Emotional Intelligence for Managerial Effectiveness in Businesses: A Metaphorical Assessment from the Mevlana’s Seven Advice Perspective

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Abstract
Mevlana Celaleddin Rumi, Islamic thinker, is the founder of Sufism in the Anatolia. Rumi authoured many books, sayings, his writings could be seen as forming the basis of many modern approaches to psychology. This study is based on Daniel Goleman's classification on Emotional Intelligence (EI) at work in which the brain, in itself, possesses an emotional architecture. EI theory evaluates individuals at the level of personal and social competencies and addresses the person's own awareness on their level of self-management, motivation, empathy, social skills.

Rumi’s 7 key advices are: 1) In generosity and helping others be like a river; 2) In compassion and grace be like the sun; 3) In concealing others’ faults be like the night; 4) In anger and fury be like the dead; 5) In modesty and humility be like the earth; 6) In tolerance be like a sea; 7) Either exist as you are or be as you look. These philosophies, originally spread in the 12th century, remain relevant for Goleman's basic emotional intelligence theory.

Therefore, Rumi’s 7 advices can be useful from the point of view that, to know more about something less known, there is power in utilizing something known. In this study, EI and Rumi philosophy theory will be evaluated empirically, and businesses’ managerial effectiveness will be evaluated and improved in the context of these facts and similarities.

Key words: Seven advice, Rumi, emotional intelligence, Daniel Goleman, metaphor

1. Definition and Scope of Emotional Intelligence
The definition, "know yourself", can be traced back to the old Delhi temples and forms the starting point of emotional intelligence. The ability of an individual to perceive emotions in himself and others, and to distinguish and direct them correctly, forms the basis for success and happiness in life.

For an individual to live a productive and an efficient life, it is necessary for them to know their own value, and to recognize their power. Part of achieving this is realizing your own emotions as a whole. When this awareness is established, individuals may find the courage to take the first step towards benefiting themselves and their environments. Emotions function as the most powerful source of human energy, sincerity and motivation. Emotions, by their very nature, are not positive or negative; rather they find meanings in insights. Emotions present an endless source of intuitive wisdom and provide potentially useful information that has vital importance. This source, which originates from the heart, fires the creative genius, makes people honest with themselves, helps establish trusted relationships, serves as an internal compass, and guides in unexpected situations (KONRAD-HENDL, 2002: 17).
Although people generally regard temperament (i.e., senses of humor, approaches, emotional reactions, and intuitions) as something innate and from birth, the emotional intelligence helps us to understand qualities such as socialability, intenseness, and shyness (BARCELONA vd, 2004;2).

The term emotional intelligence was first used by the psychologist John Mayer (University of New Hampshire) and the psychologist Peter Salovey (Harvard University) in 1990. Subsequently, this notion was further developed by the psychologist Daniel Goleman (Harvard University), who was responsible for the brain and behavioral sciences. In his 1995 book entitled "Emotional Intelligence", Goleman attempted to prove that emotional intelligence was more important than the intelligence quotient (IQ), also known as cognitive intelligence. To describe the emotional qualities that appear to be important for success, the terms empathy, understanding and expressing emotions, temper control, independence, adaptability, rating, interpersonal problem solving, persistence, compassion, kindness, and respect have all been utilized.

Goleman describes emotional intelligence as the ability of the individual to understand his own feelings, feel empathy for others' feelings, and the ability to regulate emotions in a way that enriches life. According to Goleman, the thinking part of the brain breeds from the emotional part of the brain. The thinking and emotional parts of the brain normally work together in everything we do, and being successful and happy both at work and in private life depends on a person’s emotional and intelligence skills. Although the significance of intelligence is determined by the environmental context, people cannot immediately adapt to new environments; rather people shape and/or choose their environments. Intelligence is the collection of mental capabilities required for shaping and/or selecting any environmental context and compatibility. According to this definition, intelligence can be defined by a response to the environment (reactive), and effectiveness of shaping the environment (active) (STERNBERG, 1997: 1034).

In contrast to IQ, emotional intelligence can be learned, but this is now achieved through traditional pedagogical methods. For learning to stay permanent, the part of the brain that governs emotions must be involved. According to Goleman, learning emotional intelligence requires experimental and dramatic methods (CHERNISS- GOLEMAN, 2001;14).

Emotional intelligence is the application of breaking old behavior patterns, and replacing them with new and improved habits, which requires feedback and practice. The individualized development process is a tool for increasing self-awareness (the same as executive coaching), and is effective in encouraging new ways of thinking and behavior, and the construction of leadership activity.

In the functioning of the emotional intelligence, a hierarchical sequence is followed, and each step is tightly connected with the one before. We can illustrate these four building blocks in the following format (MORANDA, 2001: 23):

1. The ability to define, comment and fully and correctly understand emotions.
2. The ability of an individual to produce and access his emotions whenever he/she wants, in order to understand him/herself or someone else.
3. The ability to understand and interpret emotions and the information that comes from them.
4. The ability to regulate emotions, which will be the driving force for the emotional and intellectual development.
5. The building block of any emotional intelligence, along with others, is the ability to improve emotional intelligence.

2. Emotional Intelligence in Businesses
Most of the things that add value in modern businesses are achieved through mental processes. In this case, the decisive means of production is the human brain. The control of the brain is totally dependent on the individual. Understanding the relationship between the thought and the emotion, generating
confidence emotionally, enabling creative and intellectual capacity, and directing the most important production tool correctly, all necessitate understanding the dynamics of intelligence and, at least in part, emotional intelligence. According to Goleman, emotional intelligence, which is a unique feature of humans, is the use of personal and social competencies concurrently. These two competencies are the most basic emotional intelligence guiding competencies in our study. Emotional intelligence is the concurrent utilization of personal and social competency. Emotional intelligence includes five basic must-have competencies, which are shown in Table 1 (Goleman, 1999:13).

2.1- Self-Awareness:  
Self-Awareness can be described as being constantly aware of what is happening within the inner world of a person. It is the process of creating awareness about oneself and understanding and knowing the borders, strengths and weaknesses and own feelings of a person. The self-recognition feature fundamentally come out of a honest and a realistic self review. The person that knows himself requires honesty and openness regarding his own feelings, and their effects on other people. People who know their own strengths and weaknesses, and are not afraid to talk about them (i.e., by opening themselves to constructive criticisms) perform well, and this is associated with self-confidence. Such individuals have information regarding their own capacity, know when they require help and that the risks taken during work must be calculated. They are uninterested in work they cannot handle and deal with their strong sides. People who are in leadership positions and with a high level of emotional intelligence are aware that their personality traits will directly affect the people they work with, therefore, they consider themselves as honest and without complexes. Since they know their capabilities, they don’t engage in work they cannot handle. They know how much risk they should take or where they might need help in any activity they engage in. Leaders with self-awareness also possess self-confidence. In this regard, they consider all criticism directed at themselves as an opportunity to improve, and not as threats (Abraham, 1999:209-24) (Ashforth,1995:97-125) (Boyatzis-Goleman,2000:343-362) (Mayer-Caruso, 1999:267) (Mayer-Salovey, 1989: 185-211).

2.2- Self-Regulation: Biological impulses guide our emotions. Self-adjusting, which resembles a continuous inner talk, is the component of emotional intelligence that saves us from being a prisoner of our emotion. People who go into an internal conversation experience bad moods and emotional impulses (just like everyone else), however, these people still find ways that will guide them to the useful places (Goleman,2002:17). This is the ability of an individual to be able to behave in an honest and consistent manner and adjust himself against changes. Leaders that can control their reflexive emotions make their co-workers feel that they are in an environment of trust and justice. A successful leader, when faced with failure, is someone who can generate constructive solutions by acting logically and in a cold-blooded manner. A self-directed leader is able to approach against technological, economical and administrative changes in an unbiased way, and easily adapt himself to a new situation (Abraham, 1999:209-24) (Ashforth,1995:97-125)(Boyatzis-Goleman,2000:343-362) (Mayer-Caruso, 1999:267) (Mayer-Salovey, 1989: 185-211).

2.3-Motivation: Motivation can be described as being able to evoke emotions towards a goal and intrinsic motivation. It is the ability of an individual to be able to motivate himself and his co-workers by making them focusing on success. Motivation is the key to starting a task and taking it to the end. Technically, it is spending energy towards a goal, for the sake of a particular purpose. In the context of emotional intelligence, it is to start and finish a task by using our emotional system as a mediator. The
first sign that a person is in a motivation based on success is a love for their work. Such people seek out creative opportunities, love learning and have endless energies to do better. Leaders with high emotional intelligence are in a strong desire to do their work better. So, in order to reach success, they are open to creativeness and eager to learn. A success-oriented motivation results in a leader continually raising the bar of success, being committed to his organization and avoiding being discouraged in case of failures. Motivation is one of the important predictors of professional identifications (ABRAHAM, 1999:209-24) (ASHFORTH,1995:97-125) (BOYATZIS-GOLEMAN,2000:343-362) (MAYER-CARUSO, 1999:267) (MAYER-SALOVEY, 1989: 185-211).

2.4-Caring for Others’ Ideas and Emotions (Empathy): Understanding others' ideas and emotions is dependent on an ability to adjust attitudes in accordance with mental states, in other words, it is dependent on the leader’s awareness of his environment. Empathy is the most easily recognized aspect of emotional intelligence. Empathy, which has its origin in self-consciousness, is the basic building block in establishing relationships with others. The more we are open to our emotions, the better we become at reading others' emotions. However, this feature seems to be not yet recognized by the business world, and as a result, people with the attribute of empathy are rarely appreciated and rewarded. For a manager, empathy, means taking people's ideas and emotions into account other than other factors within the decision area process. The importance of empathy in leadership can be best demonstrated by the following: 1) There is increased team-use need in rapid globalization and protecting abilities; 2) A team leader must be capable of feeling and understanding everyone's opinions (KONRAD-HENDL,2002:158) (ABRAHAM, 1999:209-24) (ASHFORTH,1995:97-125) (BOYATZIS GOLEMAN,2000:343-362) (MAYER-CARUSO, 1999:267) (MAYER-SALOVEY, 1989: 185-211).

2.5- Social Skills: Social skills are partly the results of the other emotional intelligence dimensions. A person who understands and controls his own thoughts and emotions, as well as those of others, is effective in establishing human relations (i.e., relationship management). This is the ability of a person to be able to communicate in a clear and concise manner, solve problems and set strong ties with his environment. However, leaders with high emotional intelligence, thanks to their relationship management and social skills, will be able to motivate the people they work with and be successful in managing and convincing them. Compared to other dimensions, in many businesses social skills are becoming increasingly important for leadership. This is because leaders are expected to be able to manage relationships effectively. In short, the leader's job is to achieve a task with people and it is social skills make this possible.

As shown in Table 1, these competencies are sub-divided into sections. In our study, the guiding parameters are awareness of emotional intelligence in businesses are defined as personal and social competences. Personal competencies are self-confidence, realistic self-assessment, self-deprecating sense of humor, trustworthiness and integrity, comfort with ambiguity, openness to change strong drive to achieve, optimism (even in the face of failure), and organizational commitment. Social competencies are expertise in building and retaining talent, cross-cultural sensitivity, service to clients and customers, effectiveness in leading change, persuasiveness, and expertise in building and leading teams.

Of these indicators, being open to internal and external feedback is indicative of a company's mental health. In the competitive world, to learn and to grow offers the best conditions to survive. There are two sides to learning that activate mental health; external learning, which improves service quality; and learning that facilitates internal development. While the former learning brings market-oriented success, the latter makes developments possible towards business culture and value system (BECEREN,HR,
3. Mevlana Celaleddin Rumi and the seven advices of Mevlana


3.1 The life of Mevlana Celaleddin Rumi and his Sufism concept.

Rumi's birthplace is the former major Turkish Cultural Center Belh in today's Afghanistan, and his birth date is recorded as September 30th 1207 (6 Rebiu‘l-ı evvel, 604).

Rumi's birth name was Celaleddin and both Mevlana and Rumi are names given to him later in life. The name Mevlana, which means "Our Lord", was given to him when he first began teaching in Konya when he was quite young. Since Şemseddin-i Tebrizi and Sultan Veled, Rumi lovers have used this name and it has practically become a new symbol. Mevlana (which means Anatolia) has been recognized by this name due to his residing in Konya, the province of the Anatolian state (called Diyar-i Rumi, Land of Rumi) in the past centuries, spending most of his life there and finally because of his tomb being there.

Rumi had been very much affected by his teacher, Hazret-i Şems. Şems was sixty and Mevlana was thirty eight when they first met. Şems, since he was not satisfied with the spiritual authority that he reached, had started traveling with the desire of finding more mature murshids. Shams and Rumi, met and discussed the inspiration that goes into their hearts. They produced books and sayings on divine justice, world balance, knowing yourself, understanding people, being the heart of people, and giving up as necessary. Mesnevi being one of the most important creations of this pair. Rumi wrote many books aimed at people in need, both to know themselves and to reach salvation by overcoming their bad cravings. Rumi repeats his writing Mesnevi during the rest, silence and also on Sema move with joy, excitement and love of the emotions through hearth. Sometimes, Rumi dictated throughout the entire day, then asked for his transcriptions to be read aloud. Mesnevi, on which work began between the years 1259-1261, was finished between 1264-1268.

His works: Mesnevi, Divan-I Kebir, Mektubat, Fi Hi Ma Fi H, Mecâlis-İ Seb’a

MESNEVI
The dictionary meaning of Mesnevi is "two by two". In literature, Masnavi is the name of a poem written in rhyming couplets, or more specifically, "a poem based on independent, internally rhyming lines". In Masnavi, which consists of 6 major volumes, Rumi tells his Sufi ideas and thoughts in stories, which have been intermixed. It consists of a total of 25,618 verses.

DIVAN-I KEBİR (THE BIG BOOK)
The term divan refers to the book in which poets keep their poems. Dîvân-i Kebîr means "the big book" or "the big court". All of the poems that Rumi wrote on various subjects are contained in this book. The language of Dîvân-i Kebîr is mostly Persian, although it also includes a small number of poems in Arabic, Turkish and Greek. Dîvân-i Kebîr is composed of a combination of 21 small books and the book of Rubai. In total, Dîvân-i Kebîr consists of over 40,000 verses.

MEKTUBAT (LETTERS)
This is collection of 147 letters was written primarily for the Seljuk Emperors and important people of the era, in order to give advice and information regarding scientific and religious issues.
FI HI MA FIH
FiHi Ma Fih, which translates as "what's inside it, is inside it", was formed by his son Sultan Veled as a result of collecting all of Rumi's speeches in various gatherings he attended.

MECÂLIS-I SEB’A
This volume was formed after noting Rumi's seven assemblies and seven preaches. In his work, Rumi focused on the importance of the mind, power of faith, value of knowledge, falling into ignorance, waking up from ignorance through the mind, escaping from the crime, and how the people will be saved who distance themselves from the right way. He specifies that the person who perceives his work as a story reads them like a story; and the person who recognizes and understand himself through this work is talented and: "This book is a tale to someone who thinks this book is a tale; but someone who sees his condition in this book, who recognizes himself through this book is a capable, talented man”.

Mesnevî is the water of the Nile river; appears as blood to the deviant sects, but as water to Moses's tribe, it is. The enemy of these words is also the enemy of Mesnevî and that enemy is seen as turned upside down in the hell.

To fully understand Mesnevi’s secrets and intricacies, and to comprehend the interest between the verses, hadiths, and stories from their orders, it is required to have an enduring love, much faith, a sound heart, an agile intelligence and the power of understanding, as well as wisdom, so that the person can access Mesnevi’s secrets. Even without these features, if thee is true love, the readers love may guide him/her and reach a certain range (YAZICI, 1989:182).

3.2 Mevlana’s Sufism Concept
There are important differences between the Islamic Sufism supporters' view of philosophy and the Greek philosophers' view. In Greek philosophy, the existence of God is attempted to being proved through the mind and the comparison, whereas the Sufism supporters claim that God can be reached through the divine attraction, purification of the soul, and the abolishing of bad cravings (KARDAM, 2007:32-35).

Sufism refers to the awareness necessary for the development of Daniel Goleman's emotional intelligence ability. The following attributes act as mediators in finding the concept of Sufism in businesses: Self-confidence, realistic self-assessment, self-deprecating sense of humor, trustworthiness and integrity, comfort with ambiguity, openness to change strong drive to achieve, optimism (even in the face of failure), organizational commitment, expertise in building and retaining talent, cross-cultural sensitivity, service to clients and customers, effectiveness in leading change, persuasiveness, expertise in building and leading teams.

Rumi's Sufism concept consists of three main source's synthesis: being carefree; union of existence (kubrevilik); and melamilik.

Kübrevilik; Kübrevilik means to reach god, staying away from the world's benefits and plunging into worship. It is a Sufism movement that gives importance to simplicity.

Union of Existence; Union of existence is the building block of Sufism and is described by 18 verses of Mesnevi. In union of existence, God is an absolute being and manifests itself by venting. All the knowledge in the universe belongs to God. Each of the beings in the universe is the externalization of one of the adjectives of God. Humans possess these adjectives. They are the life and soul of the universe.

The last of the Sufism concepts is melamilik (being worry-free), and kalenderlik (being care-free). These concepts affected Rumi though Sems: aims being attached to God with love and attraction and meeting God as a divine lover by leaving everything behind (other than his love). Melamilik (being worry-free) is not a goal, but a life style.
The use of emotional intelligence competencies is a life style that spreads to every area in the person's life. Many teachings obtained through Sufism, in the emotional intelligence approach, have been systematized into the name of emotional intelligence competencies. In this study, the emotional intelligence competencies will be evaluated from the perspective of the seven advices of Rumi, the most important poet and philosopher of the Turkish Islamic history.

4. Emotional Intelligence for Managerial Effectiveness in Business:
A Metaphoric Evaluation From the Perspective of Seven Advice of Rumi

In Generosity and Helping Others Be Like a River...
In Compassion and Grace Be Like Sun...
In Concealing Others’ Faults Be Like Night...
In Anger and Fury Be Like Dead...
In Modesty and Humility Be Like Earth...
In Tolerance Be Like a Sea...
Either Exist As You Are or Be As You Look

RUMI

This study covers the explanation of the seven advices, the most important pieces of the Sufism concept of Mevlana, and its evaluation on the dimension of emotional intelligence. This metaphoric study has come about as a result of evaluating all of Mevlana Celaleddin Rumi's work and matching it with the emotional intelligence parameters. The language resources being old and the departure point of basic views being inner feelings, have created limitations in emotional intelligence matching in terms of literature. Businesses, with the exception of systems and technologies, need individuals. As well as being in accordance with the institution and ita requirements, the individual familiarity with the institution's culture is also important. Goleman's emotional intelligence principles are important building blocks of a business’s development, communication, and harmony, strengthening the business's ties with the individuals. It is observed that, in terms of application, they are the continuation of the metaphoric philosophical structure that Rumi applied in his seven advices.

5. Research Methods
5.1 Purpose of this Research

This study is an evaluation of seven advices of Mevlana Celaleddin Rumi who lived in the 12th century in Anatolia, and Goleman's emotional intelligence competencies, which support each other metaphorically. It is developing a viewpoint that the Goleman's emotional intelligence theory and the seven advice of Rumi overlap.

In this study, the competencies of emotional intelligence and the expansion of these competencies have been used as the determinants. The following philosophies have been interpreted metaphorically: In generosity and helping others be like a river; In compassion and grace be like the sun; In concealing others’ faults be like the night; In anger and fury be like the dead; In modesty and humility be like the earth; In tolerance be like a sea; Either exist as you are or be as you look”. These desired competencies are illustrated in Tables 1.
Table 1. The Five Components of Emotional Intelligence at Work (adapted from Goleman, 2004: 4)

<table>
<thead>
<tr>
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<th>Definition</th>
<th>Hallmarks</th>
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<tr>
<td><strong>Self-Awareness</strong></td>
<td>The ability to recognize and understand your moods, emotions, and drives, as well as their effect on others.</td>
<td>Self-confidence, realistic self-assessment, self-deprecating sense of humor.</td>
</tr>
<tr>
<td><strong>Self-Regulation</strong></td>
<td>The ability to control or redirect disruptive impulses and moods. The propensity to suspend judgment – to think before acting.</td>
<td>Trustworthiness and integrity, comfort with ambiguity, and openness to change.</td>
</tr>
<tr>
<td><strong>Motivation</strong></td>
<td>A passion to work for reasons that go beyond money or status. To pursue goals with energy and persistence.</td>
<td>Strong drive to achieve optimism, even in the face of failure. Organizational commitment.</td>
</tr>
<tr>
<td><strong>Empathy</strong></td>
<td>The ability to understand the emotional makeup of other people. Skill in treating people according to their emotional reactions.</td>
<td>Expertise in building and retaining talent. Cross-cultural sensitivity. Service to clients and customers.</td>
</tr>
<tr>
<td><strong>Social Skill</strong></td>
<td>Proficiency in managing relationships and building networks. An ability to find common ground and build rapport.</td>
<td>Effectiveness in leading change. Persuasiveness and expertise in building and leading teams.</td>
</tr>
</tbody>
</table>

5.2 Research Methods
Classic and current sources have been examined, including the masterpieces of Mevlana Celaleddin Rumi and many books and articles on emotional intelligence. As a result of electronic journal, book, article, resource, and index scan, no study has been encountered that addresses both emotional intelligence and Mevlana philosophy, adding original value to this study. This study is a series of phenomenological preliminary studies where the metaphor relations and similarities have been established and resource research was performed in order to make quantitative statistical analyses. One of the quantitative research methods, metaphor, which searches for answers to the question why, how, and in what ways, has been applied. Since metaphor sees a certain something as something else, it allows these two different things to establish a cognitive relationship. Metaphore studies provide new meaning to the understanding of the present case, including the similarities and the explanations that alternative approaches could not arrive at. As an open interpretation approach, this study method offers pluralistic and open possibilities for a better understanding (CORNELISSEN:2005:5).
In this study, the experiences and competencies towards Goleman’s emotional intelligence theory and the seven advices of Mevlana Rumi tend to be explained with similar facts. This situation is used in the form of similarities and differences in understanding the organizations. According to Nietzsche, the metaphor generation-oriented method deals with categorization, classification and relationship-building processes, and is used to obtain power. Metaphores give the cases a specific viewpoint (MARTINEZ, SAULEDA & HUBER, 2001:965) (BATES; 1983:575). In this study,
the orientation towards creating metaphors, categorization, classification, and relationship building processes, pairs the competencies of emotional intelligence theory with the seven advices of Rumi, to achieve a specific viewpoint. However, in such a metaphorical study, these identifications could initially appear incomprehensible or incompatible to the target receiver. At this stage, the created metaphor, forms the desire at the receiver to comprehend the metaphor as a result of the tension created with the complex structure of the metaphor which carries the risk of not being perceived. In addition, the metaphor-generating processes and understanding of this work is limited by the fact that the resources used (especially those belonging to Mevlana Celaleddin Rumi) were Sufi and written in old language.

5. Benefits of Research
The principal objective of these quantitative studies is to provide the opportunity to develop models and generate theories, as well as paving the way for further studies. Along with this axis in this study, in terms of being able to develop models and generalize them it aims to form a basis. In businesses for the managerial competence, pairing seven advice of Rumi with the intelligence competence and gaining a specific viewpoint, generating theories in future studies, and preparing the ground with quantitative research methods.

6. Emotional Intelligence for Managerial Competence in Businesses: Metaphore of Seven Advice of Mevlana
Goleman’s emotional intelligence and Mevlana’s seven advices data have been individually categorized. These data were interpreted in terms of similarities and differences. Each associated metaphor, under its own title, addressed the question why.

6.1 In Generosity and Helping Others Be Like a River
Generosity is a behavior that is appreciated by many people. One of the most important factors involved is greedy and passionate nature of human on saving more and more property, which is also called property -love, cuts the person’s connection with his spirituality and leads to sin must be disciplined. The feeling of generosity encourages people to give to those in need and to do good things. A person who possesses this feeling will reach true happiness, both individually and in the social sphere, and will have the opportunity to help those in need in every necessary situation.

With the impact of the liberal way of life, money has assumed the role of being the new God. However, in the metaphorical context, the river that Rumi imagined with the “stream”, is identified with the outer world of DNA; is has an unlimited, smooth, amorph, and variable structure. At the emotional intelligence level, the point at which the individual is identified with is his/her external structure: the person having unlimited solutions against the planned or unexpected situations; showing coherence and continuity (both for himself and for the business); being flexible against situations and events; being compatible with his own characteristics (smooth, continuous, variable); while also being shaped against the situations and events working for the business in a solution-oriented fashion.

From the emotional intelligence competencies: persuasiveness, self-depreciating sense of humor, service to clients and customers, and effectiveness in leading change, overlap with a strong drive to achieve. These business competencies are evaluated in terms of managerial effectiveness:

Persuasiveness: Persuasiveness is the ability to be able to leave a positive impact by making good use of feedback, to develop a strategic behavior by properly analyzing the situation, to form coalitions, and to gain support and convince. For this to happen requires understanding of others, self-understanding, an ability to listen, and to be able to convince others, as well as to be able to realize that style is as important
as the message conveyed. To establishing meaningful and fulfilling relationships within an organization, material, moral needs and desires need to be taken into account. This means that the organization enjoys the benefits of cooperation towards common goals. It is the people within the organization that are being convinced, that take on responsibilities, and questioning themselves (instead of questioning others). This characteristic is the basis of the concept of internalized responsibility.

**Self deprecating sense of humor:** Realizing one’s own feelings and the consequences they bring, and voicing them.

**Service To Clients And Customers:** Realizing other people’s needs.

**Effectiveness In Leading Change:** The ability of an individual to achieve synergy towards common goals within a group.

**Strong Drive To Achieve:** An individual targeting to reach the level of excellence and being engaged in a continuous developmental effort. Which are shown in Table 2

### Table 2

<table>
<thead>
<tr>
<th>In Generosity and Helping Others Be Like a River...</th>
<th>Persuasiveness</th>
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<tr>
<td></td>
<td>Self deprecating sense of humor</td>
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<td></td>
<td>Service to clients and customers</td>
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<td></td>
<td>Strong drive to achieve</td>
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<td>Effectiveness in leading change</td>
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6.2 **In Compassion and Grace Be Like Sun...**

Compassion and grace are central to treating people with love, and love is the center of the Mevlana’ way of thinking. As we have already mentioned, Mevlana’s love is universal, covering everyone without segregating for religion, race, or language. Compassion and grace are dimensions of love under difficult conditions.

Love created within an organization must reflect upon each employee in all circumstances. For both the individual and the business to receive long-term mutual benefiting, both must consider their mutual emotional needs. For this reason, compassion and grace go beyond being emotional issues, but rather signify the level of emotional commitment required for the integrity of the business and the individual in the long-term. Professional identification can be considered analogous to corporate citizenship, corporate ownership, and commitment. This comparison can be made after identifying the individual and the business as having the characteristics of the sun, such as illuminating, infinite, intimate, equal, fair and with no prejudice.

The tie between the sun and the individual is formed with the sun providing light to each and every individual in an equal, fair, infinite way, and without prejudice. This bond occurs as substitutes for each other ; namely the business and the individual and only in this structural context, a strong emotional structure could be sustained between the business and the individual. When evaluated in terms of managerial effectiveness in businesses, the emotional optimism competencies (optimism even in the face of failure, persuasiveness, organizational commitment, expertise in building and retaining talent) can be considered to be overlapping.

**Optimism, Even in the Face of Failure:** Optimism in the face of failure occurs through the person being committed when it comes to monitoring his purpose in the face of obstacles and difficulties.

**Organizational Commitment:** Organizational commitment is apparent when a person feels excited about the objectives of the team and the business.

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Expertise in Building and Retaining Talent: Expertise in building and retaining talent describes the attribute of noticing the needs of colleagues and being able to improve their capacity and skills. This feature forms the basis of a manager's guidance and coaching skills.
Which are shown in Table 3

Table 3

| In Compassion and Grace Be Like Sun... | Optimism, even in the face of failure |
|                                       | Persuasiveness                        |
|                                       | Organizational commitment             |
|                                       | Expertise in building and retaining talent |

6.3 In Concealing Others' Faults Be Like Night...
One of the most important advices of Mevlana is to avoid digging deep into other people's flaws. A person who investigates the flaws of others, focusing himself according to others, cannot see his own flaws and shortcomings.
Covering defects, neglecting the mistakes come about with behaviors such as forgiveness. It is a very virtuous event for the person to exhibit such behaviors in process he has suffered. It is being free of jealousy, revenge, asking for someone being hurt.
As a result of competition between individuals both positioned at the same level and the upper and lower levels inside the business, this brings about wearing but inevitable consequences such as communication problems, disconnections between individuals and beyond that mobbing, harassment, in terms of both individual and the business. In resolving these types of situations, both on the individual-individual plane and on the individual-business plane problems must be resolved at source. Due to the business being an organism in itself, mistakes, defects or unexpected situations must be repaired and resolved in the beginning within the team. This situation is possible only if this is done perfectly and quiet with the self-healing feature of the organism, "You and I" turning into "We", "You" and "I" being equal and one, creating no distance between the positions on the upper and the lower levels inside the team, supporting the team and the employees, comforting, providing the information and communication flows. Whatever the results may be, it is aimed that the organism protects its perfection with its integrity and unity concepts, self-supportive and self-repairing structure, not with reaching a perfect answer with some random tools and objectives.
From the Emotional Intelligence competencies Cross-Cultural Sensitivity ve Expertise In Building And Retaining Talent, Strong Drive To Achieve, Organizational Commitment and Openness To Change overlap with each other. When these competencies are evaluated in terms of managerial effectiveness in businesses:
Cross-Cultural Sensitivity: It is the person noticing and understanding other people's feelings and points of view, developing sensitivity in this subject and showing sincere interest in their concerns.
Openness To Change: The person not being bothered by the new information, approach and ideas.
Expertise In Building And Retaining Talent
Organizational Commitment
Strong Drive To Achieve Which are shown in Table 4
6.4 In Anger and Fury Be Like Dead

Anger is defined as, when our needs and desires are blocked, the displeasure and the aggressiveness we show in situations such as being hurt and threat etc... The person being able to defeat his frustration and anger, and be patient is the art of resisting difficulties.

In terms of individual's continuity and the existence of the organism, protecting the spirit and the activity of both the individual and the business is the basic principle. However, protecting the continuity of the business's existence and its spirit, it is aimed that the business appears dead in reactions that it shows against the situations both inside and outside the business. This situation has been defined as a reaction of "being dead" which needs to be applied at the point of reacting to events and situations, in other words, in a passive, unreactive, proactive, well-balanced, calm and unresponsive structure, and an unreactive reaction, and a balanced reaction have been aimed.

This situation overlaps with the emotional intelligence parameters trustworthiness and integrity, comfort with ambiguity, self-management and conflict management one to one.

Trustworthiness And Integrity: Being ethical, honest and consistent.

Comfort With Ambiguity: It is the ability of a person to adapt to changes and unexpected situations. This feature is essential in terms of being able to cope with stress.

Cross-Cultural Sensitivity Which are shown in Table 5

6.5 In Modesty and Humility Be Like Earth.

"Not putting too much emphasis on temporary things such as humility, position, wealth, fame considers this as a means to help and provide services to people. A modest person would not forget his inability by thinking all stages of life. He uses his mind in everything he does. He does not become a slave of simple emotions. By constantly checking himself, he tries to find his flaws and resolve them. According to Mevlana Rumi, avoiding having too much pride and self-supremacy, being modest by giving up on arrogance, not breaking any hearts are signs of being a decent human being and according to all the people with wisdom, everything becomes beautiful and arranged with decency

Company's both horizontal and vertical communication can be provided with the organism's integrity and unity. Although each of the building blocks of an organization is different from each other in terms of position, duty and authority, functionally for the continuation of the organization should not be seen as superior or as important from each other. For this reason, the reputation that the business provides to its employee with time, by raising the Emotional Intelligence characterise that Goleman emphasized, must possess a structure, sort of like earth inside the organism that grows, shares, feeds and expands the organism

This situation overlaps with Intelligence Emotional parameters self-deprecating sense of humor, realistic self-assessment, Persuasiveness.
Realistic Self-Assessment: The person realizing his own feelings and the consequences of these feelings, and expressing them.

Self-Deprecating Sense Of Humor

Persuasiveness Which are shown in Table 6

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<tr>
<th>In Modesty and Humility Be Like Earth...</th>
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<tr>
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<td>Realistic Self-Assessment</td>
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<td>Persuasiveness</td>
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6.6 In Tolerance Be Like a Sea
Tolerance understanding humans, the humanity, knowing, and respecting. It is accepting that the people possess different emotions, thoughts, behaviors, attitudes, and forms of action. The person putting himself in someone else's shoes and trying to understand others is gained through the intuition feelings. It is a form of tolerance without discriminating on the basis of language, religion, and race as an extension of the Mevlana's concept of tolerance. It is to believe that tolerance considered by the humanity as the sine qua non must be present in every person. Because, according to Mevlana, it is the first created love. Each creature carries a flame of love and all the beings are in a yearning towards the reunion with God, the greatest of all beings. It considers "Sublimated Behavior" as indispensable. Because, tolerance, and especially inside the tolerance of Mevlana Rumi, humans are respect, there is love, there is affection. Otherwise, this attribute cannot occur in the person. People have a habit of liking themselves and their thoughts, and looking at other people's beliefs and thoughts with suspicion and disdain. This is also true in businesses. The authority transfer issues push the person to manager blindness and make him self-centered. Digger believes that all the activities occur thanks to him and cannot show tolerance to his employees. Tolerance is essential in maintaining the in-house communication. The continuity of the business is dependent upon several guidelines and regulations in which the activities of the individual is organized and also on the general public rules and the laws. Yet, even though all of these rules and laws created to ensure the business continuity, and an easier management, with time, this IQ based mechanism by disabling the hand-based mechanism has caused the business to be a business with an underdeveloped hand-based mechanism and a developed pure IQ-based mechanism. This situation illustrates the lack of empathy, the most important building block in the business, and accordingly, the lack of basis of tolerance. This lack of tolerance, by taking into account the rules and the laws that the business is based upon, with this framework in mind; could happen by embracing the lively, independent, broad, clear, deep and boundless characteristics of tolerance. With the characteristics of tolerance in the business coming into the front line that Deniz emphasized, characteristics of emotional intelligence emphasized by Goleman allows increases in Emotional Intelligence in the business. This situation overlaps with the emotional intelligence parameters expertise in building and retaining talent, cross-cultural sensitivity, service to clients and customers and optimism, even in the face of failure.

Expertise In Building And Leading Teams When a person gets together with a group, it is the ability of the person to be able to do work that will create synergy.

Self-Confidence: Recognizing one's own inner world (emotional awareness), being aware of the powerful and open to development aspects (self-evaluation), and the use of these awareness in way that will guide his thoughts and behaviors. Which are shown in Table 7

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Table 7

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<tr>
<th>In Tolerance Be Like a Sea...</th>
<th>expertise in building and retaining talent</th>
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<td>optimism, even in the face of failure</td>
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6.7. Either Exist As You Are or Be As You Look
The person, as a separate human being from others, being aware of his social identity is expressed with the self-consciousness concept in psychology. Psychologically, it is the state of healthy people to be aware of what they and what are not.

To sum up, all the characteristics increase the level Emotional Intelligence, the structures compatible with these characteristics and also the characteristics of the structures themselves form the harmony and the balance in and between the individuals in the organization and in the organization in itself. This forms institutional culture. All of these features constitute a healthy emotional structure in terms of both the individual in the business and the continuity of the business. This structure can only form after the emergence of these highlighted characteristics of the individuals. As a result, for the continuity of a business and to continue this continuity while increasing the emotional intelligence level of the business, both the individual's and the business's purpose, tools, vision, and the characteristics must be determined in the most transparent format. Compatible with this transparency principle, both the individual's in the business and the business's one hundred percent openness principle and as a result, must continue with their harmony and complementarities. This situation can only be possible both the individual and the business to look as they are or be as they look. Although in terms of competition it is hard to achieve this, in organizational psychology, they either need to look as they are or be as they look. This situation overlaps with emotional intelligence parameters one to one Realistic Self-Assessment, Self-Deprecating Sense Of Humor Cross, self-confidence, Trustworthiness And Integrity and Persuasiveness

Realistic Self-Assessment
Self-Deprecating Sense Of Humor Cross-
Trustworthiness And Integrity
Persuasiveness

Which are shown in Table 8

Table 8

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<tr>
<th>Either Exist As You Are or Be As You Look</th>
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6. Results
In the nature of business life, there is competition, conflict, success, management by objectives, and strategies. In order for the businesses to provide continuity in this system, they need management skills
such as communication, leadership, cooperation, team work, motivation, and identification. Emotional intelligence plays a unifying role between the skills and the employees. Emotional intelligence person is being able to understand, anticipate, predict and manage both his own feelings and the others'. Emotional intelligence provides the individual to trust his himself and his feelings, understanding others while expressing himself, and accomplishing all of this through our communication skills. The ability of the person to regulate one's emotions to enrich life.

In business life, emotional intelligence manifests itself as emotional awareness, employee self-awareness, self-assessment, confidence, adaptability, emotion control, being encouraging, achievement motivation, reliability, optimisim, empathy, understanding other people, being service-oriented, establishing organizational awareness relationship, developing others, managing change, making an impact, conflict management and cooperation ability.

When Daniel Goleman determines the emotional intelligence abilities at work, he, in fact, shows ways to avoid emotional ignorance. Emotional ignorance that Daniel Goleman pointed out, is a philosophy which has first been pointed out by the philosopher Mevlana Celaleddin Rumi who lived in the Anatolian soil 800 years ago. Even after his death, Mevlana Rumi has continued to affect people, has not been forgotten and his philosophies never disappeared. The universal expression of this philosophy is poetic. It explains the purest form of the link between the human and God. With the matters set out in his seven advice, Mevlana Rumi is part of the ideal human model which he tried to reveal in his book Mesnevi and his other works. Mevlana's 800 year old seven advice model and Daniel Goleman's Emotional Intelligence abilities, in terms of managerial efficiency in businesses, when evaluated metaphorically, overlap with each other. Which are shown in Table 9
The most important source of businesses that cannot be substituted is its emotional intelligence. Employees who work in businesses with high emotional intelligence, in and outside the business has been establishing more satisfying and positive relationships, gets more than enough satisfaction from the work life, and emotionally tend to be more balanced and happy. In today's businesses, in terms of emotional intelligence what's important is being successful in solving problems towards emotions, perceiving emotional messages, predicting how people are going to behave while they experience a certain emotion. It is employees being able to use his own skills, showing tolerance to differences between each other, and completing and loving themselvesThis situation can be explained with the metaphores formed with the nature's movements which Mevlana Celaleddin Rumi established 7 advice years ago. Seven advice of Mevlana Rumi, by doing a metaphor with formations such as the river, the sun, the night, the dead, the

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<td>expertise in building and leading teams</td>
<td>In Tolerance Be Like a Sea...</td>
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art, and the sea that provide self-protection, and self-reproduction of the nature, have aimed at people who know how to search why they came to this world, are free of ignorance, recognize love, made peace with inner self, put emphasis on the inner world. Emotional intelligence for managerial efficiency in businesses can be evaluated with the viewpoint of seven advice of Mevlana Rumi.

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Didem Rodoplu Şahin received PhD degree in 2006 and since then she has been giving lectures at the Department of Management and Organization at the Faculty of Business Administration of Kocaeli University in Turkey. Her research topics include, Strategical Management, Leadership, Organizational Behaviour Organizational Psychology Theories and Assessment of Quality Management at Leadership.

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Gizem Rodoplu applying for a Junior Professional Position at United Nations Turkey. She would first like to take a few moments to explain my academic background. she a graduate of Bogazici University. In 2006, I secured myself at the Department of Political Science and International Relations, one of the most popular departments in our university. Students with GPA over 3.00/4.00 at the end of their freshmen year are allowed to enter the double major program. She double majored with philosophy and received two degrees upon my graduation as a Honor student, in the year 2010. During the time She was an undergraduate at Bogazici University, also followed distance education provided by the Anatolian University and received a third B.A on Business Administration.