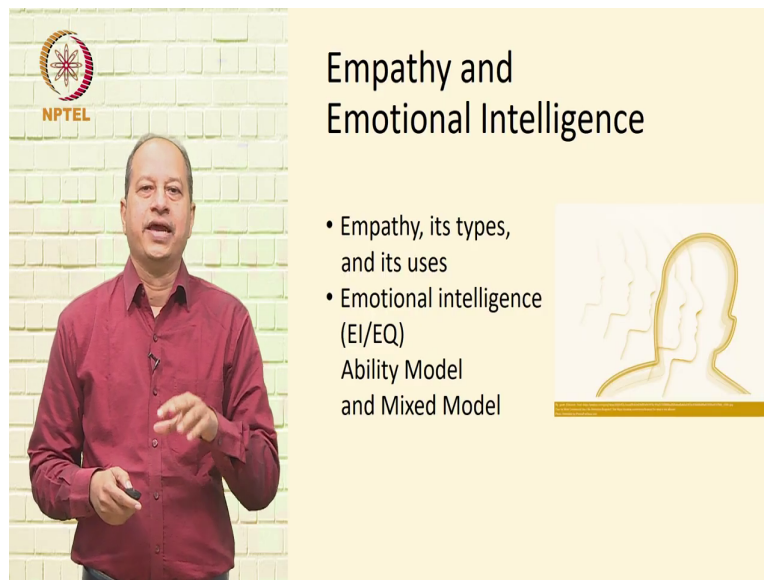


Literature and Coping Skills
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Lecture - 8
Empathy and Emotional Intelligence

Hello, everybody, I am Ajit K Mishra, your course instructor for Literature and Coping Skills. I am here again with you all, to talk about a new area that is empathy and emotional intelligence. In my last lecture, I talked about simulation and high order thinking, and tried to connect those ideas to our understanding of literary works, especially imaginative literary works as powerful experiences, which can develop greater insights into life situations for us.

Now, with a view to extending that idea, further, I am here with a new segment that is empathy and emotional intelligence.

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Empathy and Emotional Intelligence

- Empathy, its types, and its uses
- Emotional intelligence (EI/EQ) Ability Model and Mixed Model



We all know empathy and emotional intelligence have become buzzwords. Now everybody is talking about it. And they have excited global discussions and to global attention towards them. So, empathy and emotional intelligence are very-very popular, they have promptly moved into our everyday lives. We all talk about empathy and emotional intelligence regularly.

But for our understanding of the role of empathy and emotional intelligence, as the result of literary experience, I am going to focus on some of the most important aspects of those two ideas, empathy, and emotional intelligence. So, let us take a quick look at what exactly I am

planning to do today. The first thing that I am going to do today is to talk about empathy, its types and its uses.

And then, I will be talking about emotional intelligence popularly known as EI or EQ, with a special focus on the ability model, and the mixed model. So, by the end of today's lecture, I think you will come to know what empathy and emotional intelligence are all about and how they help us understand complex or critical ideas associated with literature. So, let us take a look at the first component that is empathy.

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Empathy

The Stanford Encyclopedia of Philosophy introduces empathy thus:

The concept of empathy is used to refer to a wide range of psychological capacities that are thought of as being central for constituting humans as social creatures allowing us to know what other people are thinking and feeling, to emotionally engage with them, to share their thoughts and feelings, and to care for their well-being.

So, the Stanford Encyclopaedia of Philosophy introduces empathy in this manner. The concept of empathy is used to refer to a wide range of psychological capacities that are thought of as being central for constituting humans as social creatures, allowing us to know what other people are thinking and feeling, to emotionally engage with them, to share their thoughts and feelings and to care for their wellbeing.

So, empathy, if we go by the Stanford Encyclopaedia of Philosophy definition means that it is a wide range of psychological capacities that are central to the Constitution of us as social creatures. That means, if we have to succeed or survive as social creatures, we need to have good psychological capacities, including empathy.

And then, with the help of empathy, we can understand people around us better because we know how they think and feel. And we can also emotionally engage with them. We can share

their thoughts and feelings. And finally we can care for their well-being as well. While caring for our wellbeing, we can do so.



So, empathy in fact, before forms a variety of functions. Therefore, it is an important concept, it is an important thing. So, empathy is in fact, an idea, a type of feeling that makes us prepared for our roles beyond ourselves. The moment we are out of ourselves, we enter the social world, we begin to interact with people, we begin to create relationships and bonding with them, we will need empathy.

At the same time, empathy is also an instrument with the help of which we can understand how other people are feeling, what other people are passing through and what other people are experiencing. And this particular approach will help us develop greater understanding into the life situations of others.

For example, when we begin to engage with literary texts, the moment we begin to immerse in those texts, we become a part of those texts; we begin to interact with those characters inside those texts. And when we begin to interact with those characters, it will really help us if we have adopted an empathetic approach to our understanding of the life situations or life conditions being experienced by those characters.

So, empathy is almost like those critical powers that will enable us to understand the other person better. So, empathy performs a lot of critical functions, which is quite clear from this particular introduction provided by the Stanford Encyclopaedia of Philosophy.

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Empathy

- Psychologist Edward Titchener introduced the term “empathy” in 1909 into the English language as the translation of the German term “Einfühlung” (or “feeling into”)
- David Hume: “The minds of men are mirrors to one another”
- Theodor Lipps, who called empathy/ Einfühlung “inner imitation”, was instrumental in transforming the idea from a concept of nineteenth century German aesthetics into a central category of the philosophy of the social and human sciences

So, empathy was introduced by psychologist Edward Titchener, who translated the term from the German word *Einfühlung*, which means feeling into and this translation happened in 1909. And ever since, the word empathy has gained currency in our everyday understanding of our emotional setup, emotional behaviour and emotional conditions. So, David Hume, another philosopher, has tried to sum up empathy with these words, “the minds of men are mirrors to one another.”

You will be surprised to find how many times the word mirroring figures in our discussion, not in our discussion, because we want them to figure but because the word itself is such an important idea, such an important concept that it figures repeatedly. So, David Hume was also of the opinion that the minds of men are mirrors to one another. So, he was probably hinting at the role of mirror neuron systems in humans that make it possible.

I talked about the mirror neuron system in my previous lecture while talking about simulation and higher order thinking. You might have taken note of that mirror neurons are very, very powerful neurons that fire the moment we come across similar experiences. We come across the expression of emotions, through similar experiences. So, mirror neurons fire, and as soon as they fire, we begin to engage, we begin to show empathy towards the other person, we try to understand the other person better.

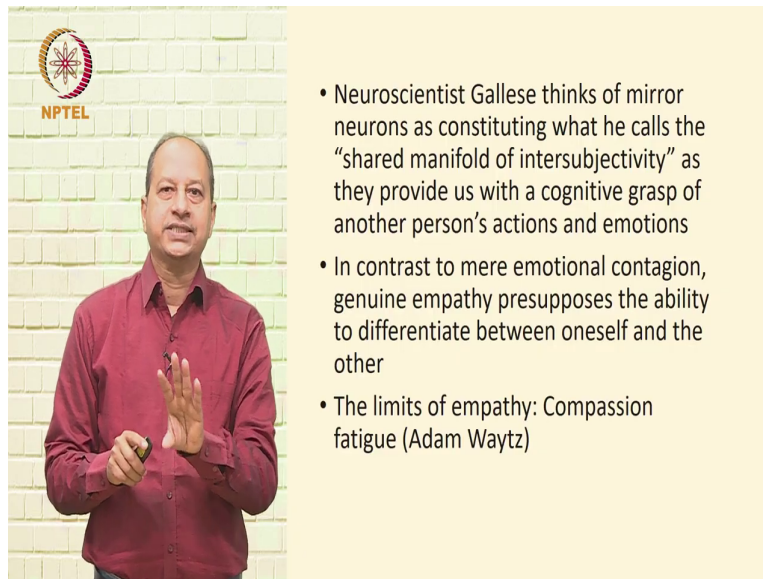
So, that is the reason why David Hume very rightly suggested that in the minds of men are mirrors to one another, he is probably hinting at the theory of mind, mind, you know as a model, mentalism and a few other things. So, the minds of men are mirrors to one another.

That means we have mirroring minds. So, unless we try to suppress, we try to control and enclose our empathetic behaviour or attitude, we are going to show empathy towards our fellow human beings and their experiences and their emotional conditions.

Similarly, Theodor Lipps called empathy or *einfühlung* 'inner imitation', that is the phrase used by Theodor Lipps to describe empathy or *einfühlung* inner imitation. So, there is an inner urge to imitate the other experience, especially the emotional experiences. So, Lipps was instrumental in transforming the idea from a concept of 19th century German aesthetics into a central category of the philosophy of social and human sciences.

So, Lipps was in fact absolutely instrumental in transforming the idea of empathy, and making it an unavoidable, inseparable aspect of social and human sciences.

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- Neuroscientist Gallese thinks of mirror neurons as constituting what he calls the “shared manifold of intersubjectivity” as they provide us with a cognitive grasp of another person’s actions and emotions
- In contrast to mere emotional contagion, genuine empathy presupposes the ability to differentiate between oneself and the other
- The limits of empathy: Compassion fatigue (Adam Waytz)

Similarly, neuroscientist Gallese thinks of mirror neurons as constituting what he calls the shaded manifold of inter-subjectivity. As those mirror neurons provide us with a cognitive grasp of another person's actions and emotions. So, if we have to develop a greater understanding, a greater insight into the perspective of the other person, because this is also called perspective sharing or perspective taking, it is almost like wearing the shoe of the other and walking a mile, so that you feel how it feels.

So, according to Gallese, empathy is a shared manifold of inter-subjectivity. We are also into subjects besides being subjects. Besides being individuals, we are also collected persons or collective persons. We also have a collective identity as well. So, therefore, it is important that we develop certain abilities; we enhance those qualities that will help us with the understanding of the other people around us.

So, the shared manifold of inter-subjectivity means that we are interest subjects. So, we cannot stop that inter-subjectivity from happening, but it will be a better experience. It will give us a cognitive grasp of another person's actions and emotions if we have a greater amount of empathy in ourselves. So, most people think that empathy is an example of emotional contagion. Contagion means it spreads rapidly.

And it becomes extremely difficult for us to contain it. So, therefore, it is very, very important that we understand that emotional contagion is the only known aspect of empathy. So, empathy is much more than just emotional contagion. Because there is something called

genuine empathy, which presupposes the ability to differentiate between oneself and the other. So, if I take you back to the idea of *einfühlung*, the German word for empathy, it is feeling into.

So, feeling into means you enter the other person's persona, you emulate the other person's persona and become one with the other person. So, this feeling will require you to leave your personal and acquire the persona of the others so that you can derive a better insight into the mind, the actions and the behaviour of the other person.

That is, of course, a good idea. But then what if you are unable to return to yourself, you will continue to be in the other person's condition in the other person's position for a long, long time. Until you return to yourself, how exactly are you going to use the perspective that you have developed while being in the place of the other person.

Therefore, emotional contagion is something that needs to be avoided at any cost. So, we need to keep empathy, separated or free from emotional contagion so that we continue to be able to differentiate between oneself that is ourselves and the other while experiencing empathy, or showing empathy for the other person.

So, I would like you all to read this interesting article, written by Adam Waytz, a professor at the Kellogg School of Management. This article has appeared in the Harvard Business Review so that will give you a very clear idea of the limits of empathy. While the entire world is talking about the power of empathy, which has talked about the limits of empathy, this is a very, very timely intervention in the form of an article because we need to be in control of our empathetic moves.

So that we do not find ourselves in emotional contagion. So, we need to take care of empathy, so that we do not lose or begin to lose ourselves and convert into the other. So, these are some of the important and interesting aspects associated with the idea of empathy. And we all know that when it comes to our understanding of literature, or when it comes to engaging with literature, or getting immersed into literature, we will require a great amount of empathy.



But then, at the same time, there has to be moving into and moving out of practice. If we do that, we will always be in a better position to understand the workings of the other, the workings of the other world as well. So, the moment the mirror neurons are fired, in the

premotor cortex, we will experience empathy, we will imitate the behaviour of the other we will enter the realm of shared inter-subjectivity.

But at the same time, we need to be conscious of ourselves so that we can promptly, quickly and smoothly return to our original positions so that is how we can avoid the emotional contagion. And we can always be under check. And we can realize the limits of empathy. So that we do not run into what Adam Waytz says very rightly called compassion fatigue. Compassion fatigue, because an excessive amount of empathy will result in compassion fatigue. So, we will be one way or the other.

And we will continue to show genuine interest and genuine compassion for the other, so that will lead to an excessive use of compassion and it will ultimately result in compassion, fatigue. And it may also lead to problems- mental problems like anxiety, and depression. So, therefore, it is important that we understand the limits of empathy, we draw a line to stop, or we develop ability with the help of which we can smoothly move into the others position and move out of the other's position and return to our positions.

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Empathy: Types

Empathy is an ability to

1. Sense other's emotions
2. Imagine how others might be thinking or feeling

Empathy is of two types:

1. Affective empathy
sensations and feelings, mirroring
2. Cognitive empathy
Perspective taking, theory of mind

So, let us take a look at empathy and its types. But before that, let us take a look at empathy as an ability. So, we all know, it is an ability to sense others emotions, we can make sense of others emotions, we can quickly sense, we can quickly understand others emotions. So, this is, of course, an ability. And that is a reason why the entire world today is talking about developing this particular ability, so that we can emerge as better leaders.



So that we can quickly sense the others emotions and we can also imagine how others might be thinking or feeling. It is almost like, getting into the consciousness of somebody else, and trying to understand so that is the kind of ability. so empathy is of two types, affective empathy that results in sensations and feelings. And it leads to mirroring affective empathy.

For example, I am watching a film in which I see a character who is suffering a lot; there is every possibility that the sensations and the feelings of the character will get mirrored. And once it gets mirrored, my mirror neurons get fired, I will also begin to experience those sensations and feelings, if not completely, at least partially. And I will also begin to feel bad or sad, or I will begin to suffer because of the mirroring element. The other type of empathy is cognitive empathy, which means that you can take perspectives.

So, perspective taking that means, understanding the mind, the workings of the mind of the other, which is also popularly called the theory of mind. So, this perspective means that you can adopt the perspective of the other quickly, and through a logical process, you can do so. So, cognitive empathy means that you take a perspective and then try to understand the condition of the other through that perspective.

So, it is, it is almost like a point of view that you adopt. So, when the other has a certain point of view, and as a result of mirroring, you begin to adopt that point of view, and try to understand a certain phenomenon or an action or an experience through that particular point of view. That means you are practicing cognitive empathy.

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Empathy: Uses

- Results in social wellbeing, which in turn leads to psychological and physiological wellbeing
- Leads to emotional regulation or emotional management
- Helps overcome emotional numbness or indifference and fosters a sense of being connected with life
- Heals painful psychological problems including loneliness, anxiety, fear, depression, despair, and shame.

So, that brings us to the question of the uses of empathy. What are the uses of empathy? So, our empathy is used for betterment, greater good only, or empathy can also be used for malevolent designs as well. So, empathy results in social wellbeing there is no doubt about it. Because if we have a greater amount of empathy, it will mean that we can easily interact with people around us. And then we can be in a position where our social wellbeing is ensured.

Once our social wellbeing is ensured that means we can get along with people very, very well. And then we will be satisfied all the time. They will be an effective balance. It will lead to psychological and physiological well being as well. If we do not have a good social sense of ourselves or social identity, it will mean that we will continue to experience psychological problems that may also result in physiological issues.

So, therefore, empathy results in social well being because it allows us to interact with others in a better manner. And it allows us to understand them, and it also allows us to win their trust and confidence. So, emotion regulation, which is very, very important, if you remember in one of our previous meetings, I talked about emotion regulation or emotion management.

So, empathy also leads to emotion regulation and emotion management, the more you come across people, the better you know how to manage your emotions, or regulate your emotions. So, therefore, this interpersonal success or will or inter-subjective success will result in emotional regulation or better emotional management.

Empathy also helps us overcome emotional numbness. Most of us show emotional numbness, for example, somebody is suffering, and if I am not moved by it, that means I am emotionally numb, or I am emotionally indifferent. So, once I begin to cultivate empathy, once I express empathy consciously, that means, I am very close to overcoming my emotional numbness, if I have that. And at the same time, it fosters a sense of being connected with life.



So, the best way to know you are connected with yourself, with your life is to experience empathy, is to experience emotions, if you are not experiencing emotions, that means you are not in connection with your life. So, there is some sort of disconnection between you and your life. So, experiencing emotions means you are connected with your life.

And then finally, empathy heals painful psychological problems, including loneliness, anxiety, fear, depression, despair and shame. These are severe psychological problems,

empathy, healings, these painful psychological problems as well. Because if you are empathetic, that means you can easily connect with others.

If that happens, you can overcome your loneliness, if you overcome your loneliness, and you get along well with other people, that will lead to the loss of anxiety, fear and depression or despair and shame in you as well. So, empathy has several important uses.

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Emotional intelligence (EI/EQ)

Emotional Intelligence, as a psychological theory, was developed by Peter Salovey and John Mayer.

"Emotional intelligence is the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth."

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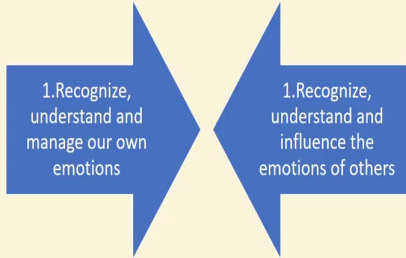


We now come to the idea of emotional intelligence, popularly known as EI or EQ. So, emotional intelligence, as a psychological theory, was developed by Peter Salovey and John Mayer. So, they were the ones who talked about emotional intelligence from the perspective of psychology, emotional intelligence is the ability to perceive emotions or what we can perceive emotions, not only experience emotions, we can also perceive the emotions of others.

Therefore, emotional intelligence is a quality that is required if we have to immerse ourselves in the world of literature, if we have to engage in the world of literature, if we have to, establish a shared inter-subjectivity with those characters in literary works.

Because it develops the ability to perceive emotions, to access and generate emotions, we can quickly access our emotions and generate so that it will not lead to emotional numbness. And then we can understand the emotions and emotional knowledge and to reflectively regulate emotions so as to promote emotional and intellectual growth.

So, in order to ensure our emotional and intellectual growth, we need to pass through these stages, starting with the perceiving of emotions, or accessing and generating of emotions, so that we can assist our thought and to understand emotions and emotional knowledge, so that we can reflectively regulate emotions. And once we know how to regulate our emotions, we can ensure our emotional and intellectual growth.

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Ability Model (Salovey & Mayer):

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

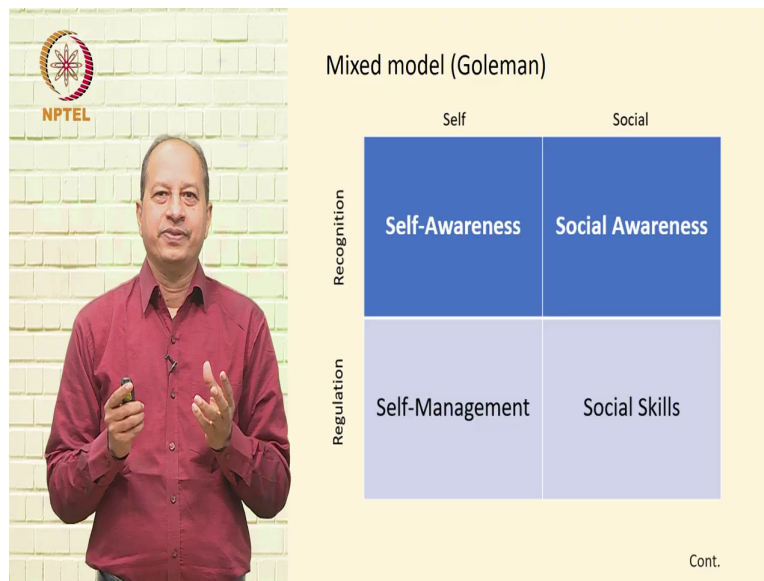
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So, you can see these ideas. Their first is to recognize, understand and manage our own emotions, recognize, understand and influence the emotions of others. So, emotional intelligence works both ways. It enables you to recognize, understand and manage your own emotions, it also enables you to recognize, understand and influence the emotions of others, so that you can bring about changes into their lives.

When I say changes, I mean, changes of both types, positive and negative. Therefore, emotional intelligence is also a tool of destruction, a tool of suppression, a tool of operation. So, we need to be very, very cautious about, you know, developing and projecting our emotional intelligence.

So, it is all about the ability model developed by Salovey and Mayer that started with these things, perceiving emotions, using emotions, understanding emotions, and managing emotions. So, if we can take care of all these important elements of the ability model, that means we can ensure our emotional intelligence.

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And then we can quickly switch to the mix model developed by Goleman, David Goleman, Goleman was in fact instrumental in making the concept of emotional intelligence, one of the most popular concepts of our times. So, through his book, emotional intelligence, in which he proposes a model, which is very, very popularly known as the mixed model. So, you can see the four grids in the mixed model.

It has self-awareness, and social awareness, it has self-management and social skills. The first two on the top, on the upper side are recognition things that require you to recognize, to become aware of yourself and aware of your social interactions, then you come to the regulation phase in which you learn how to manage yourself.

And you also develop social skills, so that you can manage your social presence or social wellbeing as well. So, Goleman's model also focuses on the relevance of those important aspects of emotional intelligence.

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1. **Self-awareness:** Recognize and understand personal emotions and drives, monitor one's own emotional state to correctly identify and name one's emotions
2. **Self-regulation:** The ability to control or redirect disruptive impulses and moods; trustworthiness and integrity; comfort with ambiguity; and openness to change
3. **Social skill:** Managing relationships and building networks; persuasiveness, leadership and team building
4. **Empathy:** The ability to understand the emotional makeup of other people
5. **Motivation:** Pursue goals with energy and persistence

So, we can quickly take a look at self-awareness that helps us to recognize and understand personal emotions and drives monitor one's own emotional state to correctly identify and name one's emotions. I will be talking about the power of naming one's emotions in the next lecture. And then we come to the self-regulation stage.

And then the social skill stage, the empathy stage, and the motivation stage. So, according to David Goleman, these are the five most important elements of emotional intelligence. So, together they create and foster greater amounts of emotional intelligence in us.

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So, with that, we come to the end of today's lecture. I am sure you must have liked the ideas that we discussed today. And the things that we discussed today must have helped you understand empathy and emotional intelligence in a better way. In order to strengthen or enhance your understanding of these two elements you can read a few materials available on each of these tools. So, I will meet you again in our next meeting. So, thank you very much for joining.