and know their feelings well and read and deal effectively with other people's feelings. While the people who do not have control over their emotional life fight inner battles that sabotage their ability to focus on work and think clearly (Goleman, 1995). Emotional intelligence is a type of social intelligence which involves the capacity for recognizing our own feelings and those of others for motivating ourselves and for managing emotions well in ourselves and in our relationships. Various characteristics make up emotional intelligence such as self-motivation, ability to control impulses, regulate moods and keep distress away from swamping the ability to control impulses, regulate moods and keep distress away from swamping the ability to think.

Our ability to view situations objectively and thus to understand ourselves and other people depends on balancing and integrating the head and heart. Emotional intelligence is the ability to sense, understand and effectively apply the power of emotions, appropriately channelled as a source of energy, creativity and influence.

The great divide in competencies lies between the mind and heart or more technically between cognition and emotion. Some competencies are purely cognitive such as analytic reasoning or technical expertise. Others combine
thought and feelings. Here comes a new yardstick for measuring intelligence i.e. emotional intelligence.

Emotional intelligence requires that we learn to acknowledge and understand feelings - in ourselves and others - and that we appropriately respond to them, creatively applying the energy of the emotions to our daily life, work and relationships.

Emotional intelligence is demonstrated by tolerance, empathy and compassion for others; the ability to verbalize feelings accurately and with integrity; and the resilience to bounce back from emotional upsets. It is the ability to be a deeply feeling, authentic human being, no matter what life brings, no matter what challenges and opportunities we face.

Persons with high EQ - who have developed emotional literacy - will have more confidence and trust in themselves, and more understanding of others and therefore empathy with them. So they will make better relationships and experience more achievement, love and joy in their life. They will be emotionally mature, a state that many adults do not achieve. If these skills were taught widely, in the home as well as at school, and amongst adults too of course, it would provide the basis of a much safer and happier world to live in.
The term was coined in 1990 by Peter Salovey, a Yale psychologist and John Mayer of the University of New Hampshire. It is regarded as the prime parameter to measure an individual's chance of success in life.

The earliest roots of emotional intelligence can be traced to Darwin's work on the importance of emotional expression for survival and second adaptation. In the 1900s, even though traditional definitions of intelligence emphasized cognitive aspects such as memory and problem-solving, several influential researchers in the intelligence field of study had begun to recognize the importance of the non-cognitive aspects. Although, EI is promoted as a new construct, similar constructs have been circulating for over 90 years. Salovey & Mayer (1990) referred to EI as an aspect of social intelligence (Thrmdike 1920). This type of intelligence was viewed as being a part of multifaceted construction of intelligence.

Emotional Intelligence - intelligence of the heart - has its roots in the concept of 'social intelligence', originally coined by E.L. Thorndike in 1920. the term referred the person’s ability to understand and manage other people, and to engage in adaptive social interactions - E.L. Thorndike's (1920) divided intelligence into three facets, the ability to understand and manage ideas (abstract intelligence), the ability to understand and manipulate with objects (concrete intelligence), and the ability to understand and relate to people (social intelligence). In his classic formulation, "By social intelligence is meant the ability to understand
and manage men and women, boys and girls .... to act wisely in human relations (p. 228).

The idea that people differ in their emotional intelligence has been proposed to have an effect on both human individual differences and as compelling of real-life outcomes, for example success in personal relations and at career. Coinage of the term 'emotional intelligence' is generally credited to Salovey & Mayer (1990) who describe emotional intelligence as a "form of Social Intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and action." In this definition of EI, Salovey & Meyer (1990) identified three components of EI: an ability to appraise others' emotions, an ability to regulate one's own emotions, and an ability to use to solve problems. They further distinguish six subcomponents of emotional intelligence: emotional self-awareness, assertiveness, empathy, interpersonal relationships, stress tolerance, and impulse control. The first formal mention of emotional intelligence appears to derive from a German article entitled "Emotional Intelligene and Emancipation", published in the journal Praxis der Kinderpsychologie und Kinderpsychiatrie, by Leuner in 1966 (Matthews, et al., 2002). However, the first time that the term "emotional intelligence" appeared in the English literature was in an unpublished doctoral dissertation by Payne in 1986 (Matthews, et al., 2002). Since then, Emotional intelligence has captured the interest of both the popular press (e.g. Cooper
and of the scientific researchers (e.g. Davies, et al., 1998; Mayer, Caruso, & Salovey, 2000; Petrides & Furnham, 2000, 2001).

Salovey and Mayer (1990) were some of the first researchers who used the term Emotional Intelligence to describe the ability of a person to monitor his/her own and others' feelings and emotions, to discriminate among them, and to use this information to guide his/her thinking and action (Salovey & Mayer, 1990). More recently, Mayer, Caruso & Salovey (2000) have taken a more cognitive ability approach in describing this ability, focusing on four aspects: perceiving emotions in oneself and others, assimilating emotions, understanding emotions, and managing emotions in oneself and others. Others define emotional intelligence more broadly and include personality warules such as persistence and optimism (Goleman, 1995), the tendency to make decisions based on feelings rather than logic (Tett, Wang, Gritier, & Martinex, 1997), and/or the tendency to express one's emotions non-verbally (Tett, et al., 1997). Bar-On (1997) defined Emotional Intelligence as "the ability to understand oneself and others, relate to people, and adapt to and cope with the immediate surroundings (p. 3).

Cooper and Sawaf (1998, p. 13) define emotional intelligence 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."
In their book, Executive EQ, Cooper and Sawaf (1993) describe four cornerstones of emotional intelligence at executive level: emotional literacy (i.e. the knowledge and understanding of one's own emotions and how they function), emotional fitness (i.e. trustworthiness and emotional hardiness and flexibility), emotional depth (i.e. emotional growth and intensity), and emotional alchemy (i.e. using emotions to discover creative opportunities). A more concise definition (Martinez, 1997, p. 72) refers to emotional intelligence as being "an array of non-cognitive skills, capabilities and competencies that influence a person's ability to cope with environmental demands and pressures."

Other definitions also exist for Emotional Intelligence. Examples include:

- 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 & Sawaf, 1997).

- An array of non-cognitive capabilities, competencies and skills that influence one's ability to succeed in coping with environmental demands and pressures (Stein & Book, 2000).

Goleman (1997) provides a useful description of the construct of emotional intelligence, indicating that it is about:
- Knowing what you are feeling and being able to handle those feelings without having them swamp you;
- Being able to motivate yourself to get jobs done, be creative and perform at your peak, and
- Sensing what others are feeling, and handling relationships effectively.

According to Martinez (1997) the concept of Emotional Intelligence is an umbrella term that captures a broad collection of individual skills and dispositions, usually referred to as soft skills or inter and intra-personal skills, that are outside the traditional areas of specific knowledge, general intelligence, and technical or professional skills. Some researchers such as Mayer, Salovey and Caruso (1999) refer to Emotional Intelligence as a cognitive ability; it is the ability to think intelligently about emotions. It may include the ability to understand emotions in one-self and others, knowledge of how different situations cause different emotions and how emotions change over time and the ability to manage one's own and others emotions.

Citing a need to distinguish emotional intelligence abilities from social traits or talents, Salovey & Meyer (1997) evalved a model with a cognitive emphasis. It focused on specific mental aptitudes for recognizing and
marshalling emotions (e.g. knowing what some one is feeling a mental aptitude, whereas being outgoing and warm is a behaviour.

In the early 1990's Daniel Goleman became aware of Salovey and Mayer's work, and this eventually led to his book Emotional Intelligence. Goleman (1995) points out that life outcomes are more a function of emotional rather cognitive intelligence. In contrast to Salovey and Mayer (1990) Goleman (1995) noted that success in the adult world depends on both academic ability and social and emotional skills. Goleman (1995) takes a somewhat broader positions in describing emotional intelligence. In his writings, emotional intelligence consists of five factors: knowing one's emotions, managing emotions, motivating oneself, recognizing emotions in others and handling relationships. The concept of emotional intelligence was popularized by American academic Dr. Daniel Goleman in 1995 when he published his book Emotional Intelligence. Dr. Goleman argues that human competencies such as self-awareness, persistence and empathy are more important in life than a person's IQ. ..... Emotional intelligence according to Goleman (1985) is heralded as the best predictor of work and life success, including work outcomes, such as job satisfaction and performance. Goleman (1995) applies the emotional intelligence concept to the workplace setting. In this analysis, he argues that there are "personal competence" - how we manage ourselves, and "social competence -
how we manage relationships, thus the emotionally intelligent worker is skilled in these two key areas. He then presented an emotional competence framework with each broad area consisting with a number of specific competencies as outlined in the table below:

Table - 1

Emotional competence framework

<table>
<thead>
<tr>
<th>Personal Competences</th>
<th>Social competences</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self Awareness</strong></td>
<td><strong>Empathy</strong></td>
</tr>
<tr>
<td>(of internal states, preferences, resources, and intuitions)</td>
<td>(awareness of others feelings, needs, and concerns)</td>
</tr>
<tr>
<td><strong>Self Regulation</strong></td>
<td><strong>Social Skills</strong></td>
</tr>
<tr>
<td>(of internal states, impulses, and resources)</td>
<td>(adept at inducing desirable responses in others)</td>
</tr>
<tr>
<td><strong>Motivation</strong></td>
<td></td>
</tr>
<tr>
<td>(tendencies that facilitate reaching goals)</td>
<td></td>
</tr>
</tbody>
</table>

Goleman (2001) proposes a theory of EQ that is performance based. Specifically, he relates EQ to 20 competencies in four clusters of general abilities. The four clusters consist of: Self-Awareness, Social Awareness, Self-Management, and Relationship Management. Each of the four clusters is seen as distinct from cognitive abilities and each other. The Self-Awareness cluster is defined as knowing what one feels. The Social Awareness cluster encompasses the competency of empathy and the ability to read nonverbal cues. Third, the Self-
Management cluster relates to the ability to regulate distressing emotional responses and to inhibit emotional impulsivity.

Many, including the contributors to Wikipedia, believe EI is rooted in a theory of "Multiple Intelligences" originally developed by psychologist Howard Gardner. Gardner's theory of multiple intelligence included interpersonal (understanding other people) and intrapersonal (understanding the self) intelligence. Gardner believed the traditional IQ test and related measures of learning ability failed to capture the full range of human intelligence. His interest in this subject lead to his developing a "Theory of Multiple Intelligences" (1983) in which he identified what he believed were seven primary intelligences. Some intelligences were similar to the conventional concept of "intelligence" but others touched upon talents not commonly associated with IQ. Among these non-traditional "IQ concepts" were "interpersonal" and "intrapersonal" intelligences.

**A Brief History of Emotional Intelligence**

When psychologists began to write and think about intelligence, they initially focused on cognitive aspect such as memory and problem solving. However, there have been researches who recognized early on that the non-cognitive aspects were also important.

1870s - Galton was one of the first scientists who became interested in the scientific study of individual differences between the mental capacities of people.
1903s - Cattell was the first American psychoanalyst to quantify stress by means of his experimental work.

1905s - Binet developed an instrument to assess intelligence in children.

1916s - Binet-Simon Scale was modified by Terman Lewis.

1930s - Wechsler presented the Wechsler Adult Intelligence Scale.

1930s - Edward Thorndike describes the concept of "social intelligence" as the ability to get along with other people.

1940s - David Wechsler suggests to non-intellective as well as intellective elements by which he meant affective, personal and social factors.

1943s - Wechsler proposed that non-intellective abilities are essential for predicting ones ability to succeed in life.

1949s - Wechsler present the Wechsler Intelligence Scale for children.

1950s - Humanistic psychologists such as Abraham Maslow describe how people can build emotional strength.

1958s - David Wechsler defined intelligence as the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment.
1975s - Howard Gardner publishes The Shattered Mind, which introduces the concept of multiple intelligences.

1983s - Horward Gardner began to write about multiple intelligence when he proposed that intrapersonal and interpersonal type of intelligence typically measured by I.Q. and related tests.

1985s - Wayne Payne introduces the term emotional intelligence in his doctoral dissertation entitled "A study of emotion : developing emotional intelligence; self-integration; relating to fear, pain and desire (theory, structure of reality, problem-solving, contraction/expansion, tuning in/coming out/letting go)."

1987s - In an article published in Mensa Magazine, Keith Beasley uses the term "emotional quotient." It has been suggested that this is the first published use of the term, although Reuven Bar-On claims to have used the term in an unpublished version of his graduate thesis.

1990s - Psychologists Peter Salovey and John Mayer publish their landmark article, "Emotional Intelligence," in the journal Imagination, Cognition, and Personality. They actually coined this term. They described emotional intelligence as a form of social intelligence that involves the ability to monitor one's own and other
feelings and emotions, to discriminate among than, and to use this information to guide ones thinking and action.


1997s - Sternberg proposed a conception that is associated to the adoption capacity linked to emotion, memory, creativity, optimism, and to certain extent, to the mental health.

Some of the terminology tend to be confusing and include inter-personal intelligence (Gardner & Hatch 1989), social intelligence (Thorndike 1920), personal intelligence (Gardner 1993), emotional intelligence (Mayer & Salovey 1993; Goleman 1995; Cooper 1977) and emotional literacy (Steiner 1997).

Meyer and Salovey expanded on their 1900 definition by creating a four branch model of EI consisting

(i) **Emotional Perception**: the ability to perceive emotions in oneself and others, as well as in objects, art and stories;
(ii) **Emotional Facilitation of Thought**: the ability to generate, use and feel emotions in order to communicate feelings or use them in other mental processes.

(iii) **Emotional Understanding**: the ability to understand how emotions combine and progress through relationship transitions and to reason about emotions; and

(iv) **Emotional Management**: the ability to be open to emotions and to moderate them in oneself and others, in order to encourage personal understanding and growth.

The lowest level comprises of the ability to perceive, appraise, and express emotion, in the second level: *individuals use emotions to aid in the decision making process*. The third level is the ability to understand and analyse emotions (ability to employ emotional knowledge), and finally, the ability to regulate emotions in order to support emotional and cognitive growth. The last level is most complex level of emotional intelligence and involves *the capacity to recognize the relationships among emotions and transitions from one emotion to another* (Mayer & Salovey 1997).

More recently, Mayer & Salovey (1993) and Mayer, Salovey & Caruso (2000) identified four components of EI; the accurate perception and adaptive expression of emotions; emotional facilitation of thinking; understanding and analyzing emotions: employing emotional knowledge; and the reflective regulation of emotions to promote emotional and intellectual growth.
Recent researches have established that emotional intelligence influences behaviour in a wide range of domains including school, community and the workplace. At the individual level, it has been said to relate to academic achievement, work performance and ability to communicate effectively, solve everyday problems, and build meaningful interpersonal relationships and even our ability to make moral decisions. Emotional intelligence is, therefore, becoming an important area of study. Developing appropriate emotions needs to be recognized as an essential element of educational process. Goleman (1995) has mentioned that emotional intelligence predicts as much as 80% of the person's success in life, whereas traditional measures of IQ predict only 20%. Now-a-days it is strongly believed that emotional intelligence is vital for success.

Bernet (1996) operationalized emotional intelligence by focusing on optimal responses that result from the ability to attend rapidly, appropriately and without effort to the experienced feelings. An inability in this area leads to self-damaging emotions and behaviours.

In a descriptive study, Hatzes (1996) found emotional intelligence to be a critical factor contributing to the academic and employment outcomes of this group of individuals. Emotional intelligence in Hatzes’ study, was conceptualized to include ability to manage emotions, persistence, interpersonal skills, empathy, positive reframing, and explanatory style.
Knowledge of a person's own emotions is the basic element of emotional intelligence. If people cannot recognize their own emotions, it leaves them at other people's mercy and creates feelings of distress. Persons having the quality of self-awareness know about their limitations and strengths which allows them to exercise self-control. It permits people to develop coping mechanisms during intensely emotional states. Self-aware people have a high degree of self-confidence and also a knowledge of their abilities.

Knowing one's own emotions and those of others is not sufficient to become emotionally intelligent; managing emotions appropriately is necessary. People who know how to manage their emotions can also channel them in useful ways. It is an important aspect for leadership qualities. People who excel in managing emotions can bounce back far more quickly from life's setbacks.

Self-motivation is necessary for emotional intelligence. A number of people are motivated by external factors such as status in an organization or achievement motivation. People having high achievement motive remain optimistic under unfavourable conditions too. People having this skill tend to be more productive.

Empathy is an ability to 'feel for' other people. Persons who are empathetic in nature consider others' feelings along with related factors in the process of making intelligent decisions. People who have empathy are better in
professions like teaching, sales and management. They have also a deep understanding of cultural and ethnic differences.

Social skill or the ability to handle the emotions of other people is an essential aspect of emotional intelligence. Much of the art of relationship is "emotional interactivity". It is a skill to interact with other people effectively. People who excel in such type of skills do well in anything that depends on interaction with others.

**What constitutes Emotional Intelligence?**

A person with a high E.Q. (Emotional Quotient) grasps what makes us human and also what makes us different from one another. This sensitivity to human emotions as well as an appreciation of individual differences is what essentially defines emotional intelligence.

In fact a high degree of emotional intelligence seems to create the ability to suspend judgment before acting. The fact is that neither is the thinking process by-passed nor has judgment been suspended. The high E.Q. has created a heightened ability to create more sensitive patterns of behavior and in following these internalized patterns the more emotionally intelligent individuals exhibit superior and rewarding decisions almost as if instinctively.

Thus, there are three main components of emotional intelligence:
Awareness and Learning

Experience

Feeling

We can also conclude that Emotional Awareness draws inputs not only from the heart but also from the head and the body.

The awareness and learning of human emotions, both own and that of others is very often the first step towards higher E.Q. While the knowledge thus gathered may not always help in finding a solution in every situation but it shall germinate the seeds of understanding and clear the path for feelings. A superior intellect helps in gathering relevant knowledge.

If we ourselves actually experience the emotions that others show, it actually enhances our ability to empathize with them. The physical experience will heighten our perceptions. We can then be in an infinitely better position to understand other’s perspective and the reasons for a certain type of behavior.

The culmination of an individual's awareness and actual experiences is in feelings and motivations. Feelings emanate from the heart and therefore constitute the crucial element in emotional intelligence.

Together these three form the critical components of E.Q. and combine to exhibit the Emotional Intelligence that an individual possesses.
Emotional Intelligence also marks the level of emotional competence that the person exhibits. This competence is an indicator of not only possessing an awareness and understanding of emotions and feelings but also the ability to regulate these emotions—both your own and those of others—to advantage in any situation. When one is able to regulate one's own feelings it leads to personal competence in the area of emotional intelligence. When this awareness and regulation extends to others’ emotions it leads to social competence in the area of emotional intelligence.

Here it must be pointed out that to be truly effective in creating a high level of Emotional Intelligence and the ability to regulate the emotions, awareness, experience and feelings all the factors must work in tandem. The analogy that can be taken here is that of a singer who can be taught a particular song, but will not achieve greatness unless his learning is backed by music theory, he has exercised his vocal chords with practice and he can sing with his heart and soul. Similarly the head, body and heart must come together to achieve a high level of emotional intelligence.

The Ten Habits of Emotionally Intelligent People

High EQ people:
1. Label their feelings, rather than labeling people or situations.
2. Distinguish between thoughts and feelings.
3. Take responsibility for their feelings.
4. Use their feelings to help them make decisions.
5. Show respect for other people's feelings.
6. Feel energized, not angry.
7. Validate other people's feelings.
8. Practice getting a positive value from their negative emotions.
9. Don't advise, command, control, criticize, judge or lecture to others.
10. Avoid people who invalidate them, or don't respect their feelings.

Characteristics of People with High Emotional Intelligence

Peter Salovey (1990) has identified five characteristics of persons with high emotional intelligence. They are:

(i) Knowing one's emotions
(ii) Managing emotions
(iii) Motivating oneself
(iv) Recognizing emotions in others, and
(v) Holding relationships.

Some other characteristics of people with high emotional intelligence according to many psychologists are:

Emotional Self-awareness

Improved recognition and naming one's own emotions
Better able to understand the causes of feelings.
Recognizing the difference between feelings and actions.

Managing Emotions
Better frustration tolerance and anger management.
Fewer verbal put-downs, fights, and classroom disruptions
Better ability to express anger appropriately, without fighting
Fewer suspensions and expulsions
Less aggressive or self-destructive behaviour.
More positive feelings about self, school and family.
Better at handling stress
Less loneliness and social anxiety.

Harnessing Emotions Productively
More responsible
Better able to focus on the task at hand and pay attention

Less impulsive; more self-control
Improved scores on achievement tests

Empathy: Reading Emotions
Better able to see another person's perspective
Improved empathy and sensitivity to others' feelings
Better at listening to others

Handling Relationships
Increased ability to analyze and understand relationships
Better at solving problems in relationships
More assertive and skilled at communicating
More popular and outgoing; friendly and involved with peers
More sought out by peers
More concerned and considerate
More 'pro-social' and harmonious in groups
More sharing, cooperative and helpful
More democratic in dealing with others.

**Raising Emotional Intelligence**

Emotional intelligence is not learned in the standard intellectual way; it must be learned and understood on an emotional level. We can't simply read about emotional intelligence or master it through memorization. In order to learn about emotional intelligence in a way that produces a change. We need to engage the emotional parts of the brain in ways that connect us to others. This kind of learning is based on what we see, hear and feel. Intellectual understanding is an important first step, but the development of emotional intelligence depends on sensory, nonverbal learning and real life practice.

**Developing emotional intelligence through five key skills**

Emotional intelligence consists of five key skills, each building on the last:

- **Emotional intelligence (EQ) skill 1**: The ability to quickly reduce stress.

- **Emotional intelligence (EQ) skill 2**: The ability to recognize and manage your emotions.

- **Emotional intelligence (EQ) skill 3**: The ability to connect with others using nonverbal communication.
Emotional intelligence (EQ) skill 4: The ability to use humor and play to deal with challenges.

Emotional intelligence (EQ) skill 5: The ability to resolve conflicts positively and with confidence.

Psychologists suggest the following ways to develop emotional intelligence.

Good role models - teachers, parents, etc. By observing these role models, children gradually learn how to analyze and cope with life.

Direct reading classes on personality development, value education, etc.

Reading personality improvement books and articles are quite helpful.

One can learn from his/her own life experiences if he/she is introspective.

Attending workshops and seminars on personality development and the like.

Media programmes (for children) can be very informative and educative.

The positive aspect of religion can offer a lot of solace and guidance.

According to Karan F. Store and Harold Q. Dillehunt (1978), emotional intelligence can be enhanced by developing the following:

**Self-awareness**: observing yourself and recognizing your feelings; building a vocabulary for feelings; knowing the relationship among thoughts, feelings, and reactions.

**Personal decision-making**: examining your actions and knowing their consequences; knowing if thought or feeling is ruling a decision; applying these insights to issues such as sex and drugs.
Managing feelings: monitoring ‘self-talk’ to catch negative messages such as internal put-downs; realizing what is behind a feeling (e.g., the hurt that underlies anger); finding ways to handle fears and anxieties, anger and sadness.

Handling stress: learning the value of exercise, guided imagery, relaxation methods.

Empathy: understanding others’ feelings, concerns and perspective; appreciating the differences in how people feel about things.

Communications: talking about feelings effectively; listening well as well as asking questions; distinguishing between what someone does or says and your own reactions or judgemeny.

Self-disclosure: valuing openness and building trust in a relationship; knowing when it is safe to talk about your private feelings.

Insight: identifying patterns in your emotional life and reactions; recognizing similar patterns in others.

Self-acceptance: feeling pride and seeing yourself in a positive light; recognizing your strengths and weaknesses; being able to laugh at yourself.

Insight: identifying patterns in your emotional life and reactions; recognizing similar patterns in others.

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Personal responsibility: taking responsibility; recognizing the consequences of your decisions and actions, accepting your feelings and moods, following through on commitments (e.g. studying).

Assertiveness: stating your concerns and feelings without anger or passivity.

Group dynamics: cooperation; knowing when and how to lead, when to follow.

Conflict resolution: how to fight fair with other children, with parents, with teachers; the win/win model for negotiating compromise.
According to W.T. Grant Consortium (1992), emotional intelligence can be developed by developing the following skills.

**Emotional Skills**
- Identifying and labelling feelings
- Expressing feelings
- Assessing the intensity of feelings
- Managing feelings
- Delaying gratification
- Controlling impulses
- Reducing stress
- Knowing the difference between feelings and action.

**Cognitive Skills**
- Self talk - conducting an 'inner dialogue' as a way to cope with a topic or challenge or reinforce one's own behaviour.
- Reading and interpreting social cues-for example, recognizing social influences on behaviour and seeing oneself in the perspective of the larger community.
- Using steps for problem-solving and decision-making, for instance, controlling impulses, setting goals, identifying alternative actions, anticipating consequences.
- Understanding the perspective of others.
- Understanding behavioural norms (what is and is not acceptable behaviour).
- A positive attitude towards life.
- Self-awareness-for example, developing realistic expectations about oneself.

**Behaviour Skills**
- Non-verbal -- communicating through contact, facial expressions, tone of voice, gestures, and so on.
Verbal -- making clear requests, responding effectively to criticism, resisting negative influences, listening to others, helping others, participating in positive peer groups.

**Cornerstones of Emotional Intelligence**

The four cornerstones of emotional intelligence are

(i) Emotional Literacy
(ii) Emotional Fitness
(iii) Emotional Alchemy
(iv) Emotional Depth

**Emotional Literacy**

This involves developing a clear and useful vocabulary for emotional literacy and recognizing, respecting and valuing the inherent wisdom of feelings. Emotional energy, emotional honesty, emotional feedback and practical intuition contribute to emotional literacy. To experience/emotional literacy/emotional honesty a person can go for an emotional intelligence self-audit for several days. This can be improved through monitoring thoughts and feelings, self-observation (are you honest with yourself?), paying careful attention to gut feelings, etc.

**Emotional Fitness**

Trust is the key characteristic of emotional fitness. It includes authenticity, resilience, renewal and constructive discontent. Emotional fitness refers to those qualities that illuminate our personal values and character and the
feelings that enliven and drive them. It is based upon a combination of believability and spontaneous sociability-an aspect of emotional intelligence indicative of one's ease of talking with strangers and embracing differences with openness instead of rigidity. So, if you are genuine about your accessibility and attentiveness, others will trust you and you will stand out from the management crowd.

**Emotional Depth**

Emotional depth calls forth one's core character, unique potential, and purpose of destiny. It is the manifestation of a person's commitment, drive, initiative, conscience, and accountability. It shows one's integrity and increases his/her influence beyond authority, rank and title. Emotional depth can be developed by inculcating self-awareness, assertiveness, empathy, communication, and by referring to role model.

**Emotional Alchemy**

It is a blending of forces that enables us to discover creative opportunities and transform lesser ideas into greater ones. It is emotional alchemy through which we extend our creative instincts and capacity to flow with problems and pressure and to fight for the future. It throws light on the range of hidden solutions and untapped opportunities.
It can be concluded that emotional intelligence refers to the ability to set a goal in life, work towards achieving it, negotiate it and feel empathetic towards others. It is a learned process. A key set of characteristics makes up emotional intelligence, such as self-motivation and persistence in the face of frustrations, the ability to control impulse, to regulate moods and to empathize. An individual's success at work is 80 per cent dependent on emotional intelligence quotient. Studies in the corporate world have shown that IQ gets you hired but emotional intelligence helps you to climb the professional ladder. A research survey finding shows that emotional intelligence is the ability to know what emotions one has, how strong they are and the causes, management and control of emotions in a productive manner. It is a measure of one's ability to bring intelligence to one's emotions. Therefore, the endeavour of modern day is that the manager should develop emotional intelligence and give it a proper direction. If we are able to channelize emotions in a productive manner, other benefits will follow.

**Measurement of emotional intelligence in adolescents**

Many people have come to believe that our notion of intelligence should be expanded to include "emotional intelligence" (EI), which has generally been defined as the ability to perceive, understand, and manage one's emotions (Bar-On, 1997; Cooper & Sawaf, 1997; Goleman, 1995; Mayer & Salovey, 1997; Salovey, Hsee & Mayer, 1993; Salovey & Mayer, 1990). EI has been purported to be
distinct from traditional personality and cognitive measure (e.g. IQ) and crucial in predicting many real-life outcomes. With little empirical support, people have claimed that "..... emotional intelligence may be the best predictor of success in life, redefining what it means to be smart" (Time, 1995, cover). The topic of EI has appeared in a best-seller (Goleman, 1995) and a number of other popular books (Cooper & Sawaf, 1997; Gottman, 1997; Salerno, 1996; Segal, 1997), magazine and newspaper articles (Bennets, 1996; Henig, 1996; Peterson, 1997). Lost in all the excitement is the fact that many of the EI measures may be neither reliable nor different from other, well-established measures (Davies, Stankov & Roberts, 1998).

Recently, there has been some evidence that aspects of EI can be reliably measured in adults and can predict important outcomes even after controlling for other relevant variables such as IQ and neuroticism (Ciarrochi, Chan & Caputi, 2000; Ciarrochi, Deane & Anderson, 2000; Mayer, Caruso & Salovey, 1999; Salovey & Mayer, 1990; Schutte et.al. 1998).

In recent years, there has been an increasing interest in how EI (or emotional competence) develops (Denham, 1998; Eisenberg, Fabes, Murphy, Maszk, Smith & Karbon, 1995; Saarni, 1999; Spirito, Stark, Grace & Stamoulis, 1991). Most of this research has measured EI in young people using performance measures and/or observations by peers, parents or teachers. Surprisingly, little research has examined the usefulness of EI self-report measures in
adolescents. This lack of research is perhaps justified by the limitations of self-report measures, which include the potential that adolescents will distort their responses and will not have sufficient insight into their own emotional intelligence to accurately report it. Despite these limitations, a self-report measure has the potential to be useful because it (1) assesses adolescents' perceived emotional competence, which might be as predictive as actual emotional competence (Ciarrochi, Deane et al. 2000), (2) is quickly and easily measured and (3) can be used to complement performance and observational measures of EI.

A number of researchers have attempted to develop self-report measures of EI or EI-related constructs (Bar-On, 1997; Goleman, 1995; Nemiah, Freyberger & Sifneos, 1976; Roger & Najarian, 1989; Salovey & Mayer, 1990; Schutte et al., 1998). In general, the various measures cover, to more or less extent, four distinct areas: emotion perception, regulation, understanding and utilization.

Citing a number of difficulties with the then extant EI-related scales, Salovey and Mayer developed the Trait Meta-Mood Scales to measure attention to emotion, emotional clarity and emotion repair.

Schutte et al. (1998) have developed a self-report measure of EI (SEI). There is evidence that the EI measure predicts success at university in
adults and that a subfactor of the scale predicts how well university students adapt to stress.

**Models of emotional intelligence**

Substantial disagreement exists regarding the definition of EI, with respect to both *terminology* and *operationalizations*. There has been much confusion regarding the exact meaning of this construct. The definitions are so varied, and the field is growing so rapidly, that researchers are constantly amending even their own definitions of the construct. At the present time, there are three main models of EI:

- Ability EI models
- Mixed models of EI
- Trait EI model

**The ability-based model of EI (Cognitive Model of EI)**

The ability based model shows a moderate relationship with traditional measures of (EI). Mayer & Salovey's (1997) model emphasises the 'thinking-about-feelings' processes. Salovey and Mayer's conception of EI strives to define EI within the confines of the standard criteria for a new intelligence. Mayer & Salovey (1997) presented EI as a group of abilities that are distinct from the traditional dimensions of intelligence and that facilitate the perception, expression, assimilation, understanding, and regulation of emotions, so as to promote emotional and intellectual growth. Mayer, Caruso, and Salovey (2000a) support
that EI is a cognitive ability, involving the cognitive processing of emotional information, and they should measure it by ability-type test. Following their continuing research, their initial definition of EI was revised to "The ability to perceive emotion, integrate emotion to facilitate thought, understand emotions and to regulate emotions to promote personal growth."

The ability based model views emotions as useful sources of information that help one to make sense of and navigate the social environment (Salovey & Grewal 2005). The model proposes that individuals vary in their ability to process information of an emotional nature and in their ability to relate emotional processing to a wider cognition. This ability is seen to manifest itself in certain adaptive behaviors. The model claims that EI includes 4 types of abilities:

1. Perceiving emotions - the ability to detect and decipher emotions in faces, pictures, voices, and cultural artifacts - including the ability to identify one's own emotions. Perceiving emotions represents a basic aspect of emotional intelligence, as it makes all other processing of emotional information possible.

2. Using emotions - the ability to harness emotions to facilitate various cognitive activities, such as thinking and problem solving. The emotionally intelligent person can capitalize fully
upon his or her changing *moods* in order to best fit the task at hand.

3. *Understanding emotions* - the ability to comprehend emotion language and to appreciate complicated relationships among emotions. For example, understanding emotions encompasses the ability to be sensitive to slight variations between emotions, and the ability to recognize and describe how emotions evolve over time.

4. *Managing emotions* - the ability to regulate emotions in both ourselves and in others. Therefore, the emotionally intelligent person can harness emotions, even negative ones, and manage them to achieve intended goals.

The ability-based model has been criticized in the research for lacking face and predictive validity in the workplace (Bradberry & Su 2003).

The current measure of Mayer and Salovey's model of EI, the Mayer/Salourey-Caruso Emotional Intelligence Test (MSCEIT) is based on a series of emotion-based problem-solving items. Consistent with the model's claim of EI as a type of intelligence, the test is modeled on ability-based IQ tests. By testing a person's abilities on each of the four branches of emotional intelligence, it generates scores for each of the branches as well as a total score.
Mixed models of EI (Affective Regulation Model of EI)

The model introduced by Daniel Goleman (1998) focuses on EI as a wide array of competencies and skills that drive leadership performance. Goleman's model outlines four main EI constructs (Bradberry & Greaves 2009).

1. Self-awareness - the ability to read one's emotions and recognize their impact while using gut feelings to guide decisions.

2. Self-management - involves controlling one's emotions and impulses and adapting to changing circumstances.

3. Social awareness - the ability to sense, understand, and react to others' emotions while comprehending social networks.

4. Relationship management - the ability to inspire, influence, and develop others while managing conflict.

Goleman includes a set of emotional competencies within each construct of EI. Emotional competencies are not innate talents, but rather learned capabilities that must be worked on and can be developed to achieve outstanding performance (Bradbery & Greaves 2009). Goleman posits that individuals are born with a general emotional intelligence that determines their potential for learning emotional competencies (Boyatzis, Goleman & Rhee 2000). Goleman's
model of EI has been criticized in the research literature as mere "\textit{pop psychology}" (Mayer, Roberts & Barsade, 2008).

Two measurement tools are based on the Goleman model:

1. The Emotional competency Inventory (ECI), which was created in 1999, and the Emotional and Social Competency Inventory (ESCI), which was created in 2007.

2. The Emotional Intelligence Appraisal, which was created in 2001 and which can be taken as a self-report or 360-degree assessment (Bradberry & Greaves 2009).

\textit{The Bar-On model of Emotional-Social Intelligence (ESI) (Relational Model of EI)}

Bar-On (1997) defined EI in broad terms as a set of non-cognitive abilities, skills and competencies that affect the way in which individuals cope with environmental demands. Bar-On in his study coined the term emotional quotient (EQ), long before it gained widespread popularity as a name for emotional intelligence and before Salovey and Mayer had published their first model of emotional intelligence. Bar-On (1997) defines emotional intelligence as, "\textit{An array of non-cognitive capabilities, competencies and skills that influence one's ability to succeed in coping with environmental demands and pressures}". The emphasis on "non-cognitive" factors was a departure from previous
conceptualisations of intelligence characterized by cognitive factors. According to Bar-On, emotional intelligence is an important factor in determining one's ability to succeed in life and has direct influence on a person's general well-being. Bar-On posits that EI develops over time and that it can be improved through training, programming, and therapy (Bar-On 2006). Bar-On hypothesizes that those individuals with higher than average E.Q.'s are in general more successful in meeting environmental demands and pressures. He also notes that a deficiency in EI can mean a lack of success and the existence of emotional problems. Problems in coping with one's environment are thought, by Bar-On, to be especially common among those individuals lacking in the subscales of reality testing, problem solving, stress tolerance, and impulse control. In general, Bar-On considers emotional intelligence and cognitive intelligence to contribute equally to a person's *general intelligence*, which then offers an indication of one's potential to succeed in life (Bar-On 2006). Bar-On (2000a) now defines EI in terms of an array of emotional and social knowledge and abilities that influence our overall ability to effectively cope with environmental demands. This array includes (i) the ability to be aware of to understand and to express oneself; (ii) the ability to be aware of, to understand, and to relate to others; (iii) the ability to deal with strong emotions and control one's impulses; and (iv) the ability to adapt to change and to solve problems of a personal or social nature. The five main domains in his model
are interpersonal skills, intrapersonal skills, adaptability, stress management and general mood (Bar-On 1977b).

The Bar-On Emotion Quotient Inventory (EQ-i), is a self-report measure of EI developed as a measure of emotionally and socially competent behavior that provides an estimate of one's emotional and social intelligence. The EQ-i is not meant to measure personality traits or cognitive capacity, but rather the mental ability to be successful in dealing with environmental demands and pressures. A limitation of this model is that it claims to measure some kind of ability through self-report items (for a discussion, see Matthews, Zeidner, & Roberts, 2007). The EQ-i has been found to be highly susceptible to taking (Day & Carroll, 2008; Grubb & McDaniel, 2007).

The Trait EI model

Petrides & Furnham (2000) suggested that there are two types of models of emotional intelligence; trait models and information processing models. They argue that trait models of emotional intelligence focus on behavioural consistency across situations, assess typical behaviour rather than maximal behaviour. In contrast, information processing models of emotional intelligence are more precise in the relationships between emotional intelligence and cognitive ability. Petrides and colleagues (2007, 2009) proposed a conceptual distinction between the ability based model and a trait based model of EI (Petrides & Furnham...
Trait EI is "a constellation of emotional self-perceptions located at the lower levels of personality". In lay terms, trait EI refers to an individual's self-perceptions of their emotional abilities. This definition of EI encompasses behavioral dispositions and self perceived abilities and is measured by self-report, as opposed to the ability based model which refers to actual abilities, which have proven highly resistant to scientific measurement. Trait EI should be investigated within a personality framework (Petrides & Furnham 2000). An alternative label for the same construct is trait emotional self-efficacy.

The conceptualization of EI as a personality trait leads to a construct that lies outside the taxonomy of human cognitive ability. This is an important distinction in as much as it bears directly on the operationalization of the construct and the theories and hypotheses that are formulated about it (Petrides & Furnham 2000).

There are many self-report measures of EI (Perez, Petrides & Furnham 2005), including the EQ-i, the Swinburne University Emotional Intelligence Test (SUEIT), the Schutte Self-Report Emotional Intelligence Test (SSEIT), a measure by Tett, Fox, and Wang (2005). From the perspective of the trait EI model, none of these assess intelligence, abilities, or skills (as their authors often claim), but rather, they are limited measures of trait emotional intelligence (Petrides, Furnham, & Mavroveli, 2007). One of the more comprehensive and widely researched measure of this construct is the Trait
Emotional Intelligence Questionnaire (TEIQue), which is an open-access measure that was specifically designed to measure the construct comprehensively and is currently available in many languages.

The TEIQue provides an operationalization for Petrides and colleagues' model that conceptualizes EI in terms of personality (Petrides & Furnham 2003).

Petrides & Furnham (2003) reported a number of facets in their meta-analysis of various operationalized constructs in the literature of trait EI for example Bar-On (1997), Goleman (1995) and Salovey & Mayer (1990). These facets are Adaptability, Assertiveness, Emotion Appraisal (self and others), Emotion Expression, and Emotion Management (others).

**Alexithymia and EI**

*Alexithymia* from the Greek words (literally "lack of words for emotions") is a term coined by Peter Sifneos in 1973 (Bar-On & Parker 2000, Taylor, Bagby & Parker 1997) to describe people who appeared to have deficiencies in understanding, processing, or describing their emotions. Viewed as a spectrum between high and low EI, the alexithymia construct is strongly inversely related to EI, representing its lower range (Parker, Taylor & Bagby 2001). The individual's level of alexithymia can be measured with self-scored questionnaires such as the Toronto Alexithymia Scale (TAS-20) or the
Bermond-Vorst Alexithymia Questionnaire (BVAQ) (Vorlt & Bermond 2001) or by observer rated measures such as the Observer Alexithymia Scale (OAS).

**Criticism of the theoretical foundation of EI**

*El is too broadly defined and the definitions are unstable*

One of the arguments against the theoretical soundness of the concept suggests that the constant changing and broadening of its definition - which has come to encompass many unrelated elements - had rendered it an unintelligible concept.

Arguing that EI is an invalid concept, Locke (2005) asked: "What is the common or integrating element in a concept that includes; introspection about emotions, Emotional expression, non-verbal communication with others, empathy, self-regulation, planning, creative thinking and the direction of attention?" He answered by saying: "There is none" (Locke 2005).

*EI cannot be recognized as a form of intelligence*

Goleman's early work has been criticized for assuming from the beginning that EI is a type of intelligence. Eysenck (2000) writes that Goleman's description of EI contains assumptions about intelligence in general. Similarly, Locke (2005) claims that the concept of EI is in itself a misinterpretation of the intelligence construct, and he offers an alternative interpretation: it is not another form or type of intelligence, but intelligence - the ability to grasp abstractions -- applied to a
particular life domain: emotions. He suggests the concept should be re-labeled and referred to as a skill.

The essence of this criticism is that scientific inquiry depends on valid and consistent construct utilization, and that in advance of the introduction of the term EI, psychologists had established theoretical distinctions between factors such as abilities and achievements, skills and habits, attitudes and values, and personality traits and emotional states (Matiuzzi-everyday psychology.com). The term EI is viewed by some as having merged and conflated accepted concepts and definitions.