

EMOTIONAL INTELLIGENCE: PARTICULARITY IN THE BECOME OF THE ETHICAL MAN

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Abstract: *The person whose emotional intelligence is well developed will be able to create an environment of trust and honesty, in which reason and competitiveness dominate, who can realize and control their own emotions. Therefore, emotional intelligence and its related components represent concrete ways to optimize the quality of the educational act, emphasizing at the same time its emotional dimension. At the same time, the teacher, in order to become an ethical person, must be able to develop his emotional intelligence to an emotional culture. In this article, the ethical man is analyzed from a historical perspective and in correlation with emotional intelligence. In this context, reference is made to the teaching staff.*

Keywords: *emotional intelligence, teaching staff, emotional culture, ethics pedagogy, ethical man.*

The model of contemporary education, based on emotional culture, generated by the challenges and needs of the contemporary world, amplifies the emphasis on the demands regarding the quality and professionalism of teaching staff, as well as the structure of the skills necessary to exercise this activity at the highest possible level.

This comes to emphasize that success in the activity of teaching staff depends not only on rational intelligence (IQ) but also on the level of emotional intelligence, the ability to manage one's own emotions, to empathize with those with whom one relates, all these categories of concrete ways of optimizing the quality of the educational process, emphasizing the impact of its emotional dimension.

Carrying out an analysis of the various problems currently faced by teaching staff in their professional activity, we attest that they are mostly of an emotional nature and relate to the lack of development of

emotional intelligence, which has an indispensable impact on educational performance.

Personal problems, such as stress, anxiety, frustrations, emotional exhaustion, frequent conflict situations and other implications observed in teachers have generated scientific interest in studying the need to develop emotional intelligence.

At the same time, the frequent reforms in the field of education, and the demanding requirements, require strong, intelligent, well-trained personalities, able to organize and lead educational processes in a competent and creative manner.

Thus, it can be said that man must take action.

If we look at the action from a moral point of view, then ethics pedagogy [Apud 8] comes with fundamental explanations regarding the necessity of the educational valorization of morality and knowledge of its specifics.

Moral problems, regarding the nature of morality, correlate, within the ethics pedagogy, with educational problems regarding the valorization of ethics in the educational process from the perspective of those who teach.

In this order of ideas, the pedagogy of ethics is the field whose specific object of study is the functional-structural dimension of ethics in the institution of education, approached methodologically from the perspective of the specific purposes in the development of the ethical intelligence of the teacher, which aims at the formation and development of the student's human personality through the valorization of the theory-application correlation, according to specific principles and laws, which regulate the foreseeable development of the valorization of ethics at the process level; an essential purpose of ethics pedagogy would be the formation of the ethical human.

To describe the portrait of the current ethical human would mean to analyze human dignity and the becoming of the ethical person.

Therefore, a problem emerges that resides in: What are the ways of capitalizing on emotional intelligence in becoming an ethical person?

In this order of ideas, emotions are manifestations of attitudes, which can be defined as affective assessments that people make about the

world, involving an evaluation by the subject regarding the significance of an event or a circumstance. This appreciation depends on factors related to the subject's culture, education and personality: "Nature has developed our emotions over millions of years of evolution. As a consequence of this fact, today our emotions function as an inner guidance system, delicate and sophisticated", mentions Roco M. [9, p. 137]. In other words, through emotions, we evaluate the world as pleasant or unpleasant, good or mean, aggressive or indulgent adjusting all these to a personal or general value system.

The root of the word emotion is "motere", the Latin verb meaning "to move" plus the prefix "e", suggesting that the tendency to act is involved in any emotion. [3, p. 32]

Being sad, joyful, brave, fearful, angry, ashamed, optimistic, tolerant, balanced, etc., all are emotional judgments about situations or circumstances. This is why, those who manage to manage their emotional life with more calm and self-awareness seem to have a clear advantage in terms of maintaining health, success in interpersonal relationships and professional achievements.

In the *Nichomachean Ethics*, Aristotle asks himself philosophical questions about virtue, character and a better life, his challenge being the mastery of our emotional life through intelligence. Our passions, when well exercised, are wise; they guide thinking, values and survival. Unfortunately, they can go crazy easily, which happens often. As Aristotle notes, the problem does not lie in the existence of emotions, but in how we appropriate emotions and their expression. The question is how can we give intelligence to our emotions - and bring civility back to the streets and affection to common life?

This refers to the ethical man in his becoming.

Therefore, we proposed to analyze this desired, first, in historical terms.

Thus, the modern age found in Kant the greatest interpreter of the concept of human dignity. He defines dignity as that value that has no price, immeasurable because dignity is defined as that which is an end in itself and which cannot be an object of commercial exchange. Kant states that morality is the exclusive condition for a rational being to be a finality, an end in itself, because only on its basis can this being be constituted as a legislative member of the rule of ends. This is why

only morality, and humanity capable of morality, can have dignity. [5, p. 77-78]

In this context, following the path of the evolution of the human being up to the human person, in order to illustrate the ethical issues, it is indicated that the people of the Middle Ages recognized a reality that should be called human, they discerned in the mix of the society in which they lived a model applicable equally to the king and the beggar, the merchant and the peasant, the rich and the poor, etc. This was the type we would later call a libertine, a free-thinker. [4]

Therefore, for medieval Christian anthropology, human is the creature of God, who made man and explicitly gave him dominion over nature, so he has the vocation to be the master of a desacralized nature, of the earth and of animals. By essence, by vocation, the man of the Middle Ages is a pilgrim, and in the 13th century, in the highest and most dangerous form of pilgrimage, a crusader. In another aspect, a man appears as a penitent. The man of the Middle Ages is always ready to respond to a calamity, to an eventful shock with exceptional penance. The man of whom the dogma and practice of medieval Christianity tend to make a universal type easily recognizable under all conditions is a complex being. First, it is constituted by the conflicting union of soul and body.

Regardless of medieval Christianity's disdain for the body, "this disgusting garment of the soul", medieval man is constrained not only by his existential experience but also by Christian teaching to live according to the body-soul couple. The uniqueness of the human organism and the solidarity is affirmed by the social body. In certain theological and philosophical schools, man is a microcosm, man thus acquires a new positive image, that of nature in miniature, a nature created, of course, by the Divinity and obeying the laws given by it, but through which man finds a centrality, a fullness to the "scientific" plan. [Ibidem, p. 11]

In the Middle Ages, the intellectual does not exist. There is no word for it. However, there is a type defined as the person who works "with speech and mind" and not "with hands". It can have different names: magister (master, master), doctor (scholar, learned), philosopher, "litteratus" (literate), especially, those who know Latin. He is a cleric and enjoys the privileges of this status. Even more so, if he does not pass the minor orders, he takes advantage of the advantages of the clerical condition without assuming the specific tasks. He is a man of school, of an urban school. He is a man of books and words, insisting

on what differentiates him, separates him from the manual worker and elevates him above him. He is indeed a "teacher". [Ibidem, p. 22]

From this, we deduce that in an ethical aspect, man is seen as a microcosm, which is subordinated to divine laws.

The Renaissance man, for his part, refers, in a common mentality, to a synthesis of a human product of order, of course, social, cultural, political, and economic, but, to a lesser extent, also spiritual.

In addition to the revival of the world of ancient values, the Renaissance represents above all the affirmation of man, of human values, in all fields, from art to civil life. For the first time, the figure of man, in its complexity, was discovered and brought to light: the artist, author of some original works, but also the author of the transformation of his own social position, thanks to the value of his art: thus, he gains the right to intervene in life cities; the humanist, the notary, the jurist acquire authority and, through the activities that give them their identity, show their importance for political life".

The essential distinguishing feature of the Renaissance is the "time of the great autobiographies", which recounted the formation of the new man, the modern man. The Renaissance man wants to absorb the results of techniques and sciences, he cannot waste time in education with programs that disregard the imperatives of the time. [2, p. 9]

The Renaissance civilization is the first to discover and highlight the human figure in its integrity and richness, it is imbued with rhetoric, drawing its roots from a reality in which the histories, figures and even the bodies of people are at the center of attention: a reality in which painters and sculptors portray unforgettable human faces and in which philosophers never tire of repeating that "man is a great miracle (magnum miraculum est homo)". [Ibidem, p. 14]

A new philosophy about man ("the discovery of man") and interest in the history of people in society is being developed. In fact, the root of man's curiosity for man, typical of the Renaissance, lies in a new conception of man in the world.

Starting from the premise that man is a sentient, thoughtful, thinking being, in control, free, lives in society, has set himself, masters, allowed himself to be mastered, made his own laws of coexistence, nevertheless, when we examine him closely, we often wonder at the vileness and cruelty with which this king of nature is often soiled.

The man of light has evolved a lot for the better, offering himself a different historical perspective, here the virtues of the chivalrous spirit appear as an essential attribute of the age of light.

Ethically, the man of lights appears as an elevated type, with indispensable noble traits. The main characteristic of the Baroque period is the conflict between novelty and tradition, and Baroque man oscillates between the contradictory tendencies of his age: modern science and witch-hunting, philosophical rationalism and religious intolerance, the support of the divine origin of power and the beheading of kings, economic and cultural openness and the decline of great empires. Contradiction and conflict- these dictate within the elements of human personality formation called "baroque".

The 17th century was an era of uprisings and agitations, destruction, disorder, ambitions and the overthrow of the social order, therefore an era of great tensions: ideological conflict, political and religious conflict, war, revolution, the maximization of social antagonism, frequent duels, endless disputes for primacy within the administrative and ecclesiastical hierarchies. Obviously, from such a perspective of a "mundus furiosus", historians faced the difficulty of penetrating the mysteries of this contradiction, starting, inevitably, from the simply negative assessment of the era [10].

It turns out that, from an ethical point of view, the Baroque man was a man of contradictions. There is, with certainty, a romantic "world", a coherent world, with an ideology, a metaphysics, a system of institutionalized thinking and action strategies specific to each field, including aesthetics, all of which are recognizable beyond the numerous contradictions or paradoxes through which this world manifests its own dynamism. We refer to that world that was born after 1789, at the crossroads of history, to share, for at least half a century, "revolutionary principles" and, together with them, "a pedagogy anti-democratic promoted by the surviving monarchies" throughout Europe.

In this period, in which the two co-founding classes of a new civilization take shape, the bourgeoisie and the working class, each having aspirations, ideals and behaviors related to residual nostalgic aristocratic traditions, difficult to abandon, especially in the field of morals and mentalities, the man of this era is "par excellence", a man of ambivalence, of the interval: oscillating "between two eras, between two societies, between two civilizations. Being an artist, the romantic, above all else, searches for himself, descends into the inner abysses of

subjectivity, self-analyzes, in a chilling search for his own density, inserting himself into a history of freedom. [12]

Correlatively, it also does this by establishing an original "ethical" vision of the world, within which the problems of evil and power decline, in mythological versions telling for contemporaries, but also for posterity, because sometimes they speak of still current truths.

Romantic discourse assumes, in a specific way, the epistemological, ethical, and metaphysical functions of communication, giving them a didactic, altruistic dimension. In this territory, however, there is a lack of studies about morals, about behaviors not only moral but also physiological, let's say, knowing that for romantic thinking the physical and the moral determine each other and that there is, in the era, a real fashion that privileges value.

However, this does not diminish their value in any way, on the contrary, the taste and density of the information, combined with the general perspective on the period discussed, undoubtedly increase their value.

The romantic intellectual remains above all melancholic, embarrassed by finitude, thirsty for infinity and experiencing "the pleasure... of oscillating undecidedly between these two poles.

If the term intellectual implies not only a way of thinking and feeling, but also a way of acting, tolerant, democratic, then, certainly, the romantic man - in the position of priest, doctor, educator, thinker, but more notably revolutionary - it precedes and smooths the way to the convincing affirmation, in history, of a social role, which will impose its presence with energy in the 20th and 21st centuries, already read by some researchers as the "century of intellectuals". [1, p. 15]

Thus, following the path of human evolution in order to determine ethical issues, we find a traveler, a pilgrim, a microcosm, a value, a miracle, a romantic, etc., who gradually acquires a positive image, who is "discovered" as a totality that tends towards freedom, but that respects the "rules of life".

Therefore, the problem in the field of ethics is not the good and thoughtful man, as in Aristotle, nor the beautiful and good man, as in Plato, nor the man improved by religious edification, nor the man delivered by a categorical imperative of duty without addition and

without a remainder; it is, rather, the search for positive consequences for education.

On the path of analytical reflection on the issue of ethics and education, we arrive, in this way, at the analysis of some valences of the ethical personality of the pedagogue in the institution of education.

Thus, we immediately think about the fact that the personality of the teaching staff is an important part of success and efficiency in this profession. It accompanies the educational act and influences the results of the learning process. The emphasis on performance, on teaching efficiency, determined the orientation of research towards the psychological profile of the teacher, towards the identification of those personality traits that influence the student's learning performance. In the analysis of the relationship between the ethical personality variables of the teacher and teaching efficiency, it should be taken into account that there are numerous ethical behavioral clichés of teaching staff. [7]

To justify this opinion, we repeat an argument that we find in A. Nevlaru: teachers who "keep a formal and affective distance from students, considering that this would be the guarantee of obtaining respect and consolidating authority; this behavior can generate mistrust, suspicion, tensions and conflicts; teachers with "popular" behavior, who adopt a certain familiarity in their relations with students; they can feel minimized, treated with disrespect and often the students react with insolence; teachers with a "cautious, withdrawn and expectant behavior, concern that stems from the fear of not appearing ridiculous in front of the students; teachers, "equal to themselves, who avoid being too enthusiastic or emotionally venting in front of students, developing an artificial behavior; teachers who "give up" as a result of the fact that they do not trust the students, in their ability to self-manage and self-organize.

These clichés prove the lack of mutual knowledge between teacher and student, so a low professional competence, and the inability to find the appropriate ethical behavioral solution in relation to the various situations that teaching work entails. We have good reasons to say that today the teacher is the central figure of contemporary educational reform. He must give up his traditional role and transform himself into a planner of group activities, a facilitator of student interaction and a consultant.

The transformation of classroom work into an enjoyable activity carried out in a warm and safe environment depends on the teacher. In all situations, in order to act as a model person, it is important for the teaching staff to manage all their behavioral elements, both direct and indirect, in order to provide a good development platform for their students.

The role model is also based on an element of social proof – people tend to respect those people whom others respect. The respect that the learner has for the teacher must also be supported by a certain affection governed by the formal space of the school. In this analytical context, self-esteem is "the positive or negative evaluation we make of our own person, it is the way we feel about ourselves".

It is observed that self-esteem is a result of two dimensions: the way in which the teaching staff claims certain aspects (through control, imposing some rules, punishing inappropriate behaviors); how he manages to understand the needs of the students.

The teaching staff must have many requirements regarding the students and monitor how they are fulfilled but also offer them understanding, warmth and emotional safety. Authoritarian teaching staff are too strict and inflexible, while permissive teaching staff offer support and understanding, but fail to clearly impose certain limits on the students. Students' self-esteem can be an indicator of school success or failure.

In this sense, the relevance of studying emotional intelligence in teaching staff is fundamental and has as its objective the detection of "strong points" and "vulnerable points" characteristic of the professional training process. Knowing them will give us the possibility of a clearer picture of the emotional intelligence profile of the teaching staff, the design and modernization of the professional training curriculum, and the increase of the efficiency of the skills necessary for the educational activity. At the same time, it will help us to outline the perspectives of exploiting the potential and applying strategies for the development of emotional intelligence as an important element in ensuring the efficiency of the didactic activity, adjusting them to the professional training standards of the teaching staff.

Estimating the value of emotional intelligence in teachers represents the totality of evaluations, interpretations, and impressions, related to one's own person, to those around and to various situations. These estimates are, to a large extent, determined by the social environment,

the way of interpersonal relationships, previous experiences, belief systems and values that take the form of an inner dialogue.

The meaning of awareness of emotional intelligence helps to understand how the inner dialogue influences feelings, actions and reactions, requiring them to be changed according to various circumstances.

In order to identify the level of development of the emotional intelligence of teaching staff, we applied the Friedmann Emotional Maturity Scale experimental method.

The author of the questionnaire in question is the famous psychologist of German origin Otto Friedmann Kernberg, who during Nazi Germany managed to emigrate with his family to Chile, where he later devoted himself to research in the field of psychiatry and psychoanalysis. The questionnaire evaluates the degree of emotional maturity in terms of emotional balance or imbalance. Emotional maturation here refers to the strength of the Superego, and its qualities are emotional security, realistic perception of oneself, others and the world, and objectivity of the Ego. The emotional imbalance is generated by the fragility of the Ego, and emotional instability and is accompanied by a series of infantile psycho-affective reactions.

This scale measures the level of emotional intelligence, by providing answers to a number of 25 questions, which are answered with Yes or No, and each answer has a number of points associated with it. The score to be found is made by adding up the points awarded for each chosen answer and dividing by 25.

The evaluation has scores that oscillate between 0-10 points and signifies infantilism; 10-12 points for infantile reactions, puerile; 12-14 points for adolescent, immature reactions; 14-15 points for slight emotional immaturity; 16-18 points for situation towards the limit, tendency towards imbalance; 18-20 points average maturity level; 20-21 points appropriate maturity level; 22-24 points good maturation and over 25 points mean perfect emotional maturation.

It is obvious that EQ can be improved through self-education, following one's own behavior, one must be aware of what is done, and said, how one acts or reacts and especially how one assumes responsibilities. It is imperative to identify the existence of behavior patterns, where mistakes are repeated without learning from them and what can be improved. It usually only takes a moment for us to control

emotion or for it to control us. Thus, the targeted questionnaire comes to provide clarity in identifying the level of emotional maturity or infantilism, a fact that has an indispensable influence on personal and professional life, as well as on the management of one's own emotions, as well as understanding the lives of those with whom we relate.

Emotional maturity, therefore, represents that state that allows a person to accept the reality of people and things around him exactly as it is, without activating his need to change them. In addition to this realistic attitude towards life, mature people possess other character traits: the ability to know what they want and the ability to make things happen, self-control and thinking before acting, etc.

Thus, emotional maturity is always relative, it develops throughout life and is the form of maturity from which you can regress the fastest.

The experimental study was carried out on a sample of 40 teachers (women - 35, men - 5).

Based on *the Friedmann Emotional Maturity Scale*, the results regarding the level of emotional maturity of teaching staff are shown in **Fig. 1:**

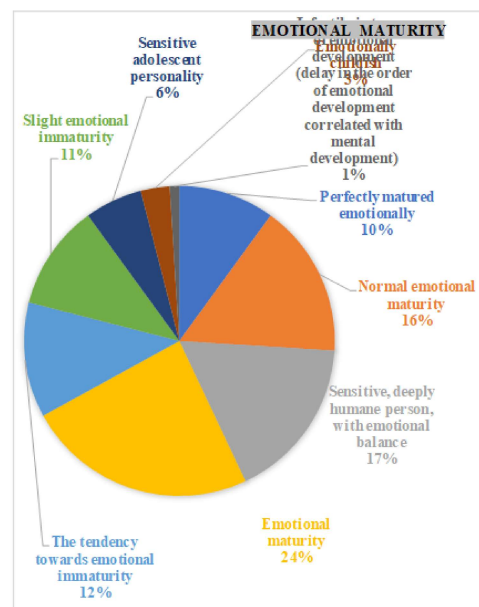


Fig. 1. The level of emotional maturation of teaching staff

Thus, we identified the following levels and results:

- Perfectly matured emotionally - 10%;
- Normal emotional maturity – 16%;
- Sensitive, deeply humane person, with emotional balance – 17%;

- Emotional maturity – 24%;
- The tendency towards emotional immaturity – 12%;
- Slight emotional immaturity – 11%;
- Sensitive adolescent personality – 6%;
- Emotionally childish -3%;
- Infantile in terms of emotional development (delay in the order of emotional development correlated with mental development) – 1%.

The average level of emotional maturity of teaching staff can be explained by the existence of a psychosocial impact on the maturity and emotional stability of teaching staff, caused by professional stress. Therefore, it is obvious that those teaching staff who have an average level of emotional maturity will have deficiencies in their relationship with their colleagues, as well as with the trainees, a fact that will have a negative impact on personal progress and success and professional.

In conclusion, we conclude that the ethical man, in the evolutionary ethical aspect, meets the qualities: free-thinker, a microcosm, an elevated type, with indispensable noble traits, the man of contradictions, he seeks, above all, himself, descends into the inner abysses of subjectivity, it is self-analyzed, it is a value, so it is "discovered" as a totality that tends towards freedom, but which respects the "rules of life". From this perspective, an ethical person is the teaching staff who represents a model of moral behavior and has the ability to maintain the class in an environment of agreeable activity, an affectionate, warm and reassuring environment. The ethical man in his becoming must develop his emotional intelligence.

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