
Conceptual Input of Emotional Intelligence With Respect to Indian Philosophers

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ABSTRACT:

The paper gives the concept of emotion and intelligence with respect to Indian context. It develops emotional intelligence on the basis of educational philosophy of Vivekananda, Tagore, Mahatma Gandhi and Aurobindo. It concludes that Indian philosophers' views fall in the context of a new psychological concept of Emotional Intelligence.

INTRODUCTION

Emotional Intelligence combines two words 'emotion' and 'intelligence'. The word 'EMOTION' is derived from Latin word 'EMOVERS' which means that to excite or to stir up. The College Dictionary (2003) defines emotion as, 'an affective state of consciousness in which joy, sorrow, fear, etc., is experienced, as distinguished from cognitive and volitional states of consciousness ,any of the feelings of joy sorrow, hate, love, etc., and a strong agitation of the feelings caused by experiencing love, fear, etc.'

Pradhan and Bano(2000) writes emotions are the currents of energy that within us. It activates our lives, shapes our perceptions and behavior, which then emanate outward and influence others. Emotion simply deals with feeling such as anger, love, joy and sadness. On the whole emotions illogical- that's why they are called emotions. Srivastava (2009) defines "Emotion is a complex set of positive and negative affective behaviors which are put into action by the individual himself".

Collins Dictionary (2009) defines "Intelligence is the ability to think, reason, and understand instead of doing things automatically or by instinct". Weschler (1940) defines "Intelligence is the aggregate or global capacity of the individual to act purposefully, to think rationally and

to deal effectively with his environment”. Intelligence defined as “an ability of cognitive, affective and conative behaviors of the child who put in social environment inductively and deductively (Srivastava, 2009).

Salovey and Mayer (1990) defined emotional intelligence as “a form of social intelligence that involves the ability to monitor one’s own and other’s feeling emotions , to discriminate among them and to use this information to guide one’s thinking and action”.

Goleman (1995) defined emotional intelligence as “a learned skill that a better predictor of life success than intellectual attainment or technical ability”. Emotional intelligence refers to the capacity of recognizing our own feelings and those of others for motivating ourselves and for managing emotions well in ourselves and in our relationship” (Goleman, 1998).

Just like other disciplines, Psychology also originated in India. Indian Veda is the most ancient ‘Granth’ in the world. In this, the review of related literature on the facts of human’s physical and mental behaviors is available adequately, but unsystematically. First of all, it was systematized by Upanishad’s thinkers/ workers. They explained human’s behaviors on the basis of five Koshas namely annamaya, pranamaya, manomaya, vigyanmaya, and anandmaya. Annamaya is the aspect of his gyanindriyas and karmandriyas. Secondly, Pranamaya includes the physical capability and life power of human beings. Thirdly, Manomaya describes mind/intellectual aspect of human beings. The fourth Vigyanmaya is the emotional aspect of the human beings. The last Anandmaya is the aspect of his harmonious functioning. Among the three psychological aspects of human being such as emotions, intellect and delight, the intellect moderate the emotions and the emotions bright the intellect. Then only and only human activity leads to delight.

This work was propounded by Six Indian Thoughts namely Nyaya by Gautama, Vaisheshik by Kanada , Sankhya by Kapila, Yoga by Patanjali, Vedanta by Adi Sankaracharya and Mimansha by Badarayana. However, the explanation of human’s behaviour is based on his gyanindriya (eye, ear, nose, tongue and skin) and his conscience(mind, intelligence,proud,chitta and soul) by all thinkers.

Lord Krishna said in Sri Bhagavad-Gita (Chapter 7, Canto 10) about intelligence that “I am Intelligence of Intelligent and Magnificence of Magnificent” and also commented (Canto

29,Chapter 18) that “Intelligence is a knowledge power”. In the Canto, three types of intelligence namely satviki buddhi, rajasi buddhi, and tamsi buddhi mentioned.

Krishna says (Chapter 18, Canto 30,31&32) that “ intelligence which knows the reality of pravritmarg & nirvritimarg, kartavya & akartavya, bhaya & abhaya and bandhan & moksha that is satviki buddhi. By which intelligence, human being does not know the reality of dharma& adharam and kartavya & akartavya that is rajasi buddhi. The intelligence of the human being accepts dharma from adharam that is tamsi buddhi.

In author’s view of intelligence on the basis of Sri Bhagavad-Gita may be defined ,”as an ability to recognize and regulate sataviki buddhi and recognize and control rajasi and tamsi ones in self and others”.

Kapadia(2002) says head is obviously the brain intellect combination but heart is a little more complex than that . In yoga, heart is the seat of consciousness. In Sanskrit, the consciousness is called chitta. The world and the universe are manifested consciousness, our mind, body, and spirit are fuelled by this consciousness. Activity of mind is called chittavrittis

The author’s view of emotional intelligence in a nutshell is that it is our chittavrittis that propels the conscious activities of mind, body and spirit. The brain recognizes the stimulus and activates the sense organs. Simultaneously heart manifests its regulated ‘conscious’ control our all living activities according to the realities on inclinations as pravriti, nivriti, kartavya , akartavya , bhaya , abhaya, and moksha of one’s mind.

Vivekananda Viewpoint about Emotional Intelligence

Vivekananda was a unique teacher in educational universe. He was basically an idealist but at the same time realist also. He spelt out his educational philosophy in only ten words, “Education is the manifestation of the perfection already in man”.

Vivekananda explores the man with the hand and the heart as the man of the future seeking harmony of the whole world. He compares the analytical and the humanely emotional aspects of the man and makes a fusion of both , because he greatly feels and experiments upon both these humanistic value components as unparalleled lessons of advancement of man .If education is directed towards this fusion of the two sides human nature, the dream of a totally

humanized world of altruistic values will certainly be translated into a reality, Vivekananda's elucidation in this respect may be referred to as follows; what we want is to see the man who is harmoniously developed.....great in heart , great in mind , (great in deed).....We want the man whose heart feels intensely the miseries and sorrows of the world.....(Chakrabarti, 1997).

According to Vivekananda, education is the essence of the highest spiritual and ethical values of mankind, man-making, and character-building and values such as co-operation, tolerance, neighborliness, austerity, self-reliance, humanity, and feeling of brotherhood, self-sufficiency, physical development, intellectuality, morality and concentration. The means and method of education, according to him, is only through the concentration. Ancient Indian Thinkers called 'chittavrittis'. He also gave importance of social values like self-sacrifice, universal love, and control of the sense through education.

Thus, his educational philosophy traced back to the basic concept of emotional intelligence. We enjoy the so-called emotional intelligence in his educational philosophy which is indeed the recognizing, understanding and using of emotions in self and others.

Emotional Intelligence as observed by Rabindranath Tagore

"Education," Tagore (1929) said "is a permanent part of the adventure of life...it is not like a painful hospital treatment for them (students) of the congenial malady of their ignorance, but is a function of the health, the natural expression of their mind's vitality." He believes in sympathy and work for obtaining knowledge. His educational philosophy is based on three cardinal principles like freedom, creative self expression and communion with nature and man. The children should have free, direct and joyful contact with nature to their heart's context. In the context of 'Negative Education', Tagore wanted to provide richer atmosphere of experiences, values and ideas through Mother Nature for fulfilling better education of the society as a whole.

Experience of this emotional world helps the children, teachers and other educational persons by joyful living it through the medium of utilitarian instruction.

Thus, his educational philosophy in terms of naturalism which serves as a foundation of nurturing and developing emotional intelligence in a person.

Emotional Intelligence and Gandhian Guidelines

By education Gandhi ji meant “an all round drawing out of the best in child and man-body, mind and spirit.” As an idealist, naturalist and pragmatist Gandhi ji planned a scheme of ‘Basic Education’ which brings a revolution in the whole spectrum of relationship between child and emotions. He introduced self-supporting, harmonious development of one’s personality, and child centric education. Truth and non-violence from the most important crux of his educational philosophy. In this regard;

The Mahatma repeatedly observed the non-violence, in his view, was the weapon of the strong rather than of the weak, just as it was also a weapon which drew victor and vanquished into a common association of reconciliation and moral regeneration. Gandhiji’s concept of power was of a piece with his understanding of non-violence. Not surprising, he looked askance at the power which grew out of the barrel of the gun or rested upon the ephemeral calculus of wealth. For the Mahatma, the most legitimate form of power came through welding together popular aspirations and the life of truth into a movement of social transformation and moral upliftment. The struggles which he set in motion in South Africa, and later in India, were excellent examples of the aggregation of non-violent power and its use in the social and political domain for the good of the people (P.V.Narasimha Rao, 1995).

Thus, the Gandhian philosophy of education traced back to the fundamental concept of emotional intelligence through cultivation of truth, non-violence, austerity and tolerance, which consist in the all-round development of the personality of the child.

Emotional Intelligence as perceived by Sri-Aurobindo

Regarded as Rishi, was a poet, philosopher, yogi, an educational thinker, nationalist, a spiritualist and emotionally intelligent, Aurobindo Ghose is also known as Sri-Aurobindo. His educational philosophy is based on yoga. His integral yoga is the most important factor in

the field of education. The integral yoga is only the means to integral personality. In his view, integral yoga creates the condition for the super mind. There are four vehicles of learning like vital, physical, mental and psychic which signifies power, beauty, knowledge and love. This synthesizes mind, heart and will which is integrated to a total man. This he calls ‘supra-mental education’.

Thus, Aurobindo’s philosophy of education regarding his integral yoga in which mind, heart and will take important place with respect to his ‘supra-mental education’ traced back to the concept of emotional intelligence.

CONCLUSION

The term ‘Emotional Intelligence’ coined by Mayer and Salovey (1990) and popularized by Goleman (1995, 1998) has five basic emotional and social competencies such as self-awareness, self-regulation, motivation, empathy and social-skills (Goleman, 1993). However, it can be concluded that the Indian philosophers’ views fall in the context of a new psychological concept of Emotional Intelligence.

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