

Is Generalized Notion of Emotional Intelligence Conveyable to all Cultures?

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Abstract

The subject emotional intelligence (EI) now becomes a popular and a well researched area of study that does not need any introduction. The essence and relevance of emotional intelligence has been scientifically studied and researched in the academic as well as corporate arena. In spite of how EI has been appraised in general, its cultural relevancy still remains unrecognized. The assumption that emotions generalized are certainly not conveyable to all cultures. Hence, its cross-cultural importance is still considered as an unexplored area. Through this paper the authors tries to explore Daniel Goleman's 'EI Competencies' against the backdrop of Indian culture through the Arthashastra. It examines the resemblances and draws comparisons between the emotionally intelligent managers in the corporate world illustrated by Daniel Goleman, and the emotionally stable Rajarishi (a king who is wise like a sage) as mentioned by Kautilya in the Arthashastra.

Introduction

The unending search for organizing and enhancing the efficiency of people in organization has motivated the researchers to discover the key contributors to business performance. Emotional intelligence (EI) has been acknowledged as the fundamental and accepted psychological construct thought of as a key source to performance (Goleman, 1995; Goleman, 1998; Hay Group, 2003). EI possibly considered as one of the most researched behavioral dimension of 21st century that stresses upon the function of emotions in a person's success or failure at work place and in life (Ashkanasy, 2003; Bar-On, 2006). Initially, though the phrase EI launched as a metaphor in academic arena but it is rapidly becoming the behavioral construct of organizational development in modern times (Singh, 2003). It was claimed that EI is responsible for 85-90 percent of exceptional performance by top management, thus, ensuing 20 percent more income for companies (Goleman, 1998; Kemper, 1999; Watkin, 2000). There are numerous descriptions & constructs that grade/categorize the skills with regard to EI. Three

popular models have been acknowledged & extensively used (Sharma et. al; 2009):

- The “Ability Model” of Mayor & Salovey
- The “Competency Model” of Goleman
- The “Trait Model” of Bar-On

Mayer et al. (2000) defined EI as, 'the ability to perceive & express emotions, assimilate emotions in thought, understanding & reason in the emotion & regulate emotion in the self and others'. Mayer & Salovey (1997) four dimensional representation of EI centre's around emotional perception, assimilation, understanding and management (Mayer et al., 2004). The EI skills are appraised by the 'multifactor emotional intelligence scale' (MEIS). So far, this model is the only model that is solely based on the cognitive approach. On the contrary, Bar-On (1997) delineated EI as 'an array of non cognitive capabilities, competencies & skills that influence one's ability to succeed in coping with environmental demands and pressures'. There are numerous definitions and constructs that categorize the skills with regards to EI. One of the

admired definitions of EI prescribed here is 'EI is the ability of an individual to appropriately & successfully respond to a vast variety of emotional stimuli being elicited from the inner self & immediate environment' (Singh, 2003). In Indian context, Singh (2003) emphasized upon three dimensional model of emotional intelligence that centre's around: emotional competence, emotional maturity and emotional sensitivity. The above mentioned EI dimensions are appraised by the content validity analysis. Bar-on (2002) is in agreement with different traits of EI like emotional self awareness, self-actualization, interpersonal relationship, reality, stress bearing capacity, optimism and happiness that determines the EI of a human being.

Alternatively, following are considered as the traits of an emotionally intelligent being like: emotional self-awareness, self control, empathy, problem solving, conflict management and leadership (Goleman, 1998). Stays & Brown (2004) mentions the mixed model of Bar-on that highlighted how the behavioral characteristics persuade a human being's happiness & welfare and the model of Goleman that paid attention to accomplishment of work. The EI model used by Goleman is appraised by the Emotional competency inventory (ECI) (Boyatzis et al., 2000) and the model designed by Bar-On is measured through the Emotional Quotient Inventory (EQ-i) (Bar-on, 1997).

EI, irrespective of several interpretations by eminent authors is still considered as a novel and debatable construct for researcher to discover this construct from different perspective (Shemueli and Dolan, 2011). The necessity for emotions in cross-cultural interactions becomes apparent due to the improved acknowledgement and occurrence of emotions amid usual typical individual dealings (Tan et al., 2005).

The Influence of Culture

Irrespective of how EI has been appraised in general, its cultural relevancy still remains

unrecognized. The assumption is that emotions generalized are certainly not conveyable to all cultures (Hofstede, 2001; Scherer & Wallbott, 1994). EI is still considered as a novel and debatable construct for researchers to discover this construct from different perspective (Shamueli & Dolan, 2011). The necessity for emotions in cross-cultural interactions becomes apparent due to the improved acknowledgement and occurrence of emotions amidst usual typical individual dealings (Tan et al., 2005). Emotions are partly shaped by someone's attitudes and beliefs. Culture has been named by us as the blueprint of values, mind-set and assumptions which influence the behavior of people inside an area (Hofstede, 2001; Ronen & Shenkar, 1985). As cultures found to differ on a diversity of elementary values, feelings and suppositions (Hofstede, 2001; House & Javidan, 2001; Ronen & Shenkar, 1985), it is apparent that EI is expected to differ and project different meanings across cultures. Culture do a meaningful job in determining a human being's reaction to each given circumstances and it is acknowledged that key mental course of action depend on socio-cultural customs and nuances (Triandis, 2000).

Study shows that European Americans establish their life contentment mostly on self-respect than relationship accord, whereas Hong Kong Chinese establish their life contentment in the same way on both (Kwan et al., 1997). Likewise in another study of 39 nations similar findings projected where self-respect was further actively interrelated with life contentment in more individualistic countries than the collectivist nations (Oishi et al., 1999). The above mentioned findings shows that the way people sense and display emotions differ across cultures and people's cultural grounding that is applicable to one culture varies significantly from another. So it becomes obligatory to study the relevancy of EI in the context of divergent cultures of globe & judge whether its application is universal or absolute (culture specific construct) in nature. Authors of this paper projected here the notion of EI in the context of Indian cultural setting. Chandran (2014) has explained that, from the time immemorial the Indian readers are well

acclimatized with the concept of EI. Still there is lack of sincere research on EI in the Indian context (Sharma, 2012). Though Salovy & Mayor are the pioneer of EI in 1990s, the very concept with a different terminology many a times used in Indian scriptures and Indian classical literature.

The Indian philosophy has vividly described about the powerful nature of emotions that need to be mobilized for a balanced healthy life. Numerous instances of Indian scriptures like *Rig Veda*¹, *Yajur Veda*², *Ayurveda*³, and *Arthashastra* can be referred, that describes the essence and functions of human mind. 'Patanjali'⁴, an age old Indian Yoga teacher, in his famous work '*Yoga Sutras*'⁵ explained *yoga* as nothing but a know-how to calm the confusion of the human psyche to arrive at the vital reality of the true self (Iyengar, 1966). *Yoga Sutras* of Patanjali project a skillful style of managing the being which nurtures temperance and accord (Becker, 2000). Irrespective of Indian philosophy and its strong religious background that motivates people to focus their mind on the supreme being, in depth meticulous study disclosed the truth that its essence thoroughly suitable to the pragmatic needs of people and the modern world too. (Engardio & Mc Gregor, 2006). Hinduism not only talks exclusively about religion but also portrays the holistic and fundamental principles of social, political and economic life. Ancient education system of India shaped the attitude of students to look beyond their physical boundaries. It nurtures unity and social responsibility that inspired them to have an incisive and a comprehensive view of life. As *Subhasitani*⁶ proclaims: 'All the people over the earth (*pruthiuvyam Sarvamanava*) should take lessons about living & building their characters from the ancestors (*Rishis & Saints*) (*Agra janamanaha*) who took birth in this land, nation (*Etaddeshaprasootasya*). The Hindu culture & heritage is the greatest of its kind in this world & has power to lead & show right path to the whole world'.

The Indian psycho philosophy believes on the doctrine of *karma*⁷ that made a person answerable for all his deeds. The very nature of his deeds

decides whether he obtains eternal bliss or reborn in this material world to confront another cycle of life. The Hindu aim of life is to escape from the struggles of this ephemeral mundane world for which self realization is imperative. The perception of a self realized individual regarding the so called struggle of life is insignificant as compared to the inner struggle made to have control over one's psyche and thought. Hence, an individual's quest to confront the challenges of accomplishing internal peace and equanimity commenced. The noted Indian scriptures like: The *Vedas*⁸, the *Upanishads*⁹ and *Arthasastras* emphasizes upon the emotional balance that prop an individual to cross over numerous battles of life (both inner & outer). EI theories of today also emphasize upon the need for emotional regulation or emotional success in life.

The present paper compares the EI Competencies of Daniel Goleman with the notion of emotional stability projected by Kautilya in the *Arthashastra*. In his translated book of Kautilya's *Arthashastra*, Rangarajan (1992) highlighted Kautilya, its author, as a great expert of statecraft, whose teachings have universal validity. Numerous Indian & foreign scholars have drawn conclusions regarding the validity of *Arthashastra* across culture (Parmar, 1987). This paper mainly focuses on the translated versions of the original *Arthashastra* that covers specially the importance of self-discipline, training, self control of the king as an administrative head of a kingdom. It is beyond the scope of this paper to discuss all the chapters. Despite significant resemblance between the 'EI competencies' of Daniel Goleman and the notion of 'emotional stability' of Kautilya portrayed in *Arthashastra*, one can observe that the *Arthashastra* projects a more exhaustive view than the Goleman's.

The Arthashastra

The *Arthashastra* is essentially a composition on the art of government and is instructional in nature. It attempts to advocate kings and is intended to be beneficial at all times. The *Arthashastra* is a State-of-the-art work on statecraft. Numerous

administrative recommendations suggested by the Kautilya in *Arthashastra* are still appropriate & applicable in today's modern administrative world (Jayaram, 2014). Even today people have accepted the universal metaphysical and spiritual know-how of individual development of Kautilya in the business arena (Das, 2001). There are two vital dimensions of looking at Kautilya's *Arthashastra*. The historical dimension projects *Arthashastra* where historians interpreted it as a precious deed that shed light on the functioning of state and the form of society in India at that time period. The second dimension considers Kautilya as a great specialist of statecraft whose instructions have universal relevance (Rangarajan, 1992). Zimmer (1967) rightly highlighted the glory of *Arthashastra* as a 'timeless laws of politics, economy, diplomacy & war' (P.36). The *Arthashastra* is fundamentally a discourse written on the statecraft and is by character, instructional. It attempts to educate all kings and considered to be constructive regardless of time; where *dharma* (ethics) needs to be preserved as supreme. Kautilya viewed the survival of the state and the kings are two sides of the same coin. Kautilya recommends 'the king & his rule encapsulate [all] the constituents of the state' (Rangarajan, 1992) (The *Arthashastra*, Book-8, chapter-2, Verse-1). In this context Kautilya emphasizes upon the role of the king.

The *Rajarishi* (king wise like a sage) is supposed to look after the all-around welfare of its citizens besides maintaining healthy economic growth and prosperity of the nation. Healthy economic growth and prosperity of a nation depends entirely upon the healthy mind of the king. That is why Kautilya insisted upon developing the emotional make up of the wise king through the practice of self-control and self-discipline. Kautilya rightly justified his version in *Arthashastra* that 'A king who has no self-control & gives himself up to excessive indulgence in pleasure will soon perish, even if he is the ruler of all four corners of the earth'. (Rangarajan, 1992). (The *Arthashastra*, Book-1, chapter-6, verse-4)

Emotional Intelligence and the Arthashastra

Arthashastra is a ground breaking work on statecraft in all its aspects, written at least one thousand five hundred year ago. *Artha* (wealth) follows *Dharma*(ethics). Kautilya, the greatest master of the science of wealth interpreted *Artha* which has much greater significance than acquiring mere 'capital'. Individual happiness based upon mere wealth acquisition is a component of it. Kautilya opines that the source of livelihood of men is wealth and the wealth of nation constitutes of its territory & its inhabitants. The government as the custodian of state needs to play a crucial role to preserve the economic prosperity and physical comfort of its people. Keeping the economic prosperity of a nation in view Kautilya argues 'A king with a depleted treasury eats into the very vitality of the citizens & country' (Rangarajan, 1992)(The *Arthashastra*, Book-2, chapter-1, verse-16). Simultaneously Kautilya justifies his arguments like: '-A king who impoverishes his own people oranges them by unjust exactions will also lose their loyalty' (Rangarajan, 1992) (The *Arthashastra*, Book-7, chapter-5, Verse-27). Therefore equilibrium between the well being of the subjects and accumulation of the physical resource of the state should be maintained. So a king as the be-all and end-all of an empire has to fight with his emotional turmoil unharmed. One can experience and observe the remarkable similarities between Kautilya's *Rajarishi* (king wise like a sage) and Daniel Golman's EI competencies for managers. As per Goleman, EI Competencies are categorized into four components that aid an individual to become emotionally intelligent. These are:

- Self Awareness
- Self Management
- Social Awareness
- Social skills

Self Awareness: Goleman's first component of EI competencies constitutes of the following three sub-components.

Emotional Self Awareness- knowing what we feel in the moment and using that to guide our decision

making.

- Accurate self-assessment –to have a realistic assessment of our own abilities.
- Self-confidence- means developing a well-grounded sense of self-confidence.

In this context, similarity of view has been expressed by Kautilya in *Arthashastra* where he highlighted about four kinds of knowledge out of which *Anvikshaki* (self-knowledge) is highlighted as the first and a leading one among others (Patki, 2014). Kautilya's *anvikshaki* can be earned from study and discipline. Kautilya in this context not only highlighted about the emotional self-awareness of a king but also recommends how to acquire the science of discipline from the reliable teachers who is having mastery over the subject. The management of human resource reckoned as crucial among all types of management. Hence, one, who understands oneself well, can only understand all other components accurately. In this context Kautilya narrates below the essence discipline to acquire self-knowledge in *Arthashastra*.

'Discipline is of two kinds – inborn & acquired. [There must be an innate capacity for self-discipline for the reasons given below]. Instructions and training can promote discipline only in a person capable of benefitting from them, people incapable of [natural] self-discipline do not benefit. Learning imparts discipline only to those who have the following mental faculties: obedience to a teacher, desire & ability to learn, capacity to retain what is learnt, understanding what is learnt, reflecting on it, and [finally] ability to make inferences by deliberating on the knowledge acquired. Those who are devoid of such mental faculties are not benefitted [by any amount of training]. One who will be a king should acquire discipline & follow it strictly in life by learning the sciences from authoritative teachers'. (Rangarajan, 1992).(The *Arthashastra*, Book-1, Chapter-5, Verse-3-6).

Here Kautilya not only demonstrated about the notion of discipline a king as a great administrator

should acquire to develop self-awareness (self-knowledge) but also narrated in detail regarding the types of discipline, conditions required to acquire discipline and ability to draw conclusion etc. He also recommended how to acquire the science of discipline from a reliable teacher having mastery over the subject.

Self Management: Goleman's second component of EI competencies constitutes of the following sub-components like:

- Self-control (managing our emotions so that they facilitate rather than interfere; delaying gratification to pursue goals)
- Trust-worthiness
- Conscientiousness
- Adaptability
- Achievement-orientation and
- Initiative. (Deploying our deepest preferences to take initiative & recovering well from emotional distress improve & persevere).

Kautilya's interpretation of 'self-management' through self-control has been highlighted meticulously in *Arthashastra* below.

'Self-control, which is the basis of knowledge & discipline, is acquired by giving up lust, anger, greed, conceit, arrogance & foolhardiness. Living in accordance with the *Shastras* (*scriptures*) means avoiding over-indulgence in all pleasures of the senses, i.e. hearing, touch, sight, taste & smell'.(Rangarajan, 1992).(The *Arthashastra*, Book-1, Chapter-6, Verse-1 & 2).

The relevance of Kautilya's 'self-control' is much broader than Goleman's in the sense that Kautilya clearly delineates the methods, techniques and conditions for bringing self control i.e. whether the individual has control over the five major senses (mentioned above) or not. Kautilya again emphasized 'the sole aim of all branches of knowledge is to inculcate restraint over the senses? (Rangarajan, 1992).(The *Arthashastra*, Book-1, Chapter-6, Verse-3).Kautilya was of opinion that

the self-knowledge (self-awareness) and discipline can only be acquired when one will have control over the senses. In another verse Kautilya analyses about the relevance of self-control. 'A king who has no self-control and gives himself up to excessive indulgence in pleasures will soon perish, even if he is the ruler of the four corners of the earth'. (Rangarajan, 1992). (The Arthasastra, Book-1, Chapter-6, verse-4). Here Kautilya warned about the radical consequences a king may face if he do not have self-control. The sturdy craving and addiction to the ephemeral pleasures force a person to his ruin. Craving unfulfilled result in anger, anger as a result leads to illusion. Illusion ruins the power of discrimination that in turn leads to his complete destruction. Kautilya's analysis regarding self-control was not the result of his literary sweet whims. He was more practical in his approach rather than theoretical, that has been vividly described below.

'His verses contain examples of kings who were destroyed for falling prey to one or the other of the vices mentioned above:- Dandakya, a Bhoja king & Karala, a Videha king, for having lusted after *brahmin* girls, Janmejaya & Talajangha for showing anger against Brahmin's; the son of Ila & Ajabindu of the Suviras, out of agreed; Ravana and Duryodhan for refusing to restore another's wife or a portion of the kingdom, out of conceit about their own invulnerability; Dambodhbhava and Arjuna of the Haihayas because of their arrogance; and Vatapi and Vrishni (against Agastya and Dvaipayana respectively) because of their foolhardiness' (Rangarajan, 1992) (The Arthasastra, Book-1, Chapter-6, Verses 5-10).

Once again Kautilya substantiated his arguments below through another verse in the *Arthasastra* where he justified his logic that the kings who enjoyed the earth unopposed due to their control over senses.

'All these, and many others, lacking self-control & falling prey to the six enemies [lust, anger, agreed, conceit, arrogance, foolhardiness] perished with

their kinsmen and kingdoms. On the other hand, kings like Jamadagnya and Ambarisha, who had conquered their senses, long enjoyed their Kingship on earth' (Rangarajan, 1992) (*The Arthasastra*, Book-1, Chapter-6, Verses-4-12).

Another sub-component of Goleman's self-management is 'trustworthiness' where Kautilya elucidated in detail about the trustworthy character of a king's personality below.

'A *rajarishi* [king wise like a sage] is one who : is ever active in promoting the security and welfare of the people, ensures the observance [by the people] of their *dharma* by authority and example, and endears himself to his people by enriching them and doing good to them'(Rangarajan, 1992)(The Arthasastra, Book-1, Chapter-7, Verses-1-8).

Next sub-component of Goleman's self-management is highlighted by Kautilya is 'conscientiousness' or honesty of a king .In this context Kautilya's verse in *Arthasastra* enumerated below.

'Only a just king commands the loyalty of the people. The subjects of a just king attacked by another will follow him until death, even if he is weak. On the other hand, when a strong but unjust king is attacked, his people will either topple him or go over to the enemy'(Rangarajan, 1992) (The *Arthasastra*, Book-7, Chapter-5, Verse-9, 10).

Once again Kautilya portrayed the relevance of conscience in *Arthasastra*.

'A *Rajarishi* shall always respect those councilors and *purohitas*¹⁰ who warn him of transgressing the dangers of the limits of good conduct, reminding him sharply (as with a goad) of the times prescribed for various duties and caution him even he errs in private (Rangarajan, 1992) (Book-1, Chapter-7, verse-1-8).

Kautilya's analysis regarding the honesty as an EI

competency is praise worthy. He not only portrayed king's honesty as an emotional attribute but also emphasized upon the positive results of practicing honesty. He also suggested how a *Rajarishi* should welcome the suggestion of the advisors if at all the king disobeys the limits of good conduct.

Social-awareness: Goleman's third component of EI competency comprises of the following sub-components like:

- Empathy, (sensing what people are feeling)
- Organizational awareness and Service orientation (being able to take their perspective and cultivate rapport with a broad diversity of people).

Kautilya's interpretation regarding 'social awareness' or empathy has been elucidated in *Arthashastra*. He glorified the beauty of king's empathy towards his subjects (common citizens living in his country) through his own verse. 'In the happiness of his subjects lies the king's happiness; in their welfare his welfare. He shall not consider as good only that which pleases him but treat as beneficial to him whatever pleases his subjects' (Rangarajan, 1992) (*The Arthashastra*, Book-1, Chapter-19, verse-34). Hence Kautilya explained about how a king as a great manager at macro level should exercise his compassion towards his subjects. Kautilya explained how a king should reflect on the happiness, welfare and pleasure of his subjects as his own. In another verse Kautilya illustrated about the magnanimity of the king towards his subjects. 'A king who observes his duty of protecting his own people justly, according to law, goes to heaven, unlike one who doesn't protect his people, or inflicts unjust punishment'. (Rangarajan, 1992) (*The Arthashastra*, Book-3, chapter-1, verse-41). The above mentioned verse of Kautilya rightly harmonized with the Goleman's EI competency of empathy i.e. perceiving what individuals are really bearing, placing yourself in others place and develop understanding with a wide diversion of populace. Though similarity of opinions exists between

Goleman's and Kautilya concerning empathy, Kautilya emphasized more upon the glory of king's empathy as the protector of an empire at the macro level.

Social skills: Goleman's fourth component of EI competency comprises of the following sub-components like: Influencing, Leadership, Developing others, Communication, Change catalyst, Conflict management, Building bonds, Team work & collaboration.

Here, in totality Goleman emphasized upon how to manage relationships in the corporate arena. The first sub-component of social skill projected by Goleman is 'influence'- the capability to exert a series of winning strategies. But, Kautilya's analysis of 'influence, as a social skill is broad and powerful. He opined 'only a king who is wise, disciplined, devoted to just governing of the subjects and [ever] conscious of the welfare of all beings will enjoy the earth unopposed' (Rangarajan, 1992) (*The Arthashastra*, Book-1, Chapter-5, Verse-17). Kautilya's use of the last few words 'will enjoy the earth unopposed' dictates the quality and power of influence a king would have upon his subjects.

The second sub-component of social skill projected by Goleman is 'leadership'. 'Visionary leadership' constitutes of the capability to seize change and encourage with a forceful dream. Kautilya draws a similar but wider view than Goleman regarding the leadership quality of a king at the macro level. 'Because the king is the guardian of the right conduct of this world with its four *varna*¹¹ and four *ashramas*¹², he alone can enact and promulgate laws [to uphold them] when all traditional codes of conduct perish [through disuse or disobedience]' (Rangarajan, 1992) (*The Arthashastra*, Book-3, Chapter-1, Verse -38).

Again Kautilya aptly highlighted the expected visionary leadership quality of the king. 'A king who observes his duty of protecting his people justly and according to law will go to heaven, where as one who does not protect them or inflicts

unjust punishment will not' (Rangarajan, 1992) (The *Arthasastra*, Book-3, Chapter-1, Verse-41).

Goleman's third sub-component of social skill i.e. 'developing others' is the tendency to strengthen the competence of others in the course of feedback & assistance. In this context Kautilya claimed 'A *Rajarishi* [king wise like a sage] is one who: endears himself to his people by enriching them & doing good to them' (Rangarajan, 1992) (The *Arthasastra*, Book No-1, Chapter-7, Verses- 1-8). Here Goleman's 'developing others' is limited to organization level where as Kautilya's 'developing others' is much wider and operates at macro or national level.

The fourth sub-component of social skill of Goleman i.e. 'communication':ability to listen&transferunambiguous, persuasive, and pleasing communication. Kautilya on the other hand outlines the communication style of a king with his subjects on the priority basis. Kautilya recommends 'He (king) should hear at once all urgent matters and not postpone them, for; postponement makes them more difficult and [sometimes] even impossible to settle'. (Rangarajan, 1992) (*The Arthasastra*, Book-1, Chapter-19, Verse-29).Kautilya simultaneously prescribed another similar verse in his book like:

'A king shall, therefore, attend to the people in the order given below, except in cases where a matter [concerning one lower in the order] is more urgent or more important: gods and deities, hermits,heretics,*Brahmins*¹⁵ learned in the Vedas, cows, sacred places, minors, the aged, the sick, the handicapped, the helpless and women' (Rangarajan, 1992) (The *Arthasastra*, Book-1, Chapter-19, Verse-29).

The communication style prescribed by Kautilya for a king is much broader and enriches the decision making and time management skill of the king as he prioritizes the type of people the king should communicate with. Goleman's communication skill is limited to corporate leaders at the industry level where he has to communicate

well with all his subordinates.

The fifth sub-component of 'social skill' enumerated is 'change catalyst': expertise in launching novel thoughts and guiding people in a new pathway. In this context Kautilya though not exactly mentioned any verse regarding initiating new ideas by the king but certainly cited a verse regarding the role of a *Rajarishi*. 'A *Rajarishi* [king wise like a sage] is one who: cultivates the intellect by association with elders, keeps his eyes open through spies, is ever active in promoting the security and welfare of the people (Rangarajan, 1992) (The *Arthasastra*, Book-1, Chapter-7, Verses-1-8).

The sixth sub-component of 'social skill' portrayed by Goleman is 'conflict management': the capability to deactivate disparities &deviseresolutions. In this connection Kautilya nicely explained underneath the nuances of conflict resolution through three of his precious verses in *Arthasastra*.

'Any matter in dispute shall be judged according to the four bases of justice. These, in order of increasing importance, are: *Dharma*, which is based on truth; evidence, which is based on witness; custom i.e.the tradition accepted by people, and Royal Edicts, i.e. law as promulgated' (Rangarajan, 1992) (The *Arthasastra*, Book-3, Chapter-1, and Verse-39-40).

'A king who administers justice in accordance with *dharma*, evidence, custom and written law will be able to conquer the whole world. Whenever there is disagreement between custom and the *dharmastras* (religious scriptures)or between the evidence and the *shastras* (scriptures), the matter shall be decided in accordance with *dharma*'. (Rangarajan, 1992) (The *Athasastra*, Book-3, Chapter-1, Verse-43-45).

'Whenever there is a conflict between the *shastras* and the written law based on *dharma*, then the written law shall prevail; for the reasoning explaining the derivation of a [particular] *shastra*

from *dharma* is no longer available to us. (Rangarajan, 1992) (The Athasastra, Book-3, Chapter-1, Verse-43-45). Kautilya recommends elaborately the four different foundation of justice to resolve conflict, settle disagreements and pass resolution in the order of increasing importance for the king whereas Goleman's conflict resolution style for managers are very much limited to the four wall of corporate houses.

Goleman's seventh sub-component of social skill is 'Building bonds': expertise at educating and etaining a net work of relationship. In this context, Kautilya designed the king's time table where he mentioned:

'He (the king) shall divide the day and night, each, into eight periods of one and a half hours (1 ½ hrs) and perform his duties. The second 1 ½ hours time after sunrise is devoted for public audiences, to hear petitions of city and country people' (Rangarajan, 1992) (The Arthasastra, Book-1, Chapter-19, Verse-6, 9-24).

The above cited data projects the relevance of Kautilya's time management skill to manage king's day to day affairs optimally. The reservation of 1 & ½ hours time for kings to hear the public grievances and petitions of city dwellers and country people justifies Kautilya's vision of a welfare king by which a cohesive and healthy long term relationship will be established between the king and his subjects. Here, Goleman's view regarding building bond, between a manager as a leader and his subordinates is justified to create a healthy and positive work environment at the corporate level.

The eighth and the last sub-component of social skill prescribed by Goleman are 'Teamwork and collaboration': proficiency and supporting collaboration and team formation. In this perspective the following verse of Kautilya appropriately prescribed for readers.

'When in court, he (king) shall not make petitioners (formal request signed by many people) wait at the

door [but attend to them promptly himself]. When a king makes himself inaccessible to his people and he is seen (only) by those near him, wrong decision are bound to be made; the people will become angry and may go over to the enemy' (Rangarajan, 1992) (The Arthasastra, Book-1, Chapter-19, Verse-26-28).

Kautilya specifically recommended the above mentioned duties and responsibilities to make the king more vigilant about the kingdom where the harmony among the king and his subjects will prevail. The concept of teamwork and collaboration will be applicable in case of corporate houses as per Goleman. In case of a large nation or kingdom the preservation of unity and integrity of the kingdom is first and foremost.

Conclusion

Kautilya's Arthasastra is a memorable text which has been studied by economists, researchers and corporate leaders throughout the globe. The spirituo-economic statecraftship of Kautilya provide invaluable lesson on the philosophy of life, business and economics. Recent research has earmarked and linked numerous concepts of management to the Arthasastra. An attempt has been made in this paper to meticulously exhibit the enriched versions of both Kautilya and the opinion of Goleman on EI and made a comparison. A critical analysis of the similarities and differences between both the contributors to EI has been made in the context of modern business scenario. The prospects and opportunities are boundless that will help the researchers to give a complete shape to the theory of emotional intelligence in different cultural settings of the world in future.

Notes

¹*Rig-Veda*, is an ancient Indian sacred collection of Vedic Sanskrit hymns .It is counted among the four canonical sacred texts of Hinduism known as the Vedas.

²*Yajurveda*, a compound of "sacrificial formula" and veda "knowledge") is one of the four canonical texts of Hinduism, the Vedas. Estimated to have been mostly composed c. 1200–1000 BCE, the Yajurveda Samhita, or "compilation", contains the liturgy (mantras) needed to perform the sacrifices of the historical Vedic religion.

³*Ayurveda*- Widely regarded as the oldest form of healthcare in the world, Ayurveda is an intricate medical system that originated in India thousands of years ago.

⁴*Patanjali*- The founding father of yoga in the world.

⁵Yoga Sutras of Patañjali are 196 Indian aphorisms that constitute the foundational text of Ashtanga Yoga, also called Raja Yoga were compiled around 400 CE by Patañjali, taking materials about yoga from older traditions.

⁶*Subhasitani*- means good speech. They are wise sayings, instructions and stories, either in poetry or in prose. Subhashitas are witty and epigrammatic verses in Sanskrit that are full of wisdom.

⁷*Karma*(doctrine of karma) is a direct outcome of the extension of the age-old and well-established principle "as you sow, so you reap" to the spiritual sphere.

⁸*Vedas*, (Knowledge) a collection of poems or hymns composed in archaic Sanskrit by Indo-European-speaking peoples who lived in northwest India during the 2nd millennium BCE.

⁹*Upanishads*- The Upanishads are a collection of texts in the Vedic Sanskrit language which contain the earliest emergence of some of the central religious concepts of Hinduism.

¹⁰*Purohitas*-early functionary in Aryan India, who counseled the ruler, especially through ritual techniques.

¹¹*Varnas*- is the term for the four broad classes into which traditional Hindu society is divided. The

four varnas are: the Brahmins: priests, teachers and preachers. the Kshatriyas: kings, governors, warriors and soldiers. the Vaishyas: cattle herders, agriculturists, businessmen, artisans and merchants. the Shudras: labourers and service providers.

¹²*Ashramas* – Traditionally, Hindus view human life as divided into four Āshramas: Brahmacharya, the stage as a student, Grihastha is the householder's stage, Vanaprastha, the semi-retirement stage, Sanyasa, the stage where one renounces all worldly attachments.

¹³*Brahmins*-- A member of the highest of the four major castes of traditional Indian society, responsible for officiating at religious rites and studying and teaching the Vedas.

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