INTRODUCTION

In the last decade the concept of emotional intelligence (EI) has received considerable attention in various books, magazines, symposia and journals. As a result, a number of studies were initiated in organizational and educational contexts and many more are being conducted currently. However, each new discussion of the concept, seems to employ a different definition or make a different claim for its importance related to various aspects of life. In fact, emotional intelligence was projected as a solution to a myriad of problems faced in work, education and health domains. As of now, the academic concept has been developed over several theoretical articles (e.g., Mayer & Salovey, 1997; Salovey & Mayer, 1990) and is based on a growing body of relevant research (e.g., Averill & Nunley, 1992; Boyatzis, 2009; Buck, 1984; Farideh, 2009; Lane, Sechrest, Reidel et al., 1996; Mayer, DiPaolo, & Salovey, 1990; Mayer & Geher, 1996; Mayer & Stevens, 1994; Rosenthal, et.al., 1979; Salovey, et.al., 1995; Salovey & Sluyter, 1997).

Emotional intelligence is a recent development in the area of intelligence as well as in affective science, both of which have given birth to overlapping perspective on human nature. The concept of EI implies that humans are both rational and emotional beings. They are predominantly neither rational beings nor emotional beings and that is why adaptation and coping abilities in life are dependent on the integrative functioning of both rational and emotional capacities (Salovey, Bedell, Detweiler & Mayer, 2000). However, many academicians have started expressing serious concerns about the way the literature of EI is being circulated (Sternberg, 1999).
The concept of EI has been the topic of considerable attention and to some extent controversial for many reasons. For the last few years, after the inception of the construct of EI, a doubt is being raised that whether this construct of EI is new or it has already been traceable to what Thorndike (1920) have talked about social intelligence several years ago. The reason is that in the words of the proponents of EI (Salovey & Mayer, 1990), it can be considered as a type of social intelligence because social intelligence was defined very broadly. Then, the question is why do we need to talk about EI? Of course, there are several answers to this question. Mayer & Salovey (1993) believed that EI may have better discriminant validity than social intelligence, and may be more distinguishable from general intelligence. Similarly, questions has also been raised about the status of EI as a universal or a culture-specific construct (Gangopadhyay & Mandal, 2008). Because the notion of EI has largely been established and based on studies in the west (individualistic culture). It is argued that the construct of EI needs to be validated in the east (collective culture). The various models proposed by 1995, Bar-On, 1997; Goleman, 1995; Mayer & Salovey, 1997 are also contradictory to each other. Further, questions are being raised whether emotional quotient (EQ) can be developed by upgrading ones emotional skills or it is fixed at birth.

CONCEPTUAL ISSUES

1. The Origin and Development of the Concept of EI:

Studies of EI initially appeared in academic articles beginning in the early 1990s. After that, the concept had attracted considerable popular attention, and powerful claims were made concerning its importance for predicting success in life. However, since the publication of Goleman's (1995) popular book entitled "Emotional Intelligence", the topic of EI has
attracted considerable research attention in western countries as well as in India and has also received remarkable media coverage. The book covered much of the literature reviewed in the aforementioned articles as well as considerable additional research on emotions and the brain, emotions and social behavior, and school-based programmes designed to help children develop emotional and social skills. The book emphasized how people with emotional intelligence might be more socially effective than others in certain respects (Salovey & Mayer, 1990). Particularly strong claims were made about emotional intelligence’s contribution to the individual and society (Goleman 1995a). This combination of science and human potential attracted extensive media coverage culminating perhaps, when Time magazine asked the question "What’s your EQ?,” on its cover, and stated, "It’s not your IQ. It’s not even a number. But emotional intelligence may be the best predictor of success in life redefining what it means to be smart" (Time, 1995).

In short, the general notion of emotional intelligence became widely known appearing in many magazine an newspaper articles (e.g., Bennetts, 1996; Henig 1996; Peterson, 1997), popular books (e.g., Cooper & Sawaf, 1997; Gottman, 1997; Salerno, 1996;Segal, 1997, Shapiro 1997; Simmons & Simmons, 1997; Steiner & Perry, 1997; Weisinger, 1997), and even two popular comic strips, "Dilbert" (Adams, 1997) and "Zippy the Pinhead" (Griffith, 1996).

Emotional Intelligence: Theoretical Consideration

The Terms Emotions and Intelligence:

One issue in studying emotional intelligence is that some theories under that name pertain to emotions and intelligence, whereas others seem far broader. Therefore, it is worth examining the constituent terms, emotion, intelligence, and their combination at the outset.
Conceptions of Emotion:

Emotions are recognized as one of three or four fundamental classes of mental operations. These classes include motivation, emotion, cognition, and (less frequently) consciousness (Bain, 1855/1977; Izard, 1993; MacLean, 1973; Mayer, 1995a, 1995b; Plutchik, 1984; Tomkins, 1962; see Hilgard, 1980; and Mayer, Chabot, & Carlsmith, 1997). Among the triad of motivation, emotion, and cognition, basic motivations arise in response to internal bodily states and include drives such as hunger, thirst, need for social contact, and sexual desires. Motivations are responsible for directing the organism to carry out simple acts to satisfy survival and reproductive needs. In their basic form, motivations follow a relatively determined time course (e.g., thirst rises until quenched) and are typically satisfied in a specific fashion (e.g., thirst is satisfied by drinking).

Emotions form the second class of this triad. Emotions appear to have evolved across mammalian species so as to signal and respond to changes in relationships between the individual and the environment (including one's imagined place within it). For example, anger arises in response to threat or injustice; fear arises in response to danger. Emotions follow no rigid time course but instead respond to external changes in relationships (or internal perceptions of them). Moreover, each emotion organizes several basic behavioral responses to the relationship; for example, fear organizes fighting or fleeing. Emotions are therefore, more flexible than motivations, though not quite so flexible as cognition.

Cognition, the third member of the triad, allows the organism to learn from the environment and to solve problems in novel situations. This is often in service to satisfying motives or keeping emotions positive. Cognition includes learning, memory, and problem solving. It is
ongoing and involves flexible, intentional information processing based on learning and memory (Mayer et al., 1997).

A great deal of research addresses how motivations interact with emotions and how emotions interact with cognition. For example, motives interact with emotion when frustrated needs lead to increased anger and aggression. Emotion interacts with cognition when good moods lead a person to think positively. One would expect that the interaction of emotion and cognition would also give rise to emotional intelligence.

It makes sense to distinguish among basic motivation, emotion, and cognition and their interactions. The three areas are integrated in more complex personality functioning, however, so we no longer speak of emotional, motivational, or cognitive elements separately. Rather, the focus turns to more general personality or social processes, which blend the three. For example, the self-concept entails a blended representation of oneself involving all three areas or modes of processing. The term emotional intelligence, then, implies something having to do with the intersection of emotion and cognition.

**Conceptions of Intelligence**

Gardner (1999) pointed out that intelligence is used differently by different people. Although we acknowledge different meanings of the term, we also believe intelligence possesses a core meaning in the sciences. Artificial intelligence, human intelligence, Offices of Military Intelligence, all imply gathering information, learning about that information, and reasoning with it i.e., they all imply mental ability associated with the cognitive operations. The mental ability model was represented in pure form by Terman (1921) who stated that, “an individual is intelligent in proportion as he is able to carry on abstract thinking.” In fact, symposia on intelligence over the years repeatedly
conclude that the first hallmark of intelligence is high-level mental ability such as abstract reasoning (Sternberg, 1997).

Intelligence conceptualized as abstract thinking, has often been demonstrated to predict one or another type of success, particularly academic success. But although it is a potent predictor, it is far from a perfect one, leaving the vast amount of variance unexplained. As Wechsler (1940) put it, "individuals with identical IQs may differ very markedly in regard to their effective ability to cope with the environment." One way to regard this limitation is to view human life as naturally complex and subject both to chance events and complicated interactions. A second approach is to search for better ways to assess intelligence (e.g., Sternberg, 1997). A third approach is to attribute the difference to a combination of factors, such as personality traits. These approaches are all complementary and have all been used with different degrees of effectiveness in enhancing psychological predictions of positive outcomes."

A fourth alternative to dealing with IQ's limited predictive ability is to redefine intelligence itself as a combination of mental ability and non-intellective personality traits. Thus, Wechsler (1943) wondered, "whether non-intellective, that is, affective and conative [motivational] abilities are admissible as factors in general intelligence." In his next sentence, he concluded they were. A few sentences thereafter, however, he qualifies the notion: they predict intelligent behavior (as opposed to being a part of intelligence). Wechsler remained straddling the fence, as it were. On the one hand, he at times defined intelligence as involving "...the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment."
(Wechsler, 1958). On the other hand, the intelligence tests that carried his name focused on measuring mental ability.

Although most (if not all) intelligence researchers agree that traits other than intelligence predict success, many are quite vocal in their objections to considering those other characteristics to be intelligence. As noted above, there is a long theoretical tradition that distinguishes mental ability (i.e., cognition) from motivation and emotion. Labeling nonintellectual characteristics intelligence potentially obscures their meaning (Salovey & Mayer, 1994; Sternberg, 1997). Goodness in human relationships, athletic ability (i.e., kinesthetic ability), and certain talents in music, dance, and painting, have all been labeled intelligence at one time or another. Scarr (1989) cautions, however, that "[t]he intelligence does not do justice either to theories of intelligence or to the personality traits and special talents that lie beyond the consensual definition of intelligence." Empirical findings illustrate repeatedly that mental abilities are generally unrelated to (i.e., uncorrelated with) other personality traits in any simple, strong fashion (although some modest and more complex connections are found, Mayer, Caruso, Zigler, & Dreyden, 1989; Sternberg & Ruzgis, 1994).

Thus, understanding the concept of emotional intelligence requires exploring its two component forms, intelligence and emotion. Since the eighteenth century, psychologists have recognized an influential three-part division of the mind into cognition (or thought), affect (including emotion), and motivation (or conation). The cognitive sphere includes such functions as memory, reasoning, judgement and abstract thought. In this context, intelligence is typically used by psychologists to characterize how well the cognitive sphere functions. That is, intelligence pertains to abilities such as the "power to combine and separate" concepts, to judge
and reason, and to engage in abstract thought. (Wechsler, 1958). Emotions belong to the second, so-called affective sphere of mental functioning which includes the emotions themselves, moods, evaluations, and other feeling states, including fatigue or energy. So, definition of EI should in some way connect emotions with intelligence if the meaning of the two terms are to be preserved. Motivation is a third sphere of personality. It refers to biological urges of learned goal-seeking behavior. To the extent that it is involved in emotional intelligence, it should be thought of as secondary.

However, not everything that connects cognition to emotion, is emotional intelligence. Over the past 15 years or so, a great deal of study on EI has been devoted to the mutual interaction of feeling and thought. The field of cognition and affect also includes studies of emotional self control, such as when a person buries his anger. One of the popular definition of EI proposed by Goleman (1995b) says "it involves self-control, zeal and persistence, and the ability to motivate oneself." This definition focuses on motivational characteristics such as zeal and persistence rather than on emotion. So, a slightly abbreviated version of the definition of emotional intelligence was proposed by Mayer & Salovey (1997), that is, "the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotion so as to promote emotional and intellectual growth". This definition combines the ideas that emotion makes thinking more intelligent and that one thinks intelligently about emotions. Both connect intelligence and emotion. Though, examining more complex manifestations of emotional intelligence often requires understanding the individual's own cultural framework.
2. Intelligence in the Indian Cultural Context

The notion of intelligence (buddhi in Sanskrit) in the Indian tradition has been more comprehensive, which involved a mix of domains and was tied to the social context. In order to situate EI in the Indian context, it would, therefore, be in order to briefly examine the Indian notion of intelligence. Intelligence is treated as a state, a process, and an entity, the realization of which depends upon one’s own effort, persistence, and motivation (Srivastava & Misra, 2000). Das (1994) noted that the concept of intelligence in Indian philosophy refers to “waking up, noticing, recognizing, understanding, and comprehending. In contrast to the Western notion of intelligence, buddhi includes such things as determination, mental effort, and even feelings and opinions in addition to such intellectual processes as knowledge, discrimination, and decision making”. Thus, an intelligent person is thought to be capable of knowing the intention of others, is polite, refrains from self-praise, shows initiative, interest in work, and lacks rigidity. In the Indian philosophy, the Samkhya school of thought construed intelligence in terms of two types of bhavas or the state of being, i.e., sattvika and tamashika. The sattvika (pure) bhavas constitute dharma (virtue), jnana (knowledge), viraga (non-attachment), and aishvarya (power), while adharma (non-virtue), unjana (ignorance), raga (attachment), and anaisvarya (weakness) constitute tamashika (impure) bhavas.

Ancient Indians located intelligence in moral and social space. They distinguished between bad and good intelligence. Good intelligence (dharma buddhi) leads to happiness, pleasure, prosperity, and is constructive, whereas bad intelligence (pap buddhi) is destructive and leads to unhappiness (Srivastava & Misra, 1999). This has elsewhere been referred to as sarala (or simple and straightforward) and kutila (or devious
and cunning) intelligence (Badrinath, 1999). An intelligent person distinguishes between what is temporary (nitya) and what is permanent (anitya). Interestingly, these ideas are not of mere historical interest. They are still in use (Srivastava & Misra, 2007). What follows here is an account of analysis of Indian scholarly tradition, proverbs, and laypeople conception of intelligence. These studies characterize intelligence as practical understanding situated in real life circumstances.

(a) Analysis of Scholarly Tradition: Buddhi (intelligence) is a varied and an allinclusive concept in the Sanskrit literature (Srivastava & Misra, 2000). The different shades of meaning that buddhi signify may be grouped as follows:

a) the mental vigor to form and retain concepts and ideas
b) ability pertaining to reason, intellect, and judgement
c) processes of perception, comprehension, and understanding
d) self, conscience, and desire
e) presence of mind, reads, wit, alertness and skill
f) an opinion, view, notion, idea, conjecture, and thought.

Thus, the notion of buddhi encompasses not only cognition but affective and behavioral functions also. A modern Indian philosopher, Krishnamurti, considers intelligence as the harmony of reason, emotion, and action. According to him, if we understand the functioning of our own thought and emotion, and thereby in those actions become aware, then there is intelligence (Baral & Das, 2004).

Srivastava and Misra (1999a, 2000) analyzed the nature of intelligence and the ways it influences behavior as guided by the Sanskrit Suktis (good words). The suktis may be comprised of only one or two sentences, but are believed to be close to the ultimate reality and often represent the essence of deeper realizations and shared experiences of the
people. A total of 339 suktis having reference to intelligence was analyzed. About 14 per cent of the suktis described control of emotion as one of the important characteristics of an intelligent person. It was assumed that an intelligent person is one who is able to control his/her anger. It is believed that anger is the result of anjana (ignorance) which destroys all qualities of man including intelligence. An intelligent person should also be able to control his/her impulses (Jitendriya). Others maltreat persons not having control over their impulses. Analyzing the notion of wisdom, Misra, Suvasini, and Srivastava (2000) explored Bhagavad Gita. It was found that such a person, among others, has control over senses. He is not attached to sensual pleasure, and is able to tolerate lust and anger.

(b) Proverbial Representation: Proverbs as abridgements of wisdom represent well-known truths, social norms or moral actions. They summarize the essence of folk wisdom that has filtered through ages in the form of shared experiences of a community. Srivastava and Misra (1999b) analyzed 393 proverbs in Hindi language having a bearing on intelligence. According to the proverbs, an intelligent person, in addition to other characteristics, is able to control his/her emotions and also the egoistic (ahamkar) tendencies. An intelligent person also remains vigilant, patient, and confident, and shows positive self-appreciation and self-to-other orientation. Open-mindedness and humane personality makes him sensitive to others.

(c) Lay People's Understanding and Use of Intelligence: Singh, Siddiqui, and Srivastava (1995) reported that Indian children studying in grades 4 to 12 perceived the most intelligent children to be good at cognitive and behavioral outcomes as well as interpersonal relationships. Another study (Srivastava & Misra, 1999c, 2001) examined the notion of
intelligence from 1885 people drawn from five diverse localities, varying along the dimensions of ecological context (rural/urban), schooling (schooled/unschooled), age (12-14 years, 16-18 years, 20-25 years, 45-50 years, and 60 + years). The participants were asked to describe the attributes/characteristics/behaviors of an intelligent person. A thematic analysis of lay people’s responses yielded four broad dimensions of intelligent behavior: cognitive competence (30%), social competence (27%), emotional competence (19%), and competence in action (or entrepreneurial competence, 18%). It was interesting to note that females and participants in the age group of 60+ supplied more features related to social and emotional competences. Included among the emotional competence were characteristics such as control of emotion, patience, empathy, speaking the truth, honesty, politeness, humility, good conduct, and health consciousness.

A significant finding that emerged across all the three studies (suktis, proverbs, and lay people) was that an intelligent person is context sensitive. A person showing sensitivity to context behaves according to the desh (place), kala (time), and patra (person). Such a person adapts to the changing ecology and behaves like a tortoise that withdraws itself into its shell at the time of risk and comes out of the shell in favorable circumstances. Recognizing the importance of time, he/she begins work at the right time and utilizes time for his/her personal benefits. Also, recognition of the fact that there are different timings for work and recreation is important. Behaving according to the patra (person) is also important. Expressing one’s scholarship before unintelligent persons is viewed as foolishness. Also, bad people are calmed only by an appropriate response, and being simple and generous to them is not desirable.
The Indian view, thus, is clearly more encompassing and goes beyond the domain of cognition. It is broad enough to incorporate social and affective domains in its fold. From this position, 'intelligence' stands for a broad based effective functioning of people as related to their multiple contexts, and not merely a personal disposition. This perspective has been termed as "integral" since it is characterized by interconnectedness, interdependence, complementarily, and Cosmocentricity (Misra & Srivastava, 2002). It goes beyond the mere unique, rational, and logical notion of intelligence, and recognizes the obligations and responsibilities towards self, society, and environment. Integration and adaptation rather than change and innovation are the modes of action normally associated with this tradition. It values the socio-cultural context and attending to the processes, competencies and skills which are functional in everyday life. Intelligence in the Indian context stands for an adaptive potentiality of a person in different domains of life. It consists of a range of skills that help one to overcome the life problems, to grow and become what one wants to be. In this conceptualization, the understanding of one's environment, whatever it may be, constitutes a major part of intelligence (Baral & Das. 2004).

3. Emotion in Indian Context:

In the West, emotions, by and large, have been treated as discrete events to be objectively observed and measured. The Indian philosophical tradition, on the other hand, considers emotions in terms of "experience" (Paranjpe & Bhatt, 1997). Bharata Natyasastra, an ancient Sanskrit text meaning dramaturgy or the science of dramatics, describes rasas (meaning aesthetic appreciation) and corresponding bhavas (human emotions). A list of eight rasas and corresponding bhavas has been described. The rasas and the bhavas are as follows:
Sringara (love), Rati (erotic feeling); Hasya (comic), Hasa (mirth); Karuna (pathos), Shoka (sorrow); Raudra (furious), Krodha (anger); Vira (heroic), Utsaha (energy/master); Bhayankar (horror), Bhaya (fear); Bibhitsa (odious), Jugupsa (disgust); and Adbhuta (marvelous), Vismaya (astonishment). Also, Bhakti (devotion) was proposed as the most cherished ninth rasa with the corresponding bhava of shanta (serene). It has been argued (Hejmadi, Davidson, & Rozin, 2000) that there exist similarities between Western taxonomies of emotion and Natyasastra taxonomy for more negative than positive emotions. For example, emotions like anger, fear, sadness, and disgust are included in both Western and Natyasastra lists. However, on the positive side, Western happiness and perhaps surprise do correspond well with the Natyasastra's amusement or comic, love, heroism, and wonder.

The Natyasastra believed that these emotions occur in all humans and animals. They tend to appear repeatedly, last longer, and dominate the minor emotions if they were to appear in experience at the same time. Thus, these emotions are durable propensities that tend to color experiences in particular ways, in addition to eight major emotions Bharata, further proposed 33 minor or relatively transient emotions (for details see, Paranjpe & Bhatt, 1997). The minor emotions serve as accessories that help bring about and sustain the central aesthetic mood in a piece of work. It may be noted that though Bharata proposed a biological explanation of the emotion, he was careful to note that visible expressions of these emotions are partly determined by human nature (loka-savbhava-samsiddha) and partly guided by the social customs (lokayalranugamin). Recently, Misra (2004) has argued that the conceptualization of rasa as meta-emotion and bhava as emotion presents a new dimension of aesthetic creativity that goes beyond the western
view. It includes the sensate, supersensate and the highest level consciousness.

It has been argued that cultures differ in the degree to which they elaborate a particular emotion. In all cultures, certain emotions are "hyper-cognized" (as reflected in many lexical labels) whereas other emotions are "hypo-cognized" (as reflected in relatively few lexical labels) (Levy, 1983). Sibia, Srivastava, and Misra (2003) found that, in the Indian context, distress was a hyper-cognized emotion with 45 lexical terms, and tolerance was a hypo cognize emotion with only 2 lexical terms. Maximum number of lexical terms (63%) was related to the expression (and control) of negative emotions including distress, anger, agitation, arrogance, anxiety, pride, jealousy etc. The expression and consequences of negative emotions have probably been described in many ways considering the harm they do inflict upon the individual and the society. The second category included words (19%) related to affective states such as calmness, trust, happiness, pleasure, affection, and satisfaction. Words related to pro-social values (20%) such as patience, tolerance, and honest were included in the third category.

4. A Revised Definition and Conceptualization of EI:

In their earlier work Mayer & Salovey (1995) defined EI according to the abilities involved in it. One of their first definition of EI was-

"The ability to monitor one's own and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action."

But however, this above definition and other earlier definitions now seen vague in places and impoverished in the sense that they talk only about perceiving and regulating emotion, and omit thinking about feelings. Thus, keeping in view the vagueness and limitations of the
above definitions, Mayer & Salovey (1997) again proposed a revised definition of EI that corrects the problems of earlier definitions. This is as follows:

"Emotional Intelligence involved the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge, and the ability to regulate emotions to promote emotional and intellectual growth."

5. What Exactly is Emotional Quotient (EQ)?

In the most literal dictionary sense, emotion is defined as 'any agitation or disturbance of mind, passion; any vehement or excited mental state'. Emotion refers to a feeling with its distinctive thoughts, psychological and biological states, and ranges of propensities to act. There are hundreds of emotions, along with their blends, variations, mutations and nuances. Indeed, there are more subtleties in emotions than there are words to express them.

'Emotional Quotient' (or EQ) is used interchangeably with 'Emotional Intelligence'. In simple terms, this can be defined as knowing what feels good, what feels bad, and how to get from bad to good. A more formal academic definition refers to emotional awareness and emotional management skills which provide the ability to balance emotion and reason so as to maximize long-term happiness.

Emotional intelligence includes components like self-awareness, ability to manage moods, motivation, empathy and social skills such as cooperation and leadership. It is believed that learning difficulties as well as various problems of maladjustment at the workplace have their origin in poorly developed emotional awareness in early childhood. Emotions
enable human beings to respond appropriately to a variety of environmental situations.

The relationship between emotions and rational intelligence is a complex one. Instead of accepting the historic dichotomy between reason and feelings, between academic basics and emotional basics, it is important to appreciate how these interact. Through conscious effort, emotional responses can be regulated and used appropriately; it is when such awareness is lacking that emotional reactions override rational thought.

To understand emotional intelligence, take a look at the simple statements given below:

* The new manager is too sensitive; he takes everything too personally.
* Management is way out of touch with employees' emotions.
* She is jealous of her colleagues.
* The boss is always in a hostile mood.
* The manager does not understand the feelings of others.
* The production manager is always nagging others.
* The supervisor blurts things out without thinking of others.

These statements refer to various blends of emotions as reflected through personality characteristics. These are fundamental to moods, nature, lifestyle and to the whole personality. For example, interpersonal intelligence is the ability to understand other people: what motivates them, how they work. Successful salespersons, politicians, bureaucrats, professionals and religious leaders are all likely to have high levels of emotional intelligence. On the other hand, persons with low EQ are judged to be misfits in a social set-up. Emotional intelligence is a type of social intelligence that involves the ability to monitor your own and
others' emotions, to discriminate between these emotions, and use information effectively to guide your thinking and actions.

The proponents of EQ argue that it is never too late to make changes in your life, or help others do the same or create a culture which is more caring, giving, supportive and enriching.

Research and experience clearly demonstrate that while some aspects of your personality are fixed, you may choose the way you want to act these out. In other words, you do not choose your characteristics or many of the events in your life, but you do choose how to react to them. This conclusion may be unpalatable to some, but inescapable nonetheless; you are responsible for your thoughts, feelings and actions. Your temperament, as is generally believed, is not your destiny. Just as those attributes which are now labelled as 'intelligence' are really an aggregate of the different functions of the brain (or different kinds of cognition), 'emotional intelligence' is a combination of patterns, behaviours and kinds of thought.

The good news about emotional intelligence is that, unlike IQ, it can be improved throughout life.

In a comparison of several hundred adults and adolescents, Salovey and Mayer (1990) found that adults across the board had higher EQ. An evaluation of the emotional intelligence of more than 3,000 men and women of ages varying from teens to the 50s, revealed small but steady and significant increases in their emotional intelligence with advancing age. Further, a peak was observed in the 40s age group. It was confirmed that emotional intelligence developed with increasing age and experience as a person progressed from childhood to adulthood. Additionally, it was seen that when it came to cultivating emotional competence, maturity remained an advantages.
6. **Some Myths about EQ**:

There are certain widespread myths about emotional intelligence. It is important to dispel some of the most common ones. First, emotional intelligence does not mean merely 'being nice'. At strategic moments such intelligence may in fact demand *not* 'being nice', and instead bluntly confronting someone with an uncomfortable but consequential truth they have been avoiding. Second, emotional intelligence does not mean giving free rein to feeling - 'letting it all hang out'. Rather, it involves managing feelings so that these are expressed appropriately and effectively, enabling people to work together smoothly towards common goals. Third, women are not necessarily 'smarter' than men when it comes to emotional intelligence, nor are men 'superior' to women. Each one has a personal profile of strengths and weaknesses in these capacities. For instance, some may be highly empathic but lack certain abilities to handle distress; some may be quite aware of the subtlest shift in another's moods, yet be inept socially.

It is true that men and women as groups tend to have a shared, gender-specific profile of strong and weak points. An analysis of emotional intelligence in thousands of men and women revealed that women, on average, were more aware of their emotions, showed more empathy and were more adept interpersonally. Men, on the other hand, were more self-confident and optimistic, adapted more easily and handled stress better.

In general, there are far more similarities than differences. Some men are as empathic as the most interpersonally sensitive women, while some women are as able to withstand stress as the most emotionally resilient men. Indeed, as far as the overall ratings for men and women are
concerned, their strengths and weaknesses average out, so that there are no sex differences in total emotional intelligence.

Finally, the level of emotional intelligence is not fixed genetically, nor does it develop only in early childhood. Unlike IQ, which does not change much after adolescence, emotional intelligence is largely learned and continues to develop throughout life; as you learn from your experiences, your competence keeps growing. In fact, your EQ increases as you grow more adept at handling your own emotions and impulses, at motivating yourself and taking care of your social environment. (Goleman, 1995; Singh, 2001).

EQ can be instrumental in many areas in the workplace and can help achieve organisational development. On the basis of their advanced research psychologists concluded that in the current fast changing corporate environment one need more than just brains to run onesbusiness. They argued that leaders must get in touch with their emotions and feelings for effective decision-making and problem solving in business. Some of the immediate benefits of high EQ are that it can help in increasing productivity, speeding up adaptation to change, developing leadership skills, stimulating creativity and cooperation, responding effectively to competition, encouraging innovative thinking and improving retention of key employees. It can help in creating an enthusiastic work environment, improve how employees feel about themselves and how they relate to others, reduce stress levels and resolve emotional issues, improve health and well-being, improve relationships, heighten success, and enable employees to experience greater fulfilment. In work situations, EQ can facilitate in resolving past issues, help employees attain emotional power, enable them to resolve external and internal conflicts, enable them to accomplish their goals at all levels-
physical, mental, emotional and spiritual-and improve their mental abilities such as memory, clarity of thinking and decision-making.

7. Can Emotions be Negative or Positive?

Recent research in psychology has established that there really are no negative or positive emotions (Singh, 2001, 2004). Emotion is emotion, which has some use or purpose. Emotion is necessary for survival or for protecting oneself. Emotion leads to action that prevents or minimizes perceived loss or pain. If it were not for the experience of pain, one would probably have chewed your fingers off by now. So, it is emotion which drives a person to act in ways which help from a basic survival standpoint. Emotion can be defined as a reactive impetus. It would therefore be incorrect to define emotional states such as peace, joy, compassion and humility as 'positive emotions' or emotions such as anger, hate, envy and resentment as 'negative emotions'. Emotion is largely an automatic response determined by the way a person set himself up to respond and react to the world. Hence, emotions are reactions to specific situations and cannot be termed as positive or negative.

The basic survival principle is 'fight or flight', and the two basic energetic impulses are anger and fear. Fear enables flight and anger fight. These two emotions form the bedrock of all other emotions. The other emotions which human beings experience are hate, greed, envy, grief, etc., all these have a use or function. These emotions arise due to many varied factors. Although emotions can sometimes be crude and blunt, they serve a purpose: they drive the person to take action, particularly from a survival viewpoint, where some action is better than no action. A person may eventually reach a point where emotions may no longer be needed. You take responsibility for your actions/reactions, and you are fully autonomous in such an action that may not necessarily be based on a
survival instinct but may arise from a conscious intent. You learn to deal with life in ways so as not to cause pain or loss.

For example, love is an interesting emotion. It is a vague concept because it has so many connotations. Human love is basically a binding force, a force that enables you to live in a family or in a group. If there is no love, then you cannot really relate effectively with one another. Romantic love, for instance, is a response to meeting a person on whom you can project your fantasies or ideals.

At the same time, hate is not necessarily the opposite of love. In fact, hate can be perceived as a reaction to love or a cry out of love or a mechanism that prevents the loss of love. Hating a person (or thing) may distance you from the object of hate, yet may keep you attracted to it. Emotions are often blown out of proportion, exploited, exaggerated, repressed, twisted and mixed to make all kinds of nasty cocktails out of them. The way out of such impulses and reactions is to just see what they are for, understand and work with them, fine-tune them and use them effectively.

8. Can EQ be Developed?

EQ can be developed by upgrading your emotional skills. However, it is commonly believed that children or grandchildren inherit certain emotional characteristics from their parents. This widespread belief that EQ is entirely inherited is false. Emotional intelligence is not fixed at birth. Scientists have not yet discovered an emotional intelligence gene as such. It is something one has learnt (or not learnt).

Emotional development is closely related to child development. The healthy emotional development of children is vital to both their ability to learn when young, and to their success and happiness as adults. However, experience shows that the emotional development of children
has by and large been neglected. As a result, children often bear the brunt of emotionally unskilled individual parenting and rigid cultural and religious tradition.

It would be worthwhile to examine the psychology of child development to understand emotional development. Childhood is a unique window on time when a child's mental frame can actually be sculpted by parental example. EQ offers parents guidance in recognising and nurturing emotional intelligence in their children, both within the home and outside.

Furthermore, it is believed that having a high IQ in today's world is not exactly discounted, but EQ is what is becoming increasingly popular. For example, in many advanced countries, traditional education is increasingly tilted towards cognitive achievement, and as a result children may have to face a great deal of emotional pressure and frustration. In India, the concept of emotional intelligence, which emphasises emotional education, has gained significance; it shows the way to break the IQ myth and move towards a multifaceted and balanced education.

Irrespective of ones current level of EQ, one can learn to develop it. The process of developing EQ is not that difficult. Nevertheless, it is widely believed that it is not so simple despite all the knowledge about emotional intelligence and the fact that it has nothing to do with IQ. In fact, according to the latest scientific research, emotional intelligence may be even more important than IQ. (Goleman, 1995; Singh, 2001).

It impacts parents as well as children. What is important is that one can develop EQ through a step-by-step process. Increasing EQ offers quick dividends and affects many areas of life.

On the basis of recent research, it may be concluded that emotional intelligence is a far more reliable indicator of success than intellectual
intelligence. It seems that what has been regarded as folk wisdom is now being corroborated by science. This is the greatest breakthrough in cognitive psychology in the twentieth century, with profound implications for education and the organization of society in general. Scientific work done in this area also confirms that it is possible to develop EQ. This may lead to improved interpersonal relations among human beings in the family, at the workplace and elsewhere.

9. Models of Emotional Intelligence:

As of now, the academic concept of EI has been developed over many theoretical articles and several models of EI have been proposed based on a growing body of relevant research (Mayer & Salovey, 1997; Bar-on-1997; Goleman, 1995). Reviewing the studies and literature concerning emotional intelligence. Mayer, Salovey and Caruso (2000) have classified EI models under two categories: ability models and mixed models.

Ability Models of Emotional Intelligence:

Ability model is proposed by Mayer & Salovey (1997). According to this model EI is the ability to perceive and express emotion, assimilate emotion in thought, understand and reason with emotion and regulate emotion in the self and others. In Western history and in psychology, emotions and reasoning sometimes have been viewed in opposition to one another (e.g., Schaffer, Gilmer, & Schoen, 1940; Payne, 1986; Publilius Syrus, 1961; Woodworth, 1940; Young, 1936). The contemporary view that emotions convey information about relationships however, suggests that emotions and intelligence can work hand in hand. Emotions reflect relationships between a person and a friend, a family, the situation, a society, or more internally, between a person and a reflection or memory. For example, joy may indicate one’s identification with a friend’s
success; sadness may indicate disappointment with one's self. Emotional intelligence refers in part to an ability to recognize the meanings of such emotional patterns and to reason and solve problems on the basis of them (Mayer & Salovey, 1997; Salovey & Mayer, 1990).

The domain of emotional intelligence describes several discrete emotional abilities. As we now view it, these emotional abilities can be divided into four classes or branches. The most basic skills involve the perception and appraisal of emotion. For example, early on, the Infant learns about facial expressions of emotion. The infant watches its cries of distress, or joy, mirrored in the parent's face, as the parent empathically reflects those feelings. As the child grows, he or she discriminates more finely among genuine versus merely polite smiles and other gradations of expression. Also important is that people generalize emotional experience to objects, interpreting the expansiveness of a dining hall, or the stoicism of a Shaker chair (Arnheim, 1974).

The second set of skills involves assimilating basic emotional experiences into mental life, including weighing emotions against one another and against other sensations and thoughts and allowing emotions to direct attention. For example, we may hold an emotional state in consciousness so as to compare it with a similar sensation in sound, color, or taste.

The third level involves understanding and reasoning about emotions. The experience of specific emotions - happiness, anger, fear, and the like is rule-governed. Anger generally rises when justice is denied; fear often changes to relief; dejection may separate us from others. Sadness and anger move according to their own characteristic rules. Consider a woman who is extremely angry and an hour later ashamed. It is likely that only certain events may have intervened. For
example, she may have expressed her anger inappropriately or discovered she falsely believed that a friend betrayed her. Emotional Intelligence involves the ability to recognize the emotions, to know how they unfold, and to reason about them accordingly.

The fourth, highest level, of emotional intelligence involves the management and regulation of emotion in oneself and others such as knowing how to calm down after feeling angry or being able to alleviate the anxiety of another person.

The mental ability model of emotional intelligence makes predictions about the internal structure of the intelligence and also its implications for a person's life. The theory predicts that emotional intelligence is, in fact, an intelligence like other intelligences in that it will meet three empirical criteria. First, mental problems have right or wrong answer as assessed by the convergence of alternative scoring methods. Second, the measured skills correlate with other measures of mental ability (because mental abilities tend to intercorrelate) as well as with self-reported empathy (for more complex reasons; see Mayer, DiPaolo, & Salovey, 1990). Third, the absolute ability level rises with age.

The model further predicts that emotionally intelligent individuals are more likely to (a) have grown up in biosocially adaptive households (i.e., have had emotionally sensitive parenting), (b) be nondefensive, (c) be able to reframe emotions effectively (i.e., be realistically optimistic and appreciative), (d) choose good emotional role models, (e) be able to communicate and discuss feelings and (f) develop expert knowledge in a particular emotional area such as aesthetics, moral or ethical feeling, social problem solving, leadership, or spiritual feeling (Mayer & Salovey, 1995).
# Three competing Models of Emotional Intelligence

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<tr>
<td><strong>Overall Definition</strong></td>
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<tr>
<td>&quot;Emotional intelligence is the set of abilities that account for how people's emotional perception and understanding vary in their accuracy. More formally, we define emotional intelligence as the ability to perceive and express emotion, assimilate emotion in thought, understand and reason with emotion, and regulate emotion in the self and others&quot; (after Mayer &amp; Salovey, 1997).</td>
<td>&quot;Emotional intelligence is... an array of noncognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures.&quot; (Bar-On, 1997, p. 14).</td>
<td>&quot;The abilities called here <em>emotional intelligence</em>, which include self-control, zeal and persistence, and the ability to motivate oneself.&quot; (Goleman, 1995a, p. xvi). [...and...] &quot;There is an old-fashioned word for the body of skills that emotional intelligence represents: character (Goleman, 1995a, p. 28).</td>
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<td><strong>Major Areas of Skills and Specific Examples</strong></td>
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<td>Perception and Expression of Emotion</td>
<td>Interpersonal Skills:</td>
<td>Knowing One's Emotions</td>
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<td>•Identifying and expressing emotions in one's physical states, feelings, and thoughts. 'Identifying and expressing emotions in other people, artwork, language, etc.</td>
<td>•Emotional self-awareness,</td>
<td>•Recognizing a feeling as it happens.</td>
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<td>•Emotions prioritize thinking in productive ways.</td>
<td>•Assertiveness,</td>
<td>•Monitoring feelings from moment to moment.</td>
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<td>•Emotions generated as aids to judgment and memory.</td>
<td>•Self-Regard</td>
<td><strong>Management Emotions</strong></td>
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<td>Understanding and Analyzing Emotion</td>
<td>•Self-Actualization.</td>
<td>•Handling feelings so they are appropriate.</td>
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<td>•Ability to label emotions, including complex emotions and simultaneous feelings. •Ability to understand relationships associated with shifts of emotion.</td>
<td>'Independence. Interpersonal Skills:</td>
<td>•Ability to soothe oneself.</td>
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<td>Reflective Regulation of Emotion</td>
<td>•Interpersonal relationships,</td>
<td>•Ability to shake off rampant anxiety, gloom, or irritability.</td>
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<td>•Ability to stay open to feelings.</td>
<td>•Social responsibility,</td>
<td><strong>Motivating Oneself</strong></td>
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<td>•Ability to monitor and regulate emotions reflectively to promote emotional and intellectual growth (after Mayer &amp; Salovey, 1997, p. 11).</td>
<td>•Empathy.</td>
<td>•Marshalling emotions in the service of a goal.</td>
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<td>Model Type Ability</td>
<td>Adaptability</td>
<td>•Delaying gratification and stifling impulsiveness. 'Being able to get into the &quot;flow&quot; state. <strong>Recognizing Emotions in Others</strong></td>
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<tr>
<td>Mixed Model type</td>
<td>Scales:</td>
<td>•Empathic awareness.</td>
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<td></td>
<td>•Problem solving,</td>
<td>•Attunement to what others need or want. <strong>Handling Relationships</strong></td>
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<td>•Reality testing,</td>
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<td>Stress-Management Scales:</td>
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<td>•Impulse control.</td>
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<td>General Mood:</td>
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<td></td>
<td>•Happiness,</td>
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<td>•Optimism.</td>
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(27)
Mixed Models of Emotional Intelligence

Mixed models of emotional intelligence are substantially different than the mental ability models. In one sense, both kinds of models were proposed in the first academic articles on emotional intelligence (e.g., Mayer, DiPaolo, & Salovey, 1990; Salovey & Mayer, 1990). Although these articles set out a mental ability conception of emotional intelligence, they also freely described personality characteristics that might accompany such intelligence. Thus, emotional intelligence was said to distinguish those who are “genuine and warm... [From those who] appear oblivious and boorish.” Emotionally intelligent individuals were also said to “generate a larger number of future plans... and [better] take advantage of future opportunities (p.199)..., exhibit “...persistence at challenging tasks...,” (p. 200); and have “positive attitudes toward life... that lead to better outcomes and greater rewards for themselves and others.........” (Salovey & Mayer, 1990, pp. 199-200).

In contrast to honing this core conception of emotional intelligence, others expanded the meaning of emotional intelligence by explicitly mixing in nonability traits. For example, Bar-On’s (1997) model of emotional intelligence was intended to answer the question, “Why are some individuals more able to succeed in life than others?” Bar-On reviewed the psychological literature for personality characteristics that appeared related to life success and identified five broad areas of functioning relevant to success. These include (a) intrapersonal skills, (b) interpersonal skills, (c) adaptability, (d) stress management, and (e) general mood. Each broad area is further subdivided. For example, intrapersonal skills are divided into emotional self-awareness, assertiveness, self-regard, self-actualization, and in
dependence. Bar-On offered the following rationale for his use of the term emotional intelligence:

Bar-On's theoretical work combines what may qualify as mental abilities (e.g., emotional self-awareness) with other characteristics that are considered separable from mental ability, such as personal independence, self-regard, and mood; this makes it a mixed model. (There is generally no consistent correlation between mood and intelligence, for example; Watson, 1930; Wessman & Ricks, 1966).

Despite the breadth of his model, Bar-On (1997) is relatively cautious in his claims for his model of emotional intelligence. Although his model predicts success, this success is "the end-product of that which one strives to achieve and accomplish.......". Moreover, his Emotional Quotient Inventory (EQI) relates to "the potential to succeed rather than success itself." At a broader level, he believes that EQ, along with IQ can provide a more balanced picture of a person's general intelligence (Bar-On, 1997.)

A third view of emotional intelligence was popularized by Goleman (1995a). Goleman created a model that also was mixed and was characterized by the five broad areas depicted in Column 3 of Table including (a) knowing one's emotions, (b) managing emotions, (C) motivating oneself, (d) recognizing emotions in others, and (e) handling relationships. His list of specific attributes under motivation, for example, include, marshalling emotions, delaying gratification and stifling impulsiveness, and entering flow states (Goleman, 1995a) Goleman recognized that he was moving from emotional intelligence to something far broader. He states that "ego resilience,........... is quite similar to [this model of] emotional intelligence" in that it includes social (and emotional) competencies (Goleman, 1995a). He goes so far as to note
that, "There is an old-fashioned word for the body of skills that emotional intelligence represents: character." (Goleman, 1995a).

Goleman (1995a; 1998a,b) makes extraordinary claims for the predictive validity of his mixed model. He states that emotional intelligence will account for success at home, at school, and at work. Among youth, he says, emotional intelligence will lead to less rudeness or aggressiveness, more popularity, improved learning (Goleman, 1995) and better decisions about "drugs, smoking, and sex" (Goleman, 1995a). At work, emotional intelligence will assist people "in teamwork, in cooperation, in helping learn together how to work more effectively." (Goleman, 1995a, p.4) More generally, emotional intelligence will confer "an advantage in any domain in life, whether in romance and intimate relationships or picking up the unspoken rules that govern success in organizational politics" (Goleman, 1995a, p. 36).

Goleman notes that "At best, IQ contributes about 20% to the factors that determine life success, which leaves 80% to other factors." (Goleman, 1995a, p. 34). That 20% figure, with which we agree, is obtained (by mathematical means) from the fact that IQ correlates with various criteria at about the r = .45 level. "What data exist," Goleman writes of emotional intelligence, "suggest it can be as powerful, and at times more powerful, than IQ." (Goleman, 1995,) With this statement and others even stronger, (e.g., Goleman, 1998a, p. 94; 1998b, p. 31) Goleman suggests that emotional intelligence should predict success at many life tasks at levels higher than r = .45. It is hard not to conclude that at least part of the popular excitement surrounding emotional intelligence is due to these very strong claims. If there were truly a single psychological entity that could predict widespread success at such levels.
it would exceed any finding in a century of research in applied psychology.

10. Concepts Related to Emotional Intelligence:

The mental ability and mixed models of emotional intelligence overlap to some degree with other concepts. The ability model of emotional intelligence overlaps with several other hypothesized intelligences. Mixed models, because of their breadth, overlap with dozens of other concepts.

Concepts Related to the Mental Ability Model of Emotional Intelligence:

Some concepts related to the mental ability emotional intelligence focus on one or another of its specific skills such as nonverbal perception (e.g., Buck, 1984; Rosenthal et al., 1979) or empathic accuracy (Ickes, 1997). Other related concepts appear to be similar or complementary to emotional intelligence. For example, Saarni’s emotional competence (Saarni, 1990; 1997; 1999) is defined as the demonstration of capacity and skills in emotion-eliciting social transactions (e.g., Saarni, 1997). Emotional creativity (Averill & Nunley, 1992) emphasizes the divergent, unexpected, creative elements in thinking about feelings. Finally, there are intelligences defined in such a way as to overlap emotional intelligence partially. These include personal intelligence (Gardner, 1993), social intelligence (Cantor & Kihlstrom, 1987; Sternberg, 1988; Sternberg & Smith, 1985; Thorndike & Stein, 1937), and even Jung’s feeling function (Jung, 1921/1971).

Of the partly overlapping intelligences, only social intelligence has been operationalized satisfactorily as a mental ability (e.g., Legree, 1995; Sternberg & Smith, 1985; Wong, Day, Maxwell, & Meara, 1995). Others among the foregoing concepts have been operationalized in more limited
fashion, such as emotional creativity (Averill & Nunley, 1992). Still other intelligences, such as Gardner’s (1993) personal intelligences or Jung’s (1921, 1971) feeling function have been left virtually unoperationalized as mental abilities (Sternberg, 1994).

Given the partial theoretical overlap among some of these concepts, there is likely to be some empirical overlap among them as well. The key to selecting which of these intelligences is “best” is to some degree a matter of personal theoretical preference. Ultimately, each may do the job of describing abilities that presently are omitted from intelligence tests. Emotional intelligence (as a mental ability) is a preferred theory because it is theoretically defined as more distinct from traditional (i.e., verbal and performance) intelligences than some of these alternatives. For example, compared with social intelligence, emotional intelligence is broader in including internal, private emotions that are important for personal (as opposed to social) growth. On the other hand, emotional intelligence is also more focused than social intelligence in pertaining primarily to the emotional (as opposed to the social or political) aspects of problems. This makes it distinct from the social knowledge questions already found in many of today’s tests of verbal intelligence. Although admitedly, social intelligence shows good psychometric distinctness from traditional intelligence measures (e.g., Sternberg & Smith, 1985). This increased theoretical breadth and focus of emotional intelligence means that it may make a very good counterpart to traditional measurement scales when compared with the alternatives.

Concepts Related to the Mixed Models of Emotional Intelligence:
The family of overlapping concepts for the mixed models of emotional intelligence is larger than that of the mental ability model. Like the mental ability model; the mixed models are a member of a family of concepts
There are, first of all, often vast literatures on each of the parts of mixed models of emotional intelligence. These include literatures on achievement motivation (McClelland, Atkinson, Clark, & Lowell, 1953), alexithymia (Bagby, Parker, & Taylor, 1994), emotional-responsiveness empathy (Mehrabian & Epstein, 1972), openness (Costa & McCrae, 1985), optimism (Scheier & Carver, 1985), pleasant-unpleasant affectivity (Green, Goldman, & Salovey, 1993; practical intelligence (Sternberg & Caruso, 1985; Wagner & Sternberg, 1985), self-esteem (e.g., Blascovich & Tomaka, 1991), and subjective well-being (Andrews & Robinson, 1991).

Other concepts partially overlap the mixed models of emotional intelligence because, like them, they are composites of many characteristics thought to lead to life success. Recall that Goleman (1995a) acknowledged that his model is little different than Block and Block’s (1980) model of ego strength. Other related concepts include general intelligence itself and also practical and creative intelligence (e.g., Sternberg, 1997; Sternberg & Caruso, 1985; Wagner & Sternberg, 1985), constructive thinking (Epstein & Meier, 1989), the aforementioned ego strength (Block & Block, 1980), the motivation toward social desirability, (Paulhus, 1991) and social insight (Chapin, 1967). Moreover, the individual aspects of the mixed models overlap considerably with the specific areas of the Big Five personality dimensions (e.g., McCrae & Costa, 1985), including such Big Five subscales as warmth, assertiveness, trust, self-discipline, and others. (This overlap tells us a great deal about the mixed models’ potential or predicting success). It will be desirable in the future for the mixed model theorists to compare and distinguish their own versions of emotional intelligence from these related concepts.
11. Measures of Emotional Intelligence:

As EI is basically a comprehensive concept encompassing many types of skills, the issue of measuring a person's EQ is still debatable and surrounded with controversy, as there is no universally accepted benchmark. In fact, the methods employed for such purposes are relatively new and their effectiveness in predicting one's EQ has not been adequately analysed. The novelty of the concept has also not provided enough space for conducting longitudinal studies to assess the predictive power of EI relative to IQ in distinguishing workplace performance, over the course of a career. Nevertheless, the contemporary methods do predict one's emotional acumen in a fairly accurate manner. There is now an array of validated instruments for assessing aspects of EI model (Bar-On, 2000; Mayer et al., 2000; Boyatzis et al., 2000).

To measure EI, Mayer et al., (2000) have developed two tests. The first is the Multifactor Emotional Intelligence Scale (MEIS) test. The newer version, released in 2000 is called the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT). The MSCEIT consists of 141 items that yield a total EI score, two Area scores, and four Branch scores (For details see www.mhs.com or www.emotionaliq.org). There is another version of MSCEIT available for the adolescents (for details see: http://www.emotionaliq.org/ MSCEIT-YV.htm).

Another measure, the Emotional Competence Inventory (ECI) is a multi-rater instrument that generates self, manager, direct report, and peer ratings on a series of behavioural indicators of Emotional Intelligence. The ECI encompasses 20 competencies, organised into four clusters: Self-Awareness, Social-Awareness, Self-Management, and Social Skills (Boyatzis et al., 2000). Research studies have suggested that ECI has high levels of internal consistency (Boyatzis & Burcle, 1999; Church, 1997;
Hazucha et al., 1993; London & Beatty, 1993; Van Velsor et al., 1993; Atwater & Yammarino, 1992). Practitioners and organisational consultants, based on their experiences with clients, firmly believe that multi-rater or 360 degree feedback systems enhance self-knowledge and consequently improve managerial behaviour (Hazucha et al., 1993; London & Beatty, 1993). Scholarly research as well has confirmed these contentions and found that higher levels of congruence between managerial "self" and "other" behavioural aspects is associated with managerial effectiveness and performance (Church, 1997; Atwater & Yammarino, 1992; Van Velsor et al., 1993). It is also widely believed that this self-other discrepancy is greater for higher-level managers; although empirical studies have failed to validate this observation (Church, 1997).

Another notable measure of EI is Reuvon Bar-On's EQ-i self-report instrument, which is said to measure "an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures" (Bar-On 1997,2000). This array includes (1) the ability to be aware of, to understand, and to express oneself; (2) the ability to be aware of, to understand, and to relate to others; (3) the ability to deal with strong emotions and control one's impulses; and (4) the ability to adapt to change and to solve problems of a personal or a social nature. The five main domains in this measure are intra-personal skills, interpersonal skills, adaptability, stress management, and general mood. Patterned on over 60,000 people across thirty countries, the EQ-i is a paper and pencil test that has 133 brief items and a 5-point Likert Response Set. The test has been used to predict successful job performers across many occupational areas. More specifically US Air Force, which used the EQ-i to select recruiters, found that the most successful recruiters scored significantly
higher in the EI competencies of assertiveness, empathy, happiness, and emotional self-awareness. It was also found that by using emotional intelligence to select recruiters, the selectors increased their ability to predict successful recruiters by nearly three-fold (Cherniss 2003). Besides, there has been considerable research about its reliability and its convergent and discriminant validity (Gowing & Boyatzis, (in press); Salovey et al., 1999). A recent study (Dawda & Hart, 2000) highlighted that the average correlation between measures of the big five personality factors (i.e., Neuroticism, Extroversion, Openness, Agreeableness, and Conscientiousness) and general EI derived from the Bar-On Emotional Quotient Inventory approaches 0.5. However, its predictive validity in work situations is still under scrutiny.

Another measure that has been promoted commercially is the EQ Map (Orioli et al., 1999). It helps to discover many facets such as current environment, awareness, competencies, values/beliefs and life outcomes that make up a person's EI and its relationship to his performance, creativity and success. It is made up of 20 scales measuring EI and the effect it has on one's life, both personally and professionally. The factors in the EQ Map are related to one's ability to stay healthy under pressure, develop trusting relationships, and creatively sense and pursue opportunities for future.

A further distinction among the major EI measurement techniques is given in the table.

Though the measurements are approximations, their deductions are extremely important, as they help the individuals to find out a correct/nearly correct perception of what they think of themselves and what they think how.
There is every probability that higher-level employees may have a self-aggrandising view of their emotional intelligence competencies and less congruence with the perceptions of others, who work with them often and know them well (Sala, 2003). It may be so for two reasons: (i) People at a higher level of hierarchy within an organisation may have fewer opportunities for feedback from others. Besides, an organisation’s performance, which is a sum total of all the performances put together within that organization, may be mistaken for the outcome of their own performance. (ii) Employees at lower ladder may fear to give candid feedback about the higher-ups in the hierarchy for the fear of reprisal.
Comparison of Various Measures of Emotional Intelligence

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<th>Goleman</th>
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<tr>
<td>&quot;Emotional intelligence involves the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth.&quot;</td>
<td>&quot;An array- of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures.&quot;</td>
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<td>&quot;emotional competence is a learned capability based on emotional intelligence that results in outstanding performance at work.&quot;</td>
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<td>Testing</td>
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<tr>
<td>Defining complex emotional blends, understanding emotional transitions</td>
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<tr>
<td>Emotional Management</td>
<td>Self-control, trustworthiness, conscientiousness, adaptability, achievement orientation, initiative</td>
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<td>Effectively including emotion into decision making</td>
<td>Social Skills</td>
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<td>Stress Management</td>
<td>Developing others, leadership, influence, communication, change catalyst, conflict management, building bonds, teamwork.</td>
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12. EI, Emotional Achievement and Emotional Competences:

Consideration of EI raises the issue of whether exists emotional achievement and emotional competence, just as, say, academic intelligence can be compassed to academic achievement and academic competence (Anastasi, 1988). In the sphere of academic intelligence, intelligence is the aptitude, achievement represents what one has accomplished, and competency indicates that one's achievement meets a particular standard. Analogous to such concepts, EI represents the core aptitude or ability to reason with emotions. Emotional achievement represents the learning a person has attend about emotion or emotion related information, and emotional competence exists when one has reached a required level of achievement. Thus, it can be said that, all things being equal, a person's emotional intelligence determines his/her emotional achievement.

Many educational psychologists prefer speaking in terms of competencies rather than intelligences, and the idea of emotional competencies has already been introduced by Saarni (1988). It focuses on the knowledge and skills the individual can attain in order to function adequately across situations rather than on the more difficult to assess and, in some ways educationally less relevant, issue of emotional intelligence. Therefore, at least from a theoretical standpoint, it is reasonable to develop the ideas of emotional intelligence, emotional achievement, and emotional competencies together.

Emotional competence is a learned capability that leads to outstanding performance at work. Emotional intelligence is what determines one's potential for learning practical skills which are based on the five elements of self-awareness, motivation, self-regulation, empathy and adeptness in relationships. Our emotional competence shows how
much of this potential is translated into on-the-job capabilities or in the case of young children performance on their academic work. For instance, providing good customer service is an emotional competence based on empathy. Similarly, trustworthiness is a competence based on self-regulation, or handling impulses and emotions well. Both customer service and trustworthiness are competencies which can lead to outstanding performance at work. However, merely being high on emotional intelligence does not necessarily guarantee that a person would have learned the relevant emotional competencies; it only means that he or she has excellent potential to learn these competencies.

Social, personal as well as emotional competencies are vital for a healthy and productive life. Self-awareness, optimism and empathy enhance satisfaction and productivity not only at work but in other areas of life as well. The workplace is the ideal setting for the promotion of these competencies in adults because work plays such a central role in their lives. Not only do adults spend most of their waking hours at work, but also their identity, self-esteem and well-being are strongly influenced by their work experiences. Once employees realise that social and emotional abilities hold the key to a successful career, they will show greater enthusiasm to develop these abilities. Similarly, once employers recognise that their profit depends on the emotional intelligence of their employees, they will be more amenable to introducing programmes that increase it.

Emotional competencies are clustered into groups, each based on a common underlying emotional intelligence ability. These underlying emotional intelligence abilities are vital if people are to successfully acquire the competencies necessary to succeed at the workplace. If they are deficient in social skills, for instance, they will be inept at persuading
or inspiring others or leading teams or catalysing change. If their self-awareness is low, they will be oblivious to their own weaknesses and may lack the self-confidence which comes from the certainty of their strengths as illustrated by Boyatzis (1982)

The different emotional intelligence competencies can be classified as follows: Personal competence, self-awareness, self-regulation motivation, which are shown in the Box.
The Emotional Competence Framework

Personal Competence

These competencies determine how one manages oneself.

Self-awareness

Knowing one’s internal states, preferences, resources and intuitions.

➢ Emotional awareness: Recognizing one’s emotions and their effects.
➢ Accurate self-assessment: Knowing one’s strengths and limits.
➢ Self-confidence: A strong sense of one’s self-worth and capabilities.

Self-regulation

➢ Managing one’s internal states, impulses and resources.
➢ Self-control: Keeping disruptive emotions and impulses in check.
➢ Trustworthiness: Maintaining standards of honesty and integrity.
➢ Conscientiousness: Assuming responsibility for personal performance.
➢ Adaptability: Flexibility in handling change.
➢ Innovation: Being comfortable with novel ideas, approaches and new information.

Motivation

Emotional tendencies that guide or facilitate reaching goals.

➢ Achievement drive: Striving to improve or meet standards of excellence.
➢ Commitment: Aligning with the goals of the group or organisation.
➢ Initiative: Readiness to act on opportunities.
Furthermore, key competencies reflect a given organisation's work culture. Each company or industry has its own emotional environment, and the most desired competencies for workers may differ accordingly. Sharp differences have been noticed between successful managers and those who failed to qualify on most of the major dimensions of emotional competence. The specific competencies where differences have been observed are as follows.

- **Self-control**: Those who got derailed or handled pressure poorly and were prone to moodiness and angry outbursts. Successful managers were able to bear stress, remained calm, confident and dependable in the heat of crises.

- **Conscientiousness**: The derailed group reacted to failure and criticism defensively denying, covering up, or even passing on the blame. The successful ones assumed responsibility by admitting their mistakes and failures, took appropriate action to fix problems, and moved on without ruminating about their lapses.

- **Trustworthiness**: Those who failed, typically, were overly ambitious, too ready to get ahead at the expense of other people. In contrast, successful managers had high integrity, with a strong concern for the needs of their subordinates and colleagues, and for the demands of the task on hand, according higher priority to these than to impressing their bosses at any cost.

- **Building bonds and leveraging diversity**: The insensitive and manipulative manner characteristic of the failed group revealed that they were unable to build a strong network of cooperative, mutually beneficial relationships. Successful managers, on the other hand, were more appreciative of diversity and were able to get along with all types of people.
- **Rigidity**: Those who failed were unable to adapt their style changes in the organisational culture, or were unable to take or respond to feedback regarding the traits they needed to change or improve. They could neither listen nor learn.

- **Poor relationship**: The single most frequently mentioned factor descriptive of those who failed was that they were too harshly critical, insensitive, or demanding and as a result they alienated those who worked with them.

Studies conducted in Latin America by the International Buenos Aires office compared 227 highly successful executives with 23 who failed in their jobs. It was reported that managers who failed were almost always high in expertise and IQ. Their fatal weakness in each case was their emotional intelligence.

Parallel analyses of successful and failed managers in Germany and Japan revealed the same pattern: those who failed lacked in emotional intelligence competencies, and this, despite their strengths in technical and cognitive abilities. It was observed that in Latin America a deficit in emotional intelligence always seemed to imply certain failure.

13. **Consequences of Low and High EQ**:

If EQ matters, then it is important to know the consequences of having a low or high EQ. It is understood that EQ is a matter of degree and that it may not have anything to do with IQ. In the following the impact of having a low or high EQ will be examined.

Low EQ is likely to lead to general unhappiness as seen in the feelings of:
Anger        Failure        Fear        Disappointment
Frustration  Obligation    Guilt       Resentment
Emptiness    Victimisation Bitterness Dependence
Depression   Loneliness    Instability Lethargy

If you deal with upsets easily and simply, then you are comfortable. An effective management and regulation of unhealthy feelings gives you a competitive advantage to face challenges at work. But what are the benefits of being aware of how you feel from an interpersonal point of view? Your ability to choose a friend who is best suited to you depends on how aware you are of your own inner feelings. If your EQ is not high, it is likely that you will choose a friend who is not well suited to you. You may even choose a friend who makes logical sense but who just does not feel ‘good’. The cost of this may be very high. Eventually, you may find excuses to end such a friendship.

High EQ is associated with feelings of general happiness. When you have a high EQ you are more likely to recognise both the source of your negative feelings, and have the confidence to take corrective actions, thus increasing long-term happiness. The person will set his own standards by closely examining his own values and beliefs. He will lead his life according to his own norms, rather than be governed by society’s norms. The more a society truly values individual freedom, and respects individual needs and feelings, the easier this will be. Finally, the higher the person’s EQ, the more he will assume responsibility for his own happiness, and the less he will depend on society.

A high EQ leads to positive feelings such as:
<table>
<thead>
<tr>
<th>Motivation</th>
<th>Appreciation</th>
<th>Friendship</th>
<th>Self-control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satisfaction</td>
<td>Freedom</td>
<td>Fulfilment</td>
<td>Autonomy</td>
</tr>
<tr>
<td>Peace</td>
<td>Desire</td>
<td>Awareness</td>
<td>Contentment</td>
</tr>
<tr>
<td>Focus</td>
<td>Elation</td>
<td>Happiness</td>
<td>Balance</td>
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Research on EQ has revealed that people high on EQ are happier, healthier and more successful in their relationships. They strike a balance between emotion and reason, are aware of their own feelings, are empathic and compassionate towards others and also show signs of high self-esteem.

14. EI and Educational Programmes:

Educational programmes are directly concerned with EI. Emotions have been taught in the schools before the concept of emotional intelligence was developed. In some schools and some programmes whose curricula materials are carefully worked out and the staff is well trained, a unique and potentially valuable programme is undoubtedly being implemented. Presumably, those students who need emotional education most desperately have come from households in which emotional communication is skewed in some way or another. These individuals already employ maladaptive emotional responses. We can not be sure such severely damaged children profit from, say, being required to share their emotions in a class discussion, or whether they will be overwhelmed by it, or feel coerced.

Another concern is that individuals from different subcultures approach emotions differently (Mayer & Salovey, 1997). This also determines their expressions of pleasant and unpleasant emotions, when they confronted with the discriminated groups. This covert feeling of hatred may make them unable to participate in a educational programme that assume a degree of interpersonal trust. For example, in the conflict
resolution programme run by some of the public schools, particularly in the western cultures, it can be easily observed.

Traditionally, educational systems have focused primarily on the teaching and learning of subject content knowledge commonly referred to as the cognitive aspects of the teaching and learning process. Children's social and emotional skills have been treated as completely separate and unrelated to academic performance. As Sternberg (1985, 1999) noted, educational programmes have generally focused on analytical skills and neglected other intelligences or mental skills that are necessary for students to deal with real-life problems. Today, a large number of researchers and practitioners have recognized that being smart cannot be reduced simply to a monolithic "g". Social and emotional skills, among others, also play a role in academic achievement (Elia et al., 1997; Salovey & Sluyter, 1997). Indeed, over the last decade there has been a growing interest in the role of emotional knowledge on academic performance and the most efficient ways to integrate socio-emotional skills into traditional educational programmes (Brackett & Katulak, 2008, Greenberg et al., 2003). Along with this new focus comes the importance of the teacher's social and emotional skills and the classroom culture that he or she creates.

According to the Collaborative for Academic, Social, and Emotional Learning (CASEL, 2003), an USA based organization of educators and researchers that provides guidelines for school-based social and emotional learning (SEL) programmes, such programmes should provide training to both teachers and students and there should be support from all levels of the school district. (Kremenitzer et.al. 2008) CASEL also stresses the importance of creating a caring and engaging learning environment and providing developmentally and culturally appropriate
instruction. Additionally, SEL programmes should be field-tested, evidence-based, and rooted in valid psychological or educational theory (Matthews et al., 2002; Zins et al., 2004). Research conducted in the United States reveals that there are at least 80 nationally available and evaluated school-based SEL programmes aimed at developing fundamental social and emotional competencies essential to the enhancement of children's success both at school and in their personal lives. Most of the SEL programmes focus on developing core competencies in students such as self-awareness, social awareness, self-management, responsible decision making and relationship skills. Relatively few programmes, however, focus specifically on the development of emotion-related skills (Brackett & Katulak, 2008.)

15. Emotional Intelligence and Culture:

Cross-cultural studies have shown that social behavior varies across cultures and social psychological theories are considerably culture-specific (Amir & Sharon, 1987). Emotions, unlike intelligence, personally leavened. Culture, by way of socialization and enculturation practices, has a great role to play. Thus, it would not be wrong to suggest that the notion of EI also has cultural-specificity. Therefore, one should consider the culturally differentiated social experience during childhood while studying the development of emotional intelligence. So far, all factor structures of EI have been developed primarily on the basis of studies done in Western individualistic cultures. Very few studies have attempted to study the factor structure of EI in Eastern Collective cultures. This becomes more important if we assure that the basic constituents are only emotion and intelligence. Since both are psychological process, and all psychological processes are necessarily culturally constituted, emotional intelligence also should be shaped by environment (culture).
Culturist views of emotion often focus on language. That is, different cultures, with different languages, assign different meanings to emotion words. Some cultures lack words for certain emotions, whereas after have an extended emotion vocabulary for one or more specific emotion. If emotions were universal, these researchers agree, then emotion terms would be familiar across different languages (Caruso, 2008). They, the cultural-relatives have pointed out that the people of different cultures express or display emotions differently. On the other hand, some of the researchers (Matsumoto, 1996) have found that there is no cultural difference in the recognition of emotions. However, he has also concluded lower level of judgement among the subjects regarding negative emotions due to socializations and cultural norms.

16. Emotional Intelligence and the Teaching Process:

A teacher's job entails transmitting content from teacher to student. The ability to perceive and recognize students' emotions may be a valuable asset during this process. Children's facial expressions reflect their emotional response to topics discussed in class. Educators who excel in the first branch of EI, perceiving emotions, may take advantage of direct feedback about their teaching from the reading and recognizing of their students' emotions and thus may immediately adjust to improve their instruction or management strategies.

Emotions, besides being a source of crucial information about the state of one's social environment, may also influence individual's cognitive process such as decision-making and problem-solving (Damasio, 1994). Negative emotions are linked with more analytical thinking styles (Palfai & Salovey, 1993), while positive emotions are related to broad and creative thinking (Fredrickson, 1998). Teachers may intentionally induce their positive or negative moods to enhance
analytical or creative thinking. The ability for students to persist on a task was found to be associated with an induced happy mood, happy teacher, and a pleasant classroom decor (Santrock, 1976). Moreover, effective teachers, being aware of links between affect and cognition, should be able to induce appropriate moods in the class to enhance students' learning and information processing (Linnenbrink & Pintrich, 2004).

Educators who have the ability to understand emotions may be more likely to label and articulate emotional states in their students. Emotionally Intelligent teachers also may recognize that certain types of situations evoke specific emotional reactions that may direct a student's future behavior. This can be in the form of helping students to enjoy the happiness that results from academic success or understand their sadness and disappointment when reprimanded for misbehaving. The ability to understand students' emotions, including their sources and consequences helps teachers sustain classroom order and evoke positive behavior. Emotional misunderstanding with students and the resulting negative emotion-based behaviors that are displayed diminishes the quality of the student and teacher relationship, which comprises the teaching and learning process (Hargreaves, 2001).

Teachers experience a wide range of emotions and ability to regulate them is required to both obtain educational goals as well as sustain teachers' well-being. One may expect that teachers with higher EI are less likely to suffer from emotional labor and burnout because of their ability to regulate their own emotional states. Based on previous findings (Lopes et al., 2004; Brackett et al., 2006), we may assume that a teacher with higher EI will be able to establish positive, satisfying and supportive relations with pupils that may lead to an emotionally warm classroom climate and in consequence student positive consequences. Ryan and
Patrick (2001) found that students’ perception of the support from the teacher as a promoter of interactions of mutual respect developed positive changes in students’ motivation and engagement. Students’ perception of caring teachers was evidently linked to children’s academic efforts, motivation to be academically responsible in their pursuit of social goals (Hamre & Pianta, 2005; Wentzel, 1994, 1997), classroom functioning, and interest in adhering to classroom rules and norms (Wentzel, 1998). Caring relationships in schools are necessary for academic success and students are more likely to achieve academic goals when they perceive emotional support from teachers (Wentzel, 2002).

Efficacious teachers, besides having the ability to regulate their own emotions, need to know how to deal with students’ feelings, both positive and negative. The classroom is a social place where students experience the full range emotions: happiness, joy, frustration and anger. Teachers with higher EI presumably will be able to stay open to emotions and use their emotional knowledge to implement adequate strategies to manage the emotions of their students to enhance student learning and achieve educational goals as well as successfully manage their classroom. Thus, training teachers about EI may ultimately benefit the children and themselves.

17. Emotional Intelligence: An Indian View:

According to Sibia et al., 2003, the "concept of emotional intelligence in the Indian context is embedded in its highly valued social concerns, virtues, religious traditions, and cultural practices". Social concerns such as well being of others and fulfilling of one’s duty constitute a dominant part of achievement goals, with social skills such as respecting elders and helping others constitute the salient means of achieving these goals (Dalal, Singh, & Misra, 1988). Also, Indians often
treat individual inclination as consistent with duty or *Dharma*. As far as the developmental aspect goes, the Indian view of self is characterized, more as "interdependent" (Markus et al., 1991). Indians develop "a morality of caring which emphasizes broad and relatively a non-contingent interpersonal obligations, a familial view of interpersonal relationships, and contextual sensitivity" (Miller, 1984). These moral values determine emotional responsivity which is cultural - specific (Mayer et al., 1997). For instance, *ahimsa* (non-violence), kindness, and benevolence are emotional expressions, which are valued more by Indians. As per Sibia et al. (2003), in the Indian context, the person who is able to manage and regulate his emotions is called *Jitendriya*. The Indian approach to emotion differs in its emphasis on the distinctly human features- cognitive, aesthetic and spiritual. Bharat's Sanskrit text *Natyasastra* is centered around the concept of *rasa* i.e. aesthetic relish. Bharat proposed eight major aesthetic moods- love (*sringard*), comic (*hasya*), pathos (*karund*), furious (*raudra*), heroic (*vira*), horror (*bhayankar*), odious (*bibhatsa*), and marvelous (*adhbhuta*). The idea of the ninth emotion, that is, devotion (*bhakti*) is widely accepted and is entrenched in the Indian culture. Against this backdrop, the Indian view of emotional intelligence is context sensitive and focuses on the role of significant others including the guru, family and larger society in shaping and developing one’s emotional intelligence (Sibia et al., 2003).

If we look closely into the Indian literature we find more traces of some text on emotional intelligence. In our view one of the most famous scriptures of Hindu literature, The Bhagavad Gita, origin dated around 1500 B.C., also speaks about managing one’s emotions. The Bhagavad Gita, a part of the most famous and longest epic of India, *Mahabharata*, contains a beautiful description about the discourse between Arjun and

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his charioteer, Lord Krishna. Their discourse which took place just before the onset of a war, is one of the greatest philosophical and religious dialogues known to man (Prabhupada, 1986). If we look at some of the shloks (some examples given in the appendix), out of the eighteen chapters of The Bhagavad Gita, we find that they speak about how man is caught in emotional crises and how one should understand and manage his emotions to fulfill his duty. Thus in one sense, an Indian notion of emotional intelligence can also be defined as using emotions to do what is right and fulfill one's karma in life.

Another perspective which deserves mention is given by Chakraborty (2001). In his book, Management by Values, he says that "the central psychological theme in the pursuit of right/pure consciousness is that of chittashuddhi or antarshuddhi. Shuddhi means purification: chitta or antarashuddhi means cleaning up the contaminating emotions and feelings in the heart (which we call dis-values). For, reason-intellect is only an instrument. The master is emotion-feeling. If this master is perverse, the instrument will be used in wrong ways......This way of looking at emotional purification (Chittashuddhi) as the foundation of pure consciousness is very different from something called emotional intelligence.....If the phrase emotional intelligence were granted for a moment, it will often tend to be as unethical and unwholesome as intellect by itself, unless cleansing or shuddhi of emotions themselves is made indeed plan. This indeed is the message of the seven biblical sins or the six enemies (shada ripu) of the Gita." (p. xxiii & xxiv). One of the inferences from this can be thus that the Indian notion of emotional intelligence should definitely have the ethical and moral ways of expressing, managing and understanding emotions.