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The relationship between social intelligence and emotional intelligence: a critical analysis

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Abstract

This article aimed to examine the relationship between social intelligence and emotional intelligence via comparative qualitative research methods. As a result, people may not be able to categorize their feelings precisely when they face physiological changes in their bodies, or they may not be sure of the events that activate their feelings, so they must adhere to the cultural rules of emotions that must be revealed to others. The study concluded that emotion is an essential part of forming and shaping the concept of social intelligence, and social intelligence includes emotional intelligence but is broader and more general than it.

Keywords: Social, Intelligence, Emotional, Consciousness, Psychology.

La relación entre la inteligencia social y la inteligencia emocional: un análisis crítico

Resumen

Este artículo tuvo como objetivo examinar la relación entre la inteligencia social y la inteligencia emocional a través de métodos comparativos de investigación cualitativa. Como resultado, las personas pueden no ser capaces de clasificar sus sentimientos precisamente cuando enfrentan cambios fisiológicos en sus cuerpos, o

pueden no estar seguros de los eventos que activan sus sentimientos, por lo que deben adherirse a las reglas culturales de las emociones que deben ser revelado a otros. El estudio concluyó que la emoción es una parte esencial de la formación y configuración del concepto de inteligencia social, y la inteligencia social incluye la inteligencia emocional, pero es más amplia y más general.

Palabras clave: Social, Inteligencia, Emocional, Conciencia, Psicología.

1. INTRODUCTION

The concept of human intelligence has raised controversy about its description and measurement, from the philosophical perspective and the active mind and through replacing it with the concept of understanding and ending with the adoption of the term intelligence, with the multiplicity of its types due to the diversity of people's mental capabilities and the diversities of their cultural and social scripts, Therefore, the hypotheses of researchers in psychology and social neuroscience began to revolve around social intelligence by analyzing the biological understanding of the brain and its development due to the close link between social intelligence and mental capabilities . As a result of the evolution of social and psychological theories, the understanding of social intelligence began to differ in the presence of other types of intelligence, especially emotional intelligence.

Despite the interest of sociology in social intelligence and the simplification of its image by social adaptation and social awareness and consciousness, excluding the role of emotions , all of that did not

hinder the extend and expand of aspects of interactive symbolic theory in addition to the sociology of emotions , highlighted a vital role for sociology and social psychology in providing a good picture of the analysis of the individuals, actions, and the reactions, and highlights a new conception of understanding social intelligence and emotional intelligence.

With the enormous number of studies on social and emotional intelligence in analogy and application, the debate has been raging about the nature of the relationship between social intelligence and emotional intelligence, especially under the intervention of the biological understanding of emotions. Therefore, this study presents a critical analysis through the historical review based on the results of the previous studies, in order to reach an answer to the assumption of this study: that social intelligence includes emotional intelligence, but broader and more general than it.

The concept of social intelligence introduces a new approach to the search for diseases related to thinking and social behavior, so as to be wonderful coordination between mental abilities and emotions. And because empathy is an essential element in building the concept of social intelligence, the relationship between emotional and social intelligence must be clarified. It is not possible to separate thinking, behavior, and emotion because they complement and interact with each other. Every positive or negative emotion evokes cognitive construction and prior beliefs. Feelings and sensations are necessary to think just as thinking is necessary for emotions and feelings (Goleman, 2006; CUNNINGHAM, 1997).

2. METHODOLOGY

The scientific heritage in the study of social intelligence shows the debate about the nature of the relationship between emotional intelligence and social intelligence. Emotional Intelligence is considered a mental ability that works through the interaction between the mental and emotional aspects of the individual (BUZAN, 2008), through which we recognize, observe and distinguish our own feelings and the others feelings, to motivate ourselves and to manage our emotions properly in our relationship with others. This concept indicates that emotional intelligence includes social intelligence but is broader and more general; because it combines the emotions of the individual within his own individual framework and during his social interaction (CANTOR & KIHLSTROM, 1989; BAR-ON, 2002). The concept of emotional intelligence includes social intelligence when emotional competency is classified into two categories: personal competence to refer to personal intelligence which means our self-management, and social competence to refer to social intelligence; which means to manage our relationships with others.

However, CANTOR & KIHLSTROM (1989) disagreed when they pointed out that emotional intelligence emanates from social intelligence by classifying social intelligence into two types: motivational intelligence which means the understanding of motivations such as the need for attainment, achievement, belonging, and setting and defining the goals of these motives. The second type is emotional intelligence, which means recognizing emotion and using

emotional information as one aspect of problem-solving. In the distinction between social and emotional intelligence, GARDNER (2000) points out that emotional intelligence focuses on an individual's personality and knowledge of his feelings, while social intelligence is directed outside the self towards the behavior, feelings, and motivations of others.

3. RESULT

The results of the studies showed that emotional intelligence and social intelligence have overlapping structures that are interrelated positively, where the components of social intelligence were associated with social understanding, socially appropriate behavior, social skills, and social competence is positively correlated with the components of emotional intelligence of adaptability, management of stress and general mood factors, empathy, self-observation in social attitudes and positive attitudes towards others (Brackett et al., 2006). ELLIS (1997) justified this overlap by noting that individuals behave, feel and think interactively. Interference between the concepts of social and emotional intelligence allowed them to be combined under one term, which is emotional-social intelligence (BAR-ON, 2005; AHMED, ARSHAD, MAHMOOD & AKHTAR, 2016).

The present study considers that social intelligence is more comprehensive than emotional intelligence and that emotional intelligence emanates from social intelligence rather than vice versa,

based on the assumption that the hypothesis of social intelligence is the complex socialization of family relations, conflicts, cooperation, exchange, and altruism. CANTOR & KIHLSTROM (1989) assumed that emotional intelligence is a learning ability that can be developed through collaborative education and peer participation in human tasks, duties, and models. The harmonious emotional exchange between the mother and child will later form the emotional expectations that the child will develop during adulthood.

The stories contribute (as human models) and play a role in the development of the child's emotional intelligence, through which the child can understand himself and manage his emotions, but Gender, age, and language skills play a role in different emotional intelligence ratios among children (FILI, 2016 ; AKHTAR, ARSHAD, MAHMOOD, & AHMED, 2018). Socialization plays an important role in the growth and maturity of empathy. As empathy involves a capacity that can be trained, taught and developed, and is based primarily on self-consciousness, which is formed only through a social upbringing that provides the individual with the capacity to accept and perceive his feelings and to read and distinguish others' feelings. Also, strong social relationships and attachment of individuals to other people improve their emotional intelligence abilities (BAR-ON, 2006 ; MAHMOOD, ARSHAD, AHMED, AKHTAR, & KHAN, 2018).

A person is not born and has a passion for a person or something, but the emotion consists by the repeated individual's connection to the subject of emotion, Man is not born with a passion for a particular person or thing, but emotion consists by the repeated

individual connection to the subject of emotion, as it is acquired, learned and consists of a group of different emotions that revolve around one subject, and may raise more than one emotion. This means that discovering social and cultural contexts is the key to understanding emotions, as culture affects the process of determining which emotions are good and which ones are bad when emotions are appropriate to be expressed and how they should be presented. It is different how emotions are experienced, expressed, pictured and organized as a function of normative behavior culturally by the surrounding society. Thus, culture can be said to be the framework for researchers to understand differences in emotions, where culture provides structure, guidance, expectations, and rules to help people understand and interpret behaviors. Many ethnographic studies indicate that there are cultural differences in expectations of social consequences, especially when it comes to assessing emotions. These cultural expectations of emotions are referred to as presentation rules and are learned during the process of socialization (BRIGGS, 1970).

In other words, emotions affect and are influenced by the flow of interaction in social construction which organized by cultural norms, values, and beliefs. Stephen GORDON (1990) emphasized that the origin of emotions is not in biology but in culture. Community members learn from others' linguistic (labels, expressive behaviors), involuntary responses, and the common meanings of each emotion associated with different types of social relationships. For example, jealousy refers to another intrusion into a relationship of value; anger refers to the harm inflicted by the other; grief represents the loss of an

important person; gratitude denotes the feeling of assistance caused by another; and so on to all human feelings. Thus, emotions emerge from intimate social attitudes, where individuals learn appropriate emotions and how to use them in different types of relationships.

That is, emotional arousal is interpreted socially through the vocabulary of feelings developed by the interaction of individuals in society through socialization, and these words differ from the feelings of subcultures in a complex society, the linguistic labels in describing a passion, no matter how physiologically provoked, are of culture rather than biology (GORDON, 1981; SHABBIR, ABBAS, AMAN, & ALI, 2019). People may not be able to categorize their feelings precisely when they face physiological changes in their bodies, or they may not be sure of the events that activate their feelings, so they must adhere to the cultural rules of emotions that must be revealed to others.

This does not mean neglecting the biology of emotions in understanding how they work, the factors affecting the ability to produce emotions are intertwined and are not explained only by the factor of socialization, as it is the result of a complex interaction between cultural and social structural, cognitive and nervous forces. It is necessary to know how they relate to and understand the effects of situational signals, social structures and cultural norms in determining the nature of emotional excitement, a social perspective can provide a way to integrate the various elements that involve excitement and the flow of emotions, where people occupy positions in social structures and play their roles guided by cultural manuscripts through their cognitive abilities to recognize and assess the situation (its structure

and culture), themselves (as objects), and their physiological responses. Feelings are eventually triggered by activation of the body's systems. This excitement generally comes from self-perception assessments of others, social structure, and culture. Which once activated, emotions will be constrained by cognitive processes and culture. It seems that the biological influence of emotion has not been seriously understood by the comparison of Arab women with European and Western women and women in the ancient tribes, as their emotional behavior is a translation of what their cultural and social construction has allowed them, and how Arab women have captured their emotional arousal based on their cultural manuscripts, shaped by customs, traditions, social values, and religion. Forcing them to activate their social intelligence throughout the balance between their emotional arousal, which is incompatible with their cultural manuscripts in order to preserve their role and social status.

4. CONCLUSION

The Social Theory is concerned with the underlying biological mechanisms that generate human emotions, and how these interact with socio-cultural formations to generate emotional responses. The emotions are constrained by situations, structures, and culture while being the very dynamic that makes face-to-face encounters, social structures, and culture viable. So, it is an essential part of building the concept of social intelligence; and that social intelligence includes

emotional intelligence but is broader and more general than it is, as social and cultural contexts are the key to understanding emotions, and displaying and organizing emotions is a function of normative behavior culturally for society.

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