

Revisiting the Arthashastra : An Approach to Emotional Intelligence

* *Amrita Mohanty*

** *Ganesh Prasad Das*

Abstract

The concept of emotional intelligence is a well known behavioral construct among students, teachers, and researchers in the area of organizational behavior and psychology throughout the world. Still, it is imperative to redefine the different aspects of emotional intelligence in the context of the prevailing aggressive global atmosphere. The achievement and failure of a company chiefly depends upon the productive and effective handling of resources available within the organization. Resources are categorized into two like : human and non-human. Successful and productive uses of non -human resources are possible only through highly motivated and committed human beings. Motivation and commitment among the work force are shaped and injected through the dynamic leadership of managers. One of the vital aspects of effective leadership is to develop the ability to perceive emotions within one self and others. Leadership also involves expressing emotions effectively. The whole process of perceiving and expressing emotions effectively pose a greater challenge before today's managers to motivate and mobilize their subordinates. In order to bridge the expected gap existing in the present emotional intelligence aspects, a paradigm shift came into view by means of instilling contemporary management thoughts through the nuances of age-old insights. The article examined the book *Arthashastra* authored by Kautilya, the chief exponent in the field of economics and management. *Arthashastra* etymologically explains "the science of wealth" and is one of the ancient Indian works that emphasizes upon the effective management of wealth through leadership. *Arthashastra* illustrates the contribution of Kautilya in ancient India regarding the role of an emotionally intelligent king towards the effective administration of the state. The paper explored the lessons in emotional intelligence from *Arthashastra* and interpreted its relevance in the present day business context. The relevance of *Arthashastra* in the perspective of emotional intelligence was analyzed in this paper.

Key words : emotional intelligence, *Arthashastra*, leader, Kautilya, king

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If one keeps a watchful eye on the present day business scenario of the world and makes a deep stick analysis regarding the status (origin, development, and practice) of management theories in various countries, the results will be alarming and unusual. Why alarming and unusual ? Because in the last few centuries, numerous Asian countries, including our country India, has practiced and popularized the Western management theories and concepts in their homeland. These Western management concepts were experimented in Indian business settings that altogether spread into the political and administrative spheres of the state. Sharma (2012) justified his argument that successful management systems need to be ingrained into the cultural setting of a nation where it is implemented. Numerous countries and societies around the globe are eager to investigate and

* *Research Scholar*, Faculty of Management Sciences, IBCS, Siksha 'O' Anusandhan University, Bhubaneswar - 751 003, Odisha. E-mail : amrita1987.mohanty@gmail.com

** *Assistant Professor*, Faculty of Management Sciences, IBCS, Siksha 'O' Anusandhan, Bhubaneswar - 751 003, Odisha.

enquire into their own formats of administration (by studying their historical texts) best suitable for their cultural grounding.

The teachings from the *Arthashastra* are significant even today and can be incorporated into the stream of modern behavioral sciences that will add value and enrich the status of emotional intelligence of today's corporate executives. The *Arthashastra* delivers a thoughtful understanding regarding the dynamics of emotional intelligence that will help the business managers of today to perceive and express emotions of themselves as well as of others effectively. It would be helpful for an organization to promote and create a positive and healthy human development climate for leaders as role models before their subordinates. The emotional turmoil within an individual and his/her work - life has an effect on production, efficacy, and self-worth. It also facilitates to appreciate and promote ancient Indian methods of management, where today's business leaders will get tips on how to manage the intricate maze of their emotions as well as of others within the context of modern business priorities.

Emotional Intelligence (EI)

Salovey and Mayer (1990) interpreted EI as a part of social intelligence to endorse the capacity to examine oneself and another's mind-set and feelings to create differentiation amongst them and using such knowledge for promoting his judgment as well as dealings. Elias et al. (1997) illustrated that emotional intelligence is the capability to realize and articulate your emotions to organize the necessities of day-to-day livelihood, education, and concern for others. Gundlach, Martinko, and Douglas (2003) demonstrated that emotional intelligence has an influence on self-efficacy through its control over emotions engaged in responding to significant results at the place of work. Emotional awareness and emotional management skills provide the capability to bring equilibrium in emotions to enhance self contentment in the long run (Jain & Singh, 2001). The capacity to bring out-of-control emotions back into line results in emotional maturity as called by people of the past generation (Bhattacharya & Sengupta, 2007). Emotional intelligence is a measure of the intensity to which a person utilizes his reasoning in the course of both positive and negative emotional responses in a given circumstance. So, having high emotional intelligence does not mean that the person never panics or loses his/her temper. It does mean that the person brings his/her own feelings under control and channels them into productive behaviors.

Current Scenario

Over the past two decades, the construct of “emotional intelligence” has been the focal point of substantial investigation (Salovey & Mayer, 1990). Researchers investigated and differentiated EQ (emotional quotient) from the traditional popular notion of IQ (intelligent quotient) of the past, which was solely responsible for human achievement and success.

The subject of emotional intelligence (EI) became popular and brought the attention of readers through the popular book of Goleman titled *Emotional Intelligence* (1995), where he claimed that emotional intelligence (EI) was of higher importance than the intelligence quotient (IQ) to anticipate the vital consequences of life. Goleman's concern was about these key sets of “other characteristics” cited previously by Herrnstein and Murray (2010). Goleman also outlined that these “other characteristics” are nothing but a part and parcel of “emotional intelligence” which includes the capability to encourage an individual and keep trying regardless of disappointment; managing desires and holding up enjoyment; controlling a person's temper and keeping a person cool who is overburdened with the knack to reflect; putting oneself in other's shoes. Though the claim of Goleman has tuned with time, the central “big idea” remains dominant. The above statement seems genuine as a person's achievements in job and private life rely greatly upon numerous individual distinctive attributes like

acumen, comprehension, and transformation of emotions against mere fundamental intellectual talent usually appraised through IQ assessment and connected evaluations (Cherniss, 2010).

The yesteryears' view of human intelligence (IQ) is excessively limited, and that human emotions (EI) play a greater role in thinking, taking decisions, and individual success than is usually approved. Irrespective of numerous explanations to categorize the ability relevant to emotional intelligence, the whole process of perceiving and expressing emotions effectively poses a greater challenge before today's managers. The significance of emotional intelligence pivots on the linkage between temperament, personality, and moral intuitions. Three elements like: technical skills, IQ, and emotional intelligence are imperative for a leader. In the face of globalization and fierce competition, in the present times, a formidable task exposed before today's managers is to motivate and mobilize their subordinates in a productive and healthy way (Yadav, 2014). Creation and maintenance of a holistic and sustainable work climate is the need of the hour. In order to bridge the expected gap existing in the present day emotional intelligence aspect, there comes into view a changing model by means of instilling contemporary management thoughts through the nuances of age-old insights.

Rationale and Objectives of the Study

Though India and its citizens in no way have forgotten and overlooked the book *Arthashastra*, the revision and realistic use of the script has lost its importance since the British rule. The erudite and pioneering effort of Professor R. Shamasastri revived and translated the manuscript for the first time in the year 1909. This scholarly work needs to be probed again in support of its pragmatic applications. Several works were carried out in the past on diverse facets of the *Arthashastra*, yet its analysis remains inadequate, particularly in the milieu of emotional intelligence. In spite of the *Arthashastra* being interpreted generally, the conceptual analysis of the subject of emotional intelligence on the grounds of Indian culture remains obscure.

The general objective of this study is to understand and acquire knowledge about the great treatise *Arthashastra* and the marvellous topic of emotional intelligence and to create a corporate identity for an ancient treatise like the *Arthashastra*. The aim is to find out a theme that moves through the applications of *Arthashastra* on emotional intelligence. The paper narrates lessons in emotional intelligence from the *Arthashastra* and interprets its relevance in the contemporary managerial context by examining the resemblances between the views of Kautilya relating to facets of "emotional intelligence" that need to be present in an able king and Daniel Goleman's emotional competency model.

Kautilya and The Arthashastra – An Outline

Besides a personal name Vishnugupta, he was popularly identified and famed with the name Kautilya, Chanakya, etc. He was a citizen of Magadh, a state that functions under today's South Bihar in India. Kautilya studied at Takshasila - one among the world's famous ancient universities. He later on became a professor of economics and political science of that university. Kautilya occupied the esteemed position of *Mahaamatya* in the kingdom of Chandragupta Maurya, a post analogous to today's Prime Minister, and thus developed rich know-how in the field of state craft, defense, and war. He became the mastermind in demolishing the vast Empire of Dhanananda, as well as the trounce of Alexander, a great fighter of world repute. A scholar in the field of politics, he first envisioned and inducted the notion of "state" in the whole world. The *Arthashastra* is a scholarly work on statecraft and is basically didactic in character.

The *Arthashastra* constitutes of fifteen volumes, 380 *Shlokas*, and 4968 *Sutras*. The treatise is a magnum opus casing numerous subjects like political affairs ; armed forces ; business ; art of government ; law and bookkeeping ; public rules ; monetary affairs ; taxes ; recruitment and development of employees ; management

skills ; drugs ; study of metals ; measurement of products and services lengthwise, weight wise, time wise, respectively ; study of gems, etc.

The *Arthashastra* was used to educate all emperors and is said to be valuable for all ages where ethics are considered as supreme. Kautilya placed great emphasis on the welfare of people. He defined *Artha* in a broader sense of the term. The connotation of *Artha* is much broader against the concept of “capital”. The worldly welfare of citizens is a mere component of the whole. The major role played by the government is to nurture and protect the worldly welfare of the citizens as well as its kingdom. A king's obligation in administering the state is three dimensional, comprising of *raksha* or safety and security of the nation from enemies ; *palana* or safeguarding the nation against the law breakers ; *yogakshema*, that is, giving protection to the well - being of common citizens. Much emphasis was laid on the benchmark of self-control along with self-discipline to evaluate the Kautilyan king being the role model of the state. Kautilya highlighted the status of the king as a *rajarishi* (an emperor who is judicious analogous to a saint) subjugated with the strength of willpower, and conquered the undesirable inducement of the sense organs. Self discipline and self control are the essential ingredients of an emotionally intelligent being. To carry out the above mentioned three fold duties efficiently, a king should be emotionally intelligent, which is a subject of study of modern behavioral science is.

Although India and Indians in no way overlook the *Arthashastra*, its revision with realistic use of the script has been missing its importance since the British ruling. In the year 1909, Prof. R. Shamasastri revived the manuscript, and with his pioneered efforts, translated it into English. However, apart from his erudite effort, this scholarly work needs to be probed again in support of its pragmatic applications.

Arthashastra and the Necessity for Emotions in Cross - Cultural Interactions

Numerous works have been done based upon the diverse facets of *Arthashastra*, yet their analyses remain quite inadequate, particularly in the milieu of emotional intelligence. Over and above, the interpretation of EI on the ground of culture remains obscure. The theory of making emotion an universal subject of study is definitely not applicable to every culture (Hofstede & Hofstede, 2001; Scherer & Wallbott, 1994). Chinmayananda (2003) argued that ancient values need smart re-clarification for relating successfully in the framework of contemporary era. Indian management styles need to follow the home-grown approach to management, that is, based upon Indian ethos and values.

The subject of management is interdisciplinary and culture centric. Emotional intelligence is still accepted as a new and questionable construct before researchers to discern its essence from a diverse standpoint (Gabel - Shemueli & Dolan, 2011). In a culturally diverse setting, the existence of emotion is obviously relevant because of the enhanced acceptance of emotions in everyday interpersonal interactions (Tan, Härtel, Pannipucci, & Strybosch, 2005). Somebody's mind-set and attitudes help to form emotions partially. Culture put forth the model of values, attitudes, and suppositions that persuade the inhabitants' conduct within a region (Hofstede & Hofstede, 2001; Ronen & Shenkar, 1985).

Culture plays a major part to form an individual's reaction to several known circumstances and it is an accepted fact that key emotional processes rely on socio-cultural practices and implications (Triandis, 2000). Since cultures are observed to vary on numerous basic values, attitudes, and assumptions (Hofstede & Hofstede, 2001; Javidan & House, 2001; Ronen & Shenkar, 1985), it seems apparent that emotional intelligence is anticipated to fluctuate, and shows diverse meanings across cultures.

Research studies have shown that the contentment in life of Europeans and Americans is determined by and large by their self-respect rather than on harmonious rapport, while contentment in life of Chinese people is based uniformly on both (Kwan, Bond, & Singelis, 1997). Similarly, in one more study of 39 countries alike, the findings obtained showed that self esteem was more keenly correlated to contentment in life in capitalist nations than in socialist nations (Oishi, Diener, Lucas, & Suh, 1999). The above stated results signify that individuals'

perceptions and showing emotions fluctuates over cultures, and an individual's cultural foundation that is appropriate to a single culture differs considerably from another. Hence, to gain knowledge about the significance of emotional intelligence becomes necessary as the execution of EI is wide-ranging or self-ruling (culture centric construct) in character.

In this context, an attempt has been made to project EI keeping in mind the cultural background of India. Since ancient times, the common people of India are familiarized with the notion of EI (Chandran, 2014). Irrespective of that, still, there is a dearth of genuine research on emotional intelligence in the Indian milieu (Sharma, 2012).

The ancient scriptures of India brilliantly explained regarding the prevailing character of emotions to facilitate common people and leaders to lead a reasonable wholesome living. The rationale behind living a worthy life in Hindu society is to break away from this transient humdrum earth where understanding oneself becomes crucial. The impression of a self fulfilled being about the superficial striving for life is inappropriate as contrasted to one's internal drive to regulate one's psyche and thinking. For this reason, a human being's mission to bring about internal peace and self-control commenced. The renowned sacred writings of India for instance: The *Vedas*, *Upanishads*, and *Arthashastra* laid emphasis on the emotional equilibrium to facilitate people to overcome numerous hurdles of life (both internal & external).

Patanjali, an ancient master of Yoga in India, in his famous book *Yoga Sutra* enlightened *Yoga* as an instrument headed to tranquil this untidy individual mind to accomplish the innermost realism of the unadulterated self (Iyengar, 1970). Patanjali's *Yoga Sutra* portrayed the expertise of controlling a person's mind in a way that fosters harmony and strength of mind (Becker, 2000). Despite the charisma of Indian ethos endowed with a sturdy sacred backdrop to inspire men to concentrate on the absolute power, profound research unveiled the reality that its spirit is thoroughly suitable to the pragmatic needs of people and the modern world too (Engardio & Mc Gregor, 2006). Today's EI theories too lay emphasis on the call of emotional ruling for a glorious living.

Relevance of the Arthashastra for Emotional Intelligence

Rangarajan (1992), through his translated book *The Arthashastra* of Kautilya, portrayed Kautilya as a creator and a noted authority on statesmanship, which has wide-ranging relevance. Several Eastern and Western researchers derived the outcome regarding the stance of *Arthashastra* beyond culture (Parmar, 1987). Here, emphasis is laid on the unique explanation of Kautilya in *Arthashastra* regarding the significance of self-control, education, self-discipline of the king as the chief executive of an empire. In spite of the substantial resemblance between the emotional competency model of Daniel Goleman on EI and the concept of “emotional stability” of Kautilya depicted in *the Arthashastra*, Kautilya reveals a more comprehensive view than Goleman.

Goleman's pioneering effort brought the concept of emotional intelligence into the business world by means of his 2004 HBR article (Goleman, 2004). According to Goleman, really successful leaders have a soaring scale of emotional intelligence that comprises of elements like : self awareness, self regulation, motivation, empathy, and social skills (Goleman, 2004). In other words, added emotional intelligence skill is always required as the leading performers climb up the ladder of superior position and additional emotional intelligence ability establishes the reason for their efficiency and success.

Likewise, Kautilya emphasized upon the emotional attributes of a king as, “A king who observes his duty of protecting his people justly (emphasis added), according to law, goes to heaven, where as one who does not protect them, or inflicts unjust punishment will not” (Rangarajan, 1992) (*The Arthashastra*, Book-3, Chapter-1, Verse-41) (p.377).

The relevance of Kautilya's *Arthashastra* in the perspective of emotional intelligence has been analyzed, interpreted, and drawn parallel with the five components of EI of Daniel Goleman in the following paragraphs :

(1) Self -Awareness : According to Goleman (2004), “self awareness is the ability to recognize and understand

your moods, emotions, and drives as well as their effect on others” (p.3). Goleman (2004) said that the “three vital characteristics of self awareness are : self confidence, realistic self assessment, and self-deprecating sense of humor” (p.3). Goleman interpreted self-awareness as an instrument where one will have a profound and thoughtful analysis of one's emotions, potency, weak points, requirements, and drives. People having high grade of self-awareness make out how their thoughts have an effect on them, other people, and also on their own job performance.

Kautilya's *Arthashastra* also recommended a similar opinion and enumerated regarding four types of knowledge where *anvikshaki* (self-knowledge) has been narrated as the vital one amid others (Patki, 2014). He not only portrayed *anvikshaki* as the most crucial, but also emphasized upon its acceptance that this self-knowledge is obtained only from learning and discipline. At this point, Kautilya not only emphasized upon the emotional self-awareness of a king, but also advised to learn the science of discipline from trustworthy teachers having expertise over the matter. Managing manpower resources is crucial amid rest of the resources. Therefore, an individual who comprehends himself or herself distinctly also comprehends other elements perfectly. In this milieu, Kautilya, in *Arthashastra*, recommends to imbibe the spirit of discipline to obtain self-knowledge in *Arthashastra*.

According to Rangarajan (1992) :

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 benefiting 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 benefited [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. (*The Arthashastra*, Book-1, Chapter-5, Verses-3-6) (p.142)

The analysis of Kautilya not only displays the idea of discipline a king as a great administrator must obtain to amplify self-awareness (self-knowledge), but also described elaborately about different types of discipline, conditions essential to obtain discipline, and capability to draw conclusions, etc. Kautilya also suggested how to avail the science of discipline from a reliable teacher having proficiency over the subject.

(2) Self - Regulation : According to Goleman (2004), “Self - Regulation constitutes the ability to control (self-control) or redirect disruptive impulses and moods, the propensity to suspend judgment - to think before acting” (p.3). Goleman (2004) also prescribed three vital hallmarks of self-regulation like : trustworthiness and integrity, comfort with ambiguity, and openness to change. Possessing self aware people in an organization is not enough because biological impulses drive our emotions. We cannot escape from the effect of these impulses, but we can certainly manage those impulses positively. Self-regulation is an inner exercise that protects us from being the servants of our feelings and emotions (bad moods).

Explanation of Kautilya on self-regulation through self-control has been emphasized in the *Arthashastra* thoroughly. His analysis on self control is endorsed through the following verses :

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 [the senses, i.e.,] hearing, touch, sight, taste & smell. (Rangarajan, 1992, *The Arthashastra*, Book-1, Chapter-6, Verses -1 & 2) (p.144)

Relevance of self-control portrayed by Kautilya is much wider than Goleman's in the sense that Kautilya evidently explains the methods, techniques, and conditions for bringing self control, that is, whenever an individual has power over these five major senses (mentioned above). Kautilya again opines "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) (p.144). Kautilya was of opinion that the self-knowledge (self-awareness) and discipline can only be obtained while an individual acquires control over the senses.

Once again, Kautilya portrays regarding the significance 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 Arthashastra*, Book-1, Chapter-6, Verse- 4)(p.144). The above mentioned verse of Kautilya cautioned about the far-reaching consequences if a king does not have self-control. The wild desire and addiction to worldly enjoyments drag a person to his downfall. Desire unfulfilled builds anger, anger consequently produces delusion. Delusion wipes out the power of discrimination, which becomes the cause for a person's annihilation. Kautilya's approach concerning self-control is not the product of his fictional caprices. His dictum was more pragmatic than theoretical ; the authenticity of his dictum is brilliantly portrayed underneath :

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 Brahmins ; the son of Ila & Ajabindu of the Suviras, out of greed ; Ravana and Duryodhan for refusing to restore another's wife or a portion of the kingdom, out of conceit about their own invulnerability ; Damboodhbhava 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 Arthashastra*, Book-1, Chapter-6, Verses 5-10) (p.144)

Once more, Kautilya made his view point authentic and defended the view that the emperors who have power over their senses can govern the earth unconstrained (see below verse) :

All these, and many others, lacking self-control & falling prey to the six enemies [lust, anger, greed, 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 Arthashastra*, Book-1, Chapter-6, Verses-4-12) (p.144)

The first important hallmark of Goleman's self-regulation is "trustworthiness and integrity" and Kautilya highlights the honest personality of an emperor's persona (see below verse) :

A *rajarishi* [a 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 Arthashastra*, Book-1, Chapter-7, Verses-1-8) (p.145)

With “trustworthiness,” Goleman added another hallmark of self-regulation, that is, “integrity” or honesty ; Kautilya highlighted the integrity of the ruler in the following verse :

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 Arthashastra*, Book-7, Chapter-5, Verses -9, 10) (pp.145-146)

After “trustworthiness and integrity,” the second and third hallmark of Goleman's self-regulation is “comfort with ambiguity and openness to change”(p.3). In this context, Kautilya explained the significance of both the hallmarks in the *Arthashastra* in the following verse :

A *rajarishi* [a king wise like a sage] shall always respect those councilors and *purohitas* 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) (*The Arthashastra*, Book-1, Chapter-7, Verses -1-8) (p.145)

Kautilya meticulously explained in his verse how to acquire self control. He visibly explained the systems, techniques, and environment to bring self control, that is, whenever an individual has restrain above these five key senses. Kautilya's approach concerning self-control is not the product of any imaginary work. His approach was more practical than hypothetical, brilliantly supported with examples.

(3) Motivation: Goleman (2004) revealed that the “third EI competency motivation constitutes of passion to work for reasons that go beyond money or status, a propensity to pursue goals with energy and persistence” (p.3). Goleman (2004) also projected three essential characteristics of motivation like strong drive to achieve, optimism even in the face of failure, and organizational commitment.

In this perspective, Kautilya deeply explains the first part of Goleman's EI component “motivation”, that is, “a passion to work for reasons that go beyond money or status” (p.3) through his below mentioned significant verse.

As stated by Rangarajan (1992), “It is the power of punishment alone, when exercised impartially in proportion to the guilt, and irrespective of whether the person punished is the King's son or an enemy, that protects this world and the next” (*The Arthashastra*, Book-3, Chapter-1, Verse-42) (p.377).

Here, Kautilya interpreted the role of the king who should impartially administer law and justice even at the cost of his status and power for the greater interest of the state. The following verse of Kautilya explains the second part of Goleman's EI component “motivation”, that is, a propensity to pursue goals with energy and persistence :

A *rajarishi* [a 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, improves his own discipline by [continuing his] learning in all branches of knowledge and endears himself to his people by enriching them and doing good to them. (Rangarajan, 1992) (*The Arthashastra*, Book-1, Chapter-7, Verses -1-8) (p.145)

The following verse of Kautilya explains Goleman's important characteristics of “motivation”, that is, “strong

drive to achieve optimism, even in the face of failure and organizational commitment” (p.3).

If the king is energetic, his subjects will be equally energetic. If he is slack [and lazy in performing his duties] the subjects will also be lax and, thereby, eat into his wealth. Besides, a lazy king will easily fall into the hands of his enemies. Hence, the king should himself always be energetic. (Rangarajan, 1992) (*The Arthashastra*, Book-1, Chapter-19, Verses -1-5) (p.147)

(4) and (5) Empathy and Social Skills : Goleman (2004) elaborated upon the fourth EI component as, “the fourth EI component, that is, empathy includes the ability to understand the emotional makeup of other people and skill in treating people according to their emotional reactions” (p.3). Goleman (2004), “analyzed about the three hallmarks of empathy like expertise in building and retaining talent, cross cultural sensitivity, and service to clients and customers” (p.3).

Empathy denotes considering workers’ feelings in a caring manner and at the same time, making smart business judgments. Empathy is mainly significant nowadays as an element of headship. Goleman interpreted empathy as a vital attribute of managers in the context of today's business milieu. Kautilya's analysis of empathy is meant for the king as the administrative head of a kingdom, which is fairly broader and functions at the wider level.

Empathy is interpreted by Kautilya in the following manner. According to Kautilya, magnificence of an emperor's empathy concerning his citizen has been beautifully narrated through his verse, “In the happiness of his subjects lies his 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) (p.149).

Thus, Kautilya appropriately elucidated how the responsibility of a king as an administrator exercises empathy before his citizens. He glorified the hallmark of a king as a great motivator where he interpreted how a king thinks about the happiness, welfare, and delight of his citizens as his own.

According to Goleman (2004), empathy includes skill in treating people according to their emotional reactions. Here, Kautilya narrated about the kindness of the emperor towards his citizens using the following verse, “A king who observes his duty of protecting his own people justly, according to law, goes to heaven, where as one who doesn't protect his people, or inflicts unjust punishment will not” (Rangarajan, 1992) (*The Arthashastra*, Book-3, Chapter-1, Verse-41) (p.377). The verse of Kautilya cited above accurately interprets the EI competency of Goleman, that is, social awareness of apprehending what people actually felt ; to be able to seize their viewpoint ; plus promote empathy with a wide range of populace at the macro level.

Kautilya further shed light on Goleman's three important characteristics of “empathy”, that is, “expertise in building and retaining talent, cross cultural sensitivity, and service to clients and customers” (p.3). Goleman's first hallmark of “empathy”, that is, “expertise in building and retaining talent” plays an important role and leaders constantly need empathy to develop and maintain high-quality people to counter high attrition rates. Kautilya interpreted the very hallmark of “empathy” in a different manner because the subjects (the common citizens) of a kingdom are the valuable assets for a king. So how to build and retain the subjects of a kingdom in support of the king is important. In this context, a verse of Kautilya has been mentioned 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 Arthashastra*, Book-7, Chapter-5, Verses -9-10) (pp.145-146).

Goleman's second hallmark of "empathy" i.e. "cross cultural sensitivity" is significant today as an element of headship owing to two reasons like : the escalating use of teams and fast moving globalization. Team leadership should be disposed to grasp and comprehend the team members' emotional makeup .Globalization could be one more causes for the mounting significance of empathy. Multi cultural conversation easily leads to mistakes as well as misunderstanding. Application of empathy will be a remedy for that. Leaders showing empathy can easily realize the existence and the importance of cultural and racial diversities. But in case of a king, the application of empathy is much broader, unique, and diverse than a corporate executive because the king represents a vast kingdom that comprises of millions of people. Kautilya prescribed a verse that projects the "cross cultural sensitive" character of kings :

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 learned in the Vedas, cows, sacred places, minors, the aged, the sick, the handicapped, the helpless and women. (Rangarajan, 1992) (*The Arthashastra*, Book-1, Chapter-19, Verse-29) (p.148)

The verse mentioned above dictates Kautilya's foresight regarding how a king should develop cross cultural sensitivity towards different categories of people on priority and urgency basis.

Goleman's third hallmark of "empathy," that is, "service to clients and customers" becomes an inseparable part of business in the present day extremely aggressive business milieu. Prosperity in business mostly depends upon service quality provided to clients and customers. Managers should be more sensitive and caring towards customer's needs, prerogatives, and choices etc. Customer dissatisfaction means losing valuable customers. In case of a king, the above mentioned hallmark of empathy will take a different shape and size. So, the hallmark of empathy, that is, "service to clients and customers" in business will be altered to "service rendered to subjects (common citizens)" to administer a kingdom. Here, Kautilya rightly presented a verse for kings to exercise empathy towards their subjects, which is mentioned below :

When in court, he shall not make petitioners 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 decisions are bound to made, the people will become angry and may go over to the enemy. (Rangarajan, 1992) (*The Arthashastra*, Book-1, Chapter-19, Verses-26-28) (p.148)

Kautilya's prophetic and visionary intellect practically designed the above mentioned verses for the welfare of kings, where they can truly implement the hallmark of empathy, that is, "service rendered to their subjects" as similarly designed by Goleman.

The third hallmark of Goleman's social skill is "expertise in building and leading teams". The concept of teamwork is more relevant in today's corporate houses. The socially skilled people are adept in managing their teams - that is how they implement empathy at work. However, in the context of a great kingdom, the relevance of harmony and probity of the kingdom is primary. Regarding the duties and responsibilities of a king, Kautilya recommended few verses where the king needs to be keen and watchful concerning the kingdom since the unity and integrity between the emperor and his citizens is crucial. That is why Kautilya was of the following view in *Arthashastra*.

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

decisions are bound to be made ; the people will become angry and may go over to the enemy. (Rangarajan, 1992) (*The Arthashastra*, Book-1, Chapter-19, Verses -26-28) (p.148)

Conclusion

The *Arthashastra* is an admired and popular ancient text where a thorough analysis has been made by its author, Kautilya on the subjects like economics, human resource management, law and statecraft ship, etc. The essence of this memorable text has been analyzed and interpreted and universally accepted by experts in the area of economics, research, and business management all over the world. In this context of people management, Kautilya portrayed a holistic and integrated approach that granted a new dimension to the subject of emotional intelligence, which unfortunately remained neglected all this time. Besides Kautilya, Daniel Goleman's view as an eminent author in the field of emotional intelligence is quite relevant in today's modern management context. We have portrayed the invaluable verses of Kautilya as well as the opinion of Goleman on emotional intelligence and formed a comparative analysis in this paper. The resemblance and discrepancies existed amid writers on emotional intelligence have been critically examined in context of contemporary business setting. Kautilya's tested, deep stick, and authentic analysis on emotional intelligence propped with examples from his text made him popular as a master in the area of statecraft and human resource management. Daniel Goleman's view on emotional intelligence has attracted the attention of corporate leaders that made him popular in today's modern management context. Emotional intelligence also contributes in having better job satisfaction leading to better performance (Shahu, 2010). Anticipation and opportunities are endless means, which will prop the researchers to offer a comprehensive outline to the subject of emotional intelligence in diverse cultural surroundings of the world in the future.

Managerial Implications

Motivation and commitment within the workforce are generated and inducted through the dynamic leadership of managers. One of the basic tenets of effective leadership is to promote the capability to perceive emotion within self and others. The total process of perceiving and expressing emotions effectively put forth a greater challenge before today's managers for the productive motivation and manipulation of subordinates in today's highly competitive global environment. The present article is an attempt to bridge the gap (the challenge mentioned above) that exists in today's emotional intelligence aspects. A paradigm shift came into existence by instilling contemporary emotional intelligence tenets with the nuances of insightful and holistic age-old insights. The *Arthashastra* illustrates the contribution of Kautilya in ancient India regarding the role of an emotionally intelligent king towards the effective administration of the state. The paper narrated lessons in emotional intelligence from the *Arthashastra* and interpreted its relevance in the contemporary managerial context. The present study will certainly provide essential tips which could prop the managers to manage the intricate maze of their own emotions as well as of others. Regardless of the resemblances between the views of both Kautilya and Goleman, the concept of “emotional stability” of Kautilya depicted in the *Arthashastra* revealed a more comprehensive view than that of Goleman. The current study also facilitates to appreciate and promote ancient Indian method of management where researchers and today's business leaders will get insights on how to manage the intricate maze of their emotions in modern business priorities.

Limitations of the Study and Scope for Further Research

We have made an exploratory study which is based upon secondary data only. This manuscript is limited in scope

to converse every section of the entire book. The present study shows how emotional turmoil in individual and work life creates an impact on production, efficacy, and self worth. Future studies can examine more ancient Indian texts to draw valuable management lessons from the same.

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