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Emotional intelligence and education

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Abstract

Emotional Intelligence (EI), defined as the ability to perceive, understand, manage, and regulate emotions effectively, plays a critical role in educational contexts. Beyond traditional academic achievements, EI has emerged as a pivotal factor influencing student well-being, interpersonal relationships, and overall success in life. This paper explores the intersection of emotional intelligence and education, emphasizing its relevance for students, educators, and institutional frameworks.

Research highlights that students with high EI tend to exhibit enhanced academic performance, stronger social skills, and better resilience in the face of challenges. They are also more adept at managing stress and fostering positive relationships, creating a conducive environment for learning. For educators, EI is equally important, as emotionally intelligent teachers are better equipped to create inclusive, empathetic classrooms, address the diverse needs of students, and model positive emotional regulation.

Furthermore, integrating EI development into curricula has shown promising results. Programs aimed at fostering self-awareness, empathy, and emotional regulation not only improve classroom dynamics but also prepare students for real-world challenges. By nurturing both emotional and cognitive skills, educational institutions can holistically equip learners to thrive in an increasingly interconnected and emotionally complex world.

Keywords: Emotional intelligence, education, students, educators, resilience, empathy, curriculum

Introductions

Education is a constructive process which drags a person from darkness, poverty and misery and leads him to the pool of prosperity and happiness by developing his personality in the entire aspects i.e. physical, mental social, emotional & spiritual. It is a lifelong process that starts from the birth of the individual and continues till death (Anderson, 2004) [26]. The whole process of education is shaped and moulded by the human personality called teacher who plays a pivotal role in any system of education. Education in the present day context is perhaps the single most important means for individuals to improve personal endowments, build capability levels, overcome constraints and in the process, and enlarge their available set of opportunities and choices for a sustained improvement in wellbeing. Teachers are one of the main pillars of a sound and progressive society. They bear the weight and responsibility of teaching and are the main source of knowledge and values for student. Great teachers help create great students. In fact, research shows that an inspiring and informed teacher is the most important school-related factor influencing student achievement, so it is critical to pay close attention to how we train and support teacher trainees.

The kind of emotional atmosphere that we ought to strive to create in our educational institutions, as well as the characteristics that define a "good" emotional culture, is something that we might need to give some thought to. To this question, there is no quick response that can be given. To a certain extent, it is necessary for every school to aim to cultivate its own culture within the framework of its community and the resources it possesses. In this context, the purpose of this study is to take into consideration the conceptualizations that are being introduced to the discussion concerning emotional education. Recent interest in the concept of emotional intelligence, which originates from Howard Gardner's theory of multiple intelligences (Gardner, 1993) [11] and Daniel Goleman's well-known work on emotional intelligence (Goleman, 1996) [12], has resulted in the emergence of topics that offer a fresh forum for discussion. In spite of the fact that the feelings are undeniably an essential component in determining

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the overall quality of our lives, there is a school of thought that considers them to be a component of the individual's personality, which is private and personal. It is possible that attempting to exert control over the emotional life of youngsters could be regarded as intrusive and possibly even immoral. This would be an intrusion on the child's developing individuality and distinctive personality. On the other hand, the emotional dispositions of the kid are undeniably subject to change and development, and it is without a doubt the case that we take into consideration the emotional climate of our classrooms, particularly when we arrange activities with the intention of exciting and motivating our students. When we advise children, we may try to assist them in managing certain emotional states that are sad or socially troublesome. In the literary, musical, and visual arts, we encourage children to explore their emotional responses, and when we counsel children, we may aim to help them manage certain emotional states. In our language, there is an assumption that our emotional life can be managed and controlled to some degree, and that this is something that we should strive to do. We believe that we are partially responsible for our feelings, and we educate children that certain emotions, such as anger, aggression, jealousy, or impatience, are negative, while other emotions, such as affection, joy, sympathy, and patience, are positive. We do this by using language that is both praise and admonishment.

An Examination of the "Introspective/Confessional"

Theory: Thinking on one's own emotional life appears to be less difficult than thinking about other people's emotional lives when considering emotional experience. Our gut tells us that we have special access to our emotions and that the only way to understand them is to think deeply about them. People who appear to have the gift of language to put our emotions into words when we ourselves are unable to do so are not uncommon; poets are one such example. We experience what some have called a "shock of recognition" (Bruner, 1979, p. 18) ^[4] because the poet so vividly portrays the emotions that we were just vaguely aware of. Because we believe no one else knows how we really feel, this shock hits us hard. According to Howard Gardner, knowing and understanding our feelings is all about having the capacity to use introspective intelligence. This means being able to examine our own sentiments from the inside out and then find a way to convey them from the outside: Here, the most important skill is the ability to tap into one's own emotional life, including all the different feelings one experiences, to distinguish between them, and then to name them, encapsulate them in symbolic codes, and use them to comprehend and control one's actions. "Gardner (1993)," p. 240) ^[11].

Since this is how we learn about emotions, it begs the question of how we might learn about other people's emotions. What does it take to go from knowing something for sure about one's own emotional life to being able to assert something about another person's emotional life? The idea of empathy is used by those who believe in the "introspective/confessional" theory (Park, 1999) ^[17]. When one is empathetic, they are able to "project one's personality into (and so fully comprehending) the object of contemplation," as stated in the Oxford English Dictionary. The German word "einführung," meaning "feeling-into," is where the idea of empathy first surfaced at the turn of the

nineteenth and twentieth century. It was used just as frequently in books discussing aesthetic criticism as it was in those discussing emotional understandings. The word was used to describe how artists attempted to portray or grasp the existential qualities of an object, going beyond common understandings of what it is (Worringer, 1992, p. 69) ^[25]. "Essentialism" refers to the philosophical position that all things have an inherent, fundamental nature that can only be revealed via the use of projective contemplation. We might equate words like "soul" or "spirit" with a "inner essence" when we apply this essentialist concept to humans. Here, I consider my feelings to be an integral component of my very being, a mark of my private and individual soul. The capacity to empathy has long been considered as a key to unlocking the "inner" workings of other people's minds, allowing one to "feel" and "think" as if one were in their shoes, and so gain insight into their emotional lives. This type of comprehension is proactive and empathic. In his work as a counsellor, Carl Rogers explains this procedure. Counselors, in his view, should demonstrate their capacity for empathy by: Spending time in his or her (the person's) life, moving around it carefully without passing judgment, picking up on meaning of which s/he is barely aware, and without attempting to unearth feelings of which s/he is completely unconscious (since that would be too intimidating). Sharing your perceptions of his or her environment while approaching the things the person is afraid of with an open mind and a lack of fear is an important part of this. What this means is that you should consult with them often to make sure your "sensings" are correct, and you should follow their advice. When you accompany someone into their inner world, you exude confidence as stated in McLaughlin (1995, p. 66) ^[16]. Although the counselor can experience the client's emotions via empathy, it is still important for the client to validate these sentiments with the counselor. This approach acknowledges that the client has privileged access to his or her own feelings.

Feelings of anxiety, rage, or exhilaration are accompanied by a physiological or visceral aspect, which Aristotle called attention to. In his description of the scientist's rage, he uses the metaphor of a "boiling of the blood" (Everson, 1995, p. 182) ^[9]. In his work, Hutchinson discusses the function of entertainment as a break from serious thought, a method to regain emotional stability before diving into the meat of the matter (Hutchinson, 1995, p. 204) ^[14]. He views the arts as vehicles for the purification of emotions, a process we call catharsis. Whether Aristotle means that this catharsis helps us release pent-up emotions, alleviates psychological pressure, or gains the wisdom to feel the right amount of emotion for the right things is up for debate (Barnes, 1995, p. 278) ^[1]. One school of thought, known as "therapeutic/individualist," leans more toward the former. This is the position taken by Daniel Goleman, whose writings have had and will continue to have a significant impact on the field of education; Goleman defines emotions as a "inner source of energy that affects outer behaviours" (Goleman, 1996, p. 40) ^[12]. In his work, Peter Sharp links emotional education to better mental health and the ability to express and cope with difficult emotions (Sharp 2001, p. 26). Losing pent-up feelings or "inner energy" is one way to put it when you talk about the expressive character of the articulation process. Emotions are seen in this account as subjective stirrings that, in both the introspective and

confessional parts, demand exploration and expression in different ways, including the pursuit of linguistic and pictorial representations of them. The importance of relying on one's emotions to guide one's decision-making is highlighted. Some people have a dualistic view of emotions, seeing them as internal processes that are essentially personal to each person (rather than external processes like behaviors and physiological conditions associated with emotions) and seeing them as separate from and inferior to rational or intellectual intelligence, which is valuable but qualitatively different in human awareness. Since these are internal experiences, I must first reflect on my feelings through introspection; secondly, I must discover a means of representing and communicating my emotional life to others if I are to comprehend and control it; finally, it is confessional.

The "objectivist/constructivist" viewpoint is the alternative to criticism: The "introspective/confessional" theory is based on dualist presumptions that could possibly perplex and mystify human comprehension, despite its "common sense" and intuitively sound feel. The issues surrounding this mind/body dualist premise have already been covered elsewhere (Radford, 2002) ^[27]. Examining some of the consequences of this argument is the aim of this paper. In the former case, it tends to draw attention away from the potential for a reciprocal relationship between emotion and behavior, whereby emotional states can be viewed as a product of behavior, just as behavior can be viewed as a result of emotion. In the latter case, it confines the youngster to a private and solitary environment, leading to frustrated and sometimes defeatist interpretations regarding the expression of emotions. There are significant advantages for comprehending and educating youngsters about their emotional lives if emotions may be partially viewed as a result of behavior. In order to comprehend, we might consider the behavior itself rather than having to travel to the inner reality that underlies it. In fact, one could argue that this is more likely to occur when taking into account both our own sentiments and the emotions of others in regard to an incident. I am more likely to think back on things that have angered me or how I have acted in such circumstances when I think about my feelings of excitement or anger than when I think about the internal feelings, pains, pleasures, or bodily sensations that might be connected to those emotions. I am more inclined to consider how other people are acting when I make an effort to comprehend their emotional states rather than attempting to adopt their emotions through empathy.

William James observed that visceral experiences, the experience of emotion, and acts or behavior are all intricately intertwined. James felt that stating that emotions cause acts was no more logical than stating that actions cause emotions (Gregory, 1987, p. 219) ^[13]. It is argued that as emotions and actions are two sides of the same coin, controlling our actions necessarily results in controlling our emotions. In a similar vein, Jean Paul Sartre noted that our actions determine our emotions: "the mother is sad because she weeps ... we fear because we flee." Sartre refers to this perspective as the "peripheric theory," which holds that emotions are defined in terms of what has historically been thought of as peripheral to them, i.e., the behaviors that come from them (Sartre, 1962, p. 20). It is improbable that emotional states can be explained by assertions about

behavior, and it is not very useful to explain behavior in terms of emotional states. The mother is unlikely to respond when I ask her why she is depressed because I am crying. She might say that she is crying because she is depressed if I ask her why, but it would hardly help. Saying that the woman is unhappy doesn't contribute much to the story if she is crying (unless it's to differentiate her tears of sadness from those of laughter). The situation that led to this behavior is what I should be interested in, and this is the answer she is most likely to provide. Emotions can undoubtedly be linked to visceral experiences and bodily changes, such as fear accompanied by a racing heart, sadness accompanied by tears, and grief accompanied by a wrenching sensation in the abdomen. It's possible that these bodily sensations are what cause us to believe that our emotions originate from within. However, we may find it strange if we are asked where we are experiencing, such as "where is your feeling of excitement or anger?" Undoubtedly, we can try to conceal our emotions from other people, and this perspective strengthens our perception of their inner essence, but where exactly are they located in my body? Emotions are a feature of awareness, of our mental life, and it would be interesting to argue that our minds were placed in these areas of our bodies. We may think of them as being in the visceral regions that are part of the sensation of emotion, such as the gut or the heart.

There is a growing trend in both scholarly research and everyday speech to link mental processes, including emotions, to how the brain works, so perceiving emotions as somehow residing in the brain (Ledoux, 1998) ^[15]. It is well known that various emotional states correspond with specific neurological events, however the emotional state and the neural event are not the same. Declaring whether I am happy or sad entails a significant framework of information in the form of assumptions and consequences about my personality, immediate past, present, past, and future behaviors, relationships with others, and other topics. The description of brain events "x," "y," and "z" cannot be equated with the public and measurable context that a large body of literature provides for our understandings of such emotional states. Emotional experience is dependent on the presence of such neuronal events in the brain and the rest of the body, but it also depends on the state of the environment, an intrusion, or an object of attraction. To put it simply, considering emotions to be internal phenomena may be a compelling intuitive viewpoint, but it is not a required one from a logical or factual standpoint. From a practical standpoint, it could be more beneficial to not conceptualize our emotions in this way, but we are not required to.

Three Pragmatic Insights for Educators

There are three areas for practical discussion that arise from this debate and might be useful from an educational point of view. The first concerns our knowledge and the language that we use to describe emotional feelings, the second, the nature of our emotional lives as open to objective understanding and the third, the view we take of the teacher's role in the context of children's emotional development and expression.

Emotions and Language

How can we assist youngsters in recognizing their emotions? It is asserted that awareness of our emotional

states arises from introspection; so, to educate the child about her sentiments, we may encourage her to engage in internal reflection. However, what precisely is she contemplating? What is the process of introspection? When a kid expresses feelings of elation, it is illogical to inquire how she 'knows' she is elated, as if there were any uncertainty requiring her to introspectively consult an 'emotional color chart.' The issue may lie more in the terminology employed to describe the experience than the feeling itself. Are her usage of the words "elated" accurate? To verify this, she can consult the dictionary to ensure that the definition appropriately reflects her emotions. The existence of a dictionary definition and commonly accepted usage of the phrase suggests that the emotion, rather than being purely private, is a public one, experienced by others and capable of being shared. If I assert that I am elated and my demeanor aligns with that assertion, it is evident how others will discern my emotional state. They will possess valid justifications for this understanding, rendering the inquiry, 'but do you truly comprehend your emotions?' superfluous. A considerable amount of study has focused on the significance of language in comprehending our own and others' emotional experiences (Cervantes, 2002; Fraser, 2002; Egan, 2001; Cunningham-Burley *et al.*, 2002) [28, 10, 7, 29]. Children must be instructed in the language of emotions in the same manner as they are educated in the language of colors, hues, shapes, and other linguistic forms that aid them in comprehending their experiences of the world. It is crucial to assist them in recognizing that emotional experiences are communal occurrences, shared with others, and that others comprehend what it is like to feel as they do at specific periods.

Objectivity and the Emotions

The subjective and objective nature of emotions is the second practical observation. Subjectivity, or a personal, arbitrary, and unexplained response, is associated with the concept of emotions as internal and possibly hidden from the outside world. This idea of ultimate emotional solitude is not beneficial for the teacher seeking to foster specific emotional experiences and encourage the child's more sophisticated responses to happenings in the social and public arena. Emotions are subjective. They differ from person to person and can appear spontaneously, unaccountably. They are also subject to objectification in language and explanation. As mentioned above, a language of emotion acknowledges their public nature and the similarity that labels or categories place on them. A word is a public event with agreed definitions and acceptable and inappropriate usage, assuming a shared experience. With this commonality of experience and a shared communication system, we may describe people's emotional states as objectively as we would their knowledge and comprehension. We can objectively describe emotional experiences if we can explain and account for them. I can explain my emotions and ask people why. Emotional experiences can be justified this way. We spend a lot of time as instructors asking kids why they feel the way they do and encouraging them to react appropriately. Children may have different priorities than adults and be terribly disturbed by little incidents and pleased by others that leave us unmoved. We must work in their own interests to steer them toward a balanced and stable set of goals, what we might call the emotionally "good life," while respecting their sense of what is essential and their feelings about it. Emotional

development is social construction based on a shared language and understanding of appropriate emotional responses, not the inner voyage of discovery and confession implied in the 'introspective/confessional' hypothesis.

The Role of the Teacher

The function of the teacher becomes similar to that of a counselor or therapist if the process of expressing one's emotional feelings is viewed as one of "working out" inner tensions and disarming potentially harmful "inner events." In this context, the idea of therapy is linked to the idea of mental health, and it is undeniable that education is a therapeutic experience insofar as it improves mental health. The teacher will provide counseling, as well as individual assistance and advice, because she is both a caregiver and an educator for the children. Teachers are unavoidably involved in a limited sense as "therapists" and social workers when they offer chances for "expressive" activity through the arts, games, and, to some level, confessional conversation (Schuster, 2000; Webb & Vulliamy, 2002) [30, 24]. It is crucial to stress that teachers are not prepared for this position and that the assistance and care they provide will be more like to what they would provide in their capacity as "in loco parentis" than as a volunteer therapist. Teachers are interested in and skilled in guiding children into social activities, public forms of knowledge and understanding, and the social, moral, and emotional culture of the school or nursery where they are placed. We are interested in children as individuals, of course, but individuality is a byproduct of social creation, interactions, and experience sharing. Our main duty is to facilitate this experience sharing and the development of shared beliefs and behaviors; in other words, to oversee a "society of learning" where kids can improve their expression and communication skills. Sometimes we may need to help specific children who are dealing with specific emotional issues that may be classified as mental health issues. In these cases, we will typically work with an educational psychologist to support the child in some form of therapeutic activity, but only to the extent that a loving parent might be expected to. It is acknowledged that additional information is required regarding the type of emotional education that children receive when they are exhibiting emotional and behavioral challenges, as well as the scope of the teacher's duties and abilities in working with these kids. However, the primary social function of the teacher when interacting with children who do not fit into this category is what we are interested in for the purposes of this research.

In this section, the "introspective/confessional" notion has been criticized in relation to the teacher's tasks and understandings. This perspective has been argued to be detrimental to the instructor and the idea of emotional education since it may mystify emotions as something private and unknown to anybody other than the person experiencing them. An alternate viewpoint has been presented within the framework of this critique, along with a general overview of its consequences for the classroom or nursery. More detailed issues regarding the nature of emotional education are covered in the second section of this work.

Conclusion

This work aims to critique the current trend towards individualistic, dualist, and subjectivist concepts in the 'introspective/confessional' hypothesis. In contrast, the

'constructivist/objectivist' paradigm regards emotions as 'stock in trade'.

The educator's trade refers to public knowledge, ideals, and understandings within our social and cultural framework. Some contend that the 'introspective/confessional' hypothesis may be challenging to implement. The concept of emotions as part of individual psychology can be muddled, and teachers may be viewed as therapists and counselors. This environment emphasizes the teacher's focus on individual mental and emotional wellness, rather than initiating children into social experiences within a socially built context.

More should be stated about the school's "emotional culture."

Educational debates in schools address the appropriateness of emotional responses to specific events and their strength. While policy or curriculum statements may not be necessary, it is important to consider how the curriculum, both formal and hidden, reflects an emotional culture within the school.

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