

The Development of Emotion Intelligence in accordance with the Saṅgahavatthu IV Principle for School Administrators

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ABSTRACT

Emotional Quotient: EQ is therefore one of the important things of humans, especially with school administrators who have important roles in education and educational administration is related to emotional intelligence or EQ. It is an important factor for success in management executives with high emotional intelligence that will be someone who can understand and deal with your own feelings well, able to manage one's own emotions, efficiency as well as affecting the ability to work with others. Amendment ability conflict in the organization also helps to promote the relationship between teamwork encouraging colleagues to work. Therefore, often lead the organization to find success in finding work to achieve the goals efficiently. Application of Buddhism in developing emotional intelligence in accordance with the principles of Saṅgahavatthu IV consisted of: 1) Dāna; sacrifice, sharing providing knowledge and introducing. 2) Peyya-vajjam, words are lovely, heart or words is polite, sweet and unity, resulting in goodwill and love 3) Attha-cariyā is to help the business improvement in ethics, and 4) Samānattatā; consistently practice together; suitable for status, considered as a culture of society, way of life and culture of Thai people that have been based on the teachings of Buddhism.

Keywords

Emotional Quotient, Saṅgahavatthu IV, School Administrators

I. INTRODUCTION

The National Education Plan 2017-2036 has goals for education management (Aspirations) by focusing on developing an efficient educational management system for educational investment being worthwhile and achieves goals (Efficiency). There are important indicators such as having a system for managing personnel, teachers and educational personnel that are efficient and meet standards including having mechanisms to encourage all sectors to support resources for education management, etc. [1] The roles and responsibilities of school administrators are therefore an important burden for effective education management which executives must be aware of changes and develop themselves to be excellent leaders, modernize the organization, develop teams to become learning people, developing new paradigms to occur in the organization, driven by new management strategies as well as adjusting roles in building learning networks both internally and externally outside the school parent network alumni club and related agencies in the local community. An establishment will promote and support education management to be efficient and effective, [2] acknowledge and understand one's own and others' emotions including self-control of emotions to suit different situations.

Emotional Intelligence (Emotional Quotient: EQ) is one of the important things of human beings, especially with school administrators who play an important role in education management. In educational management, there is a correlation with emotional intelligence or EQ, which is an important factor for success in management, executives with high emotional intelligence will be a person who can

recognize, understand and manage their own feelings well including understanding other people's feelings. Therefore, it often leads the organization to find success in working to achieve its goals efficiently by receiving assistance and cooperation from subordinates as well. They are satisfied with their work and always able to create new works [3] applying Buddhist principles to develop the emotional intelligence of school administrators for themselves. It can be regarded as the culture of society, way of life and culture of the Thai people that have been refined from the teachings of Buddhism.

This article presents the development of emotional intelligence according to the Saṅgahavatthu IV principles for school administrators: Giving knowledge and instructing or words of appreciation: gentleness, sweetness, harmoniousness to create goodwill and respect; earnestly helping the business improvement and promotion in ethics; practice consistently together, fit one's position to be a guideline for developing and improving the emotional intelligence of executives to be more effective and benefiting the administration of education in the future.

II. CONCEPT AND THEORIES OF EMOTIONAL INTELLIGENCE

Emotions are conscious and subjective experiences that are characterized by psychophysiological manifestations, biological reactions and mental states. [4] Motions play an important part in human life, in addition to the intellectual level is a source of vital mental power, cause hope and inspiration to lead a creative and happy life, knowing their

own emotional intelligence for the development and use of one's own potential in the family's life, working and living with others happily and successfully. Therefore, Emotional Intelligence (Emotional Quotient) is like the ability of a person to recognize and express emotions to be able to distinguish, coordinating thoughts with emotions, understanding and able to express emotions appropriately and able to control their own emotions in all situations [5], which educators have discussed the meaning of emotional intelligence in a variety of ways, including emotional intelligence, meaning the ability to discern feelings and emotions; of oneself and manifesting the feelings and emotions of others able to control and use internal stimulation in order to be able to respond to their own desires appropriately and appropriately as well as being able to build good relationships and live with others by creating happiness. People who are able to know according to their own emotions, are conscious, will be able to manage their own emotions. Being optimistic will be having compassion for others and relationships with other people [6] or is a person's ability to recognize, understand, and apply their own emotional energy. It is the foundation for building rapport to persuade others [7], or it may be said that it is a person's ability to be sensitive to their own and others' thoughts, feelings, and emotions in addition to monitoring and control. Persons should know how to classify, distinguish and use this information to their advantage to direct one's own thoughts and actions [8] or something that indicates knowledge in a timely manner and changes in one's own and others' mood that can be assessed on a range of numbers. Emotions can help make human actions more rational and less erroneous, in fact, to be able to achieve happiness in life requires people to be emotionally intelligent.

In conclusion, emotional intelligence refers to the process of managing one's own emotions and the feelings of others, able to control and respond to the needs appropriately and at the right time to guide their own thoughts and actions and understand the emotions, feelings, and needs of others as well as having social skills which strengthen good relationships and cooperation in working in order to live happily with others in society [9].

III. THE ELEMENT OF EMOTIONAL INTELLIGENCE

Emotions are internal reactions being a behaviour that arises from learning and like a stimulus to motivate that will lead to that behaviour. Emotion and willpower are therefore closely related phenomena. Motivating behaviour will follow. Scholars have proposed the concept of emotional intelligence. There are 5 components as follows: 1) awareness of one's own emotions. It is knowing deeply and clearly knowing the feeling, emotions and thoughts according to actual events and able to manage one's own emotions and feelings; tension. There are good ways to reduce stress levels. 3) Awareness of the emotions and needs of others, empathize with others, take care of him, take care of us, be aware of feelings, needs, sufferings and anxiety in others and can be expressed appropriately. 4) The ability to motivate themselves, able to control their own needs and impulses appropriately, can wait to meet the needs, be creative optimistic hit encourage yourself and self-motivation so that they can achieve their

goals and 5) the ability to build relationships with others and able to maintain good visual relationships [10] or emotional intelligence may have 3 components: 1) The good component is a competency in managing demand, control your emotions and control your feelings, have a responsibility to the public empathize with others, such as having a sense of responsibility seeking common interests over personal interests able to manage one's own desires and emotions and express sympathy appropriately, accept and empathize with others, pay attention to others; 2) The skill component is the ability to build good relationships with others such as having a good relationship with other people, express opinions helpfully and be assertive, know yourself and stay motivated. Persons can encourage own selves, and able to recognize and understand the problems that arise; 3) The happiness component is the ability to lead a happy life, such as having peace of mind. know how to relax by seeking activities that make you feel happy, have self-esteem, confidence and self-worth and optimism, have life satisfaction, be satisfied with what they have a sense of humour, etc.

In conclusion, emotional intelligence consists of the ability to recognize feelings. Emotions and needs of oneself and others able to control oneself as well as learning to use emotions to encourage thinking, decision-making, and building relationships with others appropriately. This article on developing emotional intelligence for school administrators to apply to the principles of Buddhism and Thai culture. These are the principles of Saṅghavatthu IV, namely Dāna, Peyya-vajja or Piyavācā, Aattha-cariyā, and Samānattatā, that school administrators should be considerate of, sharing happiness and sorrow support, guide the right path with mutual respect and respect. It is emotional intelligence having components in self-management, people-management and management in 3 areas.

IV. EMOTIONAL INTELLIGENCE OF SCHOOL ADMINISTRATORS

The ability to control emotions have a stable mind optimism know how to empathize with others know how to take care of him to pay attention to us determined, rational, conscious, self-control have the ability to perceive other people's needs and knowing social etiquette, etc., which scholars have proposed the concept of emotional intelligence of school administrators to think that emotional intelligence is indispensable for executives, grievances can happen to executives, it's normal, it can't be avoided because in each moment, there are many changes of other people and subordinates, problems from various operations. Executives should have emotional intelligence, that is, having it is a good thing, able to effectively manage one's own emotions as well as affecting one's ability to work with others, ability to resolve conflicts in the organization. It also helps to promote relationships between personnel, teamwork promotes the morale of colleagues at work. As a result, the work has continued to be effective [11] or can be said that emotional intelligence is important for executives, executives with high emotional intelligence recognize and understand their own and others' feelings, know own's strengths and weaknesses, control emotions, manage emotions, and express them appropriately, motivated to work to achieve goals, able to be patient, tolerant to various conditions that arise, flexible,

adaptable optimistic and have creative initiatives as well as empathize with others, build relationships with others. Resulting in the management to be able to coordinate and command successfully teamwork being an executive who commands respect and leads to work with willingness and resulting in effective job completion [12] or emotional intelligence is something that executives must control their emotions, manage your emotions and express them appropriately having a good relationship with others able to resolve conflicts will make colleagues respect. This will result in smooth running, and achieve the goals efficiently. [13]

It can be concluded that emotional intelligence of school administrators means administrators or leaders if they have emotional intelligence able to recognize and understand feelings needs of one's own and those of others; compassionate; optimistic; knowing how to accept the truth in what has been carefully considered and proven or see that it is correct. It is for the benefit of both oneself and the public, accept and listen to many reasons, it will be respected by those who command the hearts of their subordinates being loved by colleagues and acquaintances which makes it possible to manage oneself, manage people and manage work. The success of the educational organization will follow.

V. PRINCIPLE OF SANGKHAHAVATTHU 4

Saṅgahavatthu IV refers to the virtue that binds people's hearts, bind people's hearts and unite the people. It is the principle that makes people love, be pleasing to the general public as it grows goodwill and kindness to each other, make society happy [14] as the teaching of the Buddha, which is truth that every practitioner can realize for himself and make the practitioner experience inner happiness and purity. The Buddha's Dhamma is pure knowledge. Dhamma; medicine, paramount that can heal the minds of all human beings from greed, anger and delusion because when the mind is free from these things. The heart is clean and pure powerful and merciful There is only love and goodwill for each other as the Buddha said in Saṅgahavatthusutta [15] by following the Saṅgahavatthus which is the virtue that binds that person's heart. It consists of four main elements as follows:

1. Dāna; giving; generosity; sacrifice to share, help each other by giving things or giving knowledge and teaching with kindness, be generous will help bind people's hearts. Eating will not be wasted. He who gives good things will receive good things in return. As the Buddha said, "Manāpadāyī Labhate Manapam" means that one who gives pleasant things will receive satisfying things, [16] things to friends or other people who are inferior, including giving various rewards, etc. 2) Dhammadāna or wisdom means giving Dhamma, giving knowledge and instructing to know good and evil or introducing arts and sciences in living. [17]

2. Peyya-vajja or Piyavācā, the person who has lovely speech, speak lovingly, words that are loved, words that absorb the heart, or words that are grateful, are words that are polite, sweet, with a deep voice, harmony cause goodwill and respect as well as a statement of benefits consisting of reasons as evidence to persuade popular consent the Buddha had warned the monks to try to avoid conflicting words that led to

quarrels. The Buddha spoke of beneficial speech as shown in the Abhyarajakumāra Sutta. [18]

Therefore, knowing how to speak softly and pleasantly. After listening to this, He was encouraged to encourage and encourage everyone to want to do more good deeds, do not speak slanderously which causes division, say words that will bring unity. It's like a nectar that soothes the heart, uniting every heart into one.

3. Attha-cariyā, useful conduct benefits him. This doctrine aims to teach oneself in two aspects: making oneself useful and doing what is helpful as well as helping to improve and promote morality, namely: 1) Making oneself useful means making oneself valuable in the society in which one lives by studying, cultivate and train yourself to be a prosperous person with knowledge, ability, virtue, and being a good son of your parents, be a good disciple of the teacher, a good student of the school, a good citizen of the country as well as being a good follower of Buddhism forever to be useful to others by helping each other, not being indifferent, being kind to each other, perform public welfare activities according to their consciousness and ability.

4. Samānattatā: doing oneself consistently as well as positioning oneself appropriate to one's status, person, event, and environment, as follows: being a parent be a teacher being a neighbour, etc., in whatever position he puts himself in line with his existing status and do it consistently. 2) Behave consistently towards people equality not always taking advantage of others in happiness and suffering, that is, sharing happiness and suffering together share the problem and solve problems for the benefit of society. [19]

In conclusion, it can be concluded that the four Saṅgahavatthu is a principle in Buddhism that leads to knowledge of mutual generosity to understand others more that creates peace in the organization and connects the relationships of people in society or can be said to be the principle of dominating people's hearts, causing love, helping one another in society consists of: 2) Peyya-vajja or Piyavācā: speaking with polite, gentle words, speaking with a wishful mind, knowing the right time to speak; 3) Attha-cariyā, helping others and 4) Samānattatā, conducting oneself appropriate to one's situation, their roles by placing oneself consistently.

VI. THE DEVELOPMENT OF EMOTIONAL INTELLIGENCE ACCORDING TO SANGAHAVATTHU 4 FOR SCHOOL ADMINISTRATORS

School administrators, if emotional intelligence is developed cultivate Thai morality and ethics according to the principles of Buddhism. There would be responsibility for duty and society with the ability to control emotions, have a stable mind optimism know how to empathize with others know how to take care of him to pay attention to us. Determined, rational, conscious, self-control have the ability to perceive other people's needs and know social etiquette by managing the educational institution organization, both self-management, people-management, and work-management to integrate with Buddhist principles and Thai culture. It is the four principles of Saṅgahavatthu which consist of:

1. Dāna; the development of emotional intelligence according to Saṅgahavatthu IV for educational institute

administrators in the alms side is giving by educational institute administrators who administer the educational institute organization both in terms of self-management, personnel management, and administration with kindness and support, helping personnel in educational institutions by giving things to those in need, the needy or the needy. The items brought must be items obtained in good faith and useful, sharing happiness and sorrow, guiding the right path with mutual respect and respect, promote and support personnel in the organization to reach the same goal of the organization.

2. *Peyya-vajja* or *Piyavācā* ; The development of emotional intelligence according to Saṅgahavatthu IV for educational institute administrators in the aspect of communication is communication and useful words speak with true words and words that do not hurt others speak only of useful things know how to apologize, know how to say thank you, consisting of reasons and sincerity without causing misunderstanding which the practitioner will induce faith in the person who persuades to refrain from evil make work successful. It is very useful in life and work as well as a statement of benefits consisting of reasons as evidence to motivate popular compliance.

3. *Attha-cariyā*; The development of emotional intelligence according to Saṅgahavatthu IV for school administrators *Attha-cariyā*, namely, useful behavior, self-management, people-management, and work-management of educational institute administrators should be helpful and doing what is beneficial as well as helping to improve and promote morality, namely making oneself valuable in the society in which one lives by training oneself to be a prosperous person with knowledge, competence, morality, doing things that benefit others by giving, help each other, don't be indifferent, be kind to each other, ready to know how to solve problems with intelligence.

4. *Samānattatā*; The development of emotional intelligence according to Saṅgahavatthu IV for educational institute administrators *Samānattatā* means doing oneself consistently. Educational institution administrators should manage themselves, manage people, and administer work in the form of self-administration appropriate to the status of persons, events, and environment, i.e. self-adjusting to one's status in society in accordance with one's existing status; and behave consistently towards all people equality not always taking advantage of others in happiness and suffering, that is, sharing happiness and suffering together share the problem and solve problems for the benefit of society.

CONCLUSION

The process of managing one's own emotions and the feelings of others, able to control and respond to the needs appropriately, at the right time in socializing, which strengthens good relationships, and cooperation in working in order to live happily with others in society. Executives or leaders if they are emotionally intelligent able to recognize and understand feelings needs of one's own and those of others; compassionate; optimistic; which makes it possible to manage oneself, manage people and manage work, the success of the school organization will follow. The development of emotional intelligence for school administrators by managing the school organization in terms

of self-dominance, people-dominance, and work-dominance is integrated with Buddhist principles and Thai culture. The principles of Saṅgahavatthu IV consisted of: 1) *Dāna*; providing assistance or helping personnel in educational institutions to guide the right way and useful; 2) *Peyya-vajja* or *Piyavācā*; words that are true and do not hurt others speak only of useful things; 3) *Attha-cariyā*: conducting benefits, making oneself valuable in the society in which one lives, training oneself to be a prosperous person with knowledge, competence, virtue, doing things that are beneficial with others by giving mutual assistance; and 4) *Samānattatā*; put oneself in line with one's position in society and oneself consistently towards all people equality not taking advantage of others in order for the administration of educational institutions to develop in a better direction as in Figure 1.



Figure 1 The development of emotional intelligence according to Saṅgahavatthu IV for school administrators (in Thai)

From the diagram explaining the working cycle according to Saṅgahavatthu IV principle which is an important mechanism for the administration manage in various fields both in the internal management system and personnel management to drive in a holistic way.

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