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Consequences of Emotional and Social Intelligence for Humans Development through Indian Scriptures: A Review Paper

TANYA CHOUHAN¹

ABSTRACT

The modern world's rapidly changing socioeconomic scenario necessitates a higher level of 'Emotional and Social Intelligence' in people. Emotion is defined as "any human being's reactive power or feelings; and intelligence as a way of using that emotion in certain places." "Emotions are our automatic responses to others, created by our thoughts, feelings, and actions, and they allow people to maintain their social belongingness" (Singh 2003). We may not realise it because we are human, but when we express sympathy to someone who is upset, we are displaying our emotional reaction and, as a result, our intelligence in the same situation.

So, Emotional Intelligence is a way of expressing our emotions in situations where they are most needed. Emotion is the combination of love, care, hatred, anger, happiness, sadness, guilt, and excitement that we express to others (Singh 2003). Emotions are an individual's true feelings. Emotions are extremely important in our daily lives. In society, we can be happy or unhappy based on our own emotions. Not only does emotional intelligence matter, but so does social intelligence.

Keywords: *ESI, Indian Scriptures, Self Development, Skills, Management*

I. INTRODUCTION

Emotional Intelligence

The Dictionary of Psychology says (3rd edition). University of Oxford Press - Emotional intelligence is defined as the ability to monitor one's own and other people's emotions, to recognise and label different emotions, and to use emotional information to guide thinking and behaviour. [1]

Emotional intelligence also reflects abilities to join intelligence, empathy and emotions to enhance thought and understanding of interpersonal dynamics. [2]

However, there is significant disagreement about the definition of EI, both in terms of terminology

¹ Author is a Research Scholar at FMS Wisdom, Banasthali Vidyapith, India.

and operationalization. There are currently three major EI models available.

1. Ability model: Individuals differ in their ability to process emotional information and in their ability to relate emotional processing to broader cognition, according to the model.
2. Trait model: The trait EI model describes a person's self-perceptions of their emotional abilities.
3. Mixed model: Daniel Goleman's model emphasises EI as a diverse set of competencies and skills that drive leadership performance. ^[3]

Bhagavad-Gita

There are innumerable texts, in fact a gamut of literature - the Upanishads, the epics, the Vedas- which discuss in detail the nature and innate characteristics of human mind and the significance of controlling it. As it is impossible in all these texts, the Bhagavad-Gita (also referred to as the 'Gita') which is considered as the fifth Veda, the essence of all the Upanishads, is taken for the reference. The 'Gita' is considered to be the milk of all Upanishads and Krishna is the cowherd who milked it for Arjuna, said in Gita as follows:

Sarvopnishadho gavo dogdha gopalanandanah,

Partho vatsah sudhirbhoktha dugdham githamrutham mahath. [In Sanskrit]

(Gita – Dhyanasloka 4)

Gita is the milk or essence of every Upanishads Krishna is the one who milked it for Arjuna.

II. EMOTIONAL INTELLIGENCE

Morden psychology describes four main factors of EI.

1. Self-awareness
2. Mood management
3. Social awareness
4. Relationship management

Self-awareness:

Most people are quick to notice other people's mistakes and uniqueness, but they are slow to notice their own. The first EI factor is self-awareness, or awareness of oneself. The more one is aware of his own strengths, weaknesses, uniqueness, and nature, the better he will be able to solve his emotional problems and be satisfied. If one is aware of his good and bad qualities, he

can express them at the appropriate time and control or modify them accordingly. Introspection is the only method available for all of these things. In the context of Indian culture, the only available method is "MEDITATION".

Mood management:

There are many good and bad things in a person's life. There are many difficulties that arise in order to fulfil these desires. How much patience can one have in this time period? How mentally stable can one be? How well one manages his emotions of joy, sorrow, anger, and fear. That is the only thing that matters. How a person maintains his attitude, how positive he is about the problem, and how practical he is in the face of adversity. This determines how well he accepts and controls them.

Social awareness:

Along with being aware of one's surroundings and people, one should be aware of one's own feelings and have the ability to control and express them at the appropriate time and place. A person's happiness is directly related to the inner desire that arises in his or her life. As a result, many psychologists, including Sigmund Freud, have spoken on the subject. ID is the name he has given to these desires. When a person's ID is satisfied, he or she feels pleasure; if it is not satisfied, he or she feels anger or sorrow instead. To explain this further, I'd like to mention Sigmund Freud's theory or concept of ID, Ego, and Super ego.

Relationship management:

Relationship management is the skill of forming relationships, carrying them forward, maintaining them, assisting others, obtaining the assistance of others in our problem, and combining all of these qualities. Finally, consider the EI.

We do not tend to progress alone as humans or social animals. We can only progress or prosper if we receive assistance, sympathy, and coordination from others. Nowadays, EQ is regarded as a critical factor in selecting managers and hiring employees. According to studies on managers and their success rates, managers with higher EQs were good managers, and their employees were satisfied with them.

So, if a person with a higher EQ encounters any kind of difficulty, no matter how difficult the situation, he/she can control and manage his/her emotions, both constructive and destructive, he/she can manage and continue his/her relationships, and thus he/she will be more emotionally successful than a person with a lower EQ.

III. ID, EGO, SUPER EGO

The demands of the super-ego frequently conflict with those of the Id, making it difficult for the ego to reconcile the two. The stress or tension caused by the constant battle between the Id and the super-ego causes significant mental and physical harm. [15] To avoid all of these difficulties, you must have a high IQ, as well as a high EQ and a balanced EI. As stated in the introduction, our ancient literature contains numerous methods for improving and attaining a balanced and high EI.

The modern theories and factors of emotional intelligence have been discussed above. To understand it from an Indian perspective, we must first understand a few terms such as Stithpragna and Anasakti. Because their literal English translations are not very accurate and do not accurately show the meaning, we must understand them and their true meanings.

Anasakti translates as "non-attachment." To be a successful being, one must perform selfless acts. Success and failure should be met with equanimity so that he is not bound by actions and can be balanced and free of attachments that cloud perceptions.

IV. REFERENCES IN BHAGVAD-GITA

As we can see from the factors of modern theory of EI, it is primarily concerned with mental balance, not being influenced by one's surroundings, and effectively socialising with others. Lord Krishna mentions this in the Bhagvad-Geeta. So we will look at each EI factor and then at the shloka or description for that factor as given in the Bhagvad-Geeta.

1. Self-awareness:

“His consciousness is said to be stable, who withdraws his senses from perceptions as a turtle withdraws its limbs!” 2: 58

“Therefore one whom has his senses subdued fully from the objects of the senses, is established in perfect knowledge.” 2:68

“What is night for all living entities then self-controlled is wakeful and that in which all living beings are awake, that is night for the introspective sage.” 2:69

“That person attains peace who gives up all material desires, lives free from attachment, free from false ego and sense of proprietorship.” 2:71

2. Mood management:

“His taste for perceptions enjoyable by senses falls away, having seen the ultimate (the beyond), whereas those who starve the senses, retain the taste for perceptions” 2: 59

“While contemplating on the objects of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger.” 2:62

“Anger leads to clouding of judgment, which results in bewilderment of the memory. When the memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.” 2:63

“By divine grace comes the peace in which all sorrows end, and the intellect of such a person of tranquil mind soon becomes firmly established in God.” 2:65

3. Social awareness:

“Partha, a sthitapragnya is one who has given up all the desires of his mind and he delights in his Self by his Self.” 2: 55

“A muni, who is unaffected by sorrow and untouched by comfort, who is beyond attachment (raaga), fear and anger, is said to be of steady intelligence (sthitadhi)” 2: 56

“Even though an enlightened person makes an effort, his senses carry his manas away by force” 2:60

“His consciousness is said to be stable, whose senses are under his control, and who having controlled his senses has engaged in me” 2: 61

“But one who controls the mind, and is free from attachment and aversion, even while using the objects of the senses, attains the Grace of God.” 2:64

4. Relationship management:

"His consciousness is said to be stable, who neither celebrates nor despises good (shubha), and who is detached everywhere." 2: 57

"However, an undisciplined person who has not controlled his or her mind and senses cannot have a firm intellect or a steady contemplation of God." There is no peace for someone who never unites his mind with God, and how can someone who lacks peace be happy?" 2:66

"Just as a strong wind can blow a boat off course on the water, one of the senses on which the mind focuses can lead the intellect astray." 2:67

"Just as the ocean is unaffected by the constant flow of water from rivers merging into it, so the sage who remains unmoved despite the flow of desirable objects all around him attains peace, not the person who strives to satisfy desires." 2:70

As we can see, shlokas describes the cause, effects, results and what should be done by one to achieve a high Emotional balance in great detail. However, some examples used might look

wrong or irrelevant at first sight but if we think on it we can see the link or connection between the shlokas and the modern theory.

“Yam hi Na vyathayanthyethe purusham purusharshabha Samadhukha sukham dheeram somruthathvaya kalpathe” [In Sanskrit]

The Bhagavad-analytic Gita's shloka (Chapter II, Verse 15) summarises the entire concept of Emotional Intelligence (EI). It is said that a person who is calm and unaffected by either pain or pleasure achieves immortality. The theory of EI popularised by Goleman can be traced back to David Wechsler, who stated in 1940 that intelligence does not only refer to a person's cognitive abilities but also to non-cognitive abilities.

Howard Gardner proposed the multiple intelligence theory in 1983, claiming that intrapersonal and interpersonal skills are just as important as the traditional concept of intelligence, which focused solely on cognitive skills. Mayer and Salovey introduced the concept of Emotional Intelligence as a distinct type of intelligence that can be measured and assessed in 1990.

V. CONCLUSION

This article investigates the possibility of expanding the EI theory into a more comprehensive one. It compares and contrasts the theory of EI with the concept of emotions as discussed in the Bhagavad-Gita and investigates the possibility of identifying specific methods for improving a person's emotional competencies by incorporating the ideals of Sri Krishna as discussed in the Bhagavad-Gita. "We may have a happier field, but it will be less effective if we, as a body of science and practise, suppress critical comments, surround ourselves with insiders, and fail to ask the tough questions" (Caruso, 2003). Positive criticism and an influx of newer, fresher ideas are required for any field to thrive. When the insights from eastern philosophy mentioned above are incorporated into the theory of emotional intelligence, it becomes more complete in thought. Krishna's lessons to Arjuna on the battlefield transcend religions, cultures, and beliefs, and they are not limited by time or age. This time-tested, immortal divine song has been and will continue to be a beacon light of hope and guidance to many a lost soul. When the EI theory and the Bhagavad-Gita complement each other, they will undoubtedly point the way for the modern man who is mired in the quagmire of confusion, conflict, and moral quandaries.

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