

# **EMOTIONAL INTELLIGENCE (EQ) - INTELLIGENCE, PERSONALITY, COMPETENCY & PAW**

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## **1. THE HISTORICAL FOUNDATION OF THE CONCEPT OF EMOTIONAL INTELLIGENCE (EQ)**

The subject at hand in this article is to a very large extent to answer the question regarding what Emotional Intelligence (EQ) is and how it relates to the PAW (Personality at Work) instrument, with special reference to the research by Alwyn Moerdyk (2009), Louis Fick (2011), Linda Fourie (2010) and Hughes, Pattersen & Terrell (2005) as well as Segal & Smith (2010).

Historically, in the early 1990's, a very popular type of intelligence, emotional intelligence (EI), was put forward by Mayer and Salovey (e.g. Salovey & Mayer, 1990; Mayer & Salovey, 1993). They see EI as "a type of social intelligence that involves the ability to monitor one's own and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions" (Mayer & Salovey, 1993, p433). The idea of EI was popularized by Daniel Goleman (1995). According to Mayer and Salovey, EI includes Gardner's inter- and intrapersonal intelligences, and involves abilities that may be categorized into five domains:

1. **Self-awareness.** Observing oneself and recognizing a feeling or emotion as it happens.
2. **Managing emotions.** Handling emotions so that they are appropriate; realizing what is behind an emotion; finding ways to manage fears and anxieties, anger and sadness.
3. **Motivating oneself.** Channeling emotions to serve a goal; having emotional self-control; delaying gratification and stifling impulses.
4. **Empathy.** Being sensitive to others' feelings and concerns, and seeing their perspective; appreciating the differences in how people feel about things.
5. **Handling relationships.** Managing emotions in others; having social competence and social skills.

A certain amount of academic research has been done on EI, and the originators of the theory have provided evidence of its construct validity. However, others such as Davies, Stankov and Roberts (1998) claim that they cannot show construct validity and that EI does not fit the true definition of intelligence, but is rather much closer to notions of personality and emotional control.

As with Sternberg's theory, there is a major problem because there is no way of systematically assessing the various kinds of intelligence identified by Gardner.

The latter is well-known for his theory of *multiple intelligence* in which he argues (Gardner, 1983) that there were seven types of intelligence.

In addition to the three recognized by traditional approaches (verbal or linguistic, mathematical and spatial), he added musical intelligence, body/kinesthetic intelligence (exhibited, for example, in dancing, sport and athletics), intrapersonal intelligence involving the understanding of ourselves and what “makes us tick”, and interpersonal intelligence shown in being able to relate to and effectively understand others people. The last two correspond closely to what other researchers like Goleman (1995) have called **emotional intelligence**.

Considering the importance of these last two forms of intelligence, the following descriptive summary thereof is called for:

<b>Intelligence</b>	<b>Description</b>
<i><b>Intrapersonal</b></i>	Intrapersonal intelligence is related to introspection and knowledge of the internal aspects of the self. It includes the ability to know one’s own body and mind.
<i><b>Interpersonal</b></i>	Interpersonal intelligence is related to person-to-person encounters in such things as effective communication, working with others towards a common goal, and noticing distinctions among people. It includes the ability to sense others’ feelings and be in tune with others. Together with intrapersonal intelligence, this forms the basis of emotional intelligence (Mayer & Salovey, 1993).

Gardner later added an eighth form of intelligence which he termed naturalistic intelligence. This is the ability to understand, relate to, categorized, classify, comprehend and explain the things encountered in the world of nature. He has also added a ninth form of intelligence, which he calls spiritual intelligence. His forms of intelligence project more the character of abilities and competencies, rather than ‘pure’ intelligence.

Although the above forms a significant launching pad for the concept of Emotional Intelligence, there is still very much of a debate in various quarters of the profession as to what it really represents.

## **2. EVOLVING VIEWS OF EMOTIONAL INTELLIGENCE**

In recent years, the concept of emotional intelligence has gained popularity, and several comprehensive models of emotional intelligence provide alternative theoretical frameworks for conceptualizing this construct. As Emmerling and Goleman (2003) note, there have been three quite distinct approaches to emotional intelligence represented by the work of Bar-On (1997), Goleman (1995), and Mayer and Salovey (1993) respectively. As Caruso (2006) points out in his review of Emmerling and Goleman’s paper, Bar-on’s interest seems to have grown out of his concern with a concept called subjective well-being and non-intellective aspects of performance. Goleman was a student of David McClelland and is concerned with the area of competencies. Mayer and his colleague Salovey both worked in the areas of human intelligence as well as a cognition and affect (how emotions and thinking interact to affect performance, especially with respect to health psychology).

## 2.1 Emotional Intelligences as “Intelligence”

A major issue that we need to clarify is whether emotional intelligence is a form of intelligence as defined in this text (efficiency of information processing) or whether it is closer to being a personality variable (preferred or typical ways of dealing with the world). Those in favour of the intelligence argument maintain that it has a direct relationship to the concept of social intelligence which was first identified by Thorndike in 1920. He defined social intelligence as “... the ability to understand and manage men and women, boys and girls – to act wisely in human relations”. The concept of emotional intelligence developed further by incorporating aspects of Gardner’s (1983) theory of multiple intelligences referred to above. As shown in the above table, interpersonal intelligence is the ability to sense others’ feelings and be in tune with others. It includes the ability to communicate effectively with other people and to be able to develop relationships. Interpersonal intelligence is related to person-to-person encounters in such things as effective communication, working together with others toward a common goal and noticing distinctions among people. Intrapersonal intelligence on the other hand is related to introspection and knowledge of the internal aspects of the self. It is the ability to know one’s own body and mind, and to understand and reflect one’s own emotions, motivations and inner states of being. Even though Gardner did not use the term “emotional intelligence”, his concepts of intrapersonal and interpersonal intelligence provided a foundation for later models of emotional intelligence.

## 2.2 Criticism of Emotional Intelligence as “Intelligence”

According to Emmerling and Goleman (2003), cognitive intelligence (IQ) is clearly defined as:

*Cognitive Intelligence is often expressed as the Intelligence Quotient (IQ), and the two are used interchangeably by some people. In the same way, Emotional Intelligence (EI) is measured by EQ, so EI and EQ are often seen as the same thing (Emmerling and Goleman (2003)).*

Research has demonstrated that it is a reliable and relatively stable measure of cognitive capacity or ability. They go on to argue that in the area of so-called emotional intelligence (i.e. EQ), its various definitions are inconsistent in terms of what it measures. For example, people such as Bradberry and Greaves (2005) argue that EQ is not fixed and that it can be learned or increased, whereas others (such as Mayer & Salovey, 1993) argue that EQ is stable and cannot be increased. In addition, Emmerling and Goleman point out that emotional intelligence has no “benchmark” or external criterion against which to evaluate itself. They contrast this with traditional IQ tests which have been designed to correlate as closely as possible with school grades. Emotional intelligence seems to have no similar objective quantity on which it can be based. Intelligence tests are characterized by items that have one correct answer, whereas EQ tests are far more like personality scales where the

instructions generally stress that there is no correct answer, and candidates should respond as they typically react. Finally, traditional intelligence tests (and they are tests in the true sense of the word) are generally timed, and the items display increasing levels of difficulty. EQ measures do not have this sense of increasing difficulty about them.

As a result, many psychological researchers do not accept emotional intelligence as part of a “standard” intelligence model (like IQ). For example, Eysenck (2000, pp. 109 – 110) argues that Goleman

*exemplifies more clearly than most, the fundamental absurdity of the tendency to class almost any type of behaviour as an ‘intelligence’.. If these five ‘abilities’ define ‘emotional intelligence’, we would expect some evidence that they are highly correlated; Goleman admits that they might be quite uncorrelated,.... So the whole theory is built as quicksand; there is no sound scientific basis.*

Moerdyk (2010 & 2011) adds his weight to this perception in papers read on the subject of Intelligence at consecutive conferences over two years – i.e. that EQ does not justify being called an Intelligence – it rather falls in the category of Personality.

There are thus fairly strong arguments that EQ is not a form of intelligence and that the term is used in a loose, unscientific and populist fashion. It is, in laymen’s sense, a case of piggy-bagging on the well-known and proven scientific concept of intelligence to gain an unfounded professional status.

### **2.3 Emotional Intelligence as “Personality”**

If emotional intelligence is not a form of intelligence, then what is it? Various researches have indicated that EQ has many of the properties associated with personality theories. For example, it correlates significantly with two dimensions of the Big Five, namely neuroticism and extraversion. In common with most personality measures, EQ measures are made up of items that are quite transparent in that the test taker knows exactly what is being looked for in the scale. This makes it very easy for test takers to respond in a socially desirable way – a practice known as “faking good”. This is a form of bias or systematic error that has long been known to contaminate responses on personality inventories. It is thus argued that the similarities between personality testing and self-report EQ testing and the differences between EQ and traditional intelligence (IQ) make it reasonable to assert that EQ is much closer to being a measure of personality than it is to being a measure of intelligence. Until the definition of emotional intelligence is clarified, little progress can be expected in its assessment.

## 2.4 Emotional Intelligence as “Competency”

One way out of the dilemma is to suggest that EQ is a competency rather than either a form of intelligence or a personality dimension. Competency is defined as a blend of knowledge, skills, attitudes and values (or KSAVs) required for success in a particular situation. In support of this, Goleman (1995) has described his five dimensions of emotional intelligence in terms of 25 different emotional competencies.

It would thus appear that emotional intelligence is not strictly a form or intelligence, but rather a set of competencies (which are defined as the knowledge, skills, attitudes or attributes and values that are required for successful tasks performance). Seeing EQ as a set of competencies rather than as intelligence allows us to move beyond the intelligence versus personality debate. It may also open new possibilities for assessment.

## 3. EMOTIONAL INTELLIGENCE – COMMON GROUND

“A rose by any other name, will smell as sweet” (Shakespeare). General agreement exists that the concept of ‘**Emotion**’, and that what naturally relates to it (e.g. understanding, expertise, insight, sensitivity, control, etcetera), is an important role-player in the human area – especially in the human side of enterprise. Whatever it is called, the concept and significant impact thereof, cannot be ignored or underestimated – it will certainly not go away.

Emotional Intelligence is increasingly relevant to organizational development and developing people, because the EQ principles provide a new way to understand and assess people’s behaviours, management styles, attitudes, interpersonal skills, and potential. Emotional Intelligence is an important consideration in human resources planning, job profiling, recruitment interviewing and selection, management development, customer relations and customer service, etcetera.

Emotional Intelligence links strongly with concepts of love and spirituality: bringing compassion and humanity to work, and also to ‘Multiple Intelligence’ theory which illustrates and measures the range of capabilities people possess, and the fact that everybody has a value. The EQ concept argues that IQ, or conventional intelligence, is too narrow; that there are wide areas of Emotional Intelligence that dictate and enable how successful we are. Success requires more than IQ (intellectual coefficient), which is the traditional measure of intelligence, ignoring essential behaviour and character elements. We all know people who are academically brilliant and yet are socially and interpersonally inept. We, however, know that despite possessing a high IQ rating, success does not automatically follow.

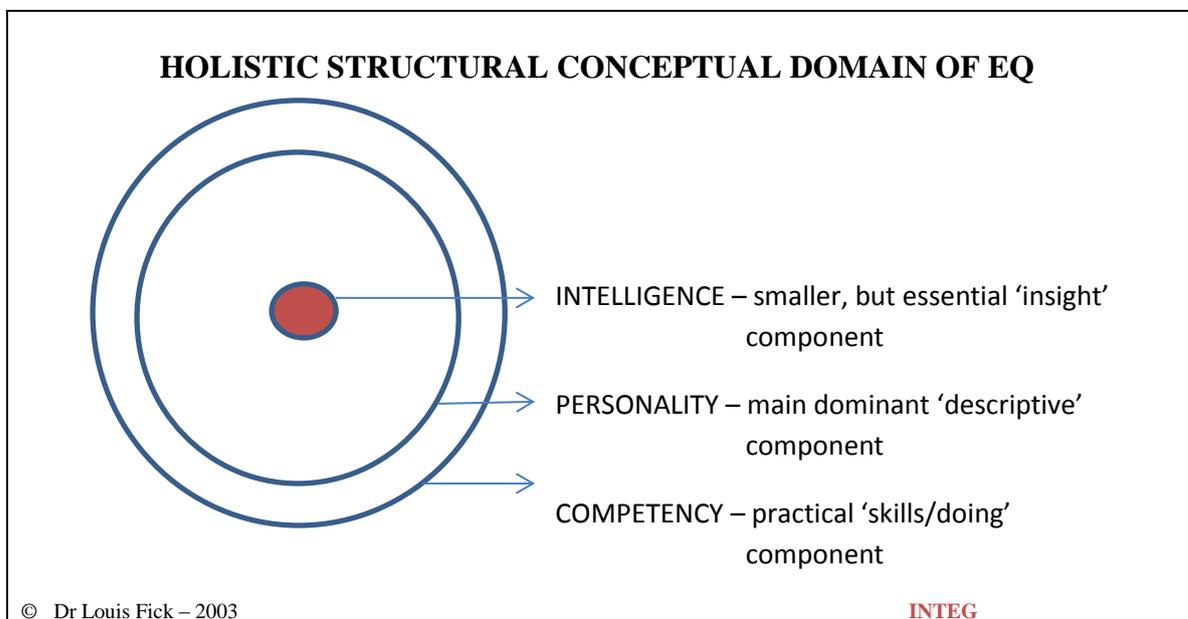
Emotional Intelligence embraces and draws from numerous other branches of behavioural, emotional and communications theories, such as NLP (Neuro-Linguistic Programming), Transactional Analysis, and empathy. By developing our Emotional Intelligence in these areas and the five EQ domains, we can become more productive and successful at what we do, and help others to be more productive and successful too. The

process and outcomes of Emotional Intelligence development also contains many elements known to reduce stress for individuals and organisations, by decreasing conflict, improving relationships and understanding, and increasing stability, continuity and harmony.

The most general perception is that EQ falls in the category of '*Personality*', if the results of a worldwide survey is taken into account (Segal & Smith (1010)). It is also obvious that the second most 'popular' position of EQ is found in the '*Competency*' category (Hughes, Pattersen & Terrell, 2005). Both these perceptions make perfect practical sense, but there exist sufficient proof of the importance 'Intelligence' is also playing; especially in the emotional and social *insight* of people in dealing with other people in practice. The latter is particularly true in the World of Work – and especially where a 'tailor-made' (in terms of a Factor Analysis based on a comprehensive Stepwise Regression Analysis Process) Big Five-based personality measuring instrument (e.g. PAW – Personality At Work) is used in identifying, describing and measuring the EQ concept in practice (Fick, 2002 & 2010).

In summary the above literature study of the evolving status of the EQ, provides sound proof of the dominant role of 'Personality' regarding the concept, but also that the practical importance of 'Competency' (in terms of KSAV's), cannot be overlooked and that 'Intelligence' (especially in terms of social and emotional insight) represents the third essential component to the concept. The 'concept' is already well entrenched in terms of its name (EQ), and the crucial contribution thereof in understanding human behaviour – especially in the World of Work.

The domain and what EQ consists of, can best be presented by the following diagram:



There are in essence **two main premises to EQ**:

*To be successful, in general terms, requires the effective awareness, control and management of one's own emotions (i.e., understanding yourself, your goals, intentions, responses, behaviour, etcetera), and those of other people (i.e., understanding others, and their feelings).*

The **Five Domains** of EQ, mentioned earlier, are also well known and entrenched in the EQ-context and research in this field. It provides structure in the field and is used in applying the knowledge, research, measurement and application in practical terms. It is also used in the application of the PAW in the EQ-sphere and to provide the basis for measurement and reporting in this regard. These five domains of EQ, as identified by Goleman, can be summarized as follow:

1. **Knowing your emotions.**
2. **Managing your own emotions.**
3. **Motivating yourself.**
4. **Recognizing and understanding other people's emotions.**
5. **Managing relationships, i.e., managing the emotions of others.**

## 4. EMOTIONAL INTELLIGENCE (EQ) AND THE PAW

### 4.1 EQ-Areas

Research showed that the following areas, as measured by the PAW (Personality At Work), are associated with the five domains of EQ.

#### 4.1.1 Self-Awareness (SA)

- 2.1.1 Effective Image
- 2.1.3 Stability
- 2.2.1 Sense of Duty
- 2.3.1 Self-Confidence and Assuredness
- 4.1.1 Introverted vs. Extroverted
- 4.2.2 Confrontational vs. Amenable (60)

#### 4.1.2 Managing Emotions (ME)

- 5.3.1 Optimistic vs. Pessimistic
- 5.3.2 Worried vs. Relaxed/Calm
- 5.3.3 Depression Proneness
- 5.4.1 Tolerance of Feelings and Emotions
- 5.4.2 Control of Feelings and Emotions
- 5.4.3 Suspiciousness vs. Trusting (60)

#### 4.1.3 Motivating Self (MS)

- 2.3.2 Self-Sufficiency and Self-Reliance
- 2.4.1 Perseverance, Commitment, Tenacity and Endurance
- 2.4.2 Need for Achievement
- 2.4.3 Energy, Vigour, Impact and Drive
- 4.3.1 Persuasiveness
- 4.4.2 Susceptibility to Social and Group Pressure (60)

#### 4.1.4 Empathy State (ES)

- 4.1.2 Promoting Good Human Relations
- 4.4.3 Sensitivity to Social Needs and Satisfaction
- 5.1.1 Empathetic and Sympathetic
- 5.1.2 Concern and Care for People
- 5.1.3 Facilitation and Supportiveness
- 5.2.3 Phlegmatic/Apathetic vs. Emotive (60)

#### 4.1.5 Handling Relationships (HR)

- 1.3.2 Team and Co-responsibility Orientation
- 4.1.3 Effective Communication
- 4.2.2 Co-operative vs. Obstructive
- 4.2.3 Democratic vs. Autocratic
- 4.3.2 Manipulativeness
- 4.4.1 Socialization vs. Asocial (60)

**Total 300**

## 4.2 Scoring of EQ-Areas

Each one of the above EQ-Areas is presented positively on a sten-scale in the PAW-test. The higher the 'score', the better the testee is assessed to be regarding the EQ-Area on the particular scale.

Each EQ-Area is scored out of '60' (i.e., six items of ten each), and the total of the five Areas out of '300'. Although we are not working necessarily with a perfect normal distribution, a progression of 30 along the total-score, is providing us with some normative comparison. The real-life interpretation should, however, be done along a normative scale that is constructed according to the Conversation Table provided by the particular population being assessed and interpreted.

The PAW, as evaluation instrument, is providing us with a ‘combination assessment’ which is accommodating all three critical domains of EQ – namely, Personality (the PAW being a Personality Questionnaire), Competency (many of the areas are by nature a competency factor, e.g., communication) and a hint of Intelligence (e.g., social and emotional insight the testee demonstrates in the dealing with the relevant test-items in this regard). As such a comprehensive and representative assessment of EQ is obtained by the application of one instrument.

## 5. CONCLUSION

By objectively considering the history, multi-dimensional character (with special reference to the above relevant EQ-diagram) and practical importance of the concept of EQ, Fick (2009) came to the conclusion that, although *cognition (intelligence)* is most definitely involved, it is *personality* that is playing the most dominate role, but it is the ‘application-role’ of *competence* that is putting the concept in its full perspective. He coined a new phase by baptizing the construct to be henceforth known by the more correct and descriptive ‘name’ of **Emotional Competence (EC)**.

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