

THE BUDDHIST EMOTIONAL INTELLIGENCE MANAGEMENT: AN INTEGRATION OF DANIEL GOLEMAN'S THEORY AND THERAVĀDA PERSPECTIVE

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ABSTRACT

This research work aims (1) To study the emotional intelligence of Daniel Goleman's theory. (2) To study the doctrines related to emotional management in Theravāda Buddhist scriptures. (3) To propose Buddhist emotional intelligence management by integrating Daniel Goleman's theory and the Theravāda Perspective. The methodology used documentary research, and in-depth interviews to collect data from 6 key informants. A content analysis was employed for data analysis. Regards to an integrating proposal of Buddhist emotional intelligence management (BEIM) have common and different points, respective points in terms of consciousness, and means of connection in society. The result of integration is being aware of the impact, actual changes, one's emotions and thoughts controlling faculty, and living with others happily by showing proper behaviors. To achieve the goal, each individual must be trained, and the development of the mind is the core point for both sides to enhance real success and happiness. In the meanwhile, Theravāda perspective strongly emphasizes inner experiences of the mind and offers a way practicing leads to an entirely Eliminated mind based on the four foundations of mindfulness (ROUTE).

Introduction

Emotional intelligence (EI) has become a necessary issue among educators, counselors, and business leaders due to its considerable role in the workplace. According to Dr. Daniel Goleman, an American psychologist who helped to popularize emotional intelligence in the western world mentioned five basic components of Emotional intelligence: Emotional intelligence starts with understanding your own emotions (1. Knowing one's emotions - Self-awareness) and then being able to manage them (2. Managing emotions - self-regulation) and use them to achieve your goals (3. Motivating oneself - self-motivation), then you start to understand the emotions and feelings of others (4. Recognizing emotions in others - Empathy), and finally to influence them (5. Handling relationships - social skills).¹ Emotional intelligence training is for each individual a fulfilling and happy life and success in a career by developing inner self-awareness, self-regulation; good managing oneself mind, thoughts, feeling, behavior, and social relationship.

Buddhism has gone through thousands of years of history with the teachings of the Buddha that have created a real value *Dhamma* foundation of teachings from ancient to modern. The treasure of Buddhist teachings can clearly explain all aspects of human beings, including problems in science such as the brain, neuroscience; physics, chemistry, anthropology, sociology, and psychology. The Buddhist emotional intelligence is a way of life based on the training of the mind. That the Buddha says: *All phenomena are preceded by mind have mind as their leader, made by mind.*² The managing of emotion and contemplation of the mind is stable thanks to the Four Foundations of Mindfulness. Mindfulness is the psychological process of purposely bringing one's attention to experiences occurring in the present moment without judgment, which one can develop through the practice of mindfulness meditation and through other training.

Both Buddhism and psychology have linked well in every aspect of life and dimensions relationship from thoughts and actions. The five Emotional Intelligence components of Daniel Goleman and the *Theravāda* perspective have integrated points of

¹ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, (New York: Bantam Dell, 1995), 37-38.

² Buddhadasa Bhikkhu, *The Way of the Learned One*, (Thailand: SuanMokkh, 1991), 51.

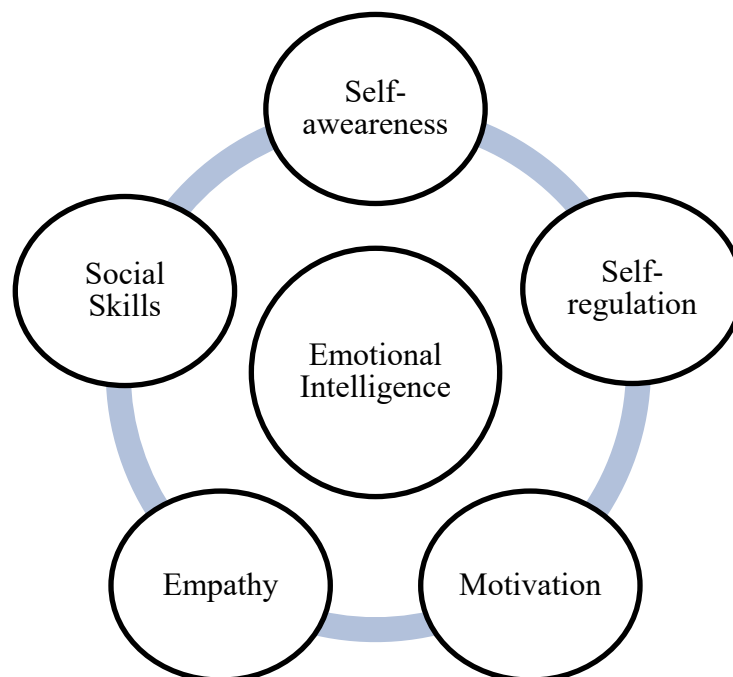
view are mutual helping oneself to understand the value of life, developing pure minds, and self-resilience disturbing thoughts effectively with success and happiness as its ultimate goal.

1. The emotional intelligence of Daniel Goleman's theory

1.1 Five Components of Emotional Intelligence according to Daniel Goleman

In this study, there are 5 main points to be analyzed in this point as follows: 1). Self-awareness; 2). Self-control or self-regulation; 3). Motivation; 4). Empathy; and 5). Social Skills.

The process model introduced by Daniel Goleman focuses on “Our emotional intelligence determines our potential for learning the practical skills that are based on its five elements: self-awareness, motivation, self-regulation, empathy, and adeptness in relationships”.³ Goleman's model outlines five components of Emotional Intelligence constructs as follows:



Daniel Goleman figured out a model that includes a set of emotional competencies within each construct of emotional intelligence, he opined that Emotional competencies are not innate talents, but rather learned capabilities that must be worked on and developed to achieve outstanding performance.

³ Daniel Goleman, *Working with Emotional Intelligence*, (New York: Bantam Books, 1998), 3.

1. Self-awareness

According to Daniel Goleman, Self-awareness means having a deep understanding of one's emotions, strengths, weaknesses, needs, and drives.⁴ Agree with Goleman, Tasha Eurich defined: Self-awareness is the will and the skill to understand yourself and how others see you.⁵ Recognizing a feeling as it happens - is the keystone of emotional intelligence. Self-awareness is fundamental to psychological insight; this is the faculty that much of psychotherapy means to strengthen.⁶

Jabr, Ferris argued: Self-awareness is not an attention that gets carried away by emotions, overreacting and amplifying what is perceived. Rather, it is a neutral mode that maintains self-reflectiveness even amidst turbulent emotions".⁷ Self-awareness is the recognition of that awareness.⁸

On the other hand, Goleman emphasized that Self-awareness is the vital foundation skill for three emotional competencies:⁹

1. Emotional awareness: The recognition of how our emotions affect our performance, and the ability to use our values to guide decision making.
2. Accurate self-assessment: A candid sense of our personal strengths and limits, a clear vision of where we need to improve, and the ability to learn from experience.
3. Self-confidence: The courage that comes from certainty about our capabilities, values, and goals.

2. Self-control or self-regulation

According to Daniel Goleman, the capacity to soothe oneself, to shake off rampant anxiety, gloom, or irritability—and the consequences of failure at this basic emotional skill.¹⁰

⁴ Daniel Goleman, *What Make a Leader?, On Emotional Intelligence*, (Boston: Harvard Business Review Press, 2015), 7.

⁵ Tasha Eurich, *Insight: Why We're Not as Self-aware as We Think, and How Seeing Ourselves Clearly Helps Us Succeed at Work and in Life*, (New York: Crown Business, 2017), 23-24.

⁶ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 45.

⁷ Ibid., 40.

⁸ Ferris Jabr "Self-Awareness with a Simple Brain," *Scientific American Mind* 23 (2012): 28-29.

⁹ Daniel Goleman, *Working with Emotional Intelligence*, 54.

¹⁰ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 37.

These two primal skills – handling impulse and dealing with upsets – are at the core of five emotional competencies:

1. Self-control: Managing disruptive emotions and impulses effectively
2. Trustworthiness: Displaying honesty and integrity
3. Conscientiousness: Dependability and responsibility in fulfilling obligations
4. Adaptability: Flexibility in handling change and challenges
5. Innovation: Being open to novel ideas, approaches, and new information”.¹¹

Pamela M. Cole, Margaret K. Michel, and Laureen O'Donnell Teti also state: Emotional self-regulation or emotion regulation is the ability to respond to the ongoing demands of experience with the range of emotions in a manner that is socially tolerable and sufficiently flexible to permit spontaneous reactions as well as the ability to delay spontaneous reactions as needed”.¹² It can also be defined as extrinsic and intrinsic processes responsible for monitoring, evaluating, and modifying emotional reactions.¹³ Emotional self-regulation belongs to the broader set of emotion-regulation processes, which includes both the regulation of one's own feelings and the regulation of other people's feelings.¹⁴ is the ability to control your emotions and act with honesty and integrity in reliable and adaptable ways.¹⁵

3. Motivation

According to Daniel Goleman, “For self-motivation and mastery, and for creativity. Emotional self-control delaying gratification and stifling impulsiveness -underlies accomplishment of every sort. And being able to get into the “flow” state enables the outstanding performance of all kinds.”¹⁶

¹¹ Daniel Goleman, *Working with Emotional Intelligence*, 6.

¹² Pamela M. Cole, Margaret K. Michel, and Laureen D. Teti, “The Development of Emotion Regulation: Biological and Behavioral Considerations,” *Monographs of the Society for Research in Child Development* 59 (1994): 73-100.

¹³ Ross A. Thompson, “Emotion Regulation: A Theme in Search of Definition,” *Monographs of the Society for Research in Child Development* 59 (1994): 25-52.

¹⁴ Karen Niven, Peter Totterdell, and David Holman, “A classification of Controlled Interpersonal Affect Regulation Strategies,” *Emotion* 9 (2009): 498-509.

¹⁵ Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership*, (Boston: Harvard Business Review Press, 2018), 34.

¹⁶ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 38.

Ryan, Richard M.; Deci, Edward L., stated, Motivation is the reason for people's actions, willingness and goals. Motivation is derived from the word motive which is defined as a need that requires satisfaction. These needs could be wants or desires that are acquired through influence of culture, society, lifestyle, etc. or generally innate. Motivation is one's direction to behavior, or what causes a person to want to repeat a behavior, a set of forces that acts behind the motives. An individual's motivation may be inspired by others or events (extrinsic motivation)¹⁷ or it may come from within the individual (intrinsic motivation).¹⁸ Developing your emotional acumen is about identifying your natural abilities, tendencies, strengths, and weaknesses. It means learning to understand, manage, and maximize all of those traits so you can accurately perceive how your emotions affect your thoughts, words, and actions (and vice versa), and how those words and actions affect others.¹⁹

4. Empathy

Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference, that is, the capacity to place oneself in another's position.²⁰ Definitions of empathy encompass a broad range of emotional states. Types of empathy include cognitive empathy, emotional empathy, and somatic empathy.²¹ The capacity to understand and enter into another person's feelings and emotions or to experience something from the other person's point of view.²² Daniel Goleman states, Recognizing emotions in others. Empathy, another ability that builds on emotional self-awareness, is the fundamental 'people skill'.²³

¹⁷ Richard M. Ryan and Edward L. Deci, "Intrinsic and Extrinsic Motivations: Classic Definitions and New Directions," *Contemporary Educational Psychology* 25 (2000): 54-67.

¹⁸ Richard M. Ryan and Edward L. Deci, "Self-determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being," *American Psychologist* 55 (2000): 68-78.

¹⁹ Justin Bariso, *EQ Applied: The Real-World Guide to Emotional Intelligence*, (Germany: Borough Hall, 2018), 15.

²⁰ Paul S. Bellet and Michael J. Maloney, "The Importance of Empathy as an Interviewing Skill in Medicine," *JAMA* 226 (1991): 1831-1832.

²¹ Babette Rothschild, *Help for the Helper: The Psychophysiology of Compassion Fatigue and Vicarious Trauma*, (Midtown Manhattan: W. W. Norton & Company, 2006).

²² Andrew M. Colman, *A Dictionary of Psychology*, (UK: Oxford University Press, 2000), 246.

²³ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 38.

5. Social Skills

According to Daniel Goleman, Social skill is the culmination of the other dimensions of emotional intelligence. People tend to be very effective at managing relationships when they can understand and control their own emotions and can empathize with the feelings of others.²⁴ The ability to manage feelings and handle stress is another aspect of emotional intelligence that has been found to be important for success. A study of store managers in a retail chain found that the ability to handle stress predicted net profits, sales per square foot, sales per employee, and per dollar of inventory investment.²⁵

On the other hand, Daniel Goleman says, the art of relationships is, in large part, skill in managing emotions in others [...]. Of course, people differ in their abilities in each of these domains; some of us may be quite adept at handling, say, our own anxiety, but relatively inept at soothing someone else's upsets. ²⁶“The ability to manage emotions in oneself and others is a valuable skill for teachers. Depending on the situation, actively dealing with or distracting oneself from one’s own or others’ emotions may be more appropriate.”²⁷

1.2 The Techniques on Emotional Management according to Daniel Goleman

Emotional intelligence is an essential skill for navigating our own emotions and important life relationships. Practice ways to maintain a positive attitude, manage, and express our emotions in an appropriate way to achieve the best results in attitude, behavior, feeling, and thinking. “It's interesting that we use the term emotional balance or this ability because you need to balance it. that is, I would say a less common far less common negative emotion. Nothing’s happening, this isn’t working. I am not good at this kind of thinking which creates anxiety it creates depression I think people more often are challenged by handling their negative emotions”.²⁸ There are 4 methods mentioned for balancing emotion as follows:

²⁴ Daniel Goleman, *What Makes a Leader?*, (Boston: Harvard Business Review Press, 2018), 22.

²⁵ Robert F. Lusch and Ray R. Serpkenci, “Personal Differences, Job Tension, Job Outcomes, and Store Performance: A Study of Retail Managers,” *Journal of Marketing* 54 (1990): 85-101.

²⁶ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 38.

²⁷ Joseph Ciarrochi and John D. Mayer, *Applying Emotional Intelligence, A Practitioner’s Guide*, (Great Britain: Psychology Press, 2007), 24.

²⁸ Jacob Morgan, *The Father of Emotional Intelligence on How to Manage Your Emotion at Work*, Accessed February 17, 2022, <https://www.youtube.com/watch?v=xVs4zho8srY>.

1. Breathing techniques.

One is well tested it's actually used by special forces it's used all over the place it has to it's a quick way to go from being upset it's called sympathetic nervous system arousal to be to recovery mode parasympathetic nervous system arousal and it is a simple breathing technique. When you inhale as long as you can like a count of four at least inhale deeply, hold it as long as you can at least a count of four and then you exhale as long as you can and it turns out if you do that six to nine times it actually shifts your physiology from being upset to be relaxed. That's one interesting thing to do on the spot.

2. Identifying and labeling feelings.

Being able to name feelings, and so better distinguish between them, is a key emotional skill".²⁹ I am getting anxious now or to yourself or to another person I am getting angry now. The fact that you can name it, suggests that you're shifting the energy from the part of the brain that feels it to the part of the brain that manages it. Increases in anxiety and worry erode mental abilities. Distress not only erodes mental abilities but also makes people less emotionally intelligent. people who are upset have trouble reading emotions accurately in other people - decreasing the most basic skill needed for empathy and, as a result, impairing their social skills.³⁰

3. Monitoring feelings

One of the key skills for anger control was monitoring their feelings—becoming aware of their body's sensations, such as flushing or muscle tensing, as they were getting angry, and to take those feelings as a cue to stop and consider what to do next rather than strike out impulsively.³¹ Training in anger control through enacting scenes, such as being teased, that might lead them to lose their temper.³²

Another emphasis is managing emotions: realizing what is behind a feeling (for example, the hurt that triggers anger), and learning ways to handle anxieties, anger, and

²⁹ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 199.

³⁰ Daniel Goleman, *Leadership: The Power of Emotional Intelligence*, (USA: More Than Sound LLC, 2011), 77.

³¹ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 177.

³² Ibid.

sadness. Still another emphasis is on taking responsibility for decisions and actions and following through on commitments.³³

4. Mindfulness Practice

The instruction in mindfulness is an attention-training method

The instructions are simple:

1. Find a quiet, private place where you can be undistracted for a few minutes. For instance, close your office door and mute your phone.
2. Sit comfortably, with your back straight but relaxed.
3. Focus your awareness on your breath, staying attentive to the sensations of the inhalation and exhalation, and start again on the next breath.
4. Do not judge your breathing or try to change it in any way.
5. See anything else that comes to mind as a distraction—thoughts, sounds, whatever. Let them go and return your attention to your breath.³⁴

2. The doctrines related to emotional management in *Theravāda* Buddhist scriptures.

Emotional management in Buddhism is based on mindfulness, enabling self-awareness and self-examination, self-control, and being able to develop the qualities of the unwholesome mind to act appropriately in various situations. All unwholesome *Cetasikas* must be consciously directed in order to express themselves properly. When mindfulness is directed, it causes knowledge called wisdom because consciousness is a self-reporting of information, the correctness of what is happening in the mind is like building a mirror. Mindfulness will be a mirror to the mind and know how to deal with the mental state. The knowledge of self-management is wisdom which can choose to make appropriate discrimination decisions. Therefore, intelligence should be developed a lot to create a balance of personality in expression because mindfulness and wisdom control what is known as good and bad emotions, wholesome and unwholesome emotions to be in the right condition.

³³ Ibid., 198.

³⁴ Daniel Goleman, *Resilience for the Rest of Us*, (Boston: Harvard Business Review Press, 2017), 52.

In this research, the doctrines related to emotional management in *Theravāda* Buddhist perspective are as follows:

2.1 Emotional Management according to Four Foundations of Mindfulness

One of the most important purposes of meditational exercises was to create a permanent control over emotions and desires and a permanent state of calm.³⁵ To practice effectively emotional management, two meditation practices advised by the Buddha are applied. They are; tranquility meditation (Tranquility or *Samatha bhāvanā*) and insight meditation (*Vipassanā bhāvanā*). By practicing tranquility meditation one can temporarily control the defilements and through insight meditation, one would be able to overcome the defilements completely.

Buddhist meditation aims at producing a state of perfect mental health, equilibrium, and tranquility. Connected to our life, our daily activities, our sorrows and joys, our words and thoughts, meditation supports to health, happiness, and build up a peaceful society.³⁶ The *Satipaṭṭhāna Sutta* is the tenth discourse of the Middle Length Collection (*MajjhimaNikaya*) and *Mahā-Satipaṭṭhāna Sutta* is the twenty-second discourse of the Long Length Collection (*Dīghanikāya*) offer multiple ways of contemplating and practicing with the four foundations that can lead directly to liberating insight of the Enlightened One.

According to Buddhadaśa Bhikkhu, there are many good points about *Ānāpānasati sutta*. It embraces both ‘*Samatha-bhāvanā*’ or tranquility development and ‘*Vipassanā-bhāvanā*’ or insight development. Thus, if we practice *Ānāpānasati-bhāvanā*, we will be going through the practice of both kinds of ‘*bhāvanā*’ or development. No separation of the practice is needed, and there is no need to go through any rituals or rites before actually practicing it. Just simply start practicing the meditation in accordance to the system, then morality (*sila*), mental concentration (*samadhi*) and wisdom or insight (*panna*) will rise simultaneously.³⁷

Mindfulness meditation includes mindfulness of body (*Kayā*), feelings (*vedanā*), consciousness (*citta*), and mental objects (*dhamma*).

³⁵ Rune E. A. Johansson, *The Psychology of Nirvana*, (London: George Allen and Unwin Ltd., 1969), 26.

³⁶ Talalle Dhammanandathero, *Sambuddha Deshanawa, Caritaya Ha Tatkalina Samajaya*, (Galkissa: Abhaya Publishers, 1968), 210.

³⁷ Bhikkhu Buddhadaśa, *A Handbook for a Perfect Form of Ānāpānasati Bhāvanā*, (Thailand: Mental Health Publishing House, 2003), 25.

2.2 Emotional Management according to *Adhicittasikkha* of the Noble Path

Regarding the way of dealing with emotions, it can be unveiled various elucidation from the *Dhammapada*, especially in the Group of Mind. According to the *Cittavagga* of *Dhammapada*, there was the Buddha's description as follows:

Dunniggahassalahuno

yatthakamanipatino

cittassadamatho sadhu

*cittamdantamsukhavaham.*³⁸

(The mind is hard to check, swift, flits wherever it listeth: to control it is good. A controlled mind is conducive to happiness).

The development of mind to enhance emotional intelligence management based on the Noble Path is the application of *Adhicittasikkha* or a great mental development including last three items of the Noble Eightfold Path, namely, right effort, right mindfulness and right concentration. How does *Adhicittasikkha* (Mental Development) of the Noble Path benefit emotional intelligence management? As the bases of emotional development, they work as follows:

1. *Sammavayama* (Right Effort) refers to correct and complete perseverance called *Sammappadhana* (Effort) with 4 items including a) the effort to prevent or effort to avoid unborn unwholesome deeds by restraining the eye, ear, nose, tongue, body, and mind; b) the effort to abandon or effort to overcome unwholesome deeds that have occurred – not letting the mind go after the lust, vengeful thoughts, the idea of hunting others, etc. greatly hindering the mental development; c) the effort to develop unborn wholesome deeds including 7 enlightenment factors (*Bojjhanga*), etc.; and d) the effort to maintain, preserve and promote wholesome deeds that have already occurred so that they do not deteriorate.³⁹

2. *Sammasati* (Right Mindfulness) refers to being to remember, memory, unfading condition, unforgettable condition, mindfulness as the sense-faculties, mindfulness as power, mindfulness as right enlightenment factors.⁴⁰

³⁸ Dph, 35.

³⁹ Di.Pa. (Thai) 11/306/277.

⁴⁰ Abhi. Vi. (Thai) 35/182/140.

3. *Sammasamadhi* (Right Concentration) refers to mental development to have a concentration that is the most profound and elaborate training of the mind.

In conclusion, the right effort is like a key force responsible for driving emotional intelligence management with the right mindfulness acting as a vigilant guard to screen various emotions into 6 internal sense-fields, eyes, ears, nose, tongue, body and mind in order not to affect emotional intelligence which needs right concentration of the mind. A well-trained mind through the process of *Adhicittasikkha* or a great mental development results in emotional intelligence sustainably because these three items of the Noble Path can help develop emotional intelligence without stress, stress-triggered medical conditions, anxiety as some of the bad unwholesome deeds and help improve stress reactivity and coping skills, depression and reduce negative thoughts and improve positive thoughts as the key factors of sustainably emotional intelligence management.

2.3 Emotional Management according to Great or Perfect Efforts (*Padhānā*)

For 4 great or perfect efforts called *Sammavayama* in *Pali* or Right Effort, it refers to correct and perfect perseverance called *Sammappadhana* (Right Great Efforts) that are of 4 items as follows:⁴¹

1. The effort to prevent or effort to avoid unborn unwholesome deeds by restraining the eye, ear, nose, tongue, body and mind;
2. The effort to abandon or effort to overcome unwholesome deeds that have occurred – not letting the mind go after the lust, vengeful thoughts, the ideas of hunting others etc. greatly hindering the mental development;
3. The effort to develop unborn wholesome deeds including 7 enlightenment factors (*Bojjhanga*) etc.; and
4. The effort to maintain, preserve and promote wholesome deeds that have already occurred so that they do not deteriorate.

In a nutshell, these are the right exertions and great or perfect efforts to prevent or to avoid unborn unwholesome deeds that come through the eyes, ears, nose, tongue, body and mind effecting on human emotion swings both good and bad emotions. If human beings develop emotions by four great or perfect efforts, the impact on emotional intelligence is not

⁴¹ Di. Pa. (Thai) 11/306/277.

mitigated and declined. These four great or perfect efforts are thus the driving forces for human beings to prevent for a while all the bad defilements from destroying emotional intelligence to decrease that will have a great effect on managing emotional intelligence because the four perfect efforts act like soldiers to defend and destroy enemies that will damage human emotional intelligence.

2.4 Emotional Management according to Six Temperaments - 6 types intrinsic nature

In the practice of emotional intelligence according to the basic principles of Buddhism, the Buddha taught to choose a method that is suitable for each intrinsic nature of a person (*Carita*). In Buddhism, people are divided in 6 kinds of temperament or intrinsic nature - the basis of the mind, the habitual nature of a large type of behavior of a person which is a behavior normally being trendy in nature. Therefore, an effective emotional intelligence training requires a method that is appropriate for each individual's intrinsic nature (*Carita*) as follows:⁴²

1. One of lustful temperament is suitable for foulness (*Asubha*) and *Kayagatasati* (body contemplation);
2. One of hating temperament is suitable for 4 unbounded states of mind (*Appamanna*) and 10 meditation devices (*Kasina*), especially *Vannakasina* (skin contemplation);
3. One of deluded temperament is suitable for *Anapanasati* (breath contemplation) and solving to ask, listen to the Dharma, discuss the Dharma from time to time or stay with the master;
4. One of faithful temperament is suitable for first 6 items of 10 kinds of recollection (*Anussati*) such as the remembrance of the Triple Gem etc.;
5. One of intelligent temperament is suitable for *Marananussati* which is the contemplation of death, analysis of the four elements (*Catudhatu-vavatthana*) and perception of the loathsomeness (*Aharepatikulasanna*); and
6. One of speculative temperament is suitable for *Anapanasati* (breath contemplation) and *Kasin* (10 meditation devices contemplation).

⁴² Somdetphrabuddhaghosacharaya (P.A. Payutto), *Dictionary of Buddhism*, 43rd edition, (Bangkok: Sahadhammik Printing Company Limited, 2021), 261-262.

In a nutshell, the selection of the mental development methods suited to each intrinsic nature of a person (*Carita*) is the way the Buddha taught about the practice of effective mental development because humans have different intrinsic nature so that it is necessary to choose a mental development method appropriate to oneself. Emotional intelligence is specially related to mental development. People with different mindsets or intrinsic nature always have different emotional intelligence. In Buddhism, it must be recognized that the right meditation technique in mental development methods is the most effective practice, leading to being able dissolve and overcome all unwholesome deeds that have already occurred without destroying emotional intelligence, and to prevent and preserve all wholesome deeds that have already occurred so that they do not deteriorate and be destroyed.

2.5 Emotional Management according to *bhāvanā* 4 or Four Developments

The term *Bhāvanā* means to development, to make prosperous, to train, to practice. On the other hand, is a noun, describing an action, a principle, or a form of practice. There is compatibility between these terms in that *bhāvita* refers to someone who has fully engaged in *bhāvanā*. Therefore, a noble person (*bhāvita*), who is developed in physical development (*kāya-bhāvanā*), moral development (*sīla-bhāvanā*), mind development (*citta-bhāvanā*), wisdom development (*paññā-bhāvanā*).

This is equivalent to saying that an *arahant* is one who has completed the fivefold development: he or she is accomplished five kinds of development (*bhāvanā*).⁴³

1) Development of the Body (*kāya-bhāvanā*): to develop one's relationship to surrounding material things (including technology) or to the body itself. In particular, to cognize things by ways of the five faculties (eye, ear, nose, tongue, and body) skilfully, by relating to them in a way that is beneficial, does not cause harm, increases wholesome qualities, and dispels unwholesome qualities.⁴⁴

2) Development of Morality (*sīla-bhāvanā*): cultivate of virtuous conduct; to develop one's behavior and one's social relationships, by keeping to a moral code by not

⁴³ Phraphromkunaporn (P.A. Payutto), *Buddhadhamma: The Laws of Nature and Their Benefits of Life*, 2nd edition, (Bangkok: Buddhadhamma Foundation, 2018), 519.

⁴⁴ Ibid., 519.

abusing or injuring others or causing conflict, and by living in harmony with others and supporting one another.⁴⁵

3) Development of Mind (*citta- bhāvanā*): to develop the mind; to strengthen and stabilize the mind; to cultivate wholesome qualities, like lovingkindness, compassion, enthusiasm, diligence, and patience; to make the mind concentrated, bright, joyous, and clear.”⁴⁶

4) Development of Wisdom (*paññā- bhāvanā*): to develop and increase wisdom until there arises a comprehensive understanding of truth, by knowing things as they are and by gaining a clear insight into the world and into phenomena. At this stage one is able to free the mind, purify oneself from mental defilement, and be liberated from suffering. One lives acts and solves problems with penetrative awareness.”⁴⁷

In short, all of the above-mentioned doctrines are all methods and techniques of meditation practice exactly related to the development of the mind as the foundation of emotional intelligence management in *Theravadā* Buddhism. Those who practice these doctrines have five manifestations of emotional intelligence as follows:

1. The first important quality is cheerful. An emotional intelligent is always cheerful in every place and every time;
2. The second important quality is delighted. An emotional intelligent is always a man of delight or joy in all places and at all times;
3. The third important quality is relaxed. An emotional intelligent is always a man of relaxation and non-stressful in all places and at all times;
4. The fourth important quality is happy. An emotional intelligent is always happy without sorrow in all places and at all times; and
5. The fifth important quality is concentrated. An emotional intelligent is always a man of concentration with a stable mind in every place and every time.

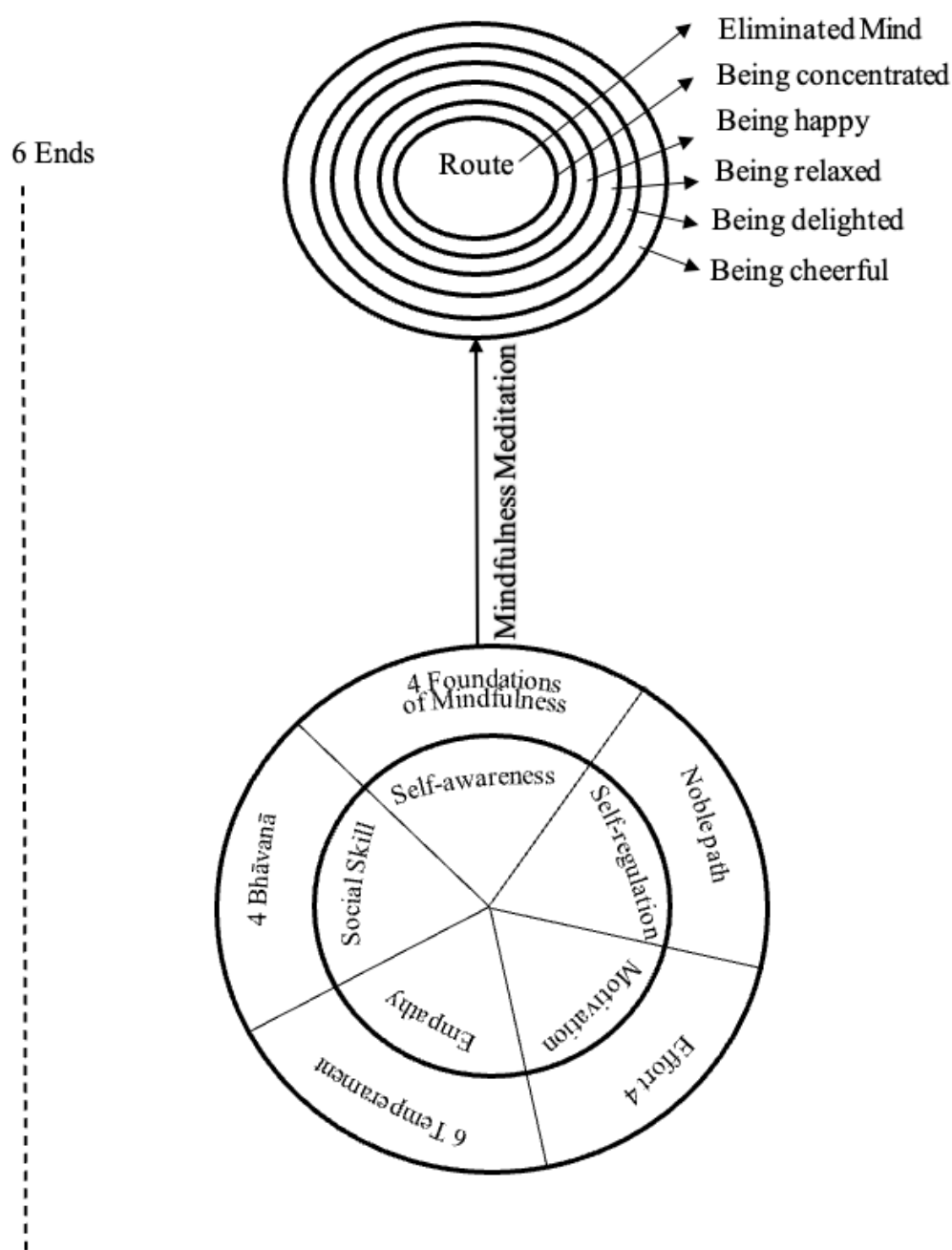
3. Propose Buddhist emotional intelligence management by integrating Daniel Goleman’s theory and the *Theravāda* Perspective.

⁴⁵ Ibid., 519.

⁴⁶ Ibid., 520.

⁴⁷ Ibid., 520.

The effects of integration of Daniel Goleman's emotional intelligence theory, and emotional intelligence in *Theravāda* Buddhist perspective come from the process of mindfulness and clear comprehension development as the ways of mental development because Daniel Goleman and *Theravāda* Buddhism focused on the development of the mind as a top priority as well because they believe that the mind is the source of all behaviors both good and bad or wholesome and unwholesome in Buddhism. Actually, mental objectives are received through the eyes, ears, nose, tongue, body and mind of course affects human emotions.



5 Means: Integrated of Buddhist Emotional Intelligence Management (BEIM)

An Integration Model of Buddhist Emotional Intelligence Management or BEIM Integration Model 556

The detail of the BEIM Integration Model can be explained as follows:

3.1 Elaboration of the Model

An Integration Model of Buddhist Emotional Intelligence Management or BEIM Integration Model 556 can be elaborated as follows:

1. The first 5 refers to five elements of Daniel Goleman's Emotional Intelligence Theory including 1) self-awareness - knowing one's strengths, weakness, drives, values, and impact on others, 2) self-regulation - controlling or redirecting disruptive impulses and moods, 3) motivation - relishing achievement for its own sake, 4) empathy - understanding other people's emotional makeup, and 5) social skills - building rapport with others to move them in desired directions;

2. The second 5 refers to *Theravāda* doctrines used in this study including 1) Four Foundations of Mindfulness, 2) the last three items of the Noble Eightfold Path, 3) *Padhānā* 4 or 4 Efforts, 4) Temperament 6, and 5) *bhāvanā* 4 or 4 Developments; and

3. Lastly, 6 ends of the model include 1) being cheerful, 2) being delighted, 3) being relaxed, 4) being happy, 5) being concentrated, and 6) eliminated mind.

3.2 Points of Integration

The integrating points of Daniel Goleman's emotional intelligence theory and *Theravāda* perspective on emotional intelligence management can be explained in detail as follows:

1. An emotional intelligence in terms of being cheerful, being delighted, being relaxed, being happy and being concentrated resulted from the integration of self-awareness of Daniel Goleman's emotional intelligence theory. Recognizing a feeling as it happens - is the keystone of emotional intelligence. The ability to monitor feelings from moment to moment is crucial to psychological insight and self-understanding. An inability to notice our

true feelings leaves us at their mercy.⁴⁸ and four foundations of mindfulness especially the contemplation of feeling in the feeling by contemplating what pleasant, unpleasant, and neutral and how they dominate the mind to generate undesirable emotions and desirable emotions called emotional intelligence. If humans are aware of things as they really are, they can control their emotions, and when humans can control emotions, they are called emotionally intelligent ones.

2. An emotional intelligence in terms of being cheerful, being delighted, being relaxed, being happy and being concentrated resulted from the integration of self-regulation of Daniel Goleman's emotional intelligence theory and the last three items of the Noble Eightfold Path, right effort, right mindfulness and right concentration.

Daniel Goleman emphasizes, the ability to control or manage one's own emotions. Emotional self-regulation includes not just damping down distress or stifling impulses; it can also mean intentionally eliciting an emotion, even an unpleasant one.⁴⁹ The utmost of Buddha's teaching is a strong emphasis on mental development, especially, the development wholesome mind (*kusalacetasika*), and the decrease unwholesome mind (*akusala cetasika*). This is not surprising if we remember the importance of the role of the mind in experience in Buddhism. So, simply by purifying our own minds escape from three poisons or three fires, or three negative qualities of the mind that cause most of our problems, and this universe. The three poisons are greed (*lobha*), hatred (*dosa*), and delusion (*moha*). The antidote of three poisons are generosity (*dana*), lovingkindness (*metta*), and wisdom (*prajna*). That is the reason why Buddhism focuses on the cultivation of the mind as the key to achieving a change in the way we experience life; in the way, we relate to other people. Those who always train themselves with right effort, right mindfulness and right concentration will be a man with high self-regulation because regulation or discipline training requires high mindfulness and concentration to effort control one's own. A man of a high self-regulation or self-discipline will possess high emotional intelligence as well.

3. An emotional intelligence in terms of being cheerful, being delighted, being relaxed, being happy and being concentrated resulted from the integration of motivation of Daniel Goleman's emotional intelligence theory and Four Great or Perfect Efforts (*Padhānā*)

⁴⁸ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 37.

⁴⁹ Daniel Goleman, *Working with Emotional Intelligence*, 80.

to prevent or effort to avoid unborn unwholesome deeds by restraining the eye, ear, nose, tongue, body and mind, to abandon or effort to overcome unwholesome deeds that have occurred – not letting the mind go after the lust, vengeful thoughts, the ideas of hunting others etc. greatly hindering the mental development, to develop unborn wholesome deeds including 7 enlightenment factors (*Bojjhanga*) etc., and to maintain, preserve and promote wholesome deeds that have already occurred so that they do not deteriorate. Those who have high effort or perseverance tend to have the urge to succeed in life. Therefore, a motivation from the practice of this doctrine of Four Great or Perfect Efforts (*Padhānā*) is the factor supporting emotional intelligence management.

4. An emotional intelligence in terms of being cheerful, being delighted, being relaxed, being happy and being concentrated resulted from the integration of empathy of Daniel Goleman's emotional intelligence theory and six temperaments or six types of human intrinsic nature because an empathy is the ability to understand another person's emotions and the skill to treat others according to their emotional responses. Those who can do this must understand the temperament of each person very well. Therefore, in Buddhism the Buddha taught to choose a method to train human emotions and train mind to suit one's temperament or intrinsic nature, that is, one with lustful temperament is suitable for foulness (*Asubha*) and *Kayagatasati* (body contemplation), one with hating temperament is suitable for 4 unbounded states of mind (*Appamanna*) and 10 meditation devices (*Kasina*), especially *Vannakasina* (skin contemplation), one with deluded temperament is suitable for *Anapanasati* (breath contemplation) and solving to ask, listen to the Dharma, discuss the Dharma from time to time or stay with the master, one with faithful temperament is suitable for first 6 items of 10 kinds of recollection (*Anussati*) such as the remembrance of the Triple Gem etc., one with intelligent temperament is suitable for *Marananussati* which is the contemplation of death, analysis of the four elements (*Catudhatu-vavatthana*) and perception of the loathsomeness (*Aharepatikulasanna*), and one with speculative temperament is suitable for *Anapanasati* (breath contemplation) and Kasin (10 meditation devices contemplation).

5. An emotional intelligence in terms of being cheerful, being delighted, being relaxed, being happy and being concentrated resulted from the integration of social skills of Daniel Goleman's emotional intelligence theory and *Theravāda*'s 4 Developments or *Bhāvanā* 4 because social skills are the ability to manage relationships and network, to find

evidence together creating unity, to convey teamwork concepts, and to understand the needs of others etc., that is a way to develop emotional intelligence caused by the doctrine of Four Developments or *bhāvanā* 4 in Buddhism emphasise on the development of the body (*Kāya-bhāvanā*) - to develop one's relationship to surrounding material things (including technology) or to the body itself.

6. Emotional intelligence Management based on ROUTE leads to Eliminated mind.

Daniel Goleman's emotional intelligence theory offers 5 elements to apply in the spiritual and social life as well as in many fields of educators, counselors, and business leaders due to a considerable role in the workplace. Especially, it applied in business enterprises, commercial corporations, and scientific research fields. Daniel Goleman always talks about the science behind it in his books and it can be said that career achievements are only temporary. In an in-depth interview Assoc. Prof. Dr. Suvin Ruksat commented: It is just an experience of one of those Psychologists. Also, they don't know where the emotion comes from. They just see only the surface of phenomena. It may be more or fewer components depending upon their experiences.⁵⁰ In fact, there are many limitations, the theory only shows the hallmarks, and the benefits of EI's components but lacks the practical part. There is no specific method.

However, from the Buddhism perspective figured out 6 items of results. The Buddhist teachings not only cover all theories but also offer a thorough solution to each problem in the most perfect way. Daniel Goleman's theory is only a very small part of the treasure of Buddhist teachings, it still has many weaknesses when it comes to application and practice. While the Buddha's teachings show the way to lead to the end of entirely suffering or liberation (*Nibbāna*) through the only practice of Four Foundations of Mindfulness based on Mindfulness Meditation.

There is, monks, this one way to the purification of beings (*sattānaṃ visuddhiyā*), for the overcoming of sorrow and distress (*soka pariddavānaṃ samatikkamāya*), for the disappearance of pain and sadness (*dukkha domanassānaṃ atthaṃgamāya*), for the gaining of the right path (*ñāyassa adhigamāya*), for the realization of

⁵⁰ Suvin Ruksat, Interview, April 13, 2022.

Nibbāna (*nibbānassa saccikiriyyāya*): that is to say the four foundations of mindfulness.⁵¹

The Buddhist doctrines are always true, close, easy to understand, easy to learn, easy to practice, and responsive to the needs of all times, the transcendent nature from doctrine to the method of practice. “Preach the doctrine that is beautiful in its beginning, beautiful in its middle, and beautiful in its ending. Declare the holy life in its purity, completely both in the spirit and the letter.”⁵² (*Mā ekena dve āgāmittha. Desetha bhikkhave Dhammaṃ ādikalyāṇaṃ, majjhekalyāṇaṃ, pariyosānakalyāṇaṃ*).⁵³

3.3 Development mind through the ROUTE based on Mindfulness Meditation to gain Eliminated mind or *Nibbāna*.

a. Recognizing is to be aware of the six internal and the six external sense-bases as mental objects⁵⁴ as well as bad emotions, good emotions wholesome minds, and unwholesome minds happening in the mind or body that they really are.

b. Observing is to see all movement of phenomena of negative emotions and positive emotions with awareness and wisdom. The practitioner uses this negative and positive emotion as an object of contemplation. He just observes and sees all aspects as they are.

c. Understanding is to know clearly what the real thing really is. Deep understanding of the nature of emotions, and the cause of roots impacts on our emotions.

d. Transforming is to replacing bad emotion with good emotion or unwholesome instead wholesome by developing the right understanding.

e. Eliminate is letting go of negative emotions as well as positive emotions; both negative and positive are impermanence, suffering, and non-self.

In short, developing the mind is the key and paramount issue in managing emotions in order to achieve ultimate happiness in Buddhism or *Nibbāna*.

⁵¹ Maurice Walshe, *The Long Discourses of the Buddha*, (Boston: Wisdom Publications, 2012), 335.

⁵² Horner, *The Book of The Discipline (Vinaya Piṭaka)*, (London: Luzac & Company LTD, 1951), 28.

⁵³ Dutiyā Mārapāsa Sutta, Saṃyutta Nikāya, IV (I).5.

⁵⁴ Walpola Rahula, *What the Buddha Taught*, (Thailand: Haw Trai Foundation Bangkok, 2017), 115.

Conclusion

The result of Buddhist emotional intelligence management by integrating Daniel Goleman's theory and *Theravāda* perspective, it can be said that the components of emotional intelligence management of Daniel Goleman's theory and *Theravāda* perspective are consistent with the same important principle of the development of one's mind to possess mindfulness, concentration and wisdom resulted in the mind of good health, good quality and good capacity. Though Daniel Goleman's theory offers 5 elements to apply in the economic, education, and science fields... It is used as a soft skill to support and fulfill in social life. However, in fact, there are many limitations, the theory only shows the benefits and figures out a beautiful picture but lacks the practical part. There is no specific method. The theory is a positive concept emphasizing outward behaviors without talking about the inner experiences of the mind like that of *Theravāda* perspective. The Buddhist teaching shows deeply and clearly from the doctrine to the practical method. Buddhist perspective figured out 6 items of results. The last sixth shows the way to lead to the end of entirely suffering or liberation (*Nibbāna*) through the only practice of Four Foundations of Mindfulness based on Mindfulness Meditation.

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