

THE LITERARY PERSPECTIVE OF EMOTIONAL INTELLIGENCE IN LEADERSHIP

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ABSTRACT

Ever since its birth in 1920, the emotional intelligence (EI) has been much in use at the hands of both practitioners as well as theorists related to management studies. Originally developed by the psychologist E L Thorndike, the concept is often juxtaposed with Social Intelligence, IQ and EQ. However, it is a popular misconception that the concepts like these and many more, have been developed only in the western countries and that there is no role of countries like India. In fact is very demeaning for a culturally rich country like India where the qualities of both head and heart have always been appreciated as a necessary attribute in an ideal human being. As such, a preference of head over heart has always been considered dangerous to the humanity as well as other living and non-living beings. A powerful man, howsoever strong in head, but lacking in the goodness of heart, always brings ruin to his fellow beings-be it humans or animals. Fortunately, literary writers have been sensitive to the issue. The writers in their own unique way shave tried to sensitise and educate the readers in successive periods of time. In fact, the primordial writings are finest examples of how emotions could be helpful in shaping the course of intelligence. The present paper attempts to explore the role of literary and philosophical writings including the scriptures of India in this discourse.

KEYWORDS: Leader, Leadership, Organizations, Vedas, Upanishads, Literature, Self-Consciousness.

INTRODUCTION

According to Travis (2009), 'The subject of emotional intelligence determines its implacability in order to understand sentiments and its application in the field of relationship management. It recognized the ways through which one can manage its emotions, identifies group intricacies and respond positively.' Emotion is as old as time. In the field of literature, the initial contemporary book on 'The role of

emotional expression in survival ad adaptation 'written by *Charles Darwin* was published in 1870.His work suggested that emotions are not only universal across cultures, but across a number of species as well. So, for understanding the concept of emotions, *Darwin* had examined the diverse cultures and the change of emotional pattern among various classes of the world (*Stein, 2017*).

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Another scholar, *E. L. Thorndike*, a well-known psychologist who has given his conception of IQ in the 1920s and 1930s, suggested in Harper's magazine's article that social intelligence' is one of the characteristic of emotional intelligence including an individual's IQ as well (*Goleman, 2009*).

THE MECHANISM OF EMOTIONAL INTELLIGENCE

Peter and *Jack* teamed up with psychologist *David Caruso*, established a technique to identify emotional intelligence known as the MSCEIT (Mayor-Salovey-Caruso Emotional Intelligence Test). The definition used by *Mayer* and *Salovey* for the term emotional intelligence is:

"The ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to regulate emotions as to promote emotional and intellectual growth."

The MSCEIT consists of the following branches:

- **PERCEIVING EMOTIONS:** To identify other people emotions and show our emotions as an active talker.
- **SIMPLIFYING THOUGHTS:** By enabling the smooth understanding of the feeling and thinking process in order to resolve the problems.
- **CONSIDERING EMOTIONS:** To enable ourselves in understanding the reasons of joy, misery, and anger and to control the effect of behaviour due to these reasons in near future (*Stein, 2017*).

LEADERSHIP AND EMOTIONAL INTELLIGENCE

The Norwegian philosopher, *Guttorm Floistad* mentions that leadership in general is considered as achievement of some goal with the help of or through others. Six qualities of a good leader are its Charisma, Competence, Self-confidence,

Chastisement, Forbearance, and an Optimistic outlook. We found that even the great leader Dr Martin Luther King appreciated the Gandhian leadership and philosophy in his autobiography (*Krishna, 2015*). The sections of the brain as defined by *Stein (2017)* that controls our emotional responses are known as the limbic system and the hippocampus, and their optimal functioning is responsible for performing noble emotional intelligence in the behaviour. According to *Goleman (2009)*, 'Leaders who have values in emotional intelligence are generally self-assured, committed to others, having a virtuous position, always feel contented, and maintained their connections decently.'

CULTURAL PERSPECTIVE OF EMOTIONAL INTELLIGENCE IN LEADERSHIP

National culture as defined by *Pereira (2015)* is an utmost multifaceted paradigm because the symbols of countries are revealed by their languages, harmony, religious conviction, hospitality, scientific superiority and a multitude of sensitive and corporal distinctions. According to *Robert J. (2008)*, 'The culturist views of emotion often focus on languages. That is, different cultures, with different languages, assign different meanings to emotion words.' Emotional intelligence is to regulate one's own emotions and feelings to influence other's emotional state (*DC, 2014*). The performance of the employees is rising through the application and understanding the concept of emotional intelligence by the organization's authorities. (*Wilcox, 2018*). Leaders with their sensitive intellectual skill have an improved ability to gauge others' responses to their words and actions because this expertise ensures the flow of right and healthier communication in the organization's environment (*Tracy, 2018*).

RESEARCH METHODOLOGY

For this purpose, we have adopted the analogical method of inquiry as well as an empirical

approach. Thus, we have analyzed the Indian texts like the *Vedas*, *Upanishads* and *Shrimad Bhagwad Gita* in order to identify the concept of

emotional intelligence in the modern context. The ideals of humanity like selflessness have been examined in the historical context.

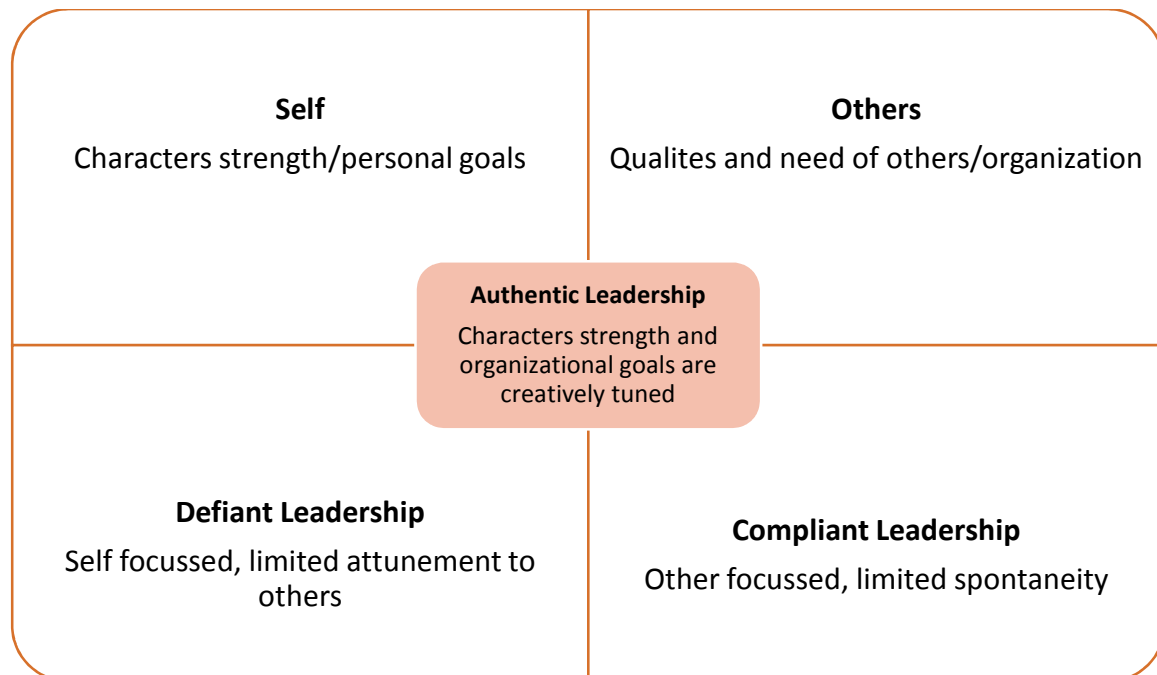


Figure 1. The circle of leadership with self and others

Authentic leadership is conscious leadership and that conscious leadership is the most effective in tackling complex challenging. Effective leadership requires managers to tune into all the employees in order to have a better understanding and to motivate them (*Passmore, 2015*). Employees are more committed to their organization if their manager has higher level of emotional intelligence (*Stein, 2017*).

THE LITERARY CONCEPT OF EMOTIONAL INTELLIGENCE

According to Krishna (2015), 'Knowledge from the Holy Scriptures gives concepts regarding emotional intelligence and its effective relationship with qualities of a good leader. *Goleman*, a great philosopher has also mentioned this point in his writings.' There are several theories available on the concept of emotions and among them one of the theory named as James-Lange theory of emotions given by

William James recognized that our emotions is the result of certain physiological reactions.

We can differentiate between each basic emotion on the basis of these given dimensions as given by Robert J. (2008).

- There exists Distinctive idiosyncratic feelings involved in each basic emotion.
- Unique facial appearance
- Involvement of an adaptive element.

THE IMPLICATION OF EMOTIONAL INTELLIGENCE IN SHRIMAD BHAGWAD GITA

According to Jha (2014), 'The qualities of Lord Krishna as a true leader which can be useful for a modern leader includes Partibhasampanna (Genius), Vidgadh or Kala-Nipuna (Expert in all arts), Chaturah (Skill full and conscious), Dakshah (At Home in), Kritajna (Gratefulness), Sudidhvrata (Strong Determination), Deshkalsupatrajna (Knowledge of Space, Time and Person), Shastrachakshu (Respect for Scriptures), Shuchih

(Pure), Vashi (Control over Senses), Sthirah (Patience), Dantah (Endurance), Forgiveness, Gambhirah (Reserve), Dhritiman (Satisfied), Samah (Equality), Danvirah (A great Donator), Dharmic (Righteous), Shoor (Brave), Respect for Elders/Seniors, Saumyata (Amiable), Vinayi (Polite), Hriman (Hesitation in listening self-praise), Shelter to Refugee, Sukhi (Ever Pleasant), Bhakta Suhrita (Loving his Devotees), Premvash (Controlled by Love), Sarvashubhankar (Welfare to All), Pratapi (Valour with Competence), Karta (Fame), Raktalokah (Affectionate by Nature), Sadhusamashrya (Shelter to Kind People), SarvaAradhya (Reverence for All), Samridhiman (Full of All round Prosperity), Variya (Greatness), God (Almighty), SadaSwarupSamprupta (To be in one's own self), Sarvgya (Omniscient), Nitya Nootan (Ever New), SachhidanadaVigraha (Divine Incarnation), Sarva Siddhi (Master of all Skills), AvachintyaMahashakti (A power beyond Cosmic laws), KotiBrahmandVigraha (Cosmic Form), AvatarvaliBijam (Base of all Incarnation).
Lord Krishna in *Shrimad Bhagwad Gita* has suggested the importance of self-consciousness and sympathy for a leader's effective performance. So the key leadership lessons from the *Shrimad Bhagwad Gita* are:

- Leaders should embrace rather than avoid formidable changes because they bring out the leader's greatest strength.
- It is crucial for leaders to distinguish the positive from negative aspects of organizational cultures to enhance the positive and eliminate the negative.
- The best learning environment for a leader is the situations of conflicts and hardships because these real time situation can bring out the true inner power of a leader.
- The more one deals with problem and setbacks successfully, the more one becomes true leader (*Roka, 2018*).

Another aspect of emotional intelligence is righteous intelligence which is guided by one's

conscience because it is never employed for vested interest and befooling others that is found in the cases when emotions are employed to emotionally blackmail people. Righteous intelligence gives benefit to one and all. It's a long term strategy and core of sustainable development. In *Shrimad Bhagwad Gita Lord Krishna* has described this kind of intelligence (*Jha, 2014*).

CONCEPTION OF EMOTIONAL INTELLIGENCE IN VEDAS

Mark Twain observed even decades ago that 'In religion, India is the only millionaire (*Krishna, 2015*). According to Sharma (2011), 'The key epitome of all *Vedas* and Indian Literature is the wisdom on self-identification. The expression "Atman" (marked in Sanskrit language as Atma) has a glorifying feature of removing obscurity and bring excellent personality of self when an individual metamorphose itself into positivism.'

According to Black(2012), 'The *Upanishads* are the best literary texts available in the ancient Indian literature which have been read and supported by various intelligentsias like, Arthur Schopenauer, Max Muller, Vivekananda, Dr. Radhakrishnan, from cross the world in their writings and speeches. The meaning of this ample source of wisdom is upa (near) + ni (down) + sad (to sit), meaning 'to sit down near' and it is very essential that we should be well versed with this connotation because it has the conception of secret facts. *Patrick Olivelle* as a writer, has also supported the literary realism of *Upanishadic* narrative serves to present philosophy as taking place within the realm of ordinary, everyday experience. *Upanishads* recognized the concept of conscience could be achieved through debate and debate, hostility and conciliation.' So for an effective leader, its basic instincts, wisdom and brilliant emotional intelligence is must for effective working (*Mittal, 2012*).

CONCLUSION

Our ancient scriptures are enriched with wisdom that is relevant even to this day. The modern world can always benefit by simply referring to them. The development of *self* or *atman* can be related to the concept of emotional intelligence which results in to the improvement of the IQ level. For a leader, it is essential to perform and deal with emotional intelligence. In Leadership studies, if these texts can be included along with management studies then we can have an ample source of learning from the *Vedas* and thee *Upanishads*. The ancient literary sources and texts always played an important role in the study of mankind.

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