

Emotional Intelligence Vedic and Modern Perspectives¹

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Emotional intelligence (EI), capacity for knowing oneself and others and relating to them in an appropriate way, has been found to play a pivotal role in practically all areas of human functioning in recent years. It is an evolving construct among both academics and practitioners and multiple perspectives have been adopted across the globe (Sharma, 2008). In this paper an attempt is being made to explore the EI concept in the ancient Indian literature comprising Vedic and Puranic literature of Bharatvarsha (ancient India). Bharatavarsha refers to the total Indian subcontinent named after Emperor Bharat, who was the first and the only emperor to rule composite India. The paper briefly introduces ancient India and its literature to provide a perspective on EI from the ancient literature.

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INTRODUCTION

Rigveda in the first epoch (*Yuga* or Indian period), Yogavasishta in the second epoch, Gita in the third Dwapara and Viveka Choodamani in Kaliyug have references on ‘Mind’ and ‘Intelligence’. It can be gleaned through the literature that in all the yugas the path of attaining success has been through *self effacing behaviour and perseverance*, which are similar to Self Awareness and Self Management clusters of Emotional Intelligence. *Vishnu Puranam*—the mythological stories reflect various preachings which also relate to Emotional Intelligence. The paper will trace the ancient wisdom on emotional intelligence and relate it to the modern concept of EI. (Ananda Koomaraswamy-1967)

The history of Indian literature can be divided into different ages which have contributed to faith as a whole. The first is the *pre-Vedic age*, which goes back to the time of the early Indus valley civilizations of Harappa and Mohenjo-Daro, established around 2400 BCE; these cities were destroyed by 1700.

The Vedic Period and the Vedas

As per Indian mythology, 9,000 years had passed before Vedic Age and all the literary works had appeared during those years. The *Vedic Period* or the Vedic Age refers to that period when the Vedic Sanskrit texts were composed in India. The society that emerged during that time is known as the *Vedic Period (Age) Civilization*. The Vedic Civilization flourished between the 1500 BC and 500 BC on the Indo-Gangetic plains of the Indian subcontinent. This period can be linked to *Kaliyug*—the current epoch. (Stephen-Knapp-1967)

There has been oral tradition in different yugas which was passed on over periods and later took the form of books. Several scholars have written several books during these periods and the famous books are

- **Vedas**—told by Brahma—written by Vyasa in *Satyayug*.
- **Yogavasishta**—told by Sage Vasisth to Rama— written by Vasisth in *Tretayug*.
- **Bhagavad Gita**—told by Lord Krishna to Arjuna— written by Vyasa in *Dwapara*.
- **Viveka Choodamani**—Manishi Panchakam. Atmabodha— written by Shankaracharya in *Kaliyug*.

Rigveda in the first epoch/ Yogavasishta in the second epoch, Gita in the third Dwapara and Viveka choodamani in Kaliyug have references on ‘Mind’ and ‘Intelligence’. It can be gleaned through the literature that in all these yugas (periods) the path of attaining success has been through *self effacing behaviour and perseverance*, which are similar to *Self Awareness* and *Self Management* clusters of Emotional Intelligence. *Vishnu Puranam*—the mythological stories reflect various preaching which also relate to emotional intelligence.

The Origin of Veda

Some scholars have suggested that the Indo-European invaders known as the Indo-Aryans came and conquered most part of India and Persia by about 1500 BCE. They carried with

them some Gods and hymns dedicated to them. These collections of hymns were labeled as Vedas. The Vedic age is referred to when Hinduism had commenced. The Indo-Aryans became the rulers of India, and their Gods became most important in the pantheon, but earlier Gods were still revered. The Aryans also brought with them a distinct class structure, which included a priest class, a warrior or ruling class, and the trade or merchant class. The native people who were subject to Aryan rule were incorporated into a fourth class. This is the basis for the caste system which still is very much a part of Indian life. By the end of the Vedic period, these castes were called, Brahmins, Kshatriya, Vaisyas, and Sudras respectively. The Vedic Gods were led by Indra, the archetypical thunder god, and they got their strength from the drink Soma, a form of ambrosia.

From around 900 BCE to 500 BCE, as Aryan culture spread further into the subcontinent, Hinduism underwent some major changes. This period has been referred to as the Brahmanic Age. It was during this time that the Brahmins and the Kshatriyas fought for supremacy. New thought had been adopted, with the idea of the soul or *atman* becoming a major part of Hinduism and the transmigration of that soul becoming a foundation of the religion. It was during this time that the Brahman caste asserted that the Gods need human priests to keep their power, and some of the rishis, or sages, became more powerful than the Gods. Sacrifice became the most important form of worship. The major Vedic deities began to fall from their high positions and were slowly usurped by the cults of the three gods who came to dominate Hinduism: Brahma, Vishnu, and Shiva.

From 500 BCE to about 100 CE, the age of Buddhism and Jainism put Hinduism in decline. The Buddha's doctrine took India by storm, and the older religion was almost suppressed. Hinduism still included its child into itself, however, and was able to survive the storm with new ideas. Sacrifice went out of favor, and influence by the ascetic worshipers of Jainism and Buddhism led to the composition of the *Upanishads*. It was also during this time that Vishnu and Shiva completed their eclipse of Indra and the other Vedic Gods.

Epic or Classical period

The next age was the Epic or Classical period, the time of the great Hindu epics the *Ramayana* and the *Mahabharata*. These great works were compiled into their present form during this time, but their origin goes back at least to Vedic times. The *Puranas* were also composed at this time. Finally, around 1000 CE modern Hinduism developed, when the religion once again became the dominant faith on the sub-continent.

THE FOCUS OF ANCIENT INDIAN LITERATURE

Major emphasis of Indian Literature was philosophical. In several Indian literary works, *Supreme Self* is defined as the ultimate object that every individual tries to realize, identify and sometimes succeeds to identify it. Supreme- Self is not related to God as God has no shape. It could be in the work the individual does or in any activity an individual performs. Literary works have mentioned that salvation—*Moksha*, can be equated with total commitment/ involvement.

Prominence of Indian Literature

*Vedeshhpaurushham sooktam
 puraNeshu cha vaishNavam;
 Bharate Bhagavad geeta
 dharma shaastreshu maanavam.*

(Source: Padma Purana)

(Among the hymns of the Vedas, the *Purusha Sukta* is the highest; among the puranas *Vishnu Purana* is the best; among the sections of the Mahabharata, the *Bhagavad Gita* is the crest jewel; and among the Indian law books the *Manu Dharma Shastra* is the greatest).

This sloka is the basis of Indian literature and the belief of most of the people in India.

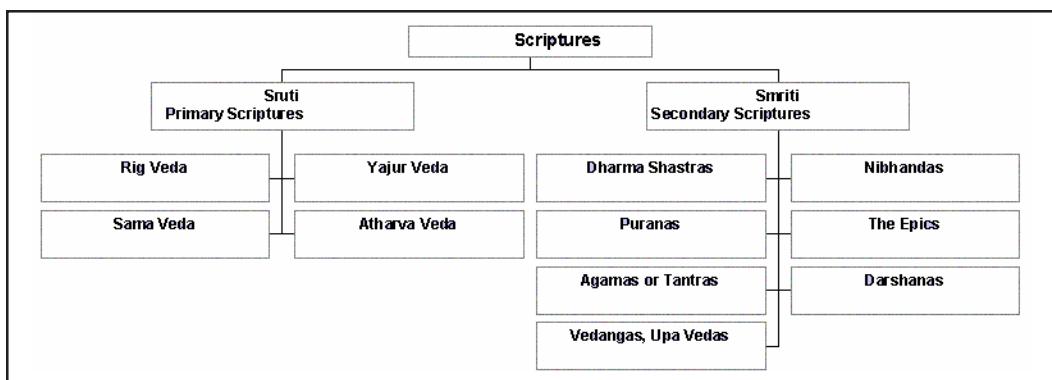


FIGURE 1: ESSENCE OF INDIAN LITERATURE BROUGHT OUT IN VARIOUS EPOCHS

Emotional Intelligence in the Vedas

What is meant by *Veda*? One meaning is *eruka* (awareness). Another is *thelivi* (intelligence). A third meaning is *viveka* (discerning/discrimination). According to Indian tradition, the *Vedas* are *apauru seja* “not human compositions”, being supposed to have been directly revealed, and thus are called *Shruti* (“what is heard”).

The *Vedas* have been mainly concerned with the *Pravritti Marga* (the path of action). Thus different branches of knowledge—physics, chemistry, botany, economics, music, etc., are covered by the *Vedas*. These are concerned with the external world. Hence the *Vedas* have been considered dualistic. Only the *Upanishads* have taught the *Nirvritti Marga* (the path of knowledge) by going within oneself. This means that, of the four *Purusharthas*, the four main goals of man—*Dharma, Artha, Kama* and *Moksha*—the *Vedas* have been concerned with only the first three.

The *Upanishads* declared that the nature of the Supreme can be grasped only by the *Path of Knowledge*. Knowledge is of two kinds: *Para Vidya* and *Apara Vidya* (the higher knowledge and the lower knowledge). According to this view all that is acquired by the educational process today falls in the category of *Apara Vidya* (lower knowledge). Knowledge relating to

Dharma, Artha and *Kama* also comes in this category. Only knowledge relating to *Moksha* (liberation) constitutes *Para Vidya* (the supreme knowledge) and one needs to acquire this *Para Vidya*. This knowledge is found in *Vedanta*. The *Upanishads* come at the end of the *Vedas*. The essence of all the *Vedas* is to be found in these.

Self Awareness: the universal outlook of the Vedas

Veda is derived from the root “*Vid*”, which means, “to know”. The *Veda* teaches how to achieve purity of heart, getting rid of impurities. The *Vedas* have been declared to be infinite and hence beyond the comprehension of common people. In the beginning there was only one *Veda*. The *Vedas* have a universal outlook, embracing all that is noble and sacred. They have taught the principle of *samatwa* (equality) in respect of everything. They have proclaimed the concept of oneness. They taught people to face joy and sorrow with equal serenity

While *Veda* is *Dvaita*—dualistic, *Vedanta* is *Advaita* (non-dualistic). Non-dualism is the means to experience *Ananda* (bliss). The ego ('I') principle is predominant in the *Vedas*. *Vedanta* has declared that the elimination of the ego ("I" and "Mine") alone can lead to *Realization*. The 'I' has to be rooted out, as long as one adheres to the 'I'; one is bound to the phenomenal world. One cannot attain the Higher Knowledge and cannot rise above self. Therefore, one has to understand the distinction between the *Vedas* and the *Upanishads*. To study it considerable time and effort were needed. Vyasa, who compiled *Veda*, divided it into different parts to enable people to study as well as practice the teachings of the *Veda*. Out of the countless number of hymns, Vyasa gathered some *Rigs* and compiled them in the *Rig Veda*, collected some *yajus* to form the *Yajur Veda* and some *Samans* to make up the *Sama Veda*. The *Rig Veda* is mainly devoted to hymns in praise of various deities. The *Yajur Veda* consists of *mantras* for worshipping the deities. The *mantras* of the *Yajur Veda* are used in the performance of *yagas* and *yajnas* (sacred ceremonies) and in doing acts of charity. Each *Veda* has three sections: *Brahmanas*, *Aranyakas* and *Upanishads*.

FOCUS ON SELF-SUPREME SELF

Goleman's framework of emotional intelligence talks about self-awareness and self-management.

The main embodiment of all vedas and Indian Literature is the teachings on *Self-Supreme Self*. The word “Atman” (pronounced in Sanskrit like “Atma”) is interpreted as the “main essence” of man, as his Highest Self. “A” in this word means removes. “Tma” means “darkness”. Therefore “A-tma” or “Atman” means “which removes darkness and bring shining”. The word “tamas” — “ignorance”, “spiritual darkness” — has originated from atma. Atman is the Divine part of everyone’s multidimensional organism. Interspersed throughout the hymns collected in the *Rig Veda* are references to a single god or single principle which is the source or the totality of all other divinities and phenomenon in the universe.

Upanishadic literature talk about this unitary or single divinity, power, or principle to the exclusion of most other gods, so that philosophically Indian thought during the Vedantic period moved towards the *One in the dichotomy* of the one and the many, approaching in

many instances some of the same conclusions Parmenides and the Eleatic philosophers did in ancient Greece.

This single, unitary divinity had several aspects and names in the Upanishads, one of the most important of which is **Atman**, a word that originally meant “breath” or “soul” or “vital principle” (as the word “Atmen” does in German). As a cosmological principle or deity, Atman seems to be something like “universal soul” or “universal spirit.” In the *Brihad-Aranyaka Upanishad*, Atman is explicitly called a Person that created the universe by first splitting himself into male and female halves. In the *Chandogya Upanishad*, this single god is called Brahman, and is “the One without a second”; this Brahman is not only the principle and creator of all there is, but is also fully present within each individual.

This dual conception, Brahman and Atman, gets worked out in the following way. Brahman can be located both in the physical, external world and also in the spiritual and inner world where it is present as Atman, “universal spirit.” Now every human being has an undying soul (atman) which, because of samsara, lasts through eternity from life to life; this undying atman is a microcosm of Atman, the universal spirit.

By understanding yourself, by coming to know one’s own soul, one arrives at the knowledge of Atman itself; the key to understanding the nature of the one unitary principle of the universe is to see one’s (undying) self as identical with that principle: “tatvam asi”: (*Chandogya Upanishad VI.8.4ff.*)

Brahman is the totality of the universe as it is present outside of individual; Atman is the totality of the universe as it is present within individual; Brahman is the totality of the world known objectively, Atman is the totality of the world known subjectively.

This equation fundamentally underlies the whole of Krishna’s teachings concerning dharma in the *Baghavad Gita*. In Vedanta, *Nirguna Brahman*, or *Parabrahman* is the Supreme Godhead (the Unmanifest Absolute). The *Atman*, or *Paramatman* is the Supreme Self. These two are actually one and the same.

The Atman - Brahman state is of the nature of infinite Being, infinite Consciousness, infinite Bliss (*Sachchidananda*). It is unitary, perfect, eternal, unchanging, and encompasses all opposites and all possibilities within itself. It is the Supreme Self (*Paramatman*) or *One Consciousness within all beings; that Reality or I-ness or Awareness which remains in all possible states of consciousness and without which one would not exist*. It is the Source and Essence of all beings; for everything that exists is in its essence THAT. Yet it is beyond all opposites it is also beyond human conceptual understanding, and so can only be described imperfectly.

The **Atman** (IAST: Atman, Sanskrit :) is a philosophical term used within Indian Literature and *Vedanta* to identify the *soul*. It is one’s true self (hence generally translated into English as ‘Self’) beyond identification with the phenomenal reality of worldly existence. Philosophical schools such as Advaita (monoism) see the soul within each living entity as being fully identical with Brahman - the all-pervading soul of the universe, whereas other schools such as Dvaita (dualism) differentiate between the individual atma in living beings, and the Supreme atma (Paramatma) as being at least partially separate beings.

Thus *atman* refers to the individual soul or the observer. Within Advaita Vedanta philosophy the Atman is the universal life-principle, the animator of all organisms, and the world-soul. This view is of a sort of panentheism (not pantheism) and thus is sometimes not equated with the single creator God of monotheism. Identification of individual living beings/souls, or *jiva-atmas*, with the ‘One Atman’ is the monistic Advaita Vedanta position, which is critiqued by dualistic/theistic Dvaita Vedanta.

Dvaita Vedanta calls the all-pervading aspect of Brahman *Paramatman* quantitatively different from individual Atman and claims reality for both a God functioning as the ultimate metaphorical “soul” of the universe, and for actual individual “souls” as such. The Dvaita, dualist schools, therefore, in contrast to Advaita, advocate an exclusive monotheistic position wherein Brahman is made synonymous with Vishnu. Aspects of both philosophies are found within the schools of Vishishtadvaita, Vedanta and Achintya Bheda Abheda.

In some instances both Advaita and Dvaita schools may accommodate the other’s belief as a lower form of worship or practice towards the same ultimate goal.

EXCERPTS FROM ANCIENT LITERATURE ON EMOTIONAL INTELLIGENCE

If emotional intelligence is viewed as a mental ability (Salovey and Mayer) that involves the ability to rationally deal with emotional information and action to improve an individual’s thinking and direct him towards success, then the Ancient Indian literature also focuses on self and in his journey towards success. As per ancient Indian literature, Individual should metamorphise himself to get positive thoughts and perform positive actions.

Relationship Management

The *Rig Veda* states, “*Aano bhadrah kritavo yantu vishwatah*”, implying, let noble thoughts come to us from everywhere. These collections of thoughts should encompass all aspects of human existence and lead to the corner stone: *Vasudhaiv Kutumbakam*, the whole world being one family.

To quote Rig Veda, “*Aaiam Najaha Paroveti Laghu Chetasam Udara Charitanamtu Vasudeva Kutumbakam*” (Sharman, Vishnu: Panchatantra –Jataka tales). It means that people who do not get positive thoughts are those who differentiate and categorise people as their own or different thoughts whereas people with noble thoughts, believe that the entire creation of God is one family that is Vasudeva Kutumbakam.

An individual likes to develop friendship with everyone without any differentiation; in fact one considers every individual as one’s close friend. These thoughts have been expressed in the following verses.

“**MITRASYA MAA CAKSUSAA SARVAANI BHUUTAANI SAMIIKSANTAAM**
MITRASYA CAKSUUSAA SARVAANI BHUUTAANI SAMIIKSE
MITRASYA CAKSUUSAA SAMIIKSAA MAHE”

He also feels that every one considers him as close friend. "May all living beings look upon me as their friends and may I too treat them as my own friends. Oh God, do arrange things in such a way that all (living beings) behave with one another like true friends".

Social Awareness: Empathy

The ancient Indian literature treats a person as living being 'Jeev' who has a soul (consciousness). The soul takes different forms in the form of a body or an individual. The individual sees every soul as his soul and everyone's suffering as his suffering and develops empathy. Every activity is treated as duty to God and these thoughts make the individual dutiful; thus he is dedicated to whatever he does.

YASMIN SARVAANI BHUTANI ATMAIVAABHUUT VIJAANATAH

TATRA KO MOHAH KASSOKAH EKATVAMANUPASYATAH

"He who visualizes all beings as souls in his mind does not feel infatuation or anguish at their sight, for he experiences oneness (sameness) with them".

Rig Veda states that individual with positive thoughts develops relationship by chanting *Om Sahanabhavathu; sahanau bhunaktu; sahaviryam karavaavahai*. This small verse (shloka or chant) signifies that "Let us move together in unison. Let us live in harmony in communion with each other."

EVOLUTION OF THE MODERN CONCEPT OF EMOTIONAL INTELLIGENCE

From Plato to Goleman and Boyatzis several biologists, psychologists and neuroscientists have worked, and are still working, to study the concept of Emotional Intelligence and its relationship with success. Some have related the success of an individual to an individual's ability or to his brain. It is interesting to note that curiosity and passion to know more about emotions began some 2000 years ago when Plato wrote, "All learning's have an emotional base." Since then, scientists, educators and philosophers have been working to determine the importance of emotions. The beginning was made by (Spinoza) in 1677. In the 20th century, the momentum for research on emotional intelligence got accelerated. Psychologists and researchers attempted to develop conceptual framework for emotional intelligence. In the early 1940s, psychologists began to think and write about intelligence, focusing on cognitive aspects such as memory and problem-solving. However, there were researchers who recognized non-cognitive aspects and emphasized their importance.

For instance, David Wechsler defined intelligence as "*the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment.*" He referred to "non-intellective" as well as "intellective" elements, by which he meant affective, personal and social factors.

In 1943, he proposed that the non-intellective abilities were essential in predicting the ability to succeed in life. He tried to show that in addition to intellective factors there are also definite non-intellective factors that determine intelligent behavior. Wechsler was not

the only researcher who saw non-cognitive aspects of intelligence to be important for adaptation and success.

In the late 30s, Robert Thorndike wrote on “social intelligence”. Unfortunately, the work of these early pioneers was largely forgotten or overlooked until 1983 when Gardner began to write about “multiple intelligence”. Gardner proposed that “intrapersonal” and “interpersonal” intelligences are as important as the type of intelligence typically measured by IQ and related tests. Rosenthal and his colleagues at Harvard discovered over two decades ago that people who were best at identifying others’ emotions were more successful in their work as well as in their social lives.

When Salovey and Mayer coined the term emotional intelligence in 1990, they were aware of the previous work on non-cognitive aspects of intelligence. They described emotional intelligence as “a form of social intelligence that involves the ability to monitor one’s own and others’ feelings and emotions, to discriminate among them, and to use this information to guide one’s thinking and action.”

Ability-based EI model

Peter Salovey and John D. Mayer (1990) who defined EI as “the ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and actions.” They have developed Ability-based EI model: Salovey and Mayer’s conception of EI strives to define EI within the confines of the standard criteria for a new intelligence. Following their continuing research, their initial definition of EI was revised to: “The ability to perceive emotion, integrate emotion to facilitate thought, understand emotions, and to regulate emotions to promote personal growth.”

The ability based model views emotions as useful sources of information that help one to make sense of and navigate the. This ability is seen to manifest itself in certain adaptive behaviors. The model proposes that EI includes 4 types of abilities:

- Perceiving emotions — the ability to detect and decipher emotions in faces, pictures, voices, and cultural artifacts- including the ability to identify one’s own emotions. Perceiving emotions represents a basic aspect of emotional intelligence, as it makes all other processing of emotional information possible.
- Using emotions — the ability to harness emotions to facilitate various cognitive activities, such as thinking and problem solving. The emotionally intelligent person can capitalize fully upon his or her changing moods in order to best fit the task at hand.
- Understanding emotions — the ability to comprehend emotion language and to appreciate complicated relationships among emotions. For example, understanding emotions encompasses the ability to be sensitive to slight variations between emotions, and the ability to recognize and describe how emotions evolve over time.
- Managing emotions — the ability to regulate emotions in both ourselves and in others. Therefore, the emotionally intelligent person can harness emotions, even negative ones, and manage them to achieve intended goals.

A study of store managers in a retail chain found that the ability to handle stress predicted net profits, sales per square foot, sales per employee, and per dollar of inventory investment. (Lusch and Serpkenci, 1990) Emotional intelligence has as much to do with knowing when and how to express emotion as with controlling it.

The Emotional Competencies (Goleman) model.

In the early 1990s, Goleman developed a conceptual, model of EI which eventually led to his book, *Emotional Intelligence*. The model introduced by Daniel Goleman focuses on EI as a wide array of competencies and skills that drive leadership performance. Goleman's model outlines four main EI constructs.

- **Self-awareness** — the ability to read one's emotions and recognize their impact while using gut feelings to guide decisions.
- **Self-management** — involves controlling one's emotions and impulses and adapting to changing circumstances.
- **Social awareness** — the ability to sense, understand, and react to others' emotions while comprehending social networks.
- **Relationship management** — the ability to inspire, influence, and develop others while managing conflict.

Goleman included a set of emotional competencies within each construct of EI. Emotional competencies are not innate talents, but rather learned capabilities that must be worked on and developed to achieve outstanding performance. Goleman opined that individuals are born with a general emotional intelligence that determines their potential for learning emotional competencies. Goleman's model of EI has been criticized in the research literature as mere pop-psychology. (Mayer, Roberts, and Barsade, 2008)

The Bar-On model of Emotional-Social Intelligence (ESI)

Reuven Bar-On (2006) developed one of the first measures of EI that used the term *Emotion Quotient*. He defines emotional intelligence as being concerned with effectively understanding oneself and others, relating well to people, and adapting to and coping with the immediate surroundings to be more successful in dealing with environmental demands. Bar-On posits that EI develops over time and that it can be improved through training, programming, and therapy.

Bar-On hypothesizes that those individuals with higher than average E.Q. are in general more successful in meeting environmental demands and pressures. He also notes that a deficiency in EI can mean a lack of success and the existence of emotional problems. Problems in coping with one's environment are thought, by Bar-On, to be especially common among those individuals lacking in the subscales of reality testing, problem solving, stress tolerance, and impulse control. In general, Bar-On considers emotional intelligence and cognitive intelligence to contribute equally to a person's general intelligence, which then offers an indication of one's potential to succeed in life. However, doubts have been expressed about

this model in the research literature (in particular about the validity of self-report as an index of emotional intelligence) and in scientific settings (see, e.g., Kluepfer, 2008) it is being replaced by the trait emotional intelligence (trait EI) model discussed below.

The Trait EI model

Petrides et al. (2000a, 2004, 2007) proposed a conceptual distinction between the ability based model and a trait based model of EI. Trait EI is “a constellation of emotion-related self-perceptions located at the lower levels of personality”. In lay terms, trait EI refers to an individual's self-perceptions of their emotional abilities. This definition of EI encompasses behavioral dispositions and self perceived abilities and is measured by self report, as opposed to the ability based model which refers to actual abilities, which have proven highly resistant to scientific measurement. Trait EI should be investigated within a personality framework. An alternative label for the same construct is trait emotional self-efficacy.

The trait EI model is general and subsumes the Goleman and Bar-On models discussed above. Goleman and Mayer, Salovey and Caruso have argued that by itself emotional intelligence probably is not a strong predictor of job performance. Rather, it provides the bedrock for competencies that are. Goleman has tried to represent this idea by making a distinction between emotional intelligence and emotional competence. Emotional competence refers to the personal and social skills that lead to superior performance in the world of work.

“The emotional competencies are linked and attached to emotional intelligence. A certain level of emotional intelligence is necessary to learn the emotional competencies.” For instance, the ability to recognize accurately what another person is feeling enables one to develop a specific competency such as influence.

Similarly, people who are better able to regulate their emotions will find it easier to develop a competency such as initiative or achievement drive. Ultimately, it is these social and emotional competencies that we need to identify and measure if we want to be able to predict performance. Every researcher and human behavioral psychologist has inferred that emotional intelligence is the ultimate mantra for individual success.

COMPARATIVE ANALYSIS OF WESTERN AND INDIAN LITERATURE

Emotional Intelligence has been widely covered by researchers across the west using a variety of approaches. However, the triggering factor for Emotional Intelligence has not been dealt with adequately. The researchers have focused on ability (Peter and Salovey), or competency (Goleman, 1995) emphasized that emotions play major role in driving individual towards success. However, ancient Indian literature, has stressed on self, its characteristics and its relationship with the external world. Every individual has soul which is called Atman. It is in equilibrium with the external soul—Brahman (Paramatman). Few people who devote their lives for the development of others and have stood for several causes have become historical figures because they have understood the concept that Atman and Paramatman are one and same. Gandhi using his emotional intelligence led the country to independence.

Vedas, the first ancient Indian literature which were evolved in first epoch –Krita yugam, have described at length the concept of Atman and Paramatman. Even the sub branches of Vedas called Upanishads and Vedantas have emphasised on Atman –Paramatman concept. During second Epoch—Tretayugam, the dialogue between Rama and sage Vasishta, before Rama was sent with sage Vishwamitra to forest has talked on Atman –Understanding the concept of Paramatman. Preachings of sage Vasishtam to Rama are in the book—Yoga Vasishtam. Vasishta uses word called Jivan Muktha- person understanding his own potential and realising that potential so that his inner soul is in equilibrium with external souls.

In the next epoch Dwapara Yuga—Lord Krishna—has focused on Karma Yogi and Stitha Pragna concepts. When a person understands his responsibilities and duties and involves himself with full devotion in whatever activity he performs well and is said to be Karma Yogi.

The characteristics of a karma yogi in Bhagavad Gita are:

A Karma Yogi is one who is free from, greed, anger, egoism and lust. He will not expect any fruits for his actions. He will not have any desire for name and fame, approbation, thirst for applause, admiration and gratitude. He will be humble and free from hatred, jealousy, harshness. He is free from crookedness, meanness, miserliness and selfishness. He will move and mix with everybody without distinction of caste, creed or color. He will have adaptability, tolerance, sympathy, cosmic love and kindness. He will adjust with the habits and ways of others and will have an all-embracing and an all-inclusive heart. He will always have a cool and balanced mind along with the presence of mind. He will bear insult, disrespect, dishonor, censure, infamy, disgrace, harsh words, heat, cold and the pain of diseases. He will have absolute faith in himself. (Bruce, 1990)

In the Kaliyuga several scholars have contributed thoughts and ideologies but the prominent among these have been - *Viveka Choodamani* and *Atma Bodha* by Shankaracharya that dealt in detail with Atman Concept. *Atma Bodha* written by Shankaracharya has shown the path for the self to understand itself.

Realising one's potential is termed as *Jeevan Muktha*.

Atman, through eight fold stages has become -Jeevan Muktha (liberation from all materialistic life)

- Viveka——discrimination
- Vairagya——dispassion
- Shama——endurance
- Dama——suppression
- Titiksha——mercy
- Shraddha——dedication, belief
- Samadhana——discipline
- Mumukshutha——liberation

A person who is able to understand himself is said to be wise man and his characteristics are:

- Contentment
- Compassion
- Forgiveness
- Straightforwardness
- Calmness
- Self Control
- Dutifulness

Characteristics of A KARMA YOGI (Outcome of High Emotional Intelligence)

In karma- yogic stage person becomes Stitha Pragna.

*Buddhir jnanam asammohah
ksama satyam damah samah
sukham dubkham bhavo 'bhavo
bbayam cabhayam eva ca*

*Abimsa samata tustis
tapo danam yaso 'yasah
bhavanti bhava bhutanam
matta eva prthag-vidhah*

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy — all these various qualities of living beings are parts of supreme self and these qualities are present in every individual.

*Ihaiva tair jitah sargo
yesham samye sthitam manah
nirdosam hi samam brahma
tasmad brahmani te sthitah*

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

Equanimity of mind, as mentioned above, is the sign of self-realization. Those who have actually attained to such a stage should be considered to have conquered material conditions, specifically birth and death. As long as one identifies with this body, he is considered a conditioned soul, but as soon as he is elevated to the stage of equanimity through realization of self, he is liberated from conditional life.

In Indian concepts the knowledge of Brahman and Atman is well discussed that realising one self makes an individual more intelligent and more successful.

CONCLUSION

A comparison of western and Indian model reveals that EI in the Indian context focuses on higher levels of self 'the supreme self '*Atma Bodha* aligning self with external world 'Atman and its equilibrium with the external soul- Brahman' for social outcomes which are transcendental in nature rather than economic/materialistic. Awareness of self focuses on raising one's level of consciousness to the extent that a person forgets about differences of self with others and treats everyone like a family '*Vasudhaiv Kutumbakam*'—this helps in developing tolerance and unity in diversity. India being a multi-ethnic and multi-linguistic country has survived with this intrinsic phenomenon on emotional intelligence.

Concept like *karma-yogi* stresses on devotion to duty without expecting personal gains explains the hard working nature of Indians without much caring for return. Focus on *Jeevan Muktha-* realising one's potential is another typical characteristic of Indians who devote enormous amount of time and effort in realising their potential even in scarce situations. Above all *equanimity of mind* is the most important aspect for Indians and people engage in variety of spiritual activities to maintain it. Thus emotional intelligence is deeply embedded in the psyche of Indians based on the preachings of Ancient Indian literature.

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