

MURSHIDABAD ADARSHA MAHAVIDYALAYA

STUDY MATERIALS

SKILL ENHANCEMENT COURSE

NAME OF TEACHER: SUKANTA BARMAN, ASSISTANT PROFESSOR STAGE 2

DATE: 16/8/24 TIME: 12 NOON TO 1 PM SEM: 4TH ENGLISH HONOURS

UNIT 3

EMOTIONAL INTELLIGENCE

Q. What do you mean by Emotional Intelligence?(5)

Emotional intelligence is defined by Cambridge English Dictionary as the the ability to understand the way people feel and react and to use this skill to make good judgements and to avoid or solve problems. The dictionary further states that this is a capacity to be aware of, manage, and express one's emotions, and to handle a variety of interpersonal situations in an intelligent, judicious, and empathetic manner. The concept gained widespread recognition and attention following the publication of a 1995 book by **Daniel Goleman** titled ***Emotional Entelligence: Why It Can Matter More Than IQ.***

Q. What is the Historical development of Emotional Intelligence? (5/10)/ What happened in the 1980s to change the attitude to IQ?

It is easier to recall what the complementary idea to Emotional Intelligence (EQ) is. Our educational objective and discourses on learning capacities are usually based on the idea of Intelligence Quotient (IQ). We all have heard that intelligent people have high IQ levels. For example, Albert Einstein or Stephen Hawking had extraordinary IQ scores of 160, while majority of us are stuck with an average IQ range around 100. In this context we may also recollect that even if originally **the IQ score was devised by Alfred Biner and Theodore Simon** so that students in need of a remedial could be identified quickly, it soon became the marker of the fixed amount of intelligence we are born with.

There were two major problems with that emerging view of IQ and attachment of so much importance to the concept. First, if we are all born with a certain range of unalterable IQ and rest of our life's learning and achievements are dependent on that, educators and educational innovators become mostly redundant in such a situation. Second, it was soon found that even if mid-twentieth-century's most competitive corporations were recruiting people with highest IQ scores, there was no direct correspondence between their scores and later achievements.

There were various attempts to address that gap. One of them was to diverse the range of tests from numericals to other kinds. Accordingly various levels of psychometric tests were developed and are still in use for recruitment and screening. In particular, defense recruitments involved some of the earliest aptitude tests and even today they incorporate a number of them, even if in a changed manner. Two important events in the 1980s changed perception of the IQ so

completely that almost no contemporary employer or educator pays any serious attention to IQ any more.

First, **Howard Gardner's** 1983 book **Frames of Mind: The Theory of Multiple Intelligences** sensitized people and thinkers about **nine different modes of intelligence**. Taking indirect cue from Gardner, **Paul Kline's** 1986 book **A Handbook of Test Construction: Introduction to Psychometric Design** advocated a wider range of tests to identify best potential recruits. **Kline said that the insistence on IQ as a narrowly defined idea of intelligence is doing collective harm by leaving out large sections of otherwise worthy individuals. He also encouraged different kinds of intelligences people possessed so that they can all contribute to an organisation in particular, and society in general.**

Goleman's Model

The idea of EQ gained widespread attention and importance only with Goleman's book. However, Goleman clearly acknowledged a lot that has been already available to psychologists, at least from early 1960s.

Accordingly, the emotional aspect of one's personality becomes equally, if not more, important. We all are aware of the following situations which are also theoretically discussed in great detail by Daniel Goleman.

- a. Emotion as an enemy.
- b. Emotion leading to distraction.
- c. Emotion as the best friend
- d. Emotion as an enemy and distraction.

Q. What do you mean by Goleman's Model?(5)

The idea of EQ gained widespread attention and importance only with Goleman's book. However, Goleman clearly acknowledged a lot that has been already available to psychologists, at least from early 1960s. In the 1960s, across the developed world, there was a social crisis that involved throngs of intelligent people who could not find any purpose in life. While many dismissed them as misdirected wastrel, the often pejorative term "Hippie Movement" also set many psychologists and sociologists to seriously ponder over the situation. One reason that emerged was the social and organisational exclusion of the emotive forces from people's life.

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- c. Emotion as the best friend
- d. Emotion as an enemy and distraction.

Daniel Goleman concluded that a team or society will benefit from having individuals with high EQ. Such individuals bring with them the following core characteristics.

Self-regulation: The act of being able to have control over one's thoughts and actions without a need for regulation by others

Internal motivation: To be self-motivated to do one's job and not be dependent on rewards or appreciation by others

Empathy: To be able to recognise and understand other's emotions and motivations

Social skills: Ability to manage relationships and work in teams

Q. Discuss Emotion as enemy after Goleman. (5/10)

There are many situations when emotions become our enemy. A majority of such situations can be noticed in

- anger
- vulnerability
- self-pity
- desolation
- alienation

While some of these can again be classified as either internal-personal or as external-social, it is always better to see them as an amalgam of both these. Also many of these emotions are interconnected with each other. For example, we can be angry because of any one or more than one reasons that are listed after anger, Particularly, in the late teens one is often expected to behave as mature adults without the social power and prestige that socially established adults possess. This can often lead to a sense of helplessness and vulnerability. An extended period of remaining in a powerless vulnerable position may quickly consolidate self into a perennial stage of self-pity.

Some people argue that changing social structures and breaking down into nuclear families is destroying the safety network previously provided by large connected families. But this can only be partially true because even if there are many senior and junior members present in the family to provide a caring hand and an eager ear to the twen-teenage people, they by virtue of their life-stage orientation necessarily tend to veer towards people of their own age.

And in that respect an extended or nuclear family has a limited role to play. The sense of self-pity, however, is consolidated by an atmosphere of constant censure that people of teen age may face. On the one hand, such self-pity may permanently damage one's self-confidence to such an extent that one may never gain the confidence or responsibility to do anything of importance.

More dangerously, it may push a person filled with self-pity to dangerous situations. Unfortunately, manipulators of such situations like doing drugs, random hooliganism, casual or fundamentalist behaviours are always in the lookout for such young men and women who are emotionally vulnerable and are probably showing signs of confirmed self-pity. In the unfortunate event of recruitment of youth into such disastrous consequences, their physical and mental health is seriously damaged. And most of them have serious difficulty to attach to anything of purpose or meaning in their life, even if they are rescued from such dangers. This complete and negative detachment from everything around one's life is called alienation.

We all know that even if we are working hard on our studies, and have the required IQ to do well in it, any emotionally disturbing situation may result in failure to optimally concentrate on our studies. Among some students, they may even successfully overcome the emotional entropy or leakage that goes on as a backend process, their psychological make-up is seriously damaged by the emotional disturbances.

Q. Discuss Emotion as the best friend. (5/10)

Ancient wisdom from Bhagavad Gita to Aristotle often remind us that our mind and emotions are our best friends. While this may sound rather vacuous to an emotionally disturbed person, the premise can certainly help us to gain a better control over things and a robust attitude to our psychological make-up. Some of the major ideas from the following list can help us in building this robust framework.

- Individuation
- Non-instrumentality
- Detachment
- Sociability

The above ideas are inter-connected in many ways.

Individuation:

Individuation is an understanding of one's relationship with the external world. While a pragmatic and purpose-oriented view often prompts us to consider something on the basis of its use to our life, an emotional and value-oriented attitude may prompt us to consider our broader involvement in it. So as a student, one is surely worried about one's studies and results. But at the same time it would be nice to pause for a while and think about how one can contribute to change the world around after finishing studies with the knowledge that one is gaining. That small thought experiment may provide one with a definite way to connect one's efforts to the larger world.

Non-instrumentality:

'Non-instrumentality' is an attitude when we stop considering people and our relations with other people as a means to some end. For example, if we start considering our friends purely as a means to some convenience - like, sharing notes, or remaining updated, or lending money, or

actively increasing our status in social media, or proxy us in a difficult situation we are creating trouble for both of us. While they may be willing to do any or all of these, we are often emotionally disturbed when even for a reasonable cause they are unable to do any of those functions. We start considering that to be an unfaithful act and may even contemplate ending the friendship.

Detachment:

Just as the previous two form a binary complex, detachment and sociability constitute another binary set of ideas. While often many of us at this age end up spending major part of our waking hours among friends, there is also a necessity to maintain some kind of detachment lest our worldview, social world and attitudes are solely defined and determined by our group. As university-educated young citizens of a socially and culturally diverse country all of us need to practice some kind of 'detachment from our surroundings so that we have an open attitude to other kinds of citizens of the country and the world. This may actually start in the college campus.

Sociability:

Sociability can be narrowly defined as someone's observance of the rules of a society in his/her behaviour with other members of the society. But in this context, this can be considered in the broader context of reaching out to another group that is not part of one's everyday experience. It is often found that romantic inclinations operate at the level of much social behaviour of the college students. There is nothing unusual about it, but an encouraging atmosphere through various cultural and co-curricular activities and hobby clubs enable students not only to hone some skills beyond the academic confines, but increase their capacity to socially reach out to people who do not belong to their comfort zone of like-mindedness.

Q. What is the conclusion of Daniel Goleman?(5/10)

Daniel Goleman concluded that a team or society will benefit from having individuals with high EQ. Such individuals bring with them the following core characteristics.

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Psychologists and managers everywhere now recognise that our attempt to curb our emotional aspects in the workplace for past two centuries has probably let us neglect an important source

of our energy. So they encourage us to work upon the positive control of the personal emotional drainage and to build a socially enriching emotional capital towards holistic development. In this holistic approach our rational efficiency is always supplemented by an emotional extra and personal goals are always connected to a broader scale of self-fulfilment. The workers of an organisation, members of a society and citizens of a country all benefit in the likewise best possible measure when they allow their positive emotions to guide their energies.