

EMOTIONAL INTELLIGENCE IN CHILDREN : A STEP TOWARDS DEVELOPING SENSIBLE PROFESSIONALS

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ABSTRACT

This paper attempts to examine the importance of cultivating various traits of emotional intelligence in children from an early age and thereby adopting an approach towards developing future emotionally intelligent professionals in various walks of life. This paper studies the various stages of development of a child and the traits of emotional intelligence which can be inculcated at each stage for the ultimate evolution of an emotionally intelligent professional.

Keywords : Emotional Intelligence, Ancient learning method, personality development.

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INTRODUCTION

The concept of emotional intelligence (EI) has recently acquired immense significance in the discipline of psychology, organizational behavior and various aspects of human resource management. With the increasing supply of qualified and trained professionals in various fields viz. engineering, medicine, management, it has become important to understand the attributes of a completely qualified professional. Apart from all the mandatory technical qualifications, one attribute which is missing or difficult to identify in most of the qualified professionals is emotional intelligence. During the last two decades interpersonal skills have become more significant as a criteria of effective leadership (Goleman, 1998). There was a time when leaders were seen to control, plan and inspect the overall

functioning of an organization. Today leadership role also involve providing motivation and inspiration to others, cultivating positive attitudes at work, and to create a sense of contribution and importance with and among employees (Hogan et al., 1994). An emotional and socially sensitive professional is an asset to the society. It is really important these days to consider the human angle of any organization while managing various aspects. These contemporary leadership requirements have placed new demands on leadership training programs to develop these skills in evolving professionals and on organizations involved in identifying future leaders (Fulmer, 1997). As a result research has been exploring the underlying attributes and behaviors of leaders who successfully perform these contemporary leadership roles in order to

identify leadership selection and training criteria for the recruitment and development of effective leaders (Church and Waclawski, 1998; Pratch and Jacobowitz, 1998; Ross and Offerman, 1997; Sternberg, 1997). One variable that has acquired significance as a key attribute of effective and balanced professional leadership is the construct of emotional intelligence (Sosik and Megerian, 1999). The credit of initiating the study of EI can be given to Gardner (1983). EI is described as a set of abilities that refer in part to how effectively one deals with emotions both within oneself and others (Salovey and Mayer, 1990). Salovey and Mayer, were the first to propose a systematic theoretical account of the construct (Mayer, DiPaolo and Salovey, 1990; Salovey and Mayer, 1990). Mayer and Salovey (1997) proposed a model that redefined EI in cognitive – emotional terms. This model comprised of abilities to perceive, appraise and express emotions as the requisites of EI. Daniel Goleman (1995) had extended the domains of EI and included personality variables such as impulsiveness, assertiveness and optimism. The

study of EI has been largely confined to understanding its importance in leadership roles, dealing effectively with emotions, contributing towards handling the needs of individuals and facilitating their effective performance and making them feel comfortable at work (Goleman, 1998). But the scope of EI can be extended to all the professionals who are even working in singular capacities in their respective work environments. The need is therefore to develop emotionally intelligent professionals in order to improve the overall scenario. The question therefore arises as to how to inculcate the various traits of emotional intelligence from an early age so as to develop an emotionally intelligent professional. Let us understand the development of child in various stages and what sort changes take place during those stages.

Child development refers to the biological, psychological and emotional changes that occur in human beings between birth and the end of adolescence. As per a study of UNICEF the development of a child can be understood from the following table :

Age	What Children do at this stage
Birth To 3 months	<ul style="list-style-type: none"> ● Being to smile, track people and objects with their eyes ● Prefer Faces and bright colors. ● Turn towards sound ● Discover feet and hands
4 To 6 months	<ul style="list-style-type: none"> ● Smile ● Develop preferences generally to parents and older siblings ● Repeat actions with interesting results ● Listen intently

Age	What Children do at this stage
	<ul style="list-style-type: none"> ● Respond when spoken to ● Laugh and gurgle ● Imitate sounds ● Explore hands and feet ● Put objects in mouth ● Sit when propped ● Roll over ● Grasp objects without using thumb
7 To 12 months	<ul style="list-style-type: none"> ● Remember simple events ● Identify themselves and body parts and familiar voices ● Understand their own name and other common words ● Say first meaningful words ● Explore objects and find hidden objects ● Put objects in containers ● Sit alone ● Pull themselves up to stand and walk
1 To 2 years	<ul style="list-style-type: none"> ● Imitate adult actions ● Speak and understand words and ideas ● Experiment with objects ● Walk steadily, climb stairs and run ● Recognize ownership of objects ● Develop friendships ● Solve problems ● Show pride in accomplishments ● Begin pretend play
2 To 3.5 years	<ul style="list-style-type: none"> ● Enjoy learning new skills ● Learn language rapidly ● Gain increased control of hands and fingers ● Act more independently

Age	What Children do at this stage
3.5 To 5 years	<ul style="list-style-type: none"> ● Develop a longer attention span ● Talk a lot, ask many questions ● Test physical skills and courage with caution ● Reveal feeling in dramatic play ● Like to play with friends, do not like to loose, share and take turns sometimes
5 To 8 years	<ul style="list-style-type: none"> ● Gain curiosity about people & how the world works ● Show more interest in numbers, letters, reading and writing ● Gain more confidence and use words to express feelings and cope ● Play cooperatively ● Develop interest in final products

It has also been established by several studies that 85% of the knowledge is acquired up to the age of 8 years.

Now having understood the various stages and behavior of children during those stages we can work towards exploring the ways of cultivating the various traits of EI in children during the above mentioned stages.

Daniel Goleman, an American psychologist, has developed a framework of five elements that define emotional intelligence:

1. Self awareness

People with high EI understand their emotions and they don't let their feelings rule them. They know their strengths and weaknesses, and they work on these areas so they can perform better.

2. Self regulation

This is the ability to control emotions and impulses. People who self regulate typically don't al-

low themselves to become too angry or jealous, and they don't make impulsive, careless decisions. They think before they act.

3. Motivation

People with a high EI are willing to defer immediate results for long-term success. They are highly productive, love a challenge, and are effective in whatever they do.

4. Empathy

This is the ability to identify with and understand the wants, needs, and viewpoints of those around you. Empathetic people avoid stereotyping and judging too quickly, and they live their lives in an open, honest way.

5. Social skills

People with strong social skills are typically team players. Rather than focus on their own success, they help others to develop and shine. They can manage disputes, are excellent communicators, and

are masters at building and maintaining relationships.

In the Indian context it is even more important to develop EI since ours is an emotional society and lack of EI in our professional manpower is very harmful for the overall functioning of an organization in sync with the requirements of the society.

There are various approaches which can be adopted towards developing the above mentioned attributes of EI in children. Now we would try to examine the traditional and ancient approaches which were adopted for teaching students and developing their personality. A study of these conventional approaches will help us in devising a model of inculcating EI among children from an early age, thereby developing them into successful emotionally intelligent professionals. The following are some systems and approaches based on our ancient traditions of learning and thoughts of some prominent thinkers and philosophers :

The Ancient Gurukul system of learning

In our ancient days we had the model of gurukul system of learning where the students were supposed to live in an ashrama far from their homes , perform all the daily activities and study at the same time. Gurukul have existed since the Vedic age. Upanishads mention many gurukul, including that of Yajnavalkya, Varuni. *Bhrigu Valli*, the famous discourse on Brahman, is mentioned to have taken place in Guru Varuni's gurukul. Guru is the teacher and head of the kul which comprised of the area under the complete authority of the guru. This system was very effective in shaping the personality of

children in a balanced manner. In the gurukul the children of all economic and social backgrounds studied and lived together . They had to perform the daily chores of life, bring water and fuel for cooking, learn how to share and get educated from the guru who used to treat them on an equal footing. All these simple things would result in students becoming self-aware and self-regulated. We have the example of Lord Ram, Shrikrishna, Arjuna and many more from our ancient history whose personality has transformed during the course of their stay in the gurukul.

The overall personality of Shriram underwent a drastic change during the course of his stay in the ashrama of his guru Vashistha . Similar thing happened with shrikrishna in the ashrama of sandipni. Many of the modern team building exercises can be traced to the day to day functioning of ashrams. The students were made to perform group tasks , play games together requiring lot of coordination and team effort and in the process developed emotional and social skills in them. We have the example of aruni protecting the fields of his ashrama by lying down overnight to protect the inflow of water in the fields thus displaying a lot of organizational commitment. It can be safely assumed that the traits of EI viz. self-awareness, self –regulation, empathy , motivation and social skills are inculcated to great extent and imbibed in the personality of students in a very natural and organic manner. This is far better than the efforts which are made to develop such traits in them at a later age.

In modern day's schooling, the schools have become a place to give information and a bit of knowledge. But the main fiber is missing and that is "Sanskara". Schools can teach children how to read or write, but it is becoming more and more difficult to teach them how to feel or how to emot. The gurukul system of learning should therefore be adopted in the schools and students should be taught to learn from their natural environment with frequent informal interactions among themselves and completion of group tasks.

The Concept of Brahmacharya

The concept of brahmacharya has been defined in the "Chhandogya Upanishad". The human life span of 100 years has been divided into four ashramas viz.

- Brahmacharya - upto 25 years of age
- Grihastha - 25-50 years of age
- Vanprastha - 50-75 years of age
- Sanyas - 75-100 years of age

Of the above mentioned ashrama the disciple of the brahmacharya ashrama is supposed to lead a life of utmost restraint, self-regulation and celibacy. He is expected to devote all his time and energy towards his studies and development of his personality. He is expected to stay in a gurukul under the strict supervision and guidance of his guru and learn lessons from him.

The great Indian Saint Patanjali in his famous book "Yoga Sutra" has said "Brahmacharya pratishtayam viaryalabhaha" (II Sutra 38)

Brahmacharya = celibacy; **Pratishtayam** = established; **Viarya** = vigour; **Iabhaha** = gained.

"On being established in celibacy vigour is gained." **Brahma means infinity, charya means moving in infinity.** Knowing your vast nature.

Now when we analyze this kind of life and we go back to the concept given by Daniel Goleman, we can very conveniently conclude that the traits of EI viz. self-awareness, self-regulation, motivation can be learnt during this stage of brahmacharya by the student. When the student strictly follows the rules of brahmacharya ashrama he is able to realise his true self which leads to a very high degree of self-awareness. He is supposed to lead a very restrained and simple life, suppress all kinds of unwanted desires related to material pleasures of life. When this happens the student develops the virtue of self-regulation as prescribed by Daniel Goleman as one of the traits of EI. The concept of brahmacharya should therefore be implemented in schools and children should be enlightened by explaining its importance and the difference it will make to their lives.

It is a pity that more thrust is being given to sex education these days, whereas the concept of purity and cultural serenity is forgotten. Brahmacharya is often mistaken as bachelorhood in our modern teaching whereas it is not a physical state, it is a mental and emotional state. Sadly enough it has been grossly neglected in our society. As a result we are experiencing heavy increase in sex related crimes.

The Ancient And Religious Scriptures Like Shri Ramcharit Manas And Shrimad Bhagwad Gita

Although the study of ancient scriptures and religious books is a part of Indian culture, but there is an inherent importance in them so far as the construct of EI is concerned. There are various instances in shriramcharitmanas and shrimadbhagwadgita which can serve as examples of situations which require a considerable display of emotional intelligence.

Bhagwan Shri Ramchandra, has been called MARYADA PURUSHOTTAM (The best among men). The various aspects of Shriram's character in shriramcharitmanas reflect the traits of EI which are desperately sought by modern day professionals. When we go through the entire story of Shriram, we witness several situations in which Shriram is displaying traits of EI like self-awareness, self-regulation, motivation, maturity and compassion for others.

*Bhaye Kumar Jabhin Sab Bhraata,
Dinha Janeu Guru Pitu Mata,
Gurugraha gaye padhan raghurayi,
Alp Kaal sab vidya aayi.*

When Shriram and his brothers reached the age of attaining education, they were sent to the Ashram of Guru Vashistha for obtain education and in a short period of time they could complete their education.

*Jaaki sahej swas shruti chari,
so hari padh yeh koutuk bhari
Vidya Binay Nipun Gun seela,*

Khelanhi khel sakal nripa leela.

Verse 203 Baalkanda part 2

Shriram is believed to be the avatar of Bhagwan Vishnu and so he had all the knowledge of the world. But then also he completed his education like a true disciple and excelled in Knowledge, Humanity, composure and decision making.

*Praatkaal uti ke raghunatha,
matu pita guru naaviye maatha.*

Verse 204 Baalkanda, part 4

Shriram would start his day with paying his respects to his father, mother and the teacher. He would seek permission for all his tasks and decisions from his elders.

A unique aspect of Shriram's personality is reflected during the swayamvar of sita daughter of king Janak. When all other kings could not break the Shiv Dhanusha, Shriram who is well aware of his capabilities to perform the task displays restraint and composure. It is only after the permission of his guru that he performs the task with ease. After this incident, parsurama arrives and is displeased with the breaking of Shiv Dhanusha. Shriram then took the initiative to pacify him and this is how he does that:

*Humahi Tumahi Saribari Kaisi Natha,
Kahahu Na Kahan Charan Kahan Matha
Raam Matra Laghu Naam Humara,
Parsu sahit Badh Naam Tumhara
Dev Eku Gun Dhanush Humare,
Nav Guna Param Punit tumhare
Sab prakar hum tumh san Hare,*

Chamahu Bipra Apraadh Humare.

There are various verses in Shriramcharitmanas which can be explored as a source of motivation and commitment like :

Jehike Jehi Par Satya Sanehu

So Tehi Milaye, Na Kachhu Sandehu

If you have true and pure love for someone or something you will get him or that thing ultimately, there is no doubt and confusion about it.

Raghukul Riti Sada Chali Aayi

Praan Jaii Par Vachchan Na Jaii

The glorious tradition of Raghukul emphasizes that commitment should be fulfilled even at the cost of life. Shriramcharitmanas and the entire persona of Shriram requires a lot of description and is a reflection of the fundamental aspects of EI. Shriram is a great source of inspiration for leading an emotionally balanced life.

Another important Indian scripture is Bhagwad Gita which is a part of the great epic Mahabharata written by Maharishi Ved Vyas. It is the summary of Upanishads and its messages are a source of guidance to leading a practical and emotionally balanced life. The following are some verses of Bhagwad Gita and the messages imbibed in them :

1. Chapter 4, Verse 8

paritraanaaya sadhuunaam
vinaashaaya chadushkritaam |
dharma samsthaapanaarthaaya
sambhavaami yuge yuge ||

For the protection of the good, for the destruc-

tion of the evil and for the establishment of dharma (righteousness), I (the Lord) am born from age to age.

2. Chapter 2, Verse 62

dhyaayato vishayaanh pumsah
sangasteshhupajaayate |
sangaath samjaayate kaamah
kaamaath krodho abhijaayate ||

When a person dwells longingly on sense objects, an inclination towards them is generated.

This inclination develops into desire and desire gives rise to anger.

3. Chapter 2, Verse 63

krodhaadbhavati sammohah
sammohaatsmritivibhramah |
smritibhramshaadbuddhinaasho
buddhinaashaatpranashyati ||

From anger comes delusion; from delusion, confused memory; from confused memory the ruin of reason; from ruin of reason, man finally perishes.

4. Chapter 6, Verse 5

uddharedaatmanaatmaanam
naatmaanamavasaadayeth |
aatmaiva hyaatmano bandhuraatmaiva
ripuraatmanah ||

Let a man raise himself by his own efforts. Let him not degrade himself. Because a person's best friend or his worst enemy is none other than his own self.

5. Chapter 6, Verse 6

bandhuraatmaatmanastasya
yenaatmaivaatmanaa jitah |

anaatmanastu shatrutve
vartetaatmaiva shatrutvath ||

For a person who has conquered his lower self by the divine self, his own self acts as his best friend. But for that person who has not conquered his lower self, his own self acts as his worst enemy.

6. Chapter 4, Verse 7

yadaa yadaa hi dharmasya
glaanirbhavati bhaarata |
abhyuktaanamadarmasya
tadaatmaanam srijaamyaham ||

When there is decay of dharma (righteousness) and rise of adharma (unrighteousness), then I (the Lord) am born in this world.

7. Chapter 2, Verse 47

karmanyevaadhikaaraste maa phaleshu
kadaachana |
maa karmaphalaheturbbhuu
maatesangotsvakarmani ||

A person has the right towards action alone and not towards the fruit of action. Let not the fruit of action be the motive for acting. Also, Let there not be any attachment to inaction.

8. Chapter 2, Verse 22

vaasaamsi jiirnaani yathaa vihaaya,
navaani grihnaati nara aparaani |
tathaa shariiraani vihaaya jiirnaanyanyaani
samyaaati navaani dehii ||

Just as a person casts off worn out garments and puts on others that are new, even so, the embodied soul casts off worn out bodies and takes on others that are new.

9. Chapter 9, Verse 27

yatkaroshhi yadashnaasi
yajjuhoshhi dadaasi yath |
yattapasyasi kaunteya
tatkurushhva madarpanam ||

Arjuna, whatever you do, whatever you eat, whatever you offer (in sacrifice), whatever you give away, whatever you do by way of penance, offer it all to me.

10. Chapter 4, Verse 9

janma karma cha me divyamevam
yo vetti tattvatah |
tyaktvaa deham punarjanma
naiti maameti so arjuna ||

Arjuna, My birth and activities are divine. He who knows this in reality is not reborn on leaving his body, but comes to Me.

11. Chapter 9, Verse 26

patram pushhpam phalam toyam yo
me bhaktyaa prayachchati |
tadaham bhaktyupahritamashnaami
prayataatmanah ||

I accept the offering of even a leaf, a flower, fruit or water, when it is offered with loving devotion.

12. Chapter 3, Verse 19

tasmaadasaktah satatam kaaryam
karma samachara |
asakto hyaacharankarma
paramaapnoti puurushah ||

(Therefore) You must always fulfill all your obligatory duties without attachment. By performing actions without attachment, one attains the Highest.

13. Chapter 3, Verse 37

kaama eshha krodha
eshha rajogunasamudbhavah |
mahaashano mahaapaapma
viddhyenamiha vairinamh ||

Desire and anger which are born out of passion are insatiable and prompt man to great sin and should be recognized as enemies.

14. Chapter 6, Verse 26

yato yato nishcharati
manashcha.nchalamasthiramh |
tatastato niyamyaitadaatmanyeva
vasham nayeth ||

By whatever cause the mind, which is restless and fidgeting, wanders away, the yogi should bring it back from that and concentrate only on the Self.

15. Chapter 5, Verse 10

brahmanyaadhaaya karmaani sangam
tyaktvaa karoti yah |
lipyate na sa paapena
padmapatramivaambhasaa ||

He who offers all actions to God, without attachment, remains untouched by sin, just as a lotus leaf by water.

16. Chapter 12, Verse 15

yasmaannodvijate loko
lokaannodvijate cha yah |
harshhamarshhabhayodvegairmukto
yah sa cha me priyah ||

He, by whom the world is not agitated and whom the world cannot agitate, he who remains calm in

times of joy, anger, fear and anxiety, is dear to me.

17. Chapter 1, Verse 40

kulakshaye praNashyanti
kuladharmaah sanaatanaah |
dharme nashhte kulam kritsnamh
adharmo abhibhavatyuta ||

In the decline of a clan, its ancient traditions perish. When traditions perish, the entire family is indeed overcome by lawlessness.

18. Chapter 2, Verse 27

jaatasya hi dhruvo mrityuh
dhruvam janma mritasya cha |
tasmaadaparihaarye arthe na
tvam shochitumarhasi ||

Death is certain of that which is born. Birth is certain of that which is dead. Therefore, you should not lament over the inevitable.

19. Chapter 2, Verse 67

indriyaanaam hi charataam
yanmano anuvindhiiyate |
tadasya harati pragyaam
vaayarnaavamivaambhasi ||

The mind, which follows in the wake of the wandering senses, carries away a man's discrimination just as a gale tosses a ship on the high seas.

In Shrimadbhagwadgita the entire dialogue between shrikrishna and arjuna in the battlefield of kurukshetra is an example of how a person can become self-aware and recognize his true self. Shrikrishna clearly explain the concept of nishkama karma yoga, relationship of the body and the soul and the control of the ultimate authority over all kinds

of happenings taking place in the materialistic world. Although it can be argued that in order to understand the teachings of these scriptures a considerable degree of maturity is required, but if children are exposed to the knowledge of these scriptures, they will be able to develop the traits of EI which have been mentioned in these scriptures at various places. It is therefore prudent to inculcate the teachings of these scriptures to children from an early age which would develop their personality in a very balanced and thoughtful manner.

Teachings of Swami Vivekananda

The teachings of Swami Vivekananda have been a source of tremendous inspiration and guidance to innumerable persons. The following is a compilation of some selected teachings of Swami Vivekananda :-

Education is the manifestation of the perfection already in man.

We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.

So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them.

Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be.

If you have faith in all the three hundred and thirty millions of your mythological gods, ...and

still have no faith in yourselves, there is no salvation for you.

Have faith in yourselves, and stand up on that faith and be strong; that is what we need. Strength, strength it is that we want so much in this life, for what we call sin and sorrow have all one cause, and that is our weakness. With weakness comes ignorance, and with ignorance comes misery.

The older I grow, the more everything seems to me to lie in manliness. This is my new Gospel.

Purity, patience, and perseverance are the three essentials to success, and above all, love.

Religion is realization; not talk, not doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes.

Religion is the manifestation of the Divinity already in man.

Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when this sleeping soul is roused to self-conscious activity.

They alone live who live for others, the rest are more dead than alive.

This is the gist of all worship – to be pure and to do good to others.

A study of the above mentioned teachings clearly reflects the various traits of EI like self-aware-

ness, self-regulation, empathy and motivation which are imbibed in these teachings. Children should therefore be exposed to these teachings of Swami Vivekananda which would enable them to develop considerable degree of self-awareness in them, making them self-regulated, empathetic and motivated to achieve the maximum in their lives.

Teachings of Shri Aurobindo

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things, one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the

evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection. All these teachings are directed towards true self-realization of one's inner self and the achievement of ultimate heights of human competency. These teachings also reflect a sense of empathy towards our surroundings and the supreme power which is unknown, but which is definitely there. These teachings can therefore be adopted for the sake of cultivating the various traits of EI in children.

Based upon the above mentioned teachings and concepts taken from ancient Indian culture and traditions, the following methodology can be adopted for cultivating the traits of EI among children right from the time the fetus starts taking the shape of a child in the mother's womb :

It can be said that developing emotional intelli-

1. Pre birth stage: We have the example of "Abhimanyu" learning how to break the chakrayuh in his mother's womb. The mother should be kept in a very pleasant environment exposing her to the things of her liking and ensuring that she is never upset or under any kind of strain. This would impact the growth of the child in a very positive manner and the traits of self-awareness and motivation will start taking roots from the beginning itself.
2. The child should be brought up in a gentle

- manner. The people around him should be cheerful and responsive.
3. More and more family members should make the child aware of their presence and seek response from his facial expressions and smile.
 4. The child should be made to respond to various kinds of sounds like ringing of bell to increase his level of consciousness.
 5. The child should be exposed to the reciting of religious scriptures thereby making him familiar with their teachings.
 6. A substantial change is required in the methodology adopted for teaching in the schools. The gurukul system of learning should be adopted in schools with more and more emphasis on learning from the environment.
 7. The students should be exposed to the teachings of Swami Vivekananda, Sri Aurobindo and many such prominent thinkers and philosophers which will create a basis for the formation of their personality on the solid foundations of self belief and knowledge of true self.
 8. The students should be taught the virtue of team work , participation , sharing , empathy by providing them group tasks which require substantial amount of sharing of physical strength. They should be encouraged to take up more and more physical responsibility which is essential

- for their physical growth as well.
9. The traits of self-awareness and self-regulation can be taught by teaching students the importance of discipline, punctuality, time management , dedication towards the tasks assigned to them.
 10. Special courses should be designed taking into consideration the teachings of Shriramcharitmanas, Bhagwad Gita, Swami Vivekananda, Sri Aurobindo at the school level. The students should be taught by giving examples of EI from scriptures, enacting role plays, group tasks and assignments. Such courses should be made compulsory for students aspiring to take up professional courses.

gence in children requires long term efforts and there can be no unanimity regarding the methodology which can be adopted for this purpose. There are foreign experts who have devised their own models of EI and the methodology of cultivating various traits of EI. But efforts for cultivating EI among children have not gained the attention of academicians and management thinkers alike. The efforts of developing EI are undertaken after a person has completed his education and his personality has evolved to great extent. The need of the hour is to initiate this process of cultivating EI from an early stage which would result in developing sensible professionals who are an asset towards their profession and society as a whole.

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