

Emotional Intelligence in India Organisations-A Study

Aparajita Priti¹

¹Research Scholar, Department of Commerce and Business Management,
Kakatiya University, Warangal, Telangana State.

Abstract

Emotional intelligence is increasingly important in developing people and organization, because the emotional quotient principles provide a new way to assess and understand individual behaviours, attitudes, management styles, interpersonal skills, and potential. The outlook of EI is no longer fixate upon whether emotions play a role in the work environment, but is about trying to determine the impact of using and managing emotions in the workplace and the differences between employees in dealing with emotion and the impact this may have on other variables within the work environment. In Indian context, identify content that is related to EI with its neurological basis. The processes that require brain circuitry to be viable and invigorated through use are actions that require practice. So, people can get better at emotional regulation and self-control only by practicing it again and again. In this connection, there is a need to study emotional Intelligence in Indian context. This paper presents the concept and components of Emotional Intelligence, Emotional intelligence in Indian Context and how to develop the emotional intelligence in Indian Organizations.

Keywords: India, Emotional Intelligence and Performance.

Introduction

The concept of EI exists in different forms since from the very ancient times but gained significant consideration in the organisations after its inception by different scholars who have conducted comprehensive research on EI. The emotional intelligence is the capability to perceive, understand, integrate emotion, and facilitate thought process and to regulate emotions in order to promote personal growth. In his words “emotional intelligence comprises of abilities, competencies and skills related to understanding oneself and others, relating to peers and family members, and adapting changing environmental situations and demands”.

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to determine the impact of using and managing emotions in the workplace and the differences between employees in dealing with emotion and the impact this may have on other variables within the work environment.

Emotional intelligence can be broken down into **five major components**:

- **Self-awareness** – the ability to know one’s emotions, strengths, weaknesses, drives values and goals and recognizes their impact on others while using gut feelings to guide decisions.
- **Self-regulation** – involves controlling or redirecting one’s disruptive emotions and impulses and adapting to changing circumstances.
- **Social skill** – managing relationships to move people in the desired direction
- **Empathy** – considering other people’s feelings especially when making decision
- **Motivation** – being driven to achieve for the sake of achievement.

Emotional Intelligence in Indian Organisations

Emotion is a culturally grounded process and as emotional competencies are acquired during the process of socialization so culture is expected to play a significant role in it as well. The culture specific elements of emotional behaviour are learned, either by growing up in the culture or else by later exposure to the culture. The individuals may be able to recognize more accurately emotions expressed by members of their own culture, which suggests the presence of culture specific elements of emotional behaviour. The culture can be distinguished under two categories – the collectivist and the individualist.

The individualism and collectivism to be best represented as systems of meanings, practices, and social institutions in the context of which the nature of emotion should be expected to vary. Collectivism’s a set of meanings and practices that emphasize the relatedness of a person to his or her in-group and, more generally, to the world. Similarly, individualism‘is a set of meanings and practices that underline the individual as bounded, unique, and independent. Therefore, EI competencies are likely to be affected by the individualistic and collectivistic culture. The way people perceive, express and suppress emotions varies according to their cultural background. What applies to one culture will be a glitch to another. Thus, it becomes essential to understand EI from the perspective of different cultures of the world.

Although models of EI originated in the West but based on the observations of many useful measurements of IQ and personality in the country, there is hardly any serious research on EI in Indian perspective but anyone who is aware of the ancient Indian literature can find EI embedded in every text. The Indian perspective of EI is deeply rooted in the rich, traditional, religious, philosophical context focusing on the role of family and society in shaping one’s emotions, which have to be harnessed for a harmonious life. Indians treasure relationships which are nurtured in the process of socialization and remain important throughout the lifespan. The Indian view of self is characterized more as interdependent.

However, the Indian philosophy as well as EI underscores the power of emotions, they both differ in certain basic aspects. The EI focuses on a man's success from the materialistic point of view – an emotionally intelligent person becomes a successful manager, becomes adept in handling relationships etc. – whereas, the Indian texts have a more holistic view. They consider mind to be a powerful instrument which has the capacity to lead a person to eternal happiness or to interminable suffering. They believe in the theory of Karma – every thought and action of a man has its aftermaths. A man's Karma binds him to this materialistic world and an enlightened man strives to escape this web of Karma by focusing his thoughts and actions on the Supreme Being as well as dedicating them to him.

There is a gamut of Indian literature – the Upanishads, the epics, the Vedas – which elaborate the nature of human mind and the significance of regulating it. The *Bhagavad Gita (BG)*, a section of the epic *Mahabharata*, considered as the fifth Veda (essence of the four Vedas) is Lord Krishna's discourse on morality to Arjuna on the battle field. In Indian tradition, there is considerable emphasis on emotion regulation. A self-realized person takes life's struggle as trivial compared to the inner struggle for control over one's mind and thoughts and is prepared to encounter the challenges of achieving inner peace and tranquility. The Indian literature focuses on this need for emotional stability which aids an individual in facing both external and internal battles of life. The various theories of EI also emphasize on this aspect of emotional regulation for a successful life.

It is, rather, a matter of concern that EI as a specific set of skills can be used for either prosaically or antisocial purposes. Some emotionally intelligent people may use these skills either to inspire their colleagues or to exploit them. Being emotionally intelligent does not necessarily make one an ethical person. So, when the aforementioned insights from the eastern philosophy are incorporated into the theory of EI, it can surely relieve the modern man from the quagmire of conflict and moral dilemmas. Since intelligence in the Indian context goes beyond the rational and logical concept and adopts an integrated viewpoint which enables a person to realize one's potential by discharging one's responsibilities towards self, others and environment.

Emotional Intelligence can be Developed

This is a thought-provoking question and this particular aspect – enhance able, made this concept immensely popular all over the world and also made it possible for people to acknowledge this new mantra of success at workplace. Are people born with certain levels of empathy, for example, or do they acquire empathy as a result of life's experiences. The scientific inquiry strongly suggests that there is a genetic component to emotional intelligence. He further puts that psychological and developmental research indicates that nurture plays a role as well. How much of each perhaps will never be known, but research and practice clearly demonstrate that emotional intelligence can be learned.

The EI can be improved with the help of the training programmes focused on the right part of the brain. EI is born largely in the neurotransmitters of the brain's limbic system, which governs feelings, impulses, and drives. Research indicates that the limbic system learns best through motivation, extended practice, and feedback. Comparing this with the kind of learning that goes on in the neocortex, which governs analytical and technical ability and helps in figuring out how to use a computer or make sales call by reading a book.

The emotional Intelligence in Organisations that when such programmes take, in effect, a neocortical approach can even have a negative impact on people's job performance. The organisations must refocus their training to include the limbic system to enhance the emotional intelligence of the employees and the training programme requires an individualized approach.

It is imperative that an individual puts in concerted effort if he sincerely desires to build his emotional intelligence. A brief seminar won't help; nor can one buy a how-to learn manual. It is much harder to learn to empathize- to internalize empathy as a natural response to people- than it is to become adept at regression analysis. EI may take months rather than days because the emotional centers of the brain, not just the neocortex are involved. The neocortex, the thinking brain, that learns technical skills and purely cognitive abilities, gains knowledge very quickly, but the emotional brain does not. To master a new behaviour, the emotional centers need repetition and practice. Improving one's EI, then, is akin to changing one's habits. Brain circuits that carry habits have to unlearn the old ones and replace them with the new. The more often a behavioural sequence is repeated, the stronger the underlying brain circuits become. Then at some point, the new neural pathways become the brain's default option.

The most persuasive evidence of improvement of EI competencies in people comes from the longitudinal study conducted at the Weather head School of Management at Case Western University. The results of this study have revealed that EI competencies can be significantly improved, and, moreover, these improvements are sustainable over time. Recent research studies on mindfulness 'training – an emotional self-regulation strategy – has also shown that training can actually change the brain centers that regulate positive and negative emotions. Mindfulness training focuses on helping people to better stay concentrated on present, thus keeping distressful and distracting thoughts at bay, and to pause before acting on emotional impulse. In Indian context, tries to identify content that is related to EI with its neurological basis. This emphasizes that processes that require brain circuitry to be viable and invigorated through use are actions that require practice. So, people can get better at emotional regulation and self-control only by practicing it again and again.

Summary of the Paper

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