# Emotional intelligence: Does it really matter?

A guide to coping with stressful experiences

Phillip W. Bowen

**Cognitive Science and Psychology** 



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### Introduction

The content of this book is directed at those who are interested in the topics of emotional intelligence, stress, coping and education. It crosses the boundaries between psychology, sociology, anthropology, philosophy, health and education. The desire is to integrate the findings into a lucid explanation connecting many of the dots that may be lacking or located in different sources. The book engages the reader with understanding about the term and role emotional intelligence has to play in the workplace and in the social environment. We are influenced by the world around us and yet we think that we are able to make decisions independently that are rational and common sense. The book integrates discussion around wider concepts that may influence decision making, demonstrating how complex we are as human beings and how challenging it is to make the right and wrong decisions.

The purpose of the book is to ask if emotional intelligence really does matter. To answer this question, the background is discussed in the next section, delving back to the times of classical Greece to explain how the dualistic view, of separating rationalistic thought and emotions has become entrenched through the last two and a half millennia. We seem to continue to separate rationalistic thinking from emotions and yet they are integral to what makes us human. It was not until the late nineteenth (19<sup>th</sup>) and twenty-first (21<sup>st</sup>) centuries that theorists and researchers appear to take the term "*emotions*" as an area worth looking into in greater depth. It is now apparent that much of what and how we think are influenced by emotions. There is a growing acceptance that there may be multiple intelligences of which emotional intelligence is just one. The background concludes by identifying that, whereas studies into emotional intelligence have been carried at school level, little research has been carried out in higher education, including universities, which suggests that it is an area in which research can be undertaken.

The content of the book continues with Chapter One (1) that begins by asking the question of whether or not emotional intelligence exists. The main theoretical models associated with emotional intelligence are identified and a critique is provided around the findings suggesting that there is a lack of consensus in clearly defining the term and how and what it measures. The chapter clearly identifies and critiques the three (3) main models: 1) the ability model (Salovey and Mayer, 1990; Mayer and Salovey, 1997), 2) the mixed Model (Goleman, 1995,1998; Bar-On, 1997, 2000) and, 3) the trait model (Petrides, 2009, 2011; Petrides and Furnham, 2001).

Chapter two (2) discusses the term stress and how it impacts on mental health. Eustress, distress and chronic stress are reflected upon and discussion provided around the physical impact stress has on human biology and how the modern workplace can lead to burnout. Chemicals can be released into the body that can affect psychological and physical well-being. Examples are identified and discussed. The human body has been developed to reflect the hunter-gather mentality that our ancestors faced each day. We are not made for the modern workplace and yet we have to cope with pressure and stress that the workplace brings. The influence that the modern workplace has on us is discussed and is followed by a reflection of how positive emotions link with stress, coping and emotional intelligence. The demands of the workplace and modern living can lead to emotions being experienced such as anger and fear. These may not fit with the demands and expectations of the organisation where emotional display is felt to be unprofessional or unwanted. This can give rise to emotional dissonance that is discussed in this chapter. The demands of the job and the impact stress has on the academic are reflected upon, followed by a discussion about the impact chronic stress can have on work/life balance.

Chapter three (3) probes more deeply into the different emotions we experience and how emotional intelligence can be used in the teaching environment. Discussion is given over to teaching and emotional intelligence followed by a section on the terms learned optimism and learned helplessness with suggestions as to ways in which to cope with challenging experiences. Bullying and harassment is also discussed as it seems to occur in almost every working environment and suggestions are made as to how to cope with such experiences. The final part of this chapter is made over to different therapies that are available from professional sources.

Chapter four (4) uses the coping strategies provided by Carver (1997) in his journal article "You want to measure coping but your protocol's too long: consider the brief COPE." The chapter delves into the different coping strategies that can be used providing anecdotes and case study examples from university academics. Consideration is given to individual difference that can influence which coping strategy is used. The tolerance levels can vary where one person may regard an experience as mild pressure while another person may feel high levels of stress. The findings suggest that people may use more than one coping strategy and that it is context dependent.

Personality relates to how people cope with challenging experiences and to emotional intelligence. Chapter five (5) reflects upon personality and individual differences, factors that may influence how and why people respond to experiences in different ways. The chapter makes use of Costa and McCrae's (1992) theoretical model of the "*big 5*" personality types and considers the

relationship personality has with coping and stress. The *big one* personality type is also discussed. This chapter also reflects upon the relationship personality has with job performance and emotional intelligence.

Chapter six (6) delves into the term "*intelligence*" (IQ) and how theory has developed over the twentieth (20<sup>th</sup>) century to include groups and teams. Groupthink is identified, and discussion expanded to reflect upon the influence of social networking and why social interaction is so important. This chapter also considers how the term "*group*" is associated with intelligence, stress and coping. The chapter concludes making use of the "*beehive*" model comparing how similar we are as human beings to bees.

Chapter seven (7) focuses on the role emotional intelligence has on wellbeing. The traditional view of emotions in western society is to separate them from rational thinking. We are encouraged to engage with work to such an extent that it can become overpowering and overbearing that can impact upon personal well-being. The macho approach encourages the mentality of *"I can take it"*. This chapter discusses the effect the modern working environment has on physical and psychological well-being and how it can give rise to a serious illness that can have a cost upon family and organisation. A section is made over to the effect the modern working environment has on creativity. The chapter delves into the "*dark triad*" (narcissism, Machiavellian and psychopathic dispositions) where people use emotions to manipulate others while having selfcentred, grandiose opinions of themselves. The chapter concludes by suggesting ways in which to cope with challenging experiences.

Chapter eight (8) draws upon the findings from earlier chapters and provides suggestions and helpful tips to cope with challenging experiences. The chapter begins by focusing on the terms motivating and inspiring behaviour followed by a discussion around the term mindfulness. Reframing the mindset and developing self-awareness is important, focusing on positive and constructive thoughts. Suggestions are made to engage in physical exercise and to talk with friends and family. The chapter concludes by providing a short exercise entitled "*The white room*", that can help bring back focus to the "*now*".

Chapter nine (9) includes sections on memory, the working environment, conforming and reference back to the stoic view that things may be less serious than they actually are. The final part of this chapter reflects upon the title of the book "*emotional intelligence: does it really matter*", pulling together final thoughts and conclusions.

### Background

To appreciate the meaning and terms of emotion and emotional intelligence, it is helpful to reflect on how these concepts have developed over time. It is also helpful to establish the background to how and why focus is given to a rationalistic approach within western thinking where emotions and rationalism have been separated for millennia.

The historical view, from the times of Greeks, is that intelligence and thinking are superior while feelings and emotions are considered inferior. Wisdom and reasoning should be in control and emotional impulses suppressed (Sparrow and Knight, 2006). Solomon (2010) refers to the metaphor of the master and the slave where wisdom (that is associated with of reason) is in control and dangerous impulses (associated with emotions) are suppressed or channelled so that they are in harmony with reasoned thinking. Damasio (1994) explains that this high reason view of decision making assumes that logic will obtain the best solution for any problem. This view has been embedded into western culture and thinking from the time of Socrates and Plato.

It appears that everything that we know about Socrates (470BC-399BC) relies on sources such as Plato (428BC-347BC), Xenophon (431BC-354BC), Aristophanes (446BC-386BC), and subsequent interpretation. It is not even known as to what he did for a living. However, it does look as though Socrates acknowledges that emotions are integrated into understanding oneself and interpersonal relationships (Bowery, 2007; Schultz, 2013). According to Plato's "Philebus", Socrates refers to three (3) types of pleasure and pain that are described as passions (in Greek- "pathos") (Fortenbaugh, 2014; Meinwald, 2008). Each of the passions are considered to be very different from each other. The first (1st) is associated with the body. Socrates provides an example of finding pleasure and relief from scratching a painful itch. The second (2<sup>nd</sup>) is associated with both body and soul. Socrates explains that a person who is hungry, and expecting to be fed, may feel the pain of an empty stomach but finds pleasure from the thought that they are about to be fed. The third (3rd) is associated with soul, that is thought to be independent of the body. For example, feelings of fear, love, envy, and anger that are later described as emotions (Fortenbaugh, 2014). Emotions continue to lurk in the background that can lead to poor decision making and cloud judgement (Brickhouse and Smith, 2015; Solomon, 2010). It provides a foundation for those that follow, separating emotions from rational thinking.

Plato, a pupil of Socrates, regards the soul as being a separate entity to the body (Crivellato and Ribatti, 2007). He suggests that the soul is made up of three (3) basic energies that "*animate*" the human being (Plato, 380BC) (Kraut 2010). These are reason, emotion and appetite. Reason is given the highest value. Emotion and appetite are regarded as lower "*passions*". Plato explains that the soul is ordered and is governed by reason, therefore keeping the lower passions (emotions and appetite) under control. Plato views emotions as being wild and uncontrollable. They are non-rational and serve no psychological purpose. Emotions challenge reality and reason and are considered to be a hindrance, clouding judgment rather than facilitating it (Dalgleish and Bramham, 1999). He therefore places reason above emotions where reason is immortal and independent of the body while emotions are perishable, similar to internal organs of the body (Schirmer, 2015).

Aristotle (384BC- 322BC) is a student of Plato. In "Rhetoric", Aristotle explains that emotions are part of the process for those seeking to gain a greater understanding of oration and persuasion (Aristotle,1992). Emotions are associated with reason that are reflected in how events are experienced. Aristotle (350BC) considers emotions central to identifying who we are as human beings. If they are central, then minimising/ removing emotions could change or hide the identity of the person. Whereas he appears to one of the first people to identify emotions, he is selective, referring to emotions to help illustrate discussion. It may be that he delved into further depth about emotions in other treatises that are now lost to history. Aristotle refers to emotions such as: calmness, anger, friendship/enmity, fear/ confidence, shame, kindness, pity, indignation and envy. However, he does not use the word "emotions", preferring the term "pathos", the idea being, to appeal to the audience's emotions gaining sympathy, empathy, awaken emotions with the purposes of inducing a desired judgement. "Ethos" refers to the credibility, and character, of the speaker and includes factors such as the way the speaker dresses, their position in society and, vocabulary that is used (for example a barrister, university professor, doctor). "Logos" refers to the use of reasoning by presenting arguments that appear logical to the audience. Together pathos, ethos and logos are referred to as modes of persuasion, rhetoric appeals, or ethical strategies. Aristotle (1992) places emotions into three (3) categories:

- 1. Emotions that are directed at oneself (for example: confidence)
- 2. Emotions directed at other people (for example: friendship) and
- 3. Emotions directed at external events (for example: fear)

Zeno of Citium (334BC-262BC) is the founder of stoic school of philosophy who believes that it is not what the person says but how they behave (Irvine, 2009). He was born in Citium, now known as Cyprus. He arrives in Athens having been shipwrecked and becomes a student of Crates of Thebes (365BC-285BC) a cynic philosopher. While in Athens, he later establishes his own stoicism school at the Stoa Polikile in the Agora (Irvine, 2015). He comments about his new life that "I made a prosperous voyage when I suffered a shipwreck" (Diogenes Laertius, 2018) eminently describing his stoicism. Stoicism reminds us of how short our lives are and how unpredictable the world is clearly identifying the importance of overcoming destructive emotions and how they can affect us. The focus is on our own behaviour, recognising that we can only control ourselves and not external events or experiences (Holiday, nd). Stoics regard virtue as the only good and external things such as wealth, pleasure and health are neither good nor bad. Virtue is considered sufficient to bring happiness. Being stoic is being resilient to destructive emotions while remaining calm. Zeno of Citium identifies four (4) main emotions: pleasure, grief, fear and desire. He distinguishes destructive emotions as being sinful, irrational and unnatural to the soul that Chrysippus (280-206BC) finds "disobedient to reason" (Dufour, 2004). Chrysippus elaborates by suggesting that emotions are associated with two approaches to judgement. The first is if an experience is good or bad and the second what decisions are made about the experience. Zeno of Citium defines an emotion as being a "horme pleonazousa" (an excessive impulse) and divides people into two groups: those who are wise and those who are foolish. A wise man performs every action well. The fool fails everything (Lyons, 1999). Thus, emotions can be associated with being foolish and are, therefore, regarded as being negative and unnecessary. This view is reinforced by Cicero (106BC to 43BC) who feels that emotional disturbances are a sickness of character. For example: a likeness of women is similar to a fondness of wine (Gross, 2006). This stoic viewpoint is reinforced by Seneca (4BC to 65AD) who considers that emotions such as grief, fear and anger are irrational, emphasising that virtue is sufficient for happiness (Irvine, 2009; Vogt, 2006). The virtues that the stoics recognise are: wisdom, justice, temperance and courage. Happiness is found by accepting the present moment and not allowing yourself to be influenced by the fear of pain or the desire for pleasure.

Galen (129AD to 198AD) continues to regard passion as a disease of the soul that interferes with daily conduct of life (Magai and McFadden, 1995). He compares those who are intemperate with wild beasts who allow themselves to be influenced by the irrational power of the soul. Emotions such as anger and jealousy, therefore, need to be controlled and tamed. However, Irvine (2015) explains that stoicism isn't someone who simply holds a stiff upper lip and stands there while taking whatever is thrown at them. Being stoic is building on strategies that recognise between things that can be controlled and those that cannot. He adds that energy is much better spent on things that matter and things that we have control over rather than spending time worrying about things outside our control.

Hippocrates (460BC- 370BC) is accredited to applying the four (4) humours (blood, yellow bile, black bile and phlegm) to medicine that are thought to have their origins in ancient Egypt (Van Sertima, 1992). Galen extends the application of the four (4) humours to temperament that is developed further in medieval times where the: 1) dominance of blood suggests the person to be sanguine, warm-hearted, active and social; 2) dominance of yellow bile suggests a person to be choleric, short-tempered and irritable; 3) dominance of black bile suggests that the person is likely to be melancholic, wise and quiet, and; 4) dominance of phlegm suggests that the person is likely to be phlegmatic (calm and relaxed) (Watson and Evans, 1991).

The Greeks consider that emotions are contained within the body and not the brain. However, with modern understanding and appreciation as to how the body and mind works, it is apparent that both the mind and the body contributes to feelings and emotions. Notwithstanding the two millennia between the times of Aristotle and Galen and that of present day, phrases associated with irrational emotions are still used that resonate from the past. For example: "*breaking your heart*" and "*pouring your heart out*" (Schirmer, 2015).

The teachings from the earlier philosophers are passed down into the Roman era and subsequently medieval times and incorporated into Christian teachings. Little further study is undertaken on the human body as it is regarded as a sin to hinder or impede the transfer of the soul into the next world which has continued into recent and modern times. Views and thoughts are therefore often expressed based upon earlier teachings and personal interpretations. This is exemplified by Thomas Aquinas (1225 to 1274). He considers that emotions affect pure thought and are perversion of reason, hostile to rationality. Throughout the middle age's emotions are linked to ethics and sin and, are integrated into Christian psychology that have become the "seven deadly sins": lust, greed, sloth/ laziness, gluttony, envy, anger/ wrath and pride (Solomon, 2010). However, virtues such as hope, love and faith are not regarded as emotions and are equated with reason. This does appear to be a contradiction. For example, a person who may have strong faith may influence others to carry out atrocities on others. Another person may love another. However, that love may be inappropriate.

In the seventeenth (17<sup>th</sup>) century Rene Descartes (1596 to 1650) puts forward the dualist "*Cartesian*" viewpoint in which the mind is higher than the body. In his "*treatise on the passion of the soul*", Descartes suggests that emotions are neither separate nor a simple function of the body or soul (Descartes, 2017). For example, categorising emotions may be ambiguous when associated with passivity, rational thinking, objectivity, personal identity, and thought dependency. He explains that passions are associated with the soul, the seat of consciousness, while emotions are perceptions of the soul (De Sousa,1990). Descartes adds that emotions are contaminates of thought that need to be eradicated and passion is undesirable as it interferes with clear thinking (Hergenhahn, 2009). This long help dualist viewpoint may go a long way to explain why western philosophy has such strong underpinning influences that reinforce the rationalisation of emotions within social values and stereotyping of genders (Fineman, 2003).

Making a rational decision suggests that we are thinking sensibly and logically. Rationality implies that we have access to all relevant information to make decisions and that we have the capacity to reason. The reality is that we may likely bias our decision making and it is almost impossible to gain full detailed knowledge and understanding of an experience. We are not computers. Simon (1997) explains this as "bounded rationality" acknowledging that our knowledge of the world around us is likely to be incomplete and that decisions are made based upon the information that is available. Taleb (2012) comments that making errors can be the most rational thing to do as they may lead to discoveries (for example, chemotherapy and penicillin). However, in his book "the skin game", Taleb (2019) acknowledges that there are risks that cannot be taken. The skin game concedes that sacrifices have to be made so as to protect those higher in the organisation or help the collective survive. What is important is that you pay attention to what people do and not what they say. However, our "pseudo rationalistic" decision-making focuses on beliefs rather than the consequences and, in western culture, rationality continues to be valued more highly that feelings and emotions and is regarded as someone of higher, greater intelligence and strength of character (Kingelbach and Phillips, 2014). This may also go some way to explain why there appears to be little investigation into the emotions before the late nineteenth (19th) century.

Towards the latter part of the nineteenth (19<sup>th</sup>) century interest in the term emotions began to raise interest again. One of the first to this is James (1884, 1902) who suggests that emotions consist of different patterns that are associated with organ sensations. He argues that it is the sensations from muscles and the skin are the main causes for emotions. He adds that each person has the capacity to adapt their own personality to demands they face and to enact the social self to take care of things they value. Wundt (1904) considers that emotions are made up of feeling experiences that are associated with dimensions of quality, activity, and excitement. Ekman (1973) and Izard (1977) suggest that there are a small number of basic emotions that include happiness/ joy, sadness, anger, fear, and disgust. Plutchik (1980) adds: surprise, anticipation and trust to this list. However, others add substantially to this list to include terms such as "*engaged, grateful, exhilarated and, calm*". To complicate the picture further, these terms are in English, limiting the number of terms that can be used. Words are used in other languages and cultures to explain a particular emotion, emotions that cannot be clearly defined in the English Language.

In 1937, Papez (1995) looks into cases of brain damage and identifies those who experience blunted or exaggerated emotions. He suggests that the damaged areas of the brain must work together in, what is later described as, the limbic system. Discussion ensues as to what happens within the limbic system and what emotions activate different parts of the brain. This continues to the present day. However, there is also on-going debate as to the boundary of the limbic system and what parts of the brain it interacts with. For example, Carter (2010) points out that there doesn't appear to be such a thing as an emotion facility. Recent thought is that emotions interact with different parts of the brain depending upon the context and experience (Davidson and Begley, 2012). However, findings do suggest that when an emotion is experienced it stimulates the amygdala that sends signals, directly or indirectly, to the frontal cortex. The indirect signal passes through the hypothalamus that sends hormonal messages to the rest of the body creating physical changes such as increased heart rate and blood pressure. Feedback is then sent through the somatosensory cortex to the frontal cortex that is then interpreted as an emotion. If neural pathways are blocked, emotions cannot be experienced (Carter, 2010).

Whereas emotions appear to be associated with feelings, hormones, and "*fight or flight*" response, there is argument as to an agreed definition of the term "*emotion*" (Scherer, 2005). Cultural influences and background of individuals may also influence how an emotion is experienced. People are now living and working in a globalised environment where there are interactions between those from different cultures and backgrounds. Communities and organisations may have their own cultures. However, those who live and work in it bring their own culture and background to the environment that in turn may influence the wider culture. How one person responds may differ to how another responds. To state that a person is angry may be interpreted by one person as an emotion where a person shouts and swears, throws things about, uses intimidating body language, and becomes red in the face. Another person may simply internalise the feeling of anger and show little outward signs of the emotion being experienced. Therefore, using terms to describe an emotion only goes so far as to explain what is experienced.

Consideration has to be given to the individuality of each person as he/ she may have similar experiences but feel different types of emotions. Those who are able to detect and control their own emotions and to handle social interactions may be more inclined to be successful and perform well in their job and can be considered as more emotionally intelligent. However, a person with low emotional intelligence may compensate by using other strengths (Mayer, 2012). For example, they may be excellent verbal communicators while lacking in empathy. They could be highly successful without being emotionally intelligent (Brody, 2004, Mayer, 2012). They may be skilled in technical detail and understanding but lack self-awareness of the emotion being felt. Furthermore, emotions felt may be mixed. The person may feel pleasure at the same time as feeling pain or fear. To add to the complexity, there could be a multiple of emotional intelligences that underlie emotion (Zeidner, Matthews and Roberts, 2001).

The challenge that we face is that the workplace is traditionally considered as being a logical, non-emotional, and rational place to work where emotions are considered as being irrational and the antithesis of rational thinking (Ashforth and Humphrey, 1995; Ashkanasay, Zerbe and Hartel, 2002). However, the work environment is saturated with emotions, which includes the teaching profession where emotional intelligence and emotions are integral to interpersonal interactions (Mortiboys, 2012). To regard emotions as the antithesis of rationality is too simplistic. As pointed out by Cian, Krishna and Schwarz (2015) rationality and emotion are fundamental elements that make us human. Manufacturing and heavy industry has declined in recent decades in many of the countries in the western world, including the UK. People are more likely to be employed within the service sector where they are required to be more emotionally engaged with the customer, leading to greater interest in emotions, emotional intelligence and psychology in the workplace (Briner, 1999). What is apparent is that nothing seems to happen in isolation that does not involve our emotions (Kringelbach and Phillips, 2014). Emotions are fundamental to understanding the world around us and how we relate to it. The nature of work is changing and appears to gather pace, where we are now moving quickly into the age of artificial intelligence. There is increased global competition and as such greater demands and expectations are placed upon workers to be more productive. Those working in the teaching environment are not exempt. They often feel tired and stressed with a high percentage of those in academic positions leaving the profession or regret entering the profession in the first place (Kinman, 2001). Work-related stress can have a negative impact upon a person and on those around them. Stress is complex, and people respond differently depending on that being experienced (Aldwin and Park, 2004). Each person may respond in different ways to a particular

experience. Therefore, defining a particular experience as stressful is situation dependent upon the capacity of the person to cope.

Stress is associated with well-being, with a link being identified between emotions and physical/ mental health and that mismanaging negative emotions can lead to illness that include: hostility, heart disease and hypertension (Dembroski, MacDougall, Williams, Haney, et al, 1985; Friedman, 1990; Gross, 1998; Hammen, 2005, Jorgensen, Jonson, Kolodziej and Schreer, 1996; Julkunen, Salonen, Kaplan, Chesney, et al, 1994; Schwabe and Wolfe, 2010; Suls, Wan and Costa, 1995; Wang, 2005). Furthermore, minor illnesses can also be exacerbated by inhibition of emotions that can lead to more serious illnesses such as cancer and heart disease (Fawzey, Fawzey, Hyun, Elashoff, et al, 1993; Pennebaker, Kiecolt-Glaser and Glaser, 1988; Pennebaker, 1990; Spiegel, Bloom, Kraemer and Gottheil, 1989).

Studies have been undertaken on emotional intelligence associated with burnout, bullying and discrimination and is influential in helping teachers cope with stressful experiences (Kinman, Jones and Kinman, 2006; Lewis, 2004; O'Boyle, 2001; Nelson, Low and Nelson, 2006; Simpson and Cohen, 2004). In their study of five hundred and thirty-three (533) university academics titled "*The relationship between emotional intelligence and well-being in academic employees*", Bowen, Pilkington and Rose (2016) find that there is an invert relationship between perceived stress and managing emotions. The greater the perceived stress the academic experiences, the less they manage emotion. This suggests that there is a relationship between emotional intelligence, stress and coping.

Woods (2010) points out that research in emotional intelligence has been carried out at school level, but little research has been undertaken with academics in higher education. Research around emotions within the organisational context also appears to be limited in higher education (Briner, 1999, 2005; Kumar and Rooprai, 2009). There, therefore, appears to be an area in which research can be carried out.

Reflections are provided throughout the book with the purpose of prompting a little thought.

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### **Chapter 2: Stress**

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### Chapter 3: Understanding and processing emotions

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### **Chapter 6: Intelligence and Groups**

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# **Chapter 7: Emotional intelligence and well-being**

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#### **Chapter 8: Training and development**

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