

## EMOTIONAL INTELLIGENCE AND NEGATIVE EMOTIONS CONVERSION

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***Abstract:** This paper contemplates explaining successful managers policy, which is based on the faith that the nevrotic energy generated by emotions can be transmuted into wisdom, only when the individual admits and accepts his true nature freeing him/herself of the attraction of his/her mental habits.*

***Key words:** management, emotional intelligence, negative emotions.*

### 1. THE POTENTIAL EVIL IN THE HUMAN SOUL

The imperative of the present is the fact that no science, and the management science makes no exception, can and must ignore the issue of the values. Why so? The reason is the **any science free from the moral values no longer serves the values of the humankind. Among these, the most urgent, imminent and vital to solve is the issue of the evil, whether at an individual level or the group level, or even at the level of the organization.**

More clearly than any time, nowadays we understand the fact the major threats posed to our survival no longer come from the outside nature, but from the human inner nature. The question to which an answer must be given without delay is:

**“How can we temper the potential evil in the human soul, with the same kind of detachment, discernment and rigour with which we, humans, look at the outer world?”**

Whether we are or are not yet willing to admit, this is not about mere theoretical difficulties in the study of the phenomena specific of the management science, which might appear in the context of the scientific managerial practise when we approach such issues as:

1. **The issue related to the construction of the moral judgements** (the imperative need to apply, construct, update and re-apply the ethical codes in organizations);
2. **The frequent and sometimes intentional confusions between opinion and scientific fact** (the need to replace autocracy by authoritarianism);
3. **The mistaken use of the scientific information by Machiavellian or uninformed bosses** (the painful need to use the job specification and the individual performance assessment report in tandem as dynamic instruments);
4. **The issue of the risk of a too great closeness to the organizational evil (individual/group) when the bosses get too close to look into the organizational evil.** There is no doubt that by avoiding or, on the contrary, tackling directly such issues as those mentioned hereinabove, these difficulties might make the bosses in an organization become the victims of the present.

Much less is the risk of developing the psychology of the organizational evil as science than that of failing to turn the human evil into a rigorous scientific subject matter.

How about those destined to lead nowadays? Are they endangered by their own activity? I believe so.

Any leader must remember the purpose of his/her own decisions, **that of curing**. When the purpose of the individual is only that of strengthening or enhancing self-respect and personal pride, his/her decision is, doubtlessly, mistaken. **Any judgment of the someone's evil must be justifiable by the expression, considered fatalist by some, "Only for the gift of God walk I!"**

The question is:

"Is fatalism fatality only?"

Is the purpose of life for us to prepare to die? Even though we will never discern the entire significance of human life, nor the reason why one is good or evil, what we are left with is the freedom, or more exactly the responsibility to live as correctly as possibly. **This involves making moral judgments necessary to support life, choosing to live in a state of ignorance of a higher or lesser degree.**

Therefore the question is not whether we must or mustn't judge. **We definitely need to do so.** The issue is how and when to judge wisely. Our great spiritual leaders have provided the fundamental teachings. And because we are those who must make moral judgments, it is absolutely necessary for us to refine our wisdom by applying methods, concepts and knowledge, by remembering the fundamental teachings.

Few of us understand the limits of the science of management, and much less those of science in general.

The reason thereof might be the fact that we, humans, are much too dependant on the authority, in general. We are used to regarding science as the supreme TRUTH and we are wrong, because what we don't understand in fact is that the TRUTH CANNOT BELONG TO SOMEONE IN PARTICULAR AND CANNOT BE POSSESSED. What is the truth then?

**The truth is a purpose that we strive to attain full of hope.** To put it otherwise, **we must try to judge over the good and the evil ourselves**, being made responsible by the free will, which is too important to leave aside for the scientists alone.

## 2. THE UNIQUE PERSONAL STYLE

Every individual possesses a unique personal style expressed in his way of persevering things and acting under the influence of negative emotions: anger, pride, envy, listlessness, lust. The nevrotic energy generated by emotions can be transmuted into wisdom, only when the individual admits and accepts his true nature freeing him/herself of the attraction of his/her mental habits.

In that moment the person not only that he completely understands the meaning of wisdom but he also becomes he himself part of the wisdom achieving this way a greater of making himself useful to others as a result of the fact that the unselfishness nature of wisdom is compassion.

### 2.1. THE ANGER

This way the nevrotic energy specific to anger (fury/sadness), set aggressively on a single manner of seeing things, hostility or defensive attitude beyond normal, scattered by these individuals for the only purpose of shutting down themselves to other point of views expressing violent reactions, could be analyzed and canalized into a superior form of energy.

This changed energy is clear-headedness as flexible and sharp as a blade so that the individual could see things from multiple points of view assessing them precisely to grasp their meaning with a crystal clear lucidity.

The wisdom consists in the individual capacity of converting one's anger in intellectual clearness.

### 2.2. THE PRIDE

The nevrotic energy specific to pride (narcissist attention focused on him/herself) can materialize in the fact that the person doesn't restrain him/herself, cannot submit to any system of self-discipline and sees him/herself above anyone else, completely special, living in the comfort of being admired of those in his/her vicinity, purchasing

frivolous purposes, but in the same time hiding carefully the fear of shame or defeat.

When person aware of pride he/her can transform this nevrotic energy into a more useful type, an energy serving wisely to metamorphose shame or defeat connected fears into serendipity, generosity (understood on an emotional, spiritual or physical level) to the ones in close vicinity, feelings of plenitude and opening to the world.

### 2.3. THE PASSION

The nevrotic energy specific to passion (in the sense of lust desire gluttony) is often exercised in a historic false appearance of seduction or in the form of hypnotic charisma serving the final purpose of a tempting/seductive/pleasant pursuing of the desired objects.

In this case wisdom assume that such an individual could transmute this energy into discriminative conscience interested and attentive to everything that comes into contact to in conclusion transmuting into an interrogative lucidity that opens a new path for communication serving the purpose of seeing and understanding people as individuals approaching them with sympathy and compassion.

### 2.4. THE ENVY/JEALOUSY

The nevrotic energy specific to envy or jealousy (the compassion that the individual constantly makes between him or her and the other people) is spent in a destructive way into judgments full of resentment towards others achievements situation due to their paranoid fear that others would perform better than them. They also tend to insist on having an appraising attitude maintaining this way condescension and o sort of restless talent for directing things to the point where they appear exactly as the individual thinks in best for imposing his/her point of view.

Acquiring wisdom in this case means that the nevrotic energy is transmuted into real competence that allows activities performed by a person capable of bringing up to date

his/her potential to blossom, getting precise goals adapted to real opportunities.

### 2.5. THE INDIFFERENCE / LAZINESS

The nevrotic energy to indifference/laziness (listless) is chaotically scattered in choosing the easiest ways and avoiding doing what has to be done or it would be proper or efficient.

Wisdom would mean transforming the energy sent by the lazy bones into a profound and contemplative experience capable of generating peace and vastity. One of the greatest qualities of human mind is that it can support changes during individual evolution being transformed by itch experience.

## 3. CONCLUSIONS

In a paradoxical way the foundation of anything that has ever been built is the very banality of the orders given and executed by the individual, the fact being given that in the last resort however, each and every human act or deed remains the result of an individual choice. Moreover, it has been proven scientifically that human groups tend to behave like the individuals, only to a more primitive and immature level.

This is also the cause of entropy in certain organizations.

The question is:

“Why is the group less than the sum of its components?”

“Why is group behaviour so strikingly immature?”

The science of the organizational behaviour and psychology reveal some of the causes.

- The first and hardest to control cause of group immaturity is **specialization**. The issue of group specialization must be tackled with as much caution as required for a nuclear reactor. How can specialization lead to immaturity in a group? Answer: “**through the fragmentation and dilution of consciousness**”, i.e. through the transfer of responsibility to another part of the group. What does the lack of responsibility lead to?

Answer: There are two inauspicious consequences of the dilution of the group responsibility: **incorrect action** (materialized in fraud/abuse/atrocities) and **cover-up** (either due to fear, or due to the refuse to assume the committed evil owing to the fact that is not perceived as a correct or rightful action)

- The second possible cause of a group immaturity is **chronic stress**. In a situation of prolonged stress, an overwhelming majority of a group's individuals have the tendency to either **regress**, behaving in a primitive manner and abandoning their moral principles, or be **psychically paralyzed**, adapting themselves up to the point of numbness, not being able to respond to other people's suffering or their own. It is a scientific and not only religious fact that **stress is a test for goodness**. **The people who are genuinely good are the ones who do not abandon their integrity, maturity and sensitivity in times of stress. Nobility can be defined as the ability of not regressing as a response to degradation, of not becoming insensitive to pain, of tolerating torment and remain unchanged. "The best measure of a person's greatness is the capacity to suffer" (M. Scott Peck)**

- The third cause of a group immaturity is the **leader dependence**. There are relatively few persons with genuine managerial abilities. In fact, most people want to be led by others. Why? I think the reason is laziness. It is unquestionably much easier to be led than to be a ruler/manager/leader because:

- there is no need to make decisions for others or on behalf of other people;
- there is no need to make plans;
- there is no need and you really don't have to exercise your initiative;
- there is no need to assume the risk of being unpopular, inconvenient;
- there is no need to prove out one's courage.

In fact, by assuming the role of subjects, the members of the group hand their personal power, their command of themselves, as well as the maturity to decide on their own behalf to their leader. Thus, they consent to depend on the ruler/manager/leader of the group just as a child depends on his/her parents. It is a

scientific fact that **as soon as he/she becomes the member of a group, the average individual has the tendency to regress emotionally**. Through the nature of its mission, the army cultivated regressive dependence that naturally appears in the individuals of a group. Therefore, one can rightfully ask, **what should mature, independent thinking mean for the members of a group**, even a military one? A famous experiment conducted by Stanley Milgram gave the answer to this question: **mature independence means to refuse to obey an illegal order**.

- The fourth cause of a group's immaturity resides in **narcissism**. Like everything else in this world, this concept is considered to have a good side and a bad side. In its benign form, narcissism stimulates the **group cohesion**, acting as a corpus spirit. Rulers have always reinforced the group cohesion in times of failure by channelling the member's hatred towards something alien and hostile. The malignant form of narcissism appears in the **construction of the enemy** or in the **hatred towards a scape-goat**. In this case, the responsibility of the group disappears and all that matters is cementing the group through the arousal of hatred towards an external enemy. In the most serious cases, the external enemy coincides with what the group members perceive as different from them and thus every attempt to evolve is brutally stopped. Therefore, the group's deficiencies are overlooked by focusing one's attention on the flaws of a scape-goat or another rival group. The malignant narcissistic behaviour of evil individuals who avoid assuming their guilt or self-analysis, placing the blame and trying to destroy anyone who discloses their deficiencies develops in a natural manner inside groups. The group that fails is likely to behave in the worst manner. Failure hurts their pride and this is the reason for an animal and rebellious behaviour. In the case of a healthy organism (individual/group), failure is the most efficient way and at the same time a stimulus for self-analysis and criticism, leading to the lessening of pride and cohesion

in order to create the premises for change and adaptation, survival and evolution.

On the whole, specialization / chronic stress / dependence / narcissism are part of the causes that have been scientifically proven to dilute the group's consciousness and dissipate the responsibility of its members respectively.

The means of correction that can and must be used as a response to the immature/irresponsible actions of groups are known or should be known by the holders of managerial positions in organizations. In practice, these employees must be seen as persons with the capacity of acting in real time within the organization, at the price of risking their own spiritual integrity in a face-to-face combat with the organizational evil, by accepting that:

- evil is opposed to life, nevertheless being a form of life;
- by trying to destroy evil we come to destroy ourselves spiritually, if not physically;
- man's life has its own purpose in the battle between good and evil;
- the hope that good will prevail gives one a reason for living;
- evil can be conquered only by love.

**The way of love is a dynamic balance of opposite poles, a painful creative tension of uncertainties, and a difficult path between extreme actions.**

Those of us who are blessed with a ruler's vocation must be tolerant and intolerant, rigid and flexible. An almost godly compassion is needed. It is not easy to embrace ugliness with the sole hope that, in an unknown way, it

could turn into beauty. But the myth of the frog that turns into a prince remains. Love works in many ways. And none of them is foreseeable.

All religions promote the fact that reconciliation to oneself is the key to get through problems calmly and wisely being understanding to yourself and others. The inner peace reflecting in time on everything that is around us.

The only freedom an individual possesses is the capacity to discover and unblock the spiritual reality that already exists in him/her according to Sri Aurobindo. Our greatness as human beings does not consist in the fact that we can change world but as Ghandi said that we can change ourselves.

Love is very patient and kind, never jealous or envious; she does not brag; she never boast of, neither is she selfish or haughty or indecent. Love does not have it her own way according to her wishes. She is not irritable or suspicious. She does not bear malice against somebody and almost she does not notice others mistakes. She never rejoices in injustice but she happy anytime truth wins.

Therefore three things remain: faith, hope and love – and among them love is the greatest. (Chapter I Corinthiens , verse 13)

## REFERENCES

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