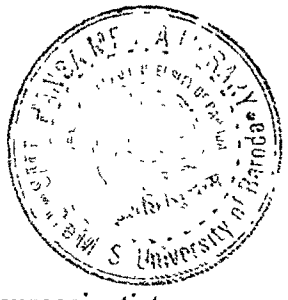

CHAPTER – I

INTRODUCTION

In the last decade of the 20th century, some psychologists, neuroscientists, educationists, the laymen and many more were bombarded with terms like "emotional intelligence", "emotional quotient", "EQ", so on and so forth. So, what is "emotional intelligence" or "emotional quotient" or "EQ" all about? Is it just a buzzword or fad? Is it a concept whose time has come or was it always there? And, can emotions be intelligent? There seems to be no dearth of the number of questions one can come up with. So how then do we understand emotional intelligence? To understand emotional intelligence, it is important to get to the root of it, i.e., what are "emotions"?

WHAT ARE EMOTIONS?

There is perhaps no other area in psychology in which there is so much disagreement not only about how to explain the phenomena, but even about how to describe them. There are disagreements about many things like whether feelings are the same as emotions, how many basic or core emotions there really are, etc. Researchers have always been aware of this intangible and intricate "something", which we may call emotion, as a very essential and perhaps the most dominating aspect of mental life. Yet, no one seems to know exactly what emotion is or what to do about it.

There is much confusion and uncertainty about fundamental concepts and definitions. By far the greatest amount of confusion arises from the definition of emotion as a disturbed state of the organism. Most psychological researches are concerned with organized patterns of response that can be described in terms of stimulus and response(S-R). Rapaport (1950) wrote that a great deal of the confusion concerning the definition of emotion has been due to the failure of investigators to distinguish between the phenomena of emotion and the underlying dynamics.

The phenomenon of emotion presents three main aspects. First, an emotion is a conscious experience that is felt and directly reported. All of us feel anger, fear, joy, sorrow, love, grief, shame, guilt, disgust, amusement and other affective experiences. Second, an emotion is a bit of behaviour. Each one of us has observed emotional behaviour in animals and human beings: hostile excitement, friendly vocalizing, excited jumping about, lustful approach, terrified flight, cries of fear and pain, joyful behaviour and other patterns. Third, an emotion is a physiological process. During emotion there is marked activity in the autonomic nervous system and viscera, electrical and chemical changes in cortical and subcortical centers. These diverse aspects reveal a single underlying emotional event. So, how do we define emotion?

THE DEFINITIONS OF EMOTION

At best the definition of emotion presents a difficult problem. No single definition has proved acceptable to all psychologists. One such definition was put forth by Young (1961). According to him emotion is "an acutely disturbed affective state of the individual". In other words, an emotion is a contemporary event of an affective nature. In psychosomatic medicine, clinical psychology, psychiatry and related disciplines, an "emotion" is commonly described as a persisting disturbance within the individual. Emotional disturbances are regarded as chronic states rather than acute, contemporary processes. Watson (1919) defined emotion as "a hereditary pattern – reaction involving profound changes of the bodily mechanism as a whole, but particularly of the visceral and glandular systems."

More recently, Pert (1997) has defined emotion in the broadest of terms, to include not only the familiar human experiences of anger, fear, and sadness, as well as joy, contentment and courage, but also basic sensations such as pleasure and pain, as well as the "drive states" such as hunger and thirst. In addition to measurable and observable emotions and states, it is also a combination of other intangible, subjective experiences that are probably unique to humans, such as spiritual inspiration, awe, bliss and other states of consciousness that each of us has experienced but has still now remained unexplained, physiologically.

The physiology of emotions have been preserved and used again and again over evolutionary processes and across species. On the basis of the universality of this phenomenon, even Charles Darwin (1872) speculated that emotions must be the key to the survival of the fittest. In other words, if emotions are that widespread across both human and animal kingdoms, they have been proved, evolutionarily as crucial to the process of survival and are inextricably linked to the origin of the species.

THE PHYSIOLOGY OF EMOTION

Emotions are psychological responses that involve physiological arousal controlled by the autonomic nervous system. Our performance on a task is usually best when arousal is moderate, though this varies with the difficulty of the task. Prolonged arousal, produced by sustained stress, taxes the body. Yet in many situations arousal is adaptive. Too little arousal can be as disruptive as extremely high levels of arousal.

Physiological States Accompanying Specific Emotion.

Fear, anger, sexual arousal and sadness feel different. A verified person may feel clutching, sinking sensation in the chest and a knot in the stomach. An angry person may feel "hot under the collar" and may experience a pressing, inner tension. The sexually stimulated person will experience a drained feeling (Epstein, 1984). Moreover, frightened, angered and saddened people often look different- "paralyzed with fear", "ready to explode" or "down in the dumps".

So, although emotions as varied as fear and anger involve a similar general autonomic arousal, there are real, physiological differences that help understand why we experience them so differently. The physical accompaniments of emotion appear innate and universal.

Expressing Emotion

Emotions are revealed not only in our bodily arousal but also in our expressive behavior. One such way of expressing emotion is through non-verbal communication.

Non-Verbal Communication

All of us communicate nonverbally as well as verbally. If irritated, we may tense our bodies, press our lips together and turn away. With a gaze, an averted glance, or a stare we can communicate intimacy, submission or dominance (Kleinke, 1986).

Most of us are good enough at reading nonverbal cues to decipher the emotions. We are especially good at detecting nonverbal threats. In a around of faces, a single angry face will, "pop out" faster than a single happy one (Hansen and Hansen, 1988). Rosenthal and Hall (1979) reported that some people are much better emotion detectors than others are and that women are better at it than men. By exposing different parts of emotion – laden faces,

Kestenbaum(1992) discovered that we read fear and anger mostly from the eyes and happiness from the mouth.

The growing awareness that we communicate through the body's silent language has led to numerous studies. There are enough books and articles offering advice on how to interpret nonverbal signals. It pays to be able to read feelings that can be seen through subtle facial expressions, body movements and postures.

CULTURE AND EMOTIONAL EXPRESSION

Although cultures share a universal facial language, they differ in how and how much they express emotion. In cultures that encourage individually, as in Western Europe, Australia, New Zealand and North America, emotional displays are often intense and prolonged. People focus on their goals and attitudes and express themselves accordingly. Watching a film, for example, of someone's hand being cut, Americans grimace (whether alone or with other viewers). In the presence of others, Japanese viewers hide their emotions (Triandis, 1994). In Asian and other cultures that emphasize social connections and interdependence, displays of emotions such as sympathy, respect and shame are more common than in the west.

Experiencing Emotion

The ingredients of emotion include not only physiological arousal and expressive behavior but also our conscious experience. Psychologists have sought to identify emotions that are physiologically, facially and experientially distinct. Carroll Izard (1977) believes that there are 10 such basic emotions (joy, interest-excitement, surprise, sadness, anger, disgust, contempt, fear, shame and guilt), most of which are present in infancy. Other emotions, he says, are combinations of these. Given below is a brief description of three basic and important emotions: fear, anger and happiness.

Fear

Fear can be a poisonous emotion. It can torment us, rob us of sleep and preoccupy our thinking. More often, fear is an adoption response. Fear prepares our bodies to flee danger. Fear of real or imagined enemies binds people together as families, tribes and nations. Fear of injury protects us from harm. Fear of punishment or retaliation constrains us from harming each other.

Anger

Anger is said by sages to be "a short madness" (Horace, 65-8 B.C.) that "carries the mind away" (Virgil, 70-19 B.C.). Anger is especially common when another person's act seems willful, unjustified and avoidable. But blameless annoyances – foul odors, high temperatures, aches and pains – also have the power to make us angry (Berkowitz, 1990). Anger can benefit

relationship when it expresses a grievance in ways that promote reconciliation rather that retaliation. Guilty means not only keeping silent about trivial irritations but also communicating important ones clearly and assertively

Happiness

"How to gain, how to keep, how to recover happiness is in fact for most men at all times the secret motive for all they do", observed William James (1902). Understandably so, for one's state of happiness or unhappiness colors everything else. People who are happy perceive the world as safer (Johnson and Tversky, 1983). When we feel happy we are more willing to help others. In study after study, a mood-boosting experience (such as finding money, succeeding on a challenging task, or recalling a happy event) made people more likely to give money, pick up someone's dropped papers, volunteer time and so on. It's called the feel-good, do-good phenomenon (Salovey, 1990).

THEORIES OF EMOTION

Several theories of emotion have been proposed over the years but none have been as influential as, the theories proposed by James-Lange and Cannon-Bard. These theories raised a very important question, i.e., do the emotions originate in the body and then get perceived in the head, where we invent a story to explain them, as William James said? Or do they originate in the head and trickle down to the body, as Walter Cannon said?

James-Lange Theory

In 1884, while an assistant professor of Philosophy at Harvard, William James had published his essay "What is emotion?" basing his theory on his own introspective observations and a general knowledge of physiology. He concluded that the source of emotions is purely visceral, that is, originating in the body and not cognitive, originating in the mind and, that, there is no brain center for emotional expression. We perceive events and have bodily feelings, and then after the perception, which shakes our memories and imagination, we label our physical sensations as one or another emotion. He even believed that there was in fact no such entity as emotion. There is simply perception and bodily response. The immediate sensory and motor reverberations that occur in response to perception- the pounding heart, the tight stomach, the tensed muscles, the sweaty palms – are the emotions. And emotions are felt throughout the body as sensations. Emotions consist of organic changes in the body, muscular and visceral, and are not a primary feeling directly aroused, but a secondary one indirectly aroused by the body's workings. In essence, his view was that an emotion is a conscious feeling arising from sensations in the viscera and skeletal muscles, which comes after a state of bodily arousal and not before it, i.e., "we do not run because we are afraid, but rather that we are afraid because we run."

Cannon-Bard Theory

James' viewpoint eventually triggered the critique by Walter Cannon (1931) who claimed to find the origin of emotional feeling in the hypothalamus rather than in the viscera. Cannon, an experimental physiologist explained the workings of the sympathetic autonomic nervous systems. A single nerve called the vague ("wandering") nerve exits the back of the brain through a hole in the bottom of the skull, then splits to run down the bundles of nerve cells, or ganglia, along either side of the spinal cord to send branches to many organs, including the pupils of the eye, the salivary glands, the heart, the bronchi of the lungs, the stomach, the intestines, the bladder, the sex organs and adrenaline glands (from which the hormone adrenaline is released). When Cannon stimulated the vagus through electrodes implanted in the hypothalamus in the bottom of the brain just above the pituitary gland, there were physiological changes in all these organs consistent with what would be needed by the body in an emergency situation when resources had to be quickly, efficiently and automatically managed without any time-wasting thought. As a result of this hypothalamic stimulation, for example blood from the internal organs of digestion was quickly rerouted to the muscles for "fight or flight" – digestion could wait while the emergency was over – and an increased output of adrenaline stimulated the heart and caused the liver to release extra supplies of sugar for instant energy. According to Cannon, the hypothalamus of the brain was the seat of emotions, which trickled down to the body through the

hypothalamus' neuronal connections to the back of the brain, or brainstem, or through the secretion of the pituitary gland.

Schachter's True-Factor Theory

Most psychologists today believe that our cognitions – our perceptions, memories and interpretations – are essential ingredient of emotion. One such theorist is Stanely Schachter, whose two-factor theory proposes that emotions have two ingredients: physical arousal and a cognitive label. Like James and Lange, Schachter presumes that our experience of emotion grows from our awareness of our body's arousal. But he also believes, like Cannon and Bard, that emotions are physiologically similar. Thus, he argues, an emotional experience requires a conscious interpretation of the arousal. To find out, Schachter and Singer (1962) aroused college men with injections of the stimulating hormones, epinephrine. These men then go into a waiting room, where they find another person (actually an accomplice o the experimenter) who is acting either euphoric or irritated. These subjects felt little emotion – because they attributed their arousal to the drug. But if told that the injection would produce no effects, they perhaps would have caught the apparent emotion of the person in the room they are with – becoming happy if the accomplice is acting euphoric and fidgety if the accomplice is acting irritated. This discovery – that a stirred-up state can be experienced as one emotion or another very different one, depending oh how are interpret and label it – has been replicated in dozens of experiments.

Opponent-Process Theory of Emotion

The adaptation-level phenomenon helps explain why in the long run, our emotional ups and downs tend to balance. Richard Solomon (1980) believes that emotions balance in the short run as well. Solomon proposes, with support from laboratory studies of human and animal emotions, that every emotion triggers an opposing emotion. He calls this the opponent-process theory of emotion. For the pleasure of a drug high, one pays the price of discomfort when the drug wears off. The primary emotion one experiences before the first parachute jump – fear – triggers an opposing emotion – elation – as you land. Once the opposing emotion activates, perhaps to keep the initial emotion under control, one experiences a diminishing of the initial emotion's intensity. As the primary emotion subsides, the opposing emotion lingers a while. After parachutists survive their first free-fall, which for many is a terrifying experience, the fear switches off and they feel elated.

Until the late twentieth century, the James-Cannon debate revolved around the issue of the source of emotion i.e., whether it is the body or the mind. Several researchers have tried to resolve the issue by saying "its both"! Pert, Candace (1997), said "it's not either/or; in fact it's both and neither! Its simultaneous – a two – way street." Green, Elmer (1977), the Mayo clinic physician who had pioneered in biofeedback for treatment of disease said, "every change in the physiological state is accompanied by an appropriate change in the mental emotional state, conscious or unconscious, and conversely, every change in the

mental emotional state, conscious or unconscious, is accompanied by an appropriate change in the physiological state." In essence, emotions and bodily sensations are thus intricately intertwined, in a bi-directional network in which each can alter the other. Usually, this process takes place at an unconscious level, but it can also surface into consciousness under certain conditions, or be brought into consciousness by intention.

ELECTRICAL STIMULATION OF THE BRAIN

Studies involving the electrical stimulation of the brain (ESB) are a part of a new area of science (neuroscience) that is still rapidly developing. Findings from early studies may well be modified as more laboratories become equipped to conduct these studies and as science and technology in this area continue to improve. One problem that makes these studies complex and their findings difficult to interpret is the fact that even minute stimulation of a very small area may produce highly complex effects. Nevertheless some of the results of these studies are not only interesting and provocative, they appear to point clearly to some reliable relationships between stimulation of specific brain sites and particular emotion-related responses.

The work of Delgado (1971) has provided some exciting and controversial findings. He credited W. R. Hess (1927) with the first demonstration that ESB could produce threat and attack behavior in the cat. When he stimulated the per- ventricular gray matter, the cat showed piloerection (hair standing on end

on back and tail) spat, hissed, growled, unsheathed its claws and struck out with them. At the same time the cat's pupils widened and ears lay back or moved back and forth.

Delgado suggested that ESB can be used to obtain two types of responses that may be classified as emotional. First, he maintained, stimulation of the anterior hypothalamus produces "false rage" – a threatening display with hissing and growling that is not directed against other animals in the social environment. Even when attacked by other cats the stimulated animal did not retaliate or try to escape. It simply flattened its ears and lowered its head. In contrast, stimulation of the cat's lateral hypothalamus produced "an aggressive display clearly directed toward a control animal which reacted properly in facing the threat" (Delgado, 1971, pp. 125-127). Delgado maintained that the cat directed its hostility "intelligently, choosing the enemy and the moment of attack, changing tactics and adapting its movements to the motor reaction of its opponent" (Delgado, 1971). The stimulated cat would attack only subordinate animals, always being careful to avoid attacking the most powerful cat in the group. The use of ESB as a treatment technique for neurological and psychiatric disorders has produced some provocative though not always consistent findings regarding brain-emotion relationships. Van Buren (1961) reported that ESB in the temporal lobe resulted in the sensation of fear. Delgado reported that stimulation of the right amygdala (an anatomical area of the limbic lobe) produced a "fit of rage" in a psychiatric patient who was playing a guitar and singing when she was stimulated by remote control radio

signal. King (1961) has also reported anger expression and verbal aggression as a result of amygdaloid stimulation. Delgado has maintained that it is also possible to elicit positive emotion through ESB. He reported the case of a depressed patient who changed a very sad expression to a smile following brief stimulation of the rostral part of the brain.

It is now getting clearer that all our lives are shaped by emotions. Emotions are the dynamic facilitators of life. We feel them passionately and honestly. We feel them day in and day out. We express them in our own different ways. Sometimes our expression of emotion is enjoyable to us and to others, while sometimes it is painful to us and to others. So, how then do we express our emotions intelligently? Before moving on to that, it is important to know what 'intelligence' is all about.

THE NATURE OF INTELLIGENCE

The word intelligence in spite of its wide current usage and ancient roots is a relatively recent term in psychological literature. Even the textbooks of psychology of a generation or two ago seldom used the term and, when they did, never discussed it as a separate topic We must not infer from this that these authors were not concerned with what we now think of as intelligence, but bound as they were to the old faculty psychology they still relegated the treatment of the subject under such terms as intellect, judgment, and reason, which they seemingly considered synonymous with it. Our present day

concepts of intelligence have expanded considerably. They are broader, more pragmatic, more concerned with learning and adaptive human behavior.

The great interest in intelligence as a basic subject matter of psychology began with Binet (1908). Although Binet himself on several occasions made attempts to delimit the term, his primary concern was not with the definition but with the measurement or appraisal of intelligence, and this has been the main approach of psychologists since. We can now measure intelligence in many more ways than Binet did, that is with many more different kinds of tests, and what is more important we know much more about what it is we are measuring, namely, the elements or factors that enter into our measures. Most important of all, two revolutionary discoveries have been made; the first is that these elements or factors of intelligence do not coincide with the historic attributes of intelligence and, second, that it is not possible to express them in a simple formulation.

We now know more about intelligence than we do about any other mental function – but because it has nurtured a confusing pessimism and a profitless kind of account taking which almost completely misses the issue at hand. The issue is not, as is commonly supposed, the lack of agreement by psychologists on a standard definition of intelligence. The difficulty involved is similar to what the physicist encounters when asked to state what he means by time or energy, or the biologist what he means by life. The fact is that energy and life

are not tangible entities but limiting constructs. You cannot touch them or see them under a microscope even though you are able to describe them. We know them by their effects or properties. The same is true of general intelligence. It is not a material fact but an abstract construct. Thus, intelligence has been defined as the ability to learn, the capacity to adapt to new situations, the ability to educe correlates, and so on. All those attempts to define intelligence as some broad function comprehend varieties of behavior which might reasonably be called "intelligent," although each from particular points of reference. The first might be more useful to the educator, the second to the biologist and the third to the psychologist. Intelligence is the ability to learn rather than the ability to adapt or to educe relationships. It is all these and much more. Learning, adapting, reasoning and other forms of goal directed behavior are only different ways in which intelligence manifests itself. But while intelligence may manifest itself in a variety of ways, one must assume there is some communality or basic similarity between those forms of behavior, which one identifies as intelligent.

Much of the productive work done on the measurement of intelligence during the past decades has been devoted to the problem of identifying the basic elements or common factors of intelligence. Three points need to be made at once. The first is that discovery and isolation of the "vectors of the mind" is only part of the problem involved in the definition of general intelligence; the second, that it is not possible to identify general intelligence with sheer

intellectual ability; and the third, that general intelligence cannot be treated as an entity apart, but must be envisaged as an aspect of a greater whole, namely, the total personality structure with which it shares common elements and with which it is integrally related.

One of the important aspects of intelligent behavior is that it is goal directed, that is to say, purposive with respect to some intermediate or ulterior end. Purposive- ness, however, is only a necessary condition for and not an exclusive condition of intelligent behavior.

Intelligence, operationally defined, is the aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment (Wechsler, 1958). It is aggregate or global because it is composed of elements or abilities which, though not entirely independent, are qualitatively differentiable. By measurement of these abilities, we ultimately evaluate intelligence. But intelligence is not identical with the mere sum of these abilities, however inclusive. There are three important reasons for this: 1) The ultimate products of intelligent behavior are a function not only of the number of abilities or their quality but also of the way in which they are combined, that is, their configuration. 2) Factors other than intellectual ability, for example, those of drive and incentive, are involved in intelligent behavior. 3) Finally, while different orders of intelligent behavior may require varying

degrees of intellectual ability, an excess of any given ability may add relatively little to the effectiveness of the behavior as a whole.

EMOTIONAL INTELLIGENCE – A HISTORICAL BACKGROUND

It has been realized that there's more to success (either in the personal or business sphere) than merely academic intelligence, or IQ as it has been called. It all started with Charles Darwin, who speculated that emotions must be the key to the survival of the fittest. E. L. Thorndike (1920), an eminent psychologist who was also influential in popularizing the notion of IQ in the 1920s and 30s, proposed in a Harper's Magazine article that besides intelligence for words and abstract ideas; motor intelligence or skill with use of hands, there is one more aspect of intelligence called the "social intelligence", which is the ability to get on well with others. However, other psychologists of the time took a more cynical view of social intelligence, seeing it in terms of skills for manipulating other people – getting them to do what you want, whether they want to or not. These formulators of social intelligence were termed "useless" by theorists of IQ.

Later, the importance of "emotional factors" was recognized by David Wechsler (1940), one of the fathers of IQ testing. Wechsler argued that the "Non-intellective aspects of general intelligence" be included in any "complete" measurement. He also discussed what he called "affective" and "conative" abilities– basically, emotional and social intelligence – which he

thought could prove critical to an overall view. Unfortunately, these factors were not included in Wechsler's IQ tests and little attention was paid to them at the time.

If anyone saw the limits of the old ways of thinking about intelligence, it was Howard Gardner (1983) Gardner's influential book "Frames of Mind" was a manifesto refuting the IQ view. It proposed that there was not just one, monolithic kind of intelligence that was crucial for life success, but rather a wide spectrum of intelligences, with seven key varieties. His list includes the two standard academic kinds 1) Verbal, and 2) Mathematical-logical alacrity, 3) spatial capacity – seen in an outstanding artist, 4) Kinesthetic genius displayed in the physical fluidity of a sportsman, 5) the musical gift. Rounding out the list are two faces what Gardner calls "the personal intelligences", 6) interpersonal skills, like those of a great therapist or a world class leader, and 7) the "intrapsychic" capacity that could emerge in the inner contentment that arise from attuning one's life to be in keeping with one's true feelings. The operative word in this view of intelligences is "multiple." Thus came into being the now popular concept of "multiple intelligence."

PLACE OF EMOTION IN LIFE

Psychologists, as well as philosophers and educators, vary in their opinions regarding the place of emotions in life and human affairs. Some say we are essentially rational beings – our "reasons for being" are primarily cognitive-

intellectual. Witness our occupation as students for twelve to twenty or more years of life. For almost everyone in our society and in many other societies education continues from early childhood through the years of growth to maturity; and education is most widely considered as the process of learning facts and theories, the amassing of information. Other psychologists, despite their respect for cognitive-intellective activities and their own devotion to the accumulation of knowledge, however, feel that people are essentially emotional or emotional-social beings. They say that our "reasons for being" are affective or emotional in nature. They surround themselves with the people and things to which they are emotionally attached. They feel that learning through experiences (both private and social) is as important or more important than the acquisition of facts and theories.

Scientists as well as laymen agree that there are both positive and negative emotions. While this very broad classification of emotions is generally correct and useful, the concepts of positiveness and negativeness as applied to the emotions require some qualification. Emotions such as anger, fear, and shame cannot be considered categorically negative or bad. Anger is sometimes positively correlated with survival, and more often with the defense and maintenance of personal integrity and the correction of social injustice. Fear is also correlated with survival and, together with shame, helps with the regulation of destructive aggression and the maintenance of social order. Unwarranted or over determined anger or fear usually has negative organismic

and social consequences, but so may the emotion of joy if it is associated with derisive laughter or is combined with excitement and ulterior motives and becomes what Lorenz (1966) called "militant enthusiasm."

Instead of saying that emotions are simply positive or negative, it is more accurate to say that there are some emotions, which tend to lead to psychological entropy, and others, which tend to facilitate constructive behavior or the converse of entropy. Whether a given emotion is positive or negative in this sense depends on intra-individual and person- environment processes as well as on more general ethological and ecological considerations. For example, fear of certain elements in the environment (e.g., flying in airplanes, antibiotics, school) may have purely deleterious effects. The positive emotion of interest-excitement may play a role in activities as widely different as sexual assault and creative endeavor. Nevertheless, for convenience the terms positive and negative are used to divide emotions into classes that are less likely and more likely, respectively, to undesirable consequences.

Robert Sternberg (1985) first talked of practical intelligencè and people skills. Sternberg did more systematic research which led him back to Thorndike's conclusion that social intelligence is both distinct from academic abilities and a key part of what makes people do well in the practicalities of life. When he asked people to describe an "intelligent person", practical people skills were among the main traits listed. Among the practical intelligences that are, for

instance, so highly valued in the workplace is the kind of sensitivity that allows effective managers to pick up tacit message.

In recent years a growing group of psychologists have come to similar conclusions, and generally agreed with Gardner that the old concept of IQ had a very narrow approach. One such psychologist's pair were Peter Salovey and John Mayer (1990). They were the first to co formulate the theory of "emotional intelligence." They expanded on Gardner's concept and settled on a definition of emotional intelligence. They described it as "the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional meanings and to reflectively regulate emotions in ways that promote emotional and intellectual growth." In other words, it's a set of skills that enables us to make our way in a complex world – the personal, social and survival aspects of overall intelligence, the elusive common sense and sensitivity that are essential to effective daily functioning.

EMOTIONAL INTELLIGENCE – POPULARIZED

Daniel Goleman (1995) was the first person to popularize the concept of emotional intelligence through his much acclaimed book "Emotional Intelligence: Why it can matter more than IQ." This book generated a flood of interest in the role that emotional intelligence plays in our lives. Goleman's years of research into psychological functioning and interpersonal skills, presented his case to general readers in a coherent and accessible way. It had a

mind-blowing response, because, finally the so-called soft skills that do so much to determine our success were rescued from the fringe and seriously considered by mainstream educators, business people and the media.

Goleman (1995) talks of a different way of "being smart." If in his first book on emotional intelligence, he focuses on education, in his second book, "Working with Emotional Intelligence", Goleman (1998) focuses on emotional intelligence in the workplace. According to Goleman, in a time with no guarantees of job security, these prime qualities like "character", "personality", "soft skills", "competence" etc., are what make a person employable. According to him, emotional intelligence refers to "the capacity for recognizing our own feelings and those of others, for motivating ourselves and for managing emotions well in ourselves and in our relationships." In other words, what matters most is not just using your head but also your heart. To quote Goleman, "The old paradigm held an ideal of reason freed from the pull of emotion. The new paradigm urges us to harmonize head and heart." All said and done, Goleman however also had critics questioning the concept of emotional intelligence, especially the way he defined emotional intelligence. Mayer, (1990) who was responsible for coining the term emotional intelligence defined it more narrowly than Goleman. For Mayer, emotional intelligence is the ability to understand how others' emotions work and to control one's own emotions. By comparison, Goleman defines emotional intelligence more broadly, also including such competencies as optimism, conscientiousness,

motivation, empathy and social competence. According to Mayer, these broader traits that Goleman relates to emotional intelligence are considered personality traits by other theorists. Responding to such charges, Goleman says cognitive skill 'gets you in the door' of a company, but emotional skill helps you thrive once you're hired.

If Goleman is responsible for popularizing the concept of emotional intelligence, then Dr. Reuven Bar-On (1997) was the first to develop an instrument known as the BarOn EQ-i (Emotional Quotient Inventory) to help measure emotional intelligence. The EQ-i has predicted and assisted in the success of real people in a wide variety of fields, from the military to professional hockey, from bankers to doctors to journalists to teachers. Another popular model of EQ was given by Cooper and Sawaf (1997) in their book "Executive EQ". Various dimensions of EQ have been given as different scales of EQ. Hence, it has been proved beyond doubt that emotional intelligence can be accurately determined and effectively improved upon on an individual basis.

Models of Emotional Intelligence

Given below are the four most popularly used models of emotional intelligence.

1. Peter Salovey and John D. Mayer's Model (1990).

They referred to emotional intelligence as being able to monitor and regulate one's own and others' feelings and to use feelings to guide thought and action. They expanded these to five main domains.

i) Knowing one's emotions – Self awareness-recognizing a feeling as it happens – is the keystone of emotional intelligence. People with greater certainty about their feelings are better pilots of their lives, having a surer sense of how they really feel about personal decisions and professional decisions.

ii) Managing emotions – Handling feelings so that they are appropriate is an ability that builds on self-awareness. People who are poor in this ability are constantly battling feelings of distress, while those who excel in it can bounce back far more quickly from life's setbacks and upsets.

iii) Motivating oneself - Being able to get into the flow – delaying gratification and stifling impulsiveness – enables outstanding performance of all kinds. People who have this skill tend to be more highly productive and effective in whatever they undertake.

iv) Recognizing emotions in others – Empathy, another ability that builds on emotional self-awareness, is a fundamental "people skill." People who are empathetic are more attired to the subtle social signals that indicate what others need or want.

v) Handling relationships – The art of relationships is, in large part, skill in managing emotions in others. People who excel in these skills do well at anything that relies on interacting smoothly with others; they are social stars.

2. Daniel Goleman's model (1998)

Goleman proposed "the emotional competence framework." This was divided into personal competence and social competence.

A. Personal competence

These competencies determine how we manage ourselves. They include:

i) Self-awareness – knowing one's internal states, preferences, resources and intuitions. It includes

* 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.

ii) Self-regulation – Managing one's internal states, impulses and resources. It includes

* Self-control: keeping disruptive emotions and impulses in check.
* Trustworthiness: maintaining standards of honesty and integrity.
* Conscientiousness: taking responsibility for personal performance.
* Adaptability: flexibility in handling change.
* Innovation: being comfortable with novel ideas, approaches and new information.

iii) Motivation – emotional tendencies that guide or facilitate reaching goals. It includes.

* Achievement drive: string to improve or meet a standard of excellence.
* Commitment: aligning with the goals of the group or organization
* Initiative: readiness to act on opportunities.
* Optimism: persistence in pursuing goals despite obstacles and setbacks.

B. Social competence

These competencies determine how we handle relationships. They include

i) Empathy – Awareness of others' feelings, needs and concerns. It includes

* Understanding others: sensing others' feelings and perspectives and taking an active interest in their concerns.
* Developing others: sensing others' development needs and bolstering their abilities.
* Service orientation: anticipating, recognizing and meeting customers' needs.
* Learning diversity: cultivating opportunities through different kinds of people.
* Political awareness: reading a group's emotional currents and power relationships.

ii) Social Skills – adeptness at inducing desirable responses in others. It includes

* Influence: wielding effective tactics for persuasion.
* Communication: listening openly and sending convincing message.
* Conflict management: negotiating and resolving disagreements.

* Leadership: inspiring and guiding individuals and groups.
* Change catalyst: initiating or managing change
* Building bonds: nurturing instrumental relationships.
* Collaboration and cooperation: working with others towards shared goals.
* Team capabilities: creating group synergy in pursuing collective goals.

3. Reuven Bar-On's Model (1997)

Bar-On's model is based on the EQ-i (Emotional Quotient-inventory) developed by him. They are divided into five dimensions/ scales viz., intrapersonal, adaptability, stress management and general mood. Each of these dimensions have sub-dimensions/subscales as described below.

A. Intrapersonal Scale

It refers to the inner self. It includes the following sub-scales.

i) Emotional self-awareness – refers to people who are "in touch with" their feelings and emotions.

ii) Assertiveness – refers to individuals who are able to express feelings, thoughts and beliefs openly and defend their rights in a nondestructive manner.

iii) Self-regard – they have good feelings about themselves and they accept and respect themselves.

iv) Self-actualization – they are people who are able to realize their potential and who become involved in pursuits that lead to meaningful, rich and full lives.

v) Independence – people who are self-reliant, self-directed, autonomous and independent in their thinking and actions.

B. Interpersonal Scale

It refers to interpersonal skills and functioning. It includes the following subscales.

i) Empathy – they are individuals who are aware of and can appreciate the feelings of others.

ii) Interpersonal relationship – they are people who are able to establish and maintain mutually satisfying relationships.

iii) Social responsibility – individuals who are cooperative, contributing and constructive members of their social groups.

C. Adaptability scale

It refers to how successful one is in coping with environmental demands by effectively "sizing up" and dealing with problematic situations. It includes the following sub-scales.

i) Problem solving – people who are fairly adept at recognizing and defining problems as well as generating and implementing potentially effective solutions.

ii) Reality testing – individuals who are able to evaluate the correspondence between what they experience (the subjective) and what in reality exists (the objective).

D. Stress management

It refers to the ability to withstand stress without "falling apart" or losing control. It includes the following sub-scales.

i) Stress tolerance – these people are generally able to cope with stress actively and positively.

ii) Impulse control – they are able to resist or delay impulses and defer drives and temptations to act.

E. General mood scale

It refers to one's ability to enjoy life as well as one's outlook on life and overall feeling of contentment. It includes the following subscales.

i) Happiness – individuals who are able to feel satisfied with their lives, genuinely enjoy the company of others and, hence, the ability to derive pleasure from life.

ii) Optimism – individuals who are able to look at the brighter side of life and maintain a positive attitude, even in the face of adversity.

4. Robert Cooper & Ayman Sawaf 's Model (1997)

Cooper and Sawaf have divided their model into 21 separate scales, which are as follows:

Section I on Current environment: events, pressures and satisfactions includes the following scales

1. Life Events
2. Work pressures and work satisfaction
3. Personal pressures and satisfaction

Section II on Emotional literacy includes the following scales

4. Emotional self-awareness
5. Emotional expression
6. Emotional awareness of others

Section III on EQ competencies includes the following scales

7. Intentionality
8. Creativity
9. Resilience
10. Interpersonal connections
11. Constructive discontent

Section IV on EQ values and beliefs includes the following scales

12. Compassion
13. Outlook
14. Intuition

15. Trust radius

16. Personal power

17. Integrity

Section V on EQ outcomes includes the following scales

18. General health

19. Quality of life

20. Relationship quotient

21. Optimal performance

These four models lead us to a common conclusion, i.e., emotional intelligence skills are the key to becoming successful not just in one's personal life but also in one's professional lives. They are synergistic with the cognitive skills and the interaction between the 'brain and the heart' leads us through our lives. Furthermore, as the pace of change increases and the world of work makes ever-greater demands on a person's cognitive, emotional, and physical resources, this particular set of abilities will become increasingly important.

INTEGRITY

It is the quality of intellect that seeks to discover the ultimate truth. Our thoughts set limits to things and evaluate them. The quality of the mind reveals itself when it gives rise to the best of thoughts. The quality of intellect lies in evolving the best of feeling and reasoning for the discovery of truth.

The measure of intelligence lies in breaking away from self-deception. This requires "integrity" which is more important than intelligence. Integrity is the individual and collective process of repeated alignment of moral awareness, judgment, character and conduct that demonstrates balanced judgment and promotes sustained moral development. Individuals with integrity demonstrate balanced moral judgment in resolving issues; routinely align their psychological process of awareness, judgment, character and conduct (they practice what they preach) in behaving responsibly and sustain their development of moral reasoning from narrow self-interest to universal principled regard for others.

A PRICE FOR INTEGRITY

Integrity, honesty, truth and justice, which are universally high standards, demand that we live to their requirements and not compromise them to our needs. These virtues do not change with time but remain. It is vital that we count the cost of following these virtues, least we find ourselves unable to fulfill the qualities that these virtues demand. Building integrity that can withstand life's storms is constructed brick-by-brick. Living a life of integrity means a commitment of the will, a willingness to stand firm in what is right, even in the smallest of daily issues.

The cost of living up to the ultimate high call to principle may never happen to us. But because we live in a complex global society, we may be confronted by

instances in which we must remain true to principle above all else. Living by principle may ask us to risk it all- our careers, fortune, material possessions, family, prestige – for the sake of what is right and true over what is expedient and easy. Building integrity into our lives requires that we count the cost before we find ourselves in the intensity of the fray. With no inner foundation of commitment of principle, public displays of character will fade in the heat of life's conflicts just as grass withers in a desert sun.

INTEGRITY AT WORK

There are many people who say that integrity and principles have to take a back seat to expediency and profits. Many others maintain that the purpose of leadership is not to listen and serve but to acquire power and privilege. We take the position that such people are generally wrong. At work, integrity requires commitment to dialogue and evaluation involving oneself and others – of what is right. It comes down to being authentic with yourself, being authentic with others and doing the things you say you will do.

Virtually all managers believe that they behave with integrity, yet in practice many of us struggle with how to apply effectively a sense of integrity in our actions and interactions. Some managers and professionals assume that integrity is the same as blind loyalty and discretion, or keeping secrets from others. Some think it requires narrow or rigid consistency, even in a false or damaging cause, while others believe it's honesty, pure and simple, or a ban on

outright lies. All of these views miss the mark. In essence, integrity in business is defined here to mean accepting full responsibility, communicating clearly and openly, keeping promises, avoiding hidden agendas and having the courage to lead oneself and one's team or enterprise with honour, which includes knowing and being consistently honest with yourself not only in mind but also the heart.

Core Characteristics of Integrity

According to Stephen L. Carter (1996), integrity requires three central elements.

i. Discerning what is right and what is wrong.

ii. Acting on what you have discerned, even at personal cost and

iii. Saying openly that you are acting on your understanding of right from wrong.

The first criterion captures the idea of integrity as requiring a 'degree of moral reflectiveness', in which every dimension of intelligence – IQ, EQ and others – are coordinated and brought to bear on an issue or problem.

The second criterion brings in the ideal of a person of integrity as steadfast, making clear commitments and keeping them, even at personal risk. This forthrightness aspect of integrity is especially admired in our leaders, trusting them to say what they truly believe and feel and to be exceedingly clear about what they mean, even at risk to themselves or their careers.

The third criterion underscores the fact that a person of integrity is unashamed of doing what he or she believes is true and right and good, and does so by openly acting and speaking on behalf of what he or she believes, showing a steadfast devotion to principle yet being willing to temper this, according to specific circumstances and with compassion.

Apart from these there elements of integrity, another very essential element of integrity is "trust". Trust is an emotional trait, something we must feel and act upon. When we trust ourselves and can extend this trust to others, and receive it in return, it becomes the glue that holds relationships together and helps us have an honest dialogue. Lack of trust, on the other hand, prompts us to spend as much time and effort protecting, doubting, checking, weighing and inspecting rather than doing real work that is creative, collaborative and value adding.

In many of the time – honored traditions of building integrity, the element of "purpose" is the deepest one of all, in work and life. Purpose is something that is always worked towards. Until we recognize and live in accord with our purpose, life may feel like a puzzle with missing pieces. We work and sleep, make money and spend it, experience our share of pleasures and difficulties, and may be a whiz at juggling projects and going through the motions, but there's emptiness inside us as individuals, and inside our organizations. Sooner or later something sparks a strong feeling which calls us unto a particular path. It is towards our deepest sense of purpose that integrity seeks to align itself.

Another very essential element of integrity is "commitment" This internal drive is essential to the successful implementation of any kind of intelligence or strategy. Some people, for example, are adept at coming up with solutions to the problems of work and life but they seem unable to implement them or translate these solutions into practical and effective action. This is essentially due to a lack of commitment. We have to "want" to succeed and then "emotionally commit" to succeed, with the support of others if possible, or alone if necessary. It is this kind of emotional drive – from none to all, that largely determines how closely and consistently we align with our integrity and purpose. And it is these very elements of integrity that determine how successful we are in our personal and professional lives.

That means, to sum up, the concept integrity as defined here contains basically the following five dimensions (factors). These factors are described below.

1. Being honest with oneself – knowing what one wants and doing what one believes in despite conflicting situations demanding from him the opposite of what he actually believes in.
2. Accepting full responsibility – Not running away from owning responsibility for their actions and willingness to take positions of responsibility. They are willing to take additional responsibilities.
3. Keeping promises – Quality to stick to one's word irrespective of its consequences.

4. Avoiding hidden agenda – Avoiding those agenda which may hamper one's interpersonal relationship and being open about one's intentions.
5. Having the courage to lead oneself or one's team or enterprise with honor - Leading fearlessly without worrying about obstacles and consequences and without stooping to a less honorable level. Having the courage to take the leadership role and take initiative at the time of need with honor and dignity.

For decades the typical concentration in business has rested on technical skills. But towards the end of the 20th century come a sweeping change in the business outlook. People increasingly realized that to be successful in life (personally and professionally) one needed emotional intelligence and integrity. In many workplaces, talented, productive people are being truanted or sabotaged for the lack of emotional intelligence and integrity. According to Reuven Bar-On (1997) "emotional intelligence levels out the playing fields of success. It helps account for those cases where some high-IQ individuals falter in life, while others with only modest IQ can do exceptionally well." If emotional intelligence redefines what it means to be smart, then integrity requires that each of us be willing to do the hard work of discernment, to explore our feelings and perspectives, and those of others, to make the considerable effort to determine what – for each of us as individuals, and for us as groups – is right in every work in circumstance.