

EMOTIONAL INTELLIGENCE: A REVIEW OF LITERATURE, MODELS AND MEASURES

Sandeep Singh Naruka*

ABSTRACT

This study reviews the literature, model and measures of emotional intelligence along with an abridged text from the Bhagavad Gita and earlier substantial body of research and empirical validation so propounded in the form of measures of emotional intelligence. Each model and measures have been concisely and meticulously elucidated with a view to foster quick learning for the readers.

KEYWORDS: *Emotional Intelligence, Model and Measures of EI, Bhagavad Gita.*

Introduction

A lot has been said and talked about every aspect of life right from gender, caste, creed, race, religion, etc., however, the very essence that has been missed out in all of these are concomitant human emotions. The very accumulation of the human body has a combination of physical formation and something called inner engineering i.e., the chemistry of our inner intelligence with the physical one. Out of all the defined intelligence for human beings like logical intelligence, interpersonal and intrapersonal intelligence, and many more we hardly value emotional intelligence in today's competitive world. Most human beings quest for materialistic success which may be either a successful professional life, social life, and physical health just for an impressive personality around the people we encounter on a daily basis. Emotions are less perceived when it comes to righteous respect and of-times categorized on a gender basis. If someone is the opposite of a male then you get all the sympathy and respect and are considered to be more cared and pampered. Contrarily at least in a country like India, the very peer pressure of the society focused on making a male "the men" in the society drove them completely away and restricts them to pay heedful attention towards their emotional value which deteriorated the very intelligent component of a human personality. All the success, pleasure, blissfulness, and ecstasy of life can only be felt if you have emotions attached to it. Right from the beginning of life a mother and father realize their emotional value towards their child and try to create an environment of love and care where he/she can be nurtured and made adult in the best possible way to make them a good human being. So, it's always the emotions that come at first place which we prioritize towards the bottom if not the least these days.

By the passage of time, the emotional value that a person accumulates in himself/herself develops into his emotional intelligence towards life. What kind of a person you become is defined by how you connect to life in the first place? You can only become a successful entrepreneur or businessman or may have an affluent career, wealth and lavish life when you have the sense and power of connecting with life around you and the area of opportunities it offers to make you blossom like a fresh flower. Emotional intelligence mould the behavioral approach of human beings and similar inputs have been contributed by Professor Peter Salovey and John D. Mayer when they give first gave the concept of emotional intelligence in the year 1990. It is utterly shocking and quite astonishing that the history of human civilization and evaluation dates a long time back and we as human beings have been able to acknowledge emotional intelligence entangled to human behaviour just in the 1990s.

Emotional intelligence can be defined as a person's capacity to address, control and express their emotions and a judicious, conscious and empathetic way to handle human interaction and relationships. The paramourcy of emotional intelligence can be clearly observed in how it moulds human

* Research Scholar, Department of Commerce, Raj Rishi Bhartrihari Matsya University Alwar, Rajasthan, India.

behaviour determining their decisional capacity, approach towards things, facts they observe while reasoning or making any argument, their resourcefulness, friendliness and much more. The role of emotions in human psychology is an important key factor that begets due attention.

Genesis of Emotional Intelligence

The contributive factors of emotional intelligence were observed to be discussed under social intelligence. **John Dewey**, an educational philosopher in 1909, used social intelligence as “*the power of observing and comprehending social situation*” in “*Moral Principles in Education*”. From then onwards the prominent contribution occurred as below:

1920	Edward Thorndike elucidated social intelligence as “ <i>the ability to understand and manage men and women, boys and girls- to act wisely in human relations.</i> ”
1940	David Wechsler stressed upon paramountcy of non-intellective elements including- affective, personal and social being for envisaging a person’s ability to succeed in life.
1966	Hanscarl Leuner a German psychiatrist coined the term emotional intelligence in his paper “Emotional Intelligence and emancipation”.
1975	Howard Gardner an American psychologist through his book “ <i>The Shattered Mind</i> ” put forth the concept of multiple intelligence.
1983	Howard Gardner discussed Intrapersonal intelligence as “the ability to access and utilize one’s own feelings”; and interpersonal intelligence as “the ability to notice and differentiate the moods, temperaments, motivations and intentions of others”.
1985	Wayne Payne an American researcher used the term emotional intelligence in his doctoral dissertation titled “ <i>A study of emotion: developing emotional intelligence- self-integration; relating to fear, pain and desire (theory, structure of reality, problem-solving, contraction/expansion, turning in/coming out/letting go)</i> ”.
1987	Keith Beasley used the term- “ <i>Emotional Quotient</i> ” in an article in Mensa Magazine, however, Reuven Bar-On claims to have first used the term in an unpublished version of his graduate thesis.
1990	Peter Salovey, a professor at Yale University and John Mayer at the University of New Hampshire made a prominent and noteworthy contribution through their article “ <i>Emotional Intelligence</i> ” on set of abilities instead of traits.
1995	Daniel Goleman who borrowed Mayer and Salovey’s model popularized the concept of emotional intelligence through his book “ <i>Emotional Intelligence: Why It Can Matter More Than IQ</i> ” in 1995. He structured emotional intelligence within four elements- Self-Awareness, Self-Management, Social-Awareness and Relationship Management.
1997	Reuven Bar-On developed a mixed model of emotional intelligence that emphasizes 15 interrelated emotional and social competencies which underline human behaviour towards understanding oneself, how one relates to others and handles day-to-day demands and challenges.
2006	Daniel Goleman in his another popular book “ <i>Social Intelligence- The New Science of Human Relationships</i> ” again categorized his 4 elementary structures of emotional intelligence in a set of two stating- Emotional Intelligence is about Self-Awareness and Self-Management while Social Intelligence is about Social Awareness and Responsibility Management.

Emotional Intelligence in Indian Context

Emotional intelligence has gained indispensable importance in India during the preceding years. Handful yet enriched research papers have been published ventilating the relationship of emotional intelligence and employees performance, burnout, self-compassion, and lifestyle, etc. However, the genesis of EI in India is found embedded in the Vedas and the Bhagavad Gita. The Bhagavad Gita verbalizes and preaches pragmatic thought processes and righteous ways of life and to handle various emotional dilemmas. The Mayer and Salovey model of Emotional Intelligence shares corresponding elements those discussed in the Bhagavad Gita through various verses called Shlokas in Sanskrit. The indubitable preaching of Lord Krishna elucidating and delineating the righteous ways of how to handle one’s own senses, emotions including desires and anger arising out of them and moral dilemmas paves substratum to what Mayer and Salovey has propounded as the ability to perceive emotion, use emotion to facilitate thought, capacity to understand emotions and ability to manage them.

Verses (Shlokas) from the Bhagavad Gita

prajah ti yad k m n sarv n p rtha mano-gat n
tmany-ev tman tu h a sthita-prajñas tadochyate

Meaning: When one discards all the selfish desires and cravings of senses that disturb the mind and becomes pleased and satisfied by his/her self-realization, such a person is said to be in a transcendental state. (Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 55)

du khe hv-anudvigna-man sukhe hu vigata-sp iha
v ta-r ga-bhaya-krodha sthita-dh r munir uchyate

Meaning: The one who's unwavering or whose mind remains unruffled of misery, does not crave for pleasure, and remains detached of attachment, fear, and anger, is called a sage of steady mind. (Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 56)

ya sarvatr nabhisnehas tat tat pr pya hubh hubham
n bhinandati na dve h i tasya prajñ prati h hit

Meaning: The one who remains unallied under every condition and is neither overjoyed with fruitful results nor dejected by hardship and tribulation, he's a sage with complete and absolute knowledge. (Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 57)

yad sanharate ch ya k rmo ' g n va sarva ha
indriy ndriy rthebhyas tasya prajñ prati h hit

Meaning: A person who can disengage its senses from their objective pleasure or enjoyment, just like a tortoise withdraws its limbs into its shell, possesses divine knowledge.

(Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 58)

dhy yato vi hay n pu sa sa gas te h paj yate
sa g t sañj yate k ma k m t krodho 'bhij yate

Meaning: A person gets attached to the subjectivity of their senses when he thinks about them, this attachment originates desires and desires give rise or effectuates anger.

(Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 62)

krodh d bhavati sammoha sammoh t sm iti-vibhrama
sm iti-bhran h d buddhi-n ho buddhi-n h t pra a hyati

Meaning: Anger lessens the decisional capacity of a person which causes memory delusion. Delusion of memory impairs human intellect and destroyed intellect leads to the downfall of a human being.

(Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 63)

n sti buddhir-ayuktasya na ch yuktasya bh van
na ch bh vayata h ntir a h ntasya kuta sukham

Meaning: An impatient person holds no control over their senses, neither his/her intellect remains steadfast. Without a concentrated intellect, he can't meditate which causes no peace. How can one live happily without being at peace?

(Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 66)

indriy hi charat yan mano 'nuvidh yate
tadasya harati prajñ v yur n vam iv mbhasi

Meaning: Even one of the unruly senses ruins the intellect, just like a strong wind batters the ship in the water. (Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 67)

tasm d yasya mah -b ho nig ih t ni sarva ha
indriy ndriy rthebhyas tasya prajñ prati h hit

Meaning: Thus, O mighty warrior, one who restrains his/her senses from objects, possesses transcendental knowledge steadfastly.

(Swami Mukundananda, 2014) (Bhagavad Gita, Ch-II, Shloka- 68)

p ryam am achala-prati h ha
samudram pa pravi hanti yadvat
tadvat k m ya pravi hanti sarve
sa h ntim pnoti na k ma-k m

Meaning: Just like the ocean remains unruffled of the incessant flow of rivers into it. Sage stays calm even though encompassed by desires, unlike others who strive to satisfy those desires.

(Swami Mukundananda, 2014) (Bhagavad Gita, *Ch-II*, Shloka- 70)

**vih ya k m n ya sarv n pum n h charati ni sp iha
nirmamo nirahank ra sa h ntim adhigachchhati**

Meaning: The one who has abandoned all the materialistic desires, and stays free of the greed of gratification of senses, ownership, and ego, may attain complete peace.

(Swami Mukundananda, 2014) (Bhagavad Gita, *Ch-II*, Shloka- 71)

Models and Measures of EI

The prominence and notable work of researchers around the globe has formulated 3 models of Emotional Intelligence:

- **Mayer, Salovey and Caruso's EI ability model:** Through this model also called the ability model Mayer, Salovey and Caruso elucidated that a person's decision making is influenced largely and altogether by the information he/she perceives through his emotional intelligence. The four-branch ability model of EI put forth consists:
 - Perceive emotion.
 - Use emotion to facilitate thinking.
 - Understand emotions.
 - Manage emotions.
- **Bar-On's EI competencies Model:** Reuven Bar-On (1997a), gave the mixed model of emotional intelligence focused on 15 interrelated emotional and social competencies determining human behaviour in understanding oneself, related to others and how one deals with everyday challenges and demands. Further, these 15 competencies are structured and categorized under 5 major factors mentioned hereafter:

Intrapersonal

- Self-regard- for the purpose of accurately perceive, understand and accept himself/herself.
- Emotional self-awareness- for being aware and understand his/her emotions.
- Assertiveness- towards expressing one's feelings and emotions more effectively and constructively.
- Independence- to be free from being emotionally dependent on others and be self-reliant.
- Self-actualization- in regards to accomplish personal goals and realize one's potential.

Interpersonal

- Empathy- to perceive and understand other's behaviour.
- Social responsibility- of being associated with one group and coordinating and cooperating among other groups as well.
- Interpersonal relationship- to foster mutual understanding with others and maintain harmony in relationships.

Stress Management

- Stress tolerance- to stay calm and placid and manage emotional drifts.
- Impulse control- to handle aggressive impulses effectively and constructively manage emotions.

Adaptability

- Reality-testing- the ability to test the validity of feeling and thought process congruent to the outer world.
- Flexibility- the ability to acclimatize emotionally, psychologically and through behavioural patterns to new situations and atmospheres.
- Problem-solving- how to address, respond, combat or handle problems of personal and interpersonal level.

General Mood

- Optimism- to stay positive and hopeful in life even during the worst nightmare.
- Happiness- the ability to find contentment in life and within oneself.
- **Goleman's EI performance Model:** Goleman expounded Emotional Intelligence as a cluster of skills and competencies which altogether focuses on four elements: self-Awareness, self-

Management, social-Awareness and relationship Management. Goleman through his two profound publications "*Emotional Intelligence: Why It Can Matter More Than IQ*" in 1995 and "*Social Intelligence- The New Science of Human Relationships*" in 2006 presented emotional intelligence as an extensive area of research and opportunity to the world and establishes attribution of emotional intelligence to human interpersonal and intrapersonal relationships.

Measurement of Emotional Intelligence

Extensively gaining attention and on-going research in recent years, have effectuated varieties of scales to measure and analyze emotional intelligence, however, few have been able to score an empirical validation. Mentioned hereafter are some tests that have been discussed in research articles and have some sort of substantial body of research:

- **Mayer-Salovey-Caruso EI Test (MSCEIT):** It's an ability test based on the four branches ability model of EI as discussed earlier in this research paper. The test consists of 141 items which yield 15 different scores as: Total EI score, four branch scores, eight task scores, two area scores along with 3 supplemental scores. (Mayer, Salovey, & Caruso 2002).
- **Schutte Self Report Emotional Intelligence Test (SSEIT):** It's a self-report measure of intelligence with 33 items with regards to three aspects of emotional intelligence i.e., appraisal and expression of emotion, regulation of emotion, and utilization of emotion.
- **Group Emotional Competency Inventory:** It emphasizes social norms indispensable to foster cross-team collaboration and build an emotionally intelligent team:
 - Understanding each team member.
 - Caring behaviour.
 - Team Self-Evaluations.
 - Supplying EQ Resources.
 - Confront Norm-Breakers.
 - Help Proactively.
 - Optimistic Culture.
 - Inter-Team relationships.
 - Organizational understanding.
- **Group Emotional Intelligence Inventory:** It describes how well a person exemplifies and exhibit emotionally intelligent workplace behaviour.
- **Geneva Emotional Competence Test:** Specifically suitable for workplace and organizations, this test includes 110 items that analyse and measures the individual difference in EI expressing four central competencies:
 - Emotional understanding.
 - Emotional recognition.
 - Emotion management.
 - Regulation of emotion.
- **Emotional and Social Competence Inventory:** It delineates the clear difference between a highly competitive and effective leader and an average one. It helps in fostering competitive advantage in the organization through increased performance, innovation and teamwork.
- **Emotional Quotient Inventory (EQ-I 2.0):** It is a self-report measure that facilitates assessment of a person's area of strength and a potential area for development.
- **Emotional and Social Competence Inventory- University Edition:** It's an affordable lower-priced version to that of corporate version of the EI test available to universities that stresses 14 competencies comprising of 7 social intelligence, 5 emotional intelligence and 2 cognitive.
- **Emotional Capital Report:** It analyses factors of emotional intelligence that substructures effective leadership behaviour based on emotional capital- a research model of emotional intelligence.
- **Trait Emotional Intelligence Questionnaire:** It's a self-report measure comprising of 153 items that analyze 15 distinct facets, global traits and 4 factors of emotional intelligence.

- **Work Group Emotional Intelligence Profile:** A seven-point reference ranging from 1 (strongly disagree) to 7 (strongly agree) is used for showcasing one's own behaviour.
- **Wong's Emotional Intelligence Scale:** This Chinese measure utilizes four ability dimensions of emotional intelligence i.e., Perceive emotion, use emotion to facilitate thinking, understand emotions and manage emotions.

Conclusion

This article reads out correspondent and resembling elements between the work done by the researchers all around the world and profound and overpowering knowledge and preaching embedded in the Vedas and the Bhagavad Gita. Cautious and conscientious efforts have been made to foster easy learning and understanding regarding models and measurement of emotional intelligence. The noteworthy historical work done in EI has been meticulously mentioned, however, only the genesis of EI from the Bhagavad Gita in the Indian context has been mentioned owing to a handful amount of research papers.

The Way Forward

Emotional intelligence has gained rightful significance owing to research work done in recent times. A substantial body of research and empirical validation has laid substratum for much more advanced and extensive research to be adopted and carried out in future. India is home to cultural diversity where people connect through emotions in every aspect of life. A crucial area of research could be the administration of armed forces and doctors who work under extreme social and peer pressure and are much more prone to emotional turmoil. Also, the burgeoning corporate culture also opens areas of opportunities like employee performance, job burnout etc., which can be another area of research in this context.

References

1. Salovey, P., Mayer, J.D., & Caruso, D. (2002). The Positive Psychology of emotional intelligence. In Snyder, C.R. & Lopez, S. J. (eds.) (2001). Handbook of positive psychology. (pp. 159-171). Oxford University Press Inc. New York: Oxford University Press.
2. Swami Mukundananda. (2014). Bhagavad Gita The song of God. Retrieved from: <https://www.holy-bhagavad-gita.org/chapter/2>
3. Petrides, K. V. (2009). Technical manual for the Trait Emotional Intelligence Questionnaires (TEIQue). London: London Psychometric Laboratory.
4. Goleman, D. (1998). Emotional intelligence. New York: Bantam.
5. Goleman, D. (1995). Emotional intelligence: Why it can matter more than IQ. New York: Bantam.
6. Reuven Bar-On. (2013). The Bar-On Concept of EI. Retrieved from: <https://www.reuvenbaron.org/wp/the-bar-on-model/the-ei-conceptual-aspect/>
7. Consortium for Research on Emotional Intelligence in Organizations. (2021). Emotional Intelligence Measures. Retrieved from: <http://www.eiconsortium.org/measures/measures.html>
8. Sharma, R. (2012). Measuring social and emotional intelligence competencies in the Indian context. Cross Cultural Management: An International Journal, 19(1), 30 – 47.
9. Srivastava, A. K., Sibia, A., and Misra, G. (2008). Research on Emotional Intelligence: The Indian Experience. In Emmerling, R. J., Shanwal, V., & Mandal, M. (eds.) (2008) Emotional Intelligence: Theoretical and Cultural Perspectives. Hauppauge, NY: Nova Science Publishers.
10. Sundararajan, S., Gopichandran, V. Emotional intelligence among medical students: a mixed methods study from Chennai, India. *BMC Med Educ* 18, 97 (2018). <https://doi.org/10.1186/s12909-018-1213-3>
11. Davar, S., & Singh, N. (2014). Emotional Intelligence & Job Performance in Banking & Insurance Sector in India. *Indian Journal of Industrial Relations*, 49(4), 722-733. Retrieved August 22, 2021, from <http://www.jstor.org/stable/24546976>
12. Jafri, M. H., Dem, C., & Choden, S. (2016). Emotional Intelligence and Employee Creativity: Moderating Role of Proactive Personality and Organizational Climate. *Business Perspectives and Research*, 4(1), 54–66. <https://doi.org/10.1177/2278533715605435>.

