

THE RELATIONSHIP BETWEEN EMOTIONAL QUOTIENT AND GUNA TYPOLOGY.

[An exploratory-investigative study in ethics]

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Abstract

This is a study to explore the relationship between E.Q. (Emotional Quotient) and Guna Typology/ H.Q.Q. (Human Quality Quotient). Other studies have shown that the leaders with high emotional intelligence see changes as opportunities for achieving something better. Further, they cherish not stability but ongoing development of individual workers and the organization itself and thereby sustainable development. An empirical study was undertaken at Salora Company New Delhi with sample size of 170 executives and out of which 14 subjects dropped out. Subjects were divided into two groups –Yoga and Control Group. Yoga group was given one month SMET (Self management of Excessive Tension) program one hour everyday. Data collected during this experiment has been used to study the relationship between E.Q. and Guna typology/ H.Q.Q. Emotional Quotient Questionnaire developed by Chadha from Delhi University was used to measure the Emotional Quotient as an indicator of emotional well being and Guna Questionnaire developed by Pathak, Bhatt and Sharma was used to assess the guna typology/ H.Q.Q. The present study shows that there was no correlation between EQ and Guna typology/HQQ leading us to the conclusion that EQ and Guna typology/HQQ are two distinct concepts entirely and it would be wrong to ipso facto conclude that the Guna Typology can even explain Human Quality Quotient. The results of this investigation indicate that there is no correlation between E.Q and Guna. This study is an initial study in this field of ethics and a more detailed study would need to be done to measure the link between E.Q, Guna/ H.Q.Q. whereby the author has used Sharma's methodological empiricism to enable her to Chakraborty's humanistic spiritualism and Sadri's hard nosed rationalism.

Introduction: In recent years the concept of Emotional Intelligence (E.Q.) has gained currency. Daniel Goleman (1996) in *Emotional Intelligence: Why It Can be More Better than IQ*, focuses primarily on education, although a short chapter dealt with implications for work and organizational life. He argues that I.Q. takes a second position to

emotional intelligence in determining outstanding job performance. To be sure, these ideas are not new to the workplace. How people manage themselves and relate to those around them is central to much classic management theory. What is new is the data we now have. Twenty five years, worth of empirical studies tell us with a

previously unknown precision just how much emotional intelligence matters for success.

The term Emotional Intelligence (EI). does not mean merely “being nice”. At strategic moments it may demand not “being nice”, for example, bluntly confronting someone with an uncomfortable but consequential truth they have been avoiding. E.I. does not mean giving free rein feeling or “letting it all hang out”. Rather, it means managing feelings so that they are expressed appropriately and effectively, enabling people to work together smoothly toward their common goals. Our level of emotional intelligence is not fixed genetically, nor does it develop only in early childhood. Unlike, I.Q, which changes little after our ten years, emotional intelligence seems to be largely learnt and it continues to develop as we go through life and learn from our experiences. Our competence in it can keep growing. In fact, studies that have tracked people's level of emotional intelligence through the years show that people get better and better in their capabilities as they grow more adept at handling their emotions and impulses, at motivating themselves, and at honing their *empathy and social adroitness*. E.I. is the underlying premise for all management training.

The globalization of the workplace places a particular premium on emotional intelligence in more economically developed countries. In all research findings, a common core of personal and social abilities has proven to be the key ingredient in people's success and this core is represented by emotional intelligence. The aptitude one needs to succeed starts with “emotional horsepower”, so as to get full potential of one's talents. Therefore, emotional competence is a learned capability while emotional intelligence results in outstanding performance at work. Our E.I. determines our potential for learning the practical skills that are based on its elements (1) self awareness, (2) self regulation, (3) empathy, (4)

motivation, (5) adeptness in relationships. Our Emotional Competence shows how much of that potential we have translated into on the job capabilities. Emotional competencies cluster into groups, each based on a common underlying emotional intelligence capacity. The underlying emotional intelligence capacities are vital if people are successfully learning the competencies necessary to succeed in the workplace. Each company and industry has its own emotional ecology, and the most adaptive traits for workers will differ accordingly. Emotional intelligence refers to the capacity for recognizing our own feelings and those of others, for ourselves, and for managing emotions well in ourselves, and in our relationship. A comprehensive theory of emotional intelligence was proposed in 1990 by two psychologists, Peter Salovey, at Yale, and John Mayer, University of New Hampshire. Another pioneering model of emotional intelligence was proposed in the 1980 by Reuven Bar On, an Israeli psychologist. And in recent years several other theorists have proposed variations on the same ideas. Salovey and Mayer defined emotional intelligence in terms of being able to *monitor and regulate one's own and others feelings*, and to use feelings to guide thoughts and actions. Any one can get angry and that is easy. But to be angry with the right person, to the right degree, at the right time for the right purpose and in the right way is *not easy*.

Discrete Competencies : Intelligence quotient and emotional quotient are not opposing competencies, but rather separate and quite discrete ones. There is a slight correlation between I.Q. and some aspects of emotional intelligence but these are so insignificant that we can posit that these two competencies are discrete. According to Daniel Goleman who gave the world a new meaning of emotional intelligence, I.Q. accounts for only 20 percent of a person's success in life. The balance can be contributed by emotional intelligence or E.Q.

E.Q. impacts not only at work, but also outside the workplace. It affects how good you feel, how much you can achieve and the quality and richness of your relationships. Increasing E.Q. offers quick dividends and affects many areas of your life. The components of emotional intelligence (self awareness, self regulation, motivation, empathy, and social skills) may seem quite non-business like. For instance, manifesting emotional intelligence at the workplace does not mean simply controlling your anger; it means an adequate understanding of your own and other's emotional make up to move people in the direction of accomplishing the company's goals.

Managerial Ability : Numerous studies have demonstrated that emotional regulation improves the emotional quality of our life, job performance, social skills and family relationship by increasing our compassion, interest, enjoyment, intimacy and commitment. Management experts make determined efforts to improve emotional competence with the help of socially designed programmes or interventions. Emotional intelligence includes the ability to:

1. Accurately perceive your emotions and those of others.
2. Exercise mastery over your emotions and behaviour and respond appropriately in various life situations.
3. Enter into relationship with an honest expression of emotion.
4. Select work which is emotionally rewarding thereby avoiding procrastination, self –doubt and low achievement.
5. Balance work, home and recreational life.

The Underlying Philosophy : The Guna model of personality is based on Samkhya philosophy. For behavioural analysis, it is important to know the Guna model of the person. Different persons may have different levels of the dominance of Sattva, Rajas, and Tamas gunas. It is a useful research agenda

to develop appropriate instruments for measuring the intensities of the Gunas. However, the lack of such a measurement device is not necessarily a handicap, because most people are able to infer the level of Guna intensity on an intuition basis.

Gunas of Sattva, Rajas and Tamas are operative within us and determine our choices, our values, life style from food to career. They are mental dispositions and relate to our action orientation. All individuals have mixed amounts of three properties or attributes or Guna, but predominant guna determines an individual's personality as Sattvic, Rajasic or Tamasic person. Gunas don't change at least within a short period. It is more like a permanent feature like D.N.A. or genetic quality. However, Guna transformation can take place in certain circumstances like the impact of mutation, creating conditions for radical change and Indian philosophical history abounds in such examples when personalities underwent a transformation from *tamas* to *rajas* and thence to *sattava* due to some incidences in their life. This experientially motivated change in perceptions, values, attitudes and behaviours is highly individualised and yet there is a thin silver lining of commonality which runs through these experiences as both Vivekananda and Aurobindo have variously explained.

Borrowing from Vedic Texts and mainly from the Atharva Veda, human nature consists of three primal qualities, which are the main powers of cosmic intelligence that determine our nature. These are called Gunas in Sanskrit, alternatively meaning "what binds" and "essence". Based on the Sayings (printed discourses) of Ramkrishna Paramhansa and Dyaneshwari these are described as follows: (a) Sattva implying intelligence imparts balance and raises consciousness to a higher state. (b) Rajas denoting the primeval energy that causes balance to occur. (c) Tamas the base substance that creates inertia. Swami

Vivekananda in Selected Speeches, and Aurobindo in Life Divine speak of the need for humankind to develop gyan (knowledge of the gross and sublime matter)) buddhi (intelligence to use the knowledge for common good by separating gross and sublime) and vivek (consciousness to discriminate between right and wrong).

The Emergent Guna Typology : The three gunas are the subtle qualities of nature that underlie matter, mind and life. They are the energies through which not only the surface mind, but our deeper consciousness functions. All objects in the universe consists of various combination of the three gunas. Cosmic evolution consists of their mutual interaction and transformation. The three gunas are also one of the prime themes of Ayurveda thought. They form a deeper level than the three biological humors and help us understand our mental and spiritual nature and how it functions. All individuals have mixed amount of these three properties or attributes or guna but one predominant guna determines an individual's personality as sattvic, rajasic or tamasic. There are 16 personality types based on the predominance of the gunas that are explained in Ayurveda. The predominant guna type is major and other two may be minor or minimal or dormant. Gunas are like genetic codes.

Sattva is a quality of intelligence, virtue and goodness and creates harmony, balance and stability. It is light and luminous in nature. Sattva provides happiness and contentment of lasting nature. It is the principle of clarity and peace. Individuals high on Sattva are knowledge –seekers and have an insatiable urge to grow. Such individuals are self righteous and endowed with good memory. They possess the power of discrimination, understanding, retention and capacity for timely action.

Rajas is the most active of the Guna and its characteristics are motion, stimulation and

overcoming resistance. *Rajas* denotes the quality of change, activity and turbulence. It introduces a disequilibrium that upsets an existing balance. *Rajas* motivates in its action, ever seeking a goal or an end that gives it power. In the short run *rajas* is stimulating and provides pleasure, owing to its unbalanced nature it quickly results in pain and suffering. It is the force of passion that causes distress and conflict. Hence, it has the inspirational tendency and so gives movement to *sattva* and *tamas*.

Tamas is the quality of dullness, darkness, and veiling or obstructing in its action. It functions as the force of gravity that retards things and hold them in specific limited forms. It possesses a downward motion that causes decay and disintegration. *Tamas* brings about ignorance and delusion in the mind and promotes insensitivity, sleep and loss of awareness in individuals dominant in *Tamas*. Energy and emotions tend to be stagnant and repressed. These individuals do not know what their problems really are. They are envious, selfish, ego oriented and capable off destroying others. They abhor discipline and prefer free life.

Trigunas : These are highly evolved souls like Sai Baba of Shirdi, Mehr Baba of Nagar and Sant Tukaram of Dehu Road that are but a handful and who within themselves manifest subtle energy forces and create a kind of 'electromagnetic field'. They rely on the emancipation of their own souls and cannot be taken examples of common human beings. For the common human beings in the world of business and industry, their I.Q. dominated mindsets needs *Sattva* to give them the balance of emotional intelligence leading to well being and holistic growth. It is very essential to remember that emotional intelligence is transformational process and not informative.

Human Quality Quotient (H.Q.Q.) : The concept of Human Quality Quotient (H.Q.Q) was suggested in 1996 by Subhash Sharma

in, Management in New Age: Western Window and Eastern Doors. This concept is based on Guna theory which according to him is at the foundation of Human Quality Development (H.Q.D.). Sattva, rajas and tamas manifest themselves in the form of Sattvic Quality Quotient (S.Q.Q.), Rajasic Quality Quotient (R.Q.Q.) and Tamasic Quality Quotient (T.Q.Q.). He suggests the following equation as personality model based on Guna theory.

$$P = S^a * R^b * T^c$$

Wherein P represents personality and S, R, T represent Sattvic, Rajasic and Tamasic gunas and a, b, and c represent the intensities of expressions of these gunas. In the process, Sharma tries to support S K Chakraborty's soul based (spiritual) thought while remaining within Sadri's mind based (rational) thought and Jayashree's (empirical) elaborations theretofore. [Please see citations at the end for detailed references]

For Sharma, the human making values determine the quality of human being. More than I.Q., we need the concept of H.Q.Q., i.e. - Human Quality Quotient. When change agents have low H.Q.Q., their behaviour moulding efforts can not bring true change. It may be indicated that the Spiritual Quotient (S.Q.) is also a pointer towards the concept of H.Q.D. (Human Quality Development). H.Q.D. is rooted in the Guna model of human personality. Different persons may have different levels of the dominance of Sattva, Rajas, and Tamas gunas. These gunas operate in an interactive process and manifest themselves in the form of Sattvic Quality Quotient (S.Q.Q.), Rajasic Quality Quotient (R.Q.Q.) and Tamasic Quality Quotient (T.Q.Q.)

The Question of Measurement : The use of psychological measurement has always been somewhat controversial, and the

measurement of theories within the emotional intelligence paradigm is no different as this author's research experience in measuring E.Q., Guna Typology/ H.Q.Q demonstrates. Emotional intelligence as we use the term here refers to about two dozen social and emotional abilities that previous research has shown to be linked to successful performance in the workplace. The primary focus for research on social intelligence was to see the whether it could be distinguished from academic intelligence, but researchers have experienced failure for many times. Hence they started to move on to the new ventures (Hedlund and Stenber, 2000), Social intelligence as a type of emotional intelligence was not easily demonstrable (Wechsler, 1958), and it remained undefined and unmeasured (Cronback, 1960). Mayer and Salovey (1993) believed that emotional intelligence may have better discriminate validity than social intelligence, and may be more distinguishable from general intelligence. In scientific psychology, the proper understanding of a construct becomes very important for the development of its test. Based on the observation of much useful measurement of intelligence quotient and personality, Thingujan (2002) expressed his belief that ability model of emotional intelligence, although originated in the West, can be applied effectively in the Indian context.

Geetu Orme (2000) observes that the Multi - Factor Emotional Intelligence Test (MEIS) are defined as an ability measure of emotional intelligence. It measures ability across four branches of emotional intelligence, which are combined to yield a total emotional intelligence score. These are:

1. Identifying emotions
2. Using emotions
3. Understanding emotions
4. Managing emotions

This test measures through 12 sets of exercise contained with a paper and pencil test .The next generation MEIS has several

refinements and is known as MSCEIT (The Mayer and Salovey Caruso Emotional Intelligence Test). An ability test if designed scientifically should provide systematic, objective and standardized samples of the performance of a task (Magill, 1999). More important test to measure the emotional intelligence in India should be ability test like MSCEIT. It tests ability which assesses demonstrable skills or knowledge. Emotional Intelligence behaviours inherent in our culture should be reflected in the context of emotional intelligence scale. It might be worth to remember what Wechsler (1958) said about the difference between intelligence and intelligence behaviour. Emotional Intelligence researcher should keep in mind that ours is predominantly culture, whereas US is individualistic. The world today is undergoing more profound and far reaching changes experienced since dawn of the 21st century. Emotional intelligence suggests levels of emotional intelligence that create a climate in which information sharing, trust, health, risk taking and learning flourish.

The Method of Measurement: Measurement has always been a problem and the convenient methodology of Sadri Dastoor and Jayashree (1999) could not be used as this author's research question so vastly differed from theirs." In this study the author has used the instrument developed by N.K.Chadha to measure the Emotional well being and Guna typology. This instrument was developed by compiling real life situations experienced by individuals in their day to day life. The situations were selected to avoid response bias such as "faking - good" or "social desirability tendency" by the respondents. In this test only such situations which have been deemed relatively neutral with regard to social desirability tendency were introduced. The situations reflect some areas of emotional intelligence such as self awareness, self regulation, handling relationships, motivation, conflict resolution and stress management. The samples were

drawn from different sections of the society. The age range of the subjects was 18 to 50 years. They were managers, executive from public or private sector, teachers from college and universities and from other professions such as nursing, accountancy, engineering, banking and medicine, information technology, police, business, politics and insurance. Psychologists have studied that it is possible to measure the emotional characteristics of an individual by using scientific tools. Table 1 presents the five different ranges, respective percentile value and their interpretation according to obtained raw scores.

Table-1: Interpretation of Scores:

Score	Percentile	Interpretations
285 and above	P-90	Extremely high E.Q
250-274	p-75	High E.Q
200-249	P-50	Moderate E.Q
150-199	P-40	Low E.Q
149 and below	p-15	Try some other day

The most important step in making a psychological test is its standardization. This involves situation selection, situation analysis and critically evaluating the reliability and validity of test in given parameters. This is the first time that a test to measure the emotional intelligence has been developed for the Indian population. Like any other psychological test, E.Q test also has its share of criticism. There are numerous E.Q tests which measure the emotional climate such as –pleasure-displeasure, arousal- non-arousal, or dominance-submission. Other test evaluate "emotional empathy "i.e., feeling what other feel among various scale is the affiliative tendency scale, which measures skills like friendliness, sociability, helpfulness and skills essentials for dealing with people. The scale also measure facts of adjustment and high emotional intelligence such as affiliativeness, achievement, arousal of stimulus seeking, extroversion, optimism, empathy, nurturance and sensuousness. Emotional intelligence includes the ability to-

accurately perceive your own emotions and those of others, exercise mastery over your emotions and behaviours and respond appropriately in various life situations, enter into relationship with an honest expressions of emotions, select work which is emotionally rewarding ,thereby avoiding procrastination, self doubt and low achievement, and balance work, home and recreational life. On the basis of published literature reviewed, it may be indicated that Chadha's emotional intelligence test for the Indian population has been standardized on Indian managers, business, bureaucrats and industrial workers.

In this study the author has also used guna questionnaire developed by Pathak, Bhatt, and Sharma. Guna theory of personality is based on Samkhya philosophy's concept of Gunas. Yoga philosophy propounds that everything in universe, physical or psychological has originated from Mula Prakriti, which is tri dimensional (Woodroffe). The three dimensions are known as Sattva, Rajas and Tamas. When a particular Guna is dominated the other two Gunas are subdued. Personality is labelled as Sattvic, Rajasic and Tamasic depending on consistent dominance of these Gunas. Guna inventory developed by N. S. Pathak et. al. was designed, using psychometric means, to identify the type of personality on Guna system. They followed the following procedure in designing the inventory -

1. Characteristics corresponding to the means, three dimensions are namely, Sattvic, Rajasic and Tamasic were collected from literature and a list was prepared.
2. Description of such characteristics was discussed with experts and the list was edited. This list formed basic guidelines for constructing items.
3. Items were scrutinized by experts for content validity.
4. Items showing the manifestations of characteristics in routine life were prepared.

5. Inventory consisting of 149 items was then administered to a large sample core wide spectrum of population.
6. Data were used to construct validity in the form of items validity, item –total correlation and item validation on contrast groups.
7. Finally it contained only 88 items. Composed of 24 items fro Sattva, 34 items for Rajas, 30 items fro Tamas.
8. Sattwa, rajas and tamas scale showed low correlation with each other, indicating that the three dimensions are independent

The Design of the Study : The sample consisted of 170 middle and top class employees from “Salora” Company, the age range were between 25 to 50 years ages. The rank structure for the respondents varied from engineer to deputy managers, and length of service ranged between 5 to 20 years.

Data extraction or variables - A study was undertaken to see the effectiveness of SMET (Self Management of Excessive Tension) program on the level of E.Q. in respect of Yoga and Control groups before and after the one month intervention through SMET program with executives of “Salora Company”. During this study data was collected on E.Q. as well as guna typology. E.Q. has been measured by using the emotional quotient questionnaire by N. K. Chadha where 15 questions are asked for 15 situations and Guna typology/ HQQ has been measured using Guna Questionnaire by developed by Pathak Bhatt, and Sharma to assess the guna personality of an individual.

Data Analysis - Data analysis was done using S.P.S.S. 10.0 versions, in which the following tests were conducted:

1. Normality test to check normal distribution of data
2. Spearman's Rho Correlation test to see whether there is correlation

between E.Q., Guna typology/ H.Q.Q.

Results - Results of data analysis are presented in Table 2, Table 3 and Table 4.

Table-2 : Test of normality: (Kolmogorov –Smirnov)

Group	E.Q. score	Sattva Score	Rajas Score	Tamas Score
Yoga	.077	.000	.000	.034
Control	.001	.000	.075	.059

Table-3 : Spearman's Rho Correlation test (Yoga Group)

Dimensions	E.Q.	Sattva	Rajas	Tamas
E.Q				
correlation	1.000	-.122	.093	.043
sig (1-tailed)	-	.143	.209	.354
Sattva				
correlation	-.122	1.000	.362**	-.084
Sig (1-tailed)	.143	-	.001	.231
Rajas				
correlation	.093	.362**	1.000	.252*
Sig (1-tailed)	.209	.001	-	.012
Tamas				
correlation	.043	-.084	.252*	1.000
sig (1-tailed)	.354	.231	.012	-

Table -4 : Spearman's Rho Correlation test (Control Group)

Dimensions	E.Q.	Sattva	Rajas	Tamas
E.Q				
correlation	1.000	.154	.157	-.085
sig (1-tailed)	-	.088	.083	.229
Sattva				
correlation	.154	1.000	.178	-.205*
sig (1-tailed)	.088	-	.058	.035
Rajas				
correlation	.157	.178	1.000	.064
sig (1-tailed)	.083	.058	-	.289
Tamas				
correlation	-.085	-.205*	.064	1.000
sig (1-tailed)	.229	.035	.289	-

Conclusions : Table 2 presents the result of the test of normality. Komlogorov Smirnov test indicates that some of the dimensions are not normally distributed. As the data is not normally distributed both for yoga and control groups, undertaking non parametric correlation test (Spearman's Rho, one tailed test) was conducted. Table 3 presents the result of correlation test in respect of Yoga group which shows there is no correlation between E.Q and Guna typology/ H.Q.Q. Table 4 presents the result of correlation test in respect of Control which shows that there is no correlation between E.Q. and Guna typology/ H.Q.Q. Thus, the results indicate that there is no correlation between E.Q. and Guna typology/ H.Q.Q. Main reason behind this result is that E.Q. and Guna / H.Q.Q are separate entities. E.Q. measures the emotional aspect of an individual whereas guna typology measures the 'guna' aspects of an individual. It means there are no similarities between the two concepts both are different from each other and measure different aspects of individual. The focus of this study was to see the correlation between E.Q, and Guna/ H.Q.Q. Empirical data for the study was collected from the executives of Salora Company from New Delhi. Emotional wellbeing was measured on the basis of N.K.Chadha, questionnaire and Guna inventory developed by Pathak, Bhatt, and Sharma to assess the guna personality of an individual. The results based on baseline data of E.Q. and Guna indicate that there is no correlation between E.Q, Guna typology/ H.Q.Q. of the managers who participated in this study.

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