

INTERCULTURAL COROLLARIES IN THE DEVELOPMENT OF A PENTAGONAL MODEL OF SOCIO-EMOTIONAL INTELLIGENCE

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Abstract: *Emotional intelligence is a success in scientific research around the world. This paradigm has resulted in the emergence of new constructs, relations with other variables, the rethinking of social intelligence, all of which being, in fact, intercultural points of reference. In this article we examine these aspects of complementary plans of the socio-emotional human personality, such as: using our own emotions, engaging the abilities of socio-emotional intelligence, knowing, experimenting, understanding, processing, and using the environment and our own psychism for professional purposes. Following the analysis of these intercultural benchmarks, correlated with Goleman's, Bar-On's, and Albrecht's researches, we propose a generative model of socio-emotional intelligence from the point of view of a unitary intelligence.*

Keywords: *emotional intelligence; social intelligence; intercultural benchmarks; socio-emotional intelligence*

1. INTRODUCTION

What is social intelligence? But the emotional one? These two notions have given way to a large number of interpretations, since human intelligence is not a singular attribute, as claimed by partisans of the intelligence coefficient cult. All those who have contributed to the development of multiple intelligence theory have invited us to pay attention to the other dimensions of intelligence. In the multiple intelligence framework, professor Gardner's concept, we will address the two categories of intelligences that allow people to adapt to the social environment closest to or away from them: social intelligence and emotional intelligence.

We will try to answer the question: are social and emotional intelligence distinct constructs or do they have significant overlaps? Furthermore, we will present some intercultural benchmarks of complementary plans of the socio-emotional. These benchmarks will indicate the importance that some cultures attribute to this concept. As a result of the analysis of the main theories of emotional and social intelligence and integrating the intercultural points, we propose a theoretical model of socio-emotional intelligence, based on those elements that allow a person to demonstrate the intelligent use of emotions in managing their own professional profile and effective relationship with other people.

2. EXPLANATORY MODELS IN THE CONTEXT OF THE SOCIO-EMOTIONAL INTELLIGENCE CONCEPT

For several decades, the two notions, emotional intelligence and social intelligence have been analyzed, with ambiguous results. Research has shown that there are explanatory patterns of the two concepts that use overlapping terms. Also, the importance that has been given to the two concepts is different. Thus, the models proposed below are most often cited in the literature as well as those proposing measuring instruments for one of the two types of intelligence.

In our analysis of the theories of defining the two concepts, we will further pay attention to social intelligence because, on a chronological scale, it was defined before emotional intelligence (Hăhăianu, 2016:19). A first model is that of researcher Thorndike who tried to identify a unique set of skills other than those associated with the idea of intellectual intelligence. Thorndike's theory (1905, *apud* Bar-On & Parker, 2011) occupies an important place in the perspective of social intelligence: the focus falls less on behavior itself and more on the intended effect. As for Thorndike's definition, this is complemented by Goleman (2007) who considers pure manipulation as a mark of interpersonal talent. He identifies social intelligence with that intelligence "which

manifests itself not only in relation to our relationships but also within them" (Goleman, 2007:19), that is, the ability to relate. The author proposes a look beyond the individual, to what actually comes out when people interact. Goleman (2007:102) proposes a model of social intelligence, organized into two broad categories: social consciousness (primary empathy, emotional resonance, empathic precision, social cognition) and social unconstraint (synchronicity, self image, influence, concern).

A simpler description of social intelligence is made by Karl Albrecht (2007:14): the ability to get along well with others and to make them cooperate with you. By rearranging the components of the multiple intelligence within Gardner's theory into a common and simplified language, he sees social intelligence as a dimension of exterior-oriented skills. It provides a relatively simple but rather comprehensive model of social intelligence (Albrecht, 2007): a sense of the situation, presence, authenticity, clarity and empathy. Even if the terms used are different, we can notice the relationship between the two models. As for the construct of emotional intelligence, it is associated with many more definitions. We present here three of the explanatory models of this construct, in relation to the effects they have produced in the literature.

Emotional intelligence, the term used by Salovey and Mayer (*apud* Bar-On, & Parker, 2011: 92) to define the ability to understand and regulate emotions, includes the ability to accurately perceive, evaluate and express emotion; the ability to access and / or generate feelings when they facilitate thinking; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual development. By this definition, the two authors emphasize the positive interconditioning between emotion and thought (Roco, 2001: 140). Therefore, the model of Peter Salovey and John Mayer perceives emotional intelligence as a form of pure intelligence, a cognitive ability.

Reuven Bar-On, a doctor at Tel Aviv University, described emotional intelligence as "a series of non-cognitive abilities, skills and aptitudes that influence a person's ability to succeed in adapting to the demands and pressures of the environment" (Bar-On & Parker, 2011: 109). Following the studies, he builds an Emotional Intelligence Inventory (EQ), indicating that emotional intelligence can be subdivided into five broad categories as follows (Roco, 2001:140-141): intrapersonal aspect, interpersonal aspect,

adaptability, stress control, and general mood. The first two factors recall Gardner's personal intelligence concept. More recently, following the review of this model, the area of general mood is considered to be a facilitator of emotional intelligence. As can be seen, certain attributes of the model seem to extend beyond what is generally meant by the terms of emotion and intelligence. Therefore, this second model presents emotional intelligence as a mixed intelligence, made up of cognitive ability and personality aspects, emphasizing how cognitive and personality factors influence the general mood of the individual.

The third model is the one introduced by Daniel Goleman, who perceives emotional intelligence as a mixed intelligence, made up of cognitive ability and personality aspects, but the model focuses on how cognitive and personality factors determine success in professional activity. He considers emotional intelligence a personal ability for self-control and control of impulses (Goleman, 2008). In his view, the constructs that make up this form of intelligence are (Goleman, 2008): self-consciousness, self-control, motivation, empathy and social skills. So Goleman does nothing but synthesize the paradigm of emotional intelligence in the five concepts.

This presentation of the three models of emotional intelligence highlights a common core of the basic concepts. Research has shown that there is a relationship between the three models of emotional intelligence, even if the terms used vary.

We adhere to Goleman's view that we should not clutter the two types of intelligence (social and emotional) under the same umbrella, as there is a distinction between social and personal skills, as Gardner (Goleman, 2007) acknowledged. We can not talk about emotional intelligence without referring to the social one. The constructs of the two types of intelligences complement one another. All of the above models include constructs from the two areas. That is why we aim to talk about a socio-emotional intelligence from the point of view of a unitary intelligence.

3. INTERCULTURAL COROLLARIES IN DEVELOPMENT OF SOCIO-EMOTIONAL INTELLIGENCE

Beyond the approaches broken down in evolutionary stages, socio-emotional intelligence, especially the emotional intelligence, is a success in scientific research around the world. As a result, this paradigm has resulted in the emergence of new constructs, concepts, and relationships with other

variables, all of which being, in fact, intercultural benchmark. These benchmarks, which will be examined below, will aim at complementary plans of the socio-emotional component of human personality. They are significant, being related to: using own emotions, engaging the abilities of socio-emotional intelligence, knowing, experimenting, understanding, processing and using the environment and own psychism for professional purposes.

In the US, researchers believe that what determines the quality of relationships depends on the development of the ability to perceive interpersonal emotions (Reis & Sprecher, 2009). For example, students who are much better at recognizing emotions on faces in photos and recorded voices have been found to relate much more easily. Similarly, men in happy marriages are much better able to identify the meaning of their wife's tone than those in unhappy marriages. Just like intellectual deficiencies, the lack of social intelligence leads to individual's lack of adaptation to social conditions of life (Kihlstrom & Cantor, 2000). At present, American education focuses on managing emotions in problematic situations, educational curricula aim at building a vocabulary of emotions and reading emotions from facial expressions, controlling impulses and regulating negative feelings, forming resistance to pressure to engage in risky sexual behaviors, alcohol or drug consumption (addiction behaviors) (Levinson, Ponzetti & Jorgensen, 1999). Karen Stone McCown (2011) even proposes introducing a new discipline into the curriculum: social development, also known as self-knowledge or social-emotional study. In terms of the army, emphasis is put on improving the emotional intelligence of soldiers by helping them resonate with their emotional responses and recognize uncontrollable emotions that can induce violence, aggression, or even suicide.

In the literature in Russia, Kurgan Lyudmila (2011) admits that emotional intelligence is an important component of emotional culture and compares it to what Goethe called "education of the heart". She also believes that this education should begin in the early years of school. In Germany, Bar-On and collaborators (2000) examined emotional intelligence in relation to emotional expressiveness and adaptation to occupational culture, on three types of samples: police officers, baby-sitters, and psychiatrists. Out of these categories, police officers seem most emotionally adaptable. Taking advantage of technology resources, American researchers in collaboration with the Japanese (Yamada *et al.*,

2008), propose an ASIs-based application software platform. ASIs are software agents that display social intelligence. They focus on two types: (a) social intelligence for emotional support; and (b) social intelligence for cognitive support. By applying these types of social intelligence, ASIs are capable of simulating social human behavior. In Spain, researchers focus on exploring emotional intelligence in the educational area. Raquel Palomera, Pablo Fernández-Berrocal and Marc A. Brackett (2008) advocate the inclusion of emotional skills as core competences in the training of future teachers, so that they could, in turn, train students, both socially and academically.

A study of Norwegian Army employees (Hjertø, 2009) presents evidence of a positive prediction of emotional intelligence for learning outcomes and conflict of work, as well as a negative prediction of learning outcomes from people in the emotional conflict. In particular, the dimension that contributes most strongly to this relation is the ability to use your own emotions, as well as to apply emotional self-assessment. In countries like England, Israel and Canada, researchers have focused on the professional field. A comparative study between two German and English contexts, initiated by Wolfgang Scherl *et al.* (2005), revealed that for corporations, where individuals work together and interact with clients, where they face conflicts or problems of intrinsic motivation, emotional intelligence is very important. Vigoda-Gadot and Galit Meisler (2010) at the University of Haifa conducted a study that showed that employees with a high level of emotional intelligence are more dedicated to work and more satisfied with the job than other employees. The study also shows that those with a high emotional intelligence rarely exhibit negligent behavior, the desire to quit the job or exhaustion. The results of the study prompted Meisler to say that it will not be long before emotional intelligence is tested upon hiring until standard training will include modules on emotional intelligence and this will play an important role in employee promotion decisions.

In Romania, the topic of emotional intelligence is often invoked, much more than that of social intelligence. Ioan Neacșu (2006) explores the roots, meanings and values of emotional intelligence of the psycho-educational literature, in order to capitalize and integrate it into the coordinates of the professional competence training of the teachers. Fundamental emotional intelligence "parts", as well as its overall structure, can be enhanced by training and experience in a creative workshop group

(Anghel, 2010). M. Roco (2001) highlights in a study, the fact that the best marks are obtained by students at psychology, followed at a short distance by those at medicine and journalism. Noteworthy is the fact that most of the students at these three faculties are oriented towards the knowledge of people's emotions. In an interview with Felicia Niculae (2010), Daniel Bichis, the only Romanian having an international certificate on the measurement and development of emotional intelligence, says "Women in Moldova have the highest level of emotional intelligence in Romania." He also made a study that proposed realistic assessment of the impact that emotional intelligence has on the activity of employees and managers of Romanian companies (Ilovniceanu, 2007). The results show that over 80% of the factors that determine professional success and achievement of a high level of life satisfaction are associated with the level of Emotional Intelligence (IE) and independent of rational or academic intelligence (IQ). If emotional intelligence is developed as an end in itself, it can be dangerous, giving birth to cognitive errors. Elisabeta Stănciulescu (2011), warns that emotional intelligence is the main tool of manipulation. To be able to make a person or a group do things they would not want to do without manipulative intervention and sometimes to even act against their interests, you need to address not their reasoning but their emotions and feelings. Other researches in the field show that there it is interest in developing programs to stimulate the emotional intelligence of soldiers in NATO missions, or to discover which features of socio-emotional intelligence are more accentuated and which are less manifested in the military environment. Such approaches could have the benefit of increasing the performance of both employees and the military system itself.

From the presentation of these instances we can see a great contribution of the American researchers, the proponents of this concept. The instances are found in different cultures and sometimes they resemble. In particular, the concept of emotional intelligence is tackled; the concept of social intelligence is associated with the former, or somewhat less researched. The military domain, especially the army, is of interest, mainly for Americans, Russians and Romanians. Of all these intercultural guidelines, we retain some complementary axes of socio-emotional intelligence: the development of emotional resilience, socio-emotional and gender differences, the way of adapting to occupational culture.

4. A PENTAGONAL MODEL OF SOCIO-EMOTIONAL INTELLIGENCE

In the following, we will describe a model of socio-emotional intelligence (Figure 1) based on those elements that allow a person to demonstrate the intelligent use of emotions in managing their own professional profile and effective relationship with the group / team / others. Taking as a starting point and integrating the research of Goleman, Bar-On and Albrecht, we will present a generative model of socio-emotional competence with 21 competencies / even subcompetences, grouped into five clusters, complementing one another and performing synergistically : self-awareness, self-control, self-motivation, social consciousness, social skills.

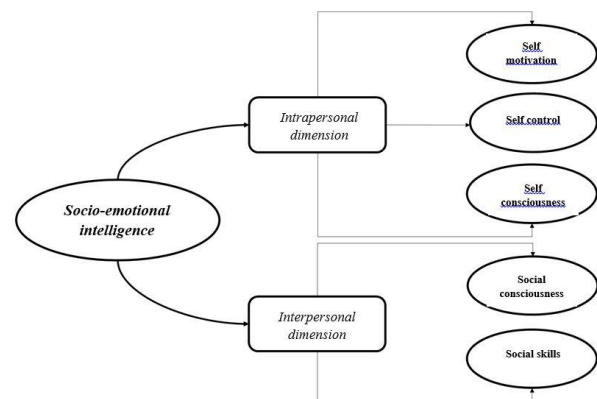


Figure 1: The pentagonal model of socio-emotional intelligence

Clusters have a formatively progressive, experimentally evolutionary relationship. For example, the cluster of self-consciousness is necessary for the associative manifestation of the competence elements of the self-control cluster. The cluster of social consciousness is necessary for the efficient manifestation of competence elements in the social skills cluster. Self-consciousness is part of the intrapersonal component of socio-emotional intelligence and involves self-awareness, both in terms of emotional mood and the impact of one's own behavior on others. Therefore, the components of this cluster are awareness of own emotions, self-confidence, objective self-assessment. Self-control involves managing emotional reactions depending on situations and people. This category includes the following elements: stress management, impulse control, resilience, conscientiousness, adaptability, problem solving. Self motivation is the

identification of your own interior springs that can trigger an activity that leads to success. We can mention as elements of this cluster, with relevance for the professional field, the following: initiative, orientation towards achievement, optimism. Social consciousness covers a broad spectrum, from instantly sensing the mood of the other person to understanding his or her feelings and thoughts or understanding complicated social situations (Goleman, 2007): empathy, sense of the situation, presence. This will make it easier to avoid possible misunderstandings. Social skills are the ability to interact and collaborate. As skills, this cluster includes: persuasion, effective communication, relationship setting, conflict management, assertive character, team spirit.

Summarizing, in many professions such as education, public relations, communication, but not only, success depends on a number of factors of socio-emotional intelligence, factors that we have tried to capture in this pentagonal model. We believe that success is the result of combinations, including several elements of competence, some of them very new, unexpected.

5. A PENTAGONAL MODEL OF SOCIO-EMOTIONAL INTELLIGENCE

Considering that emotional intelligence and social intelligence have evolved in parallel, sometimes intersecting, sometimes being confused due to proximity, we have focused our efforts on constructing an informative and scientific presentation of the concept designated in the literature as socio-emotional intelligence, given that in Romania the definition of the concept in this form has not been achieved until now. Why do we say that there was no such definition? Because, until today, psychologists have failed to agree which human abilities are social and which are emotional. The two domains intertwine, just as the social property of the brain overlaps with the emotional centers (Parkinson, 1996). Therefore, we tried to answer the debate on the legitimacy of the construct, the superiority of one model or another, promoting the contingency relationship between intrapersonal and interpersonal aspects and developing a pentagonal model of socio-emotional intelligence.

Invoking prof. Neacșu's statement (2010: 220), who considers that "at the most general level, emotional intelligence refers to the abilities to recognize and regulate emotions in ourselves and in others", we can define socio-emotional intelligence as and the ability to recognize and

control emotions our own and others, and to adapt to relationships with others. Beyond the different approaches and theoretical modeling, it is widely accepted that socio-emotional intelligence is an important component of the human psyche, very important for social and professional success, sometimes even the most important one.

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