# THE IMPORTANCE OF EMOTIONAL LITERACY FOR BUILDING A PEACE CULTURE: UNDERSTANDING INDIVIDUAL AND SOCIAL MEANINGS AND INDIVIDUAL AND SOCIAL REALITIES

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ABSTRACT *A central thread throughout this paper is that emotional intelligence is a prerequisite for building a peace culture in which the management of conflict through non-violent means is the norm and violent conflict becomes the exception. This involves giving equal importance to meaning making through intuitive understanding and cultural narratives on the one hand and to the rational systemic analysis of biological evolution and the structural organization of societies on the other. Cultural narratives draw on mythos and imagination and rational analyses draw on logos and argumentation. Political movements are in danger of misusing mythos to justify* realpolitik *solutions on the one hand and of misusing rational argumentation to justify emotionally laden value judgements on the other.*

*Emotional intelligence therefore requires that we first distinguish between and then endeavour to integrate four ways of knowing: subjective knowing through personal experience; collective knowledge generation through shared inquiry and interpretation; objective study of biological determinants of individual development and functioning; and objective research and theory building regarding the ecological context and the wider determinants of our social, economic and political organization.*

**Key words:** emotional intelligence, peace culture, cultural narratives

What's up with people who have very high intelligence in the traditional sense, but seem out to lunch in another sense? . . . We have people who are very unwise in possession of very powerful weapons. (Robert Sternberg, in Gold, 2002)

Although material progress is important for human advancement, if we pay too much attention to external things and give too little importance to inner development, the imbalance will lead to problems. Inner peace is the key: if we have inner peace we will be able to deal with situations with calmness and reason. Without inner peace, no matter how comfortable our life is materially, we may still be worried, disturbed or unhappy because of the circumstances. When we have inner peace, we can be at peace with those around us. When our community is in a state of peace, we can share that peace with neighbouring communities and so on. (Dalai Lama, in the foreword to Bennett-Goleman, 2001)

About 35 people die every hour in armed conflicts all over the world. (Richard Harris, Bishop of Oxford, Thought for the Day, BBC, February 2003)

It is poignant that, at the time of writing about Robert Sternberg's explicit and the Dalai Lama's implicit plea for a wider understanding and application of emotional

intelligence, we are in the midst of deep uncertainty as to whether a wise approach to the crisis in the Middle East can be found. Whether, by the time this goes to press, the Palestinian–Israeli conflict will have been brought to an end and whether there will be war or peace in Iraq, the challenge to face, recognize, own, and manage our fear together with our capacity for violence will be with us for some time to come. So will the Dalai Lama's plea to embrace our capability to find creative and peaceful solutions to the complexities of living in the twenty-first century.

My central argument in this essay is that we can only act wisely and peaceably if we can let our instrumental reasoning be guided by 'emotional intelligence'.

In the first part of a two-part essay I will attempt to show why I believe that 'emotional intelligence' lies at the heart of leadership in politics, education, and business. I mean by politics the art and science of global democratic and peaceable forms of governance and citizenship (Kovach et al., 2003). For a review of some of the relevant literature about definitions of emotional intelligence, its biological basis and some areas of application, I refer the interested reader to Rapp (2002). I will revisit some of this territory in more detail in the second part of this essay in a subsequent volume of this journal.

Although Robert Sternberg, as a foremost academic researcher into human intelligence, has contributed much to the more narrowly constructed definitions of emotional intelligence common in the field of social psychological research (Sternberg, 2001), only a year later (Sternberg, in Gold, 2002) he felt it was vital to broaden his perspective to include in his definition that:

> [our emotionally intelligent decisions] must be based on common values that run through most religions and cultures: reciprocity, courage, sincerity, honesty, integrity, compassion. It involves knowing what you know and what you don't know . . . sustained by . . . [a] balance between one's own and other's interests; short and long term perspectives.

He argues that university departments, which rightly see their role as teaching thinking rather than transmitting facts, should take seriously their role in teaching 'thinking wisely' by structuring learning agendas and learning formats so that

> people would be thinking more about the effects of what they do on their personal relationships. There would be more emphasis on the values underpinning everything we do . . . As professors we would have to not only develop wise thinking, but model it, value it and reward it . . .

## WE CANNOT RESOLVE CONFLICT BUT WE CAN WORK TO TRANSFORM AND TRANSCEND IT: CULTURAL, STRUCTURAL AND DIRECT VIOLENCE

Effectively, Sternberg extends the concept of 'emotional intelligence' to 'thinking wisely'. This focuses not only on our rational analysis and our emotional understanding of our own and others' emotions and their effects, but also on the conscious and unconscious values that give our emotions and our actions meaning in a given cultural, historic and political context (see Rapp, 2002).

When we fail to 'think and act wisely', we often fail to explore the extent to which values 'which underpin everything' may clash in a given situation or context, giving rise to bitter conflicts. I do not believe, from what I know about the human condition and about human history, that conflicts can be avoided. I do, however, believe that conflicts can be *transformed* or *transcended* if we can invite participants to dialogue with sincerity

and a degree of emotional awareness and restraint about which values they share and about which values they differ.

Divergent values lead to social contradictions because they are usually associated with *incompatible goals.* We know that, if this is not addressed in a fundamental way, dialogue becomes deadlocked and progress becomes stalemated (Galtung et al., 2002). It is not usually possible to build a consensus across a broad range of issues because people differ with respect to their *values,* attitudes and beliefs along eight main dimensions: 'nature (relations between humans and their environment), gender, generation, race, class, exclusion, nation, and state' (Galtung et al., 2002, xi).

However, agreements can often be reached about how to accommodate small local differences and this creates seed pearls around which a peace culture can then develop. A peace culture creates a climate for valuing the 'dignity of difference' (Sacks, 2002) in which we explore differences through peaceable dialogue rather than through violent conflict.

Our dealings with one another are, however, still embedded in an adversarial culture in which the 'other' who is perceived as not sharing the same goal as the dominant majority (or quite often a minority elite!) is demonized, degraded, stripped of human dignity and ultimately becomes a target of violence. Our political climate, our media and even our legal system testify to the pervasive presence of this dynamic. Peace groups, non-governmental organizations (NGOs), human or animal rights activists and environmental campaigners can and will on occasion demonize government agencies, transnational corporations (TNCs), the military and so on rather than engaging them in reasoned and fair dialogue about conflicted goals. This is sad. More worryingly, however, violent conflict often ensues when those with the greater power oppress the less powerful whose goals, values and visions they do not share.

Galtung et al. (2002, 17ff) have provided us with a simple model of conflict in the form of the 'violence triangle'. The three corners of the triangle are defined in terms of *cultural violence, structural violence* and *direct violence.*

A hostile attitude towards the 'other' tends to facilitate a group's or nation's cultural representation of the 'other' in a 'demonized' form at a very deep level, which is then expressed through *cultural violence.* This is the shaming, ridiculing and suppression of markers of the 'other's' identity and its corresponding forms of social, religious, spiritual, political and cultural praxis.

Cultural violence is very rapidly translated into *structural violence.* This consists in the social, cultural and economic exclusion of vulnerable individuals and groups and it prevents them from meeting their basic human needs. This happens when social, political, and economic systems and institutions do not serve to distribute resources and opportunities equitably between different groups, genders, nationalities and so on in accordance with basic democratic principles. Structural violence is often expressed via institutional racism, institutional homophobia, genderism, ageism, colonialism and economic exploitation.

'Otherness' excites and attracts in times of plenty. In times of scarcity it makes us afraid. While we are in the grip of fear we do not think well. When we do not think we act impulsively, and alas, often this means violently. The Haves fear the hot rage and envy of the Havenots. The Havenots fear cold hate and cruel oppression by the Haves. Conflicts fester between fire and ice.

Only if we can manage and reduce our fear can we stand back and reflect. This involves, first and foremost, that we recognize our fear of fear and our fear of emotions altogether (Fosha, 2000). Only then can we work towards what each one of us can do in his or her own culture to address the roots of cultural and structural violence, so that we may avoid becoming inadvertent bystanders (Clarkson, 1996) or perpetrators of direct violence.

Without being helped by peace makers (or therapists) to create and hold a reflective mental space within which to develop mindfulness, some people cannot reduce their fear, anger, hatred, murderous rage, guilt, shame or envy, and the outcome is all too easily direct violence.

Racial hatred against the Jews, domestic violence against women and the sexual abuse of children has been with us for millennia. Today the plight of asylum seekers, especially if they are Muslim, furnishes us with first-hand evidence of how quickly an implicit permission for *cultural* violence takes root in a collectivity, how rapidly it then leads to discrimination in the form of *structural* violence, and how this then fuels shocking acts of *direct* violence, including brutal murders.

War is the institutionalized and collectively sanctioned use of direct, structural and cultural violence in the pursuit of goals that may be rationalized as being in the interest of preserving national security or international peace. However, Gandhi warns us that to believe that we can pursue peaceful ends by violent means is an illusion: if we all take an eye for an eye the world will soon be blind.

It is high time that we stop taking an eye for an eye and instead open our eyes wide so as to learn to see one another in all our shared humanity and that we set out together on the hard road towards building a peace culture. This will never be free of conflict. In the world of external realities the lion will never lie with the lamb in perfect harmony. Rather, a realistic aim for a peace culture is to build a society in which we value life and diversity and in which we aim to manage rather than enact conflicts between differing value systems and diverse social, cultural and ethical practices (meaning systems). A manifold of ecologically distinctive life conditions will always engender different external structural systems of administration aiming to organize practically the distribution of essential resources. Nonetheless we can strive wherever and whenever it is at all possible to do so by non-violent means.

The harsher the life conditions, the more frightening the environment, the greater the scarcity, the more dire the hardships and the more heart-rending the suffering, the fewer will be the opportunities for people to stand back, to reflect and to learn. Learning in the service of meaningful living rather than sheer survival requires a minimum of structural security and a modicum of psychological safety.

Security, as Michael and Eirwen Harbottle from the Centre for International Peacebuilding (1992) have repeatedly stressed, is not merely the absence of threat or manifest danger (see also Brand-Jacobsen, et al., 2002). Security derives from environmental sustainability, educational opportunity, health, and wealth. A sense of safety derives from wellbeing, leisure and challenge, beauty and bounty and a sense of belonging in a world in which we have a role and our lives have meaning (Rapp, 1998).

In order to respond creatively to the challenges of living at a global level we need minimal levels of security. Over two-thirds of the world's population currently

lack this. There will always be people who transcend their life conditions to find inner peace and a sense of safety by reaching a degree of spiritual awareness that far surpasses that of most of their contemporaries. However, new thinking, supported by novel research tools and their worldwide application in the field of spiral dynamics suggests that there is a strong relationship between life conditions and our capacity (or failure) to meet human needs on the one hand and roughly eight different kinds of globally distributed value systems that regulate individual and social behaviour on the other. These value systems imply different ways of managing conflict and change (Beck and Cowan, 1996).

## PERSONAL AWARENESS, PERSONAL DEVELOPMENT AND PERSONAL RESPONSIBILITY: BUILDING A PEACE CULTURE NEEDS TO START WITH EACH ONE OF US

As we 'Haves' (relatively speaking, if we can afford to buy this journal) find it increasingly morally unacceptable that over two-thirds of the world's population do not have security because of the glaring structural inequalities that dominate their life conditions, we can find ways of addressing the determinants of *structural violence* by initiating structural changes to global governance (Kovach et al., 2003).

However, we live in a world where a 'war culture' holds in place the determinants of *cultural violence*. Adversarial value systems accommodate 'patriotism', gender discrimination, 'just wars', homophobia, guilt and punishment. Collectively we do not easily forgive our trespasses and we too readily blame and shame each other and we often seek reparation or revenge through direct, structural or cultural violence.

We are still better at indicting than we are at grieving, mourning, forgiving and renewal. We are struggling to find the courage to recognize our own emotions and the humility to acknowledge our own prejudices. If we are alive to our deepest fears, we can become aware of our propensity to assure our security and safety by *direct violence.* Then we can surface the individual determinants of deep cultural violence and begin to own our personal and direct contribution to holding it in place (Rapp, 1993).

Our individual and collective inability to love and to mourn has much to do with the post-Enlightenment privileging of reason over emotion (I will address this issue more fully in part two of this essay). Briefly, the rise of reason over emotion in the early eighteenth-century Enlightenment was brought about by political, economic and ideological factors. Individualism and competitiveness were then seen as the necessary drivers for progress, especially for men, and especially in the service of industrialization and the domination of nature, imperialism, and colonialism. The older, more feminine approach to co-operative and caring communal forms of creating, administering and distributing wealth would necessarily be seen as inimical to the establishment of a doing, conquering and dominating culture rather than a being, feeling and sharing culture (Eisler, 1990). The brutal witch trials provide evidence for the further suppression of the remains of an underground peace culture leading to the ever firmer establishment of a war culture, symbolized in so many capitals of the world by statues of the mounted hero (see Galtung et al., 2002).

And yet, there is hope. The peace movement is growing globally. Millions of people marched for peace worldwide on 15 February 2003. A new groundswell of more

co-operative cultural movements is gathering momentum. We are beginning to focus more on our common humanity, global wellbeing, the dignity of difference and the possibility of remorse, grief, mourning, forgiveness and new learning. In his autobiography, Nelson Mandela called on us to own our capability for greatness, love and courage. In January 2002 Michael Lerner started his own venture to seed a peace culture through the establishment of the Tikkun community, inviting us to live with 'love and compassion, awe and wonder' (Lerner, 2000).

We are slowly learning a new way of dialoguing that is much more emotionally intelligent in that it brings all our gifts to bear on a situation. More and more people, certainly in the developed world, are increasingly concerned with finding ways to manage their lives that take account of feelings. We are more aware that our need to find meaning in our lives is as important as, if not more important than, our need to understand material facts about our world. Indeed, the many testimonies of people who have prevailed and survived under the most appalling conditions of structural, cultural and direct violence be they political prisoners and victims of torture, from Nelson Mandela, to Holocaust victims (Bettelheim, 1980), are people who found the strength to give meaning to their lives, to reaffirm their sense of dignity and self worth and to uphold their ideals about what it is to be human. I believe that these people possessed a high degree of emotional intelligence alloyed with spiritual resilience.

Increasingly, in the fields of human relations, management, self development, counselling, and the psychological therapies, the acquisition and development of emotional intelligence has become both the desired outcome and the prime vehicle of all contemporary training. It is, of course within this field that the concept of emotional intelligence has been defined and that the human capabilities thought to constitute emotional intelligence have been studied and developed (see Rapp, 2002).

My argument is that the road to peace therefore leads through self-development towards emotional intelligence, whichever vehicle we choose to use to travel along it, be this meditation, management training or psychotherapy. In different ways they all help us to embrace our vulnerability more honestly, openly and courageously. They all point to ways of dealing with conflicts by peaceful means whenever this can be managed.

In psychotherapy especially, the focus is first in helping us to mourn what was lost and to overcome our shame and to forgive others and ourselves for wrongs inflicted. This will build a climate of acceptance of self and other and the foundation for inner peace, rather in the way that the Dalai Lama indicates. Jung's development of the alchemical concept of the *conjunctio oppositorum* is a typical example of a psychological understanding of how to manage conflict by integrating between opposites. Gestalt therapists invariably work to release fear and anger in order to integrate feeling and thinking to inform actions, so as to equip people to settle differences by non-violent means.

Personal development work is the seedbed for a peace culture. Indeed, it is striking that the only paragraph that the author of the *UN Peacekeeper's Handbook,* Brigadier Michael Harbottle, put in bold print in his path-breaking *Study on New Perspectives for the Future Uses of the Armed Forces in the 1990s* (1992, 9) deals with the absolute necessity for a soldier who is acting as a peacekeeper or mediator to build trust, to manage relationships, to

listen, to recognize the emotions of the participants in the conflict and to manage his own emotions with intelligence, awareness and restraint: 'he might as well go home for all the good he will be able to accomplish . . .' unless he can act from a basis of emotional intelligence.

## EMOTIONALLY INTELLIGENT RELATIONSHIPS: FOSTERING INDIVIDUAL SELF-EXPRESSION AND GENERATING SOCIAL COHESION

The recognition of the crucial role of affective attunement for successful human relationships, human development and social interaction has been pivotal in advancing our understanding of (therapeutic) change and conflict management (Fosha, 2000; Goleman, 2002; Bennet-Goleman, 2001; Rapp, 2002).

With the exception of Marxist psychology (Rahmani, 1973), there was a period of at least 30 years, where, in the main, and with the exception of politically versed Western academics and practitioners, our focus was not on social and economic relationships but on individual psychology and development. Furthermore, during this period intra-psychic rather than interpersonal or transpersonal processes held the centre stage.

We have now re-valued the social dimension; we recognize our need to relate and to belong. For most people, personal development therefore now means relationship building as well as self-actualization. However, I believe that we are still struggling to accommodate properly both the *cultural* dimension of emotional intelligence, that is our understanding of how to work with difference and diversity (Rapp, 2000, 2001), and the *structural* dimension of emotional intelligence, that is the importance of socio-economic and political realities for our sense of wellbeing and our capacity to act wisely.

## EMOTIONAL INTELLIGENCE AS THE PRIME LEVER FOR MANAGING CHANGE: SUSTAINABILITY THROUGH INTEGRATING CONSERVATION AND STANDARDIZATION WITH DIVERSIFICATION AND INNOVATION

As citizens we need to understand how to honour our social contract with our government so as to participate meaningfully in political decision making. I believe that includes our understanding something about inherent contradictions and conflicts that arise in any society, whether capitalist, socialist, traditional, or other. As life conditions change continuously, every society depends for its functioning on a dynamic balance between opposing forces that serves to articulate the relationship between authority and administration. Authority is grounded in an understanding of human rights and human needs. The political administration holds a mandate from its citizens to create *structural* security (in the sense defined above) by justly distributing available resources to meet our needs.

In our personal individual development we counterpoise our (social) need for belonging and affiliation with our equal need for individuation, self-actualization and self-determination. In the same way we balance conservative forces, which create stability through building social cohesion, with modernizing entrepreneurial forces, which strive to meet new life conditions in novel ways through individual effort and excellence.

Any political modernization agenda must balance the inherent conflict between

these two *cultural* energies so as to develop a sustainable programme of structural change. This is irrespective of whether modernization involves the change from a traditional society organized into tribal or feudal community groups (as for instance in contemporary Afghanistan) to a more centralist nation state, or whether it is the opposite trajectory from a centrist nation state to a more devolved regionalized democratic organization as we see it in many countries in the European Union and indeed in the UK.

Either kind of transition will re-articulate and bring into conflict ultra-conservative forces such as fundamentalists, who are facing towards the past, and modernists who are facing towards the future. Modernists may believe that traditional ways of doing things are increasingly stifling and ineffective. Rather they tend, increasingly, to direct their energies towards co-constructing new values and new myths (stories) to guide ethical decision making and innovative social practices in the face of radically changing life conditions and path-breaking technical innovations.

Both positions are a response to the same changes in life conditions. Each on its own, were it to remain unchecked, may lead to very unhealthy and unstable societies. This understanding of the inevitability of conflict between these opposing tendencies is, of course, not novel. It is the foundation of Hegel's dialectics and of dialectical materialist Marxism alike. It is also the central realization of the Frankfurt School and its approach to critical theory and contemporary developments in the field of spiral dynamics (Beck and Cowan, 1996). More of this will be explored in part two of this essay.

These same polarities are apparent in management philosophy. In this essay I argue that in principle we are all leaders and we all manage others and ourselves. Hence we all need to understand something about this complex agenda. The challenge is to find a common ground map that allows us to orient ourselves and to locate with others which part of this complex puzzle we are actually trying to manage at any one time: the *personal, direct* determinants of change, the *structural* determinants of change, or the *cultural* determinants of change.

For instance, in business, *management by objectives* is done through vertical line-managed single-leader teams that serve the maintenance of existing quality control processes, which deliver standardized outputs through a process of convergence. It targets *structural* determinants of functioning and it *serves* to conserve, to standardize, to stabilize and reproduce the system by privileging rational goals over emotional processes.

*Management of change*, on the other hand, works through dealing flexibly with contingencies through virtual flat teams, which develop innovative and entrepreneurial processes that lead to new products and solutions through a process of diversification. It targets the *cultural* determinants of the system and it serves to diversify, re-organize, innovate, and to generate new trends and novel *processes.* This requires the free-flowing expression of emotions and of balancing the diverse emotional energies in the team, recognizing the plural contributions all make to some new synergy of composites.

We do, of course, find exactly the same counterbalanced forces in the psychotherapy and counselling world, where the need to provide quality assurance, both to protect patients and to ensure the cost effectiveness of services offered (*structure*) needs to be balanced with keeping the creativity of

innovative practitioners alive (*culture*).

Similarly we find the same processes at work in education: standardization of curricula, competency based approaches are balanced against the fostering of creativity and the management of uncertainty and of contingencies.

Emotionally intelligent leadership seeks to work with conflicts that arise within and between *personal, cultural* and *structural* determinants of conflicts by peaceful means. Be this in the personal arena, in politics, government, business, education, or the 'voluntary' sector, it involves knowing how to balance the leadership style so that it best motivates people to achieve these very different tasks, accommodating a plurality of perspectives and yet to create synergy for the whole organization (Goleman, 2002). Emotional intelligence serves to help us combine *factual* information, *rational* decision making, gut feeling (*intuitive* knowledge) with a firm value base (*ethical* knowledge) to find a sustainable balance between too much and too little innovation both at a *structural* and at a *cultural* level.

## THE MAP IS NOT THE TERRITORY REVISITED: EXTERNAL LIFE CONDITIONS AND INTERIOR LANDSCAPES OF MEANING

In the wake of breathtaking advances in reproductive technology, such as IVF, surrogacy, and genetically informed selection, we continually have to make *ethical* decisions that are radically redefining what it is to be human, what is a family, even what is life.

For some this challenge proves too great and it mobilizes fundamentalist responses. Contemporary resistance to change is mis-described as the 'restoration' of foundational values and practices. A mythical past is invoked to legitimize a move 'back to basics' – back to a golden age of traditional family values. What fundamentalists are referring to, however, is an *inner landscape* of meaning making, and not an *historical era* in which practices different to our contemporary ones were once the norm.

What we see is a confusion between the *inner world* of meaning (*cultural interiors*) and the *outer world* of history (*structural exteriors*), between the *aspirational* realm of ideas, myths and dreams and the historic realm of political *expectations* and programmes that target change in social, economic, and cultural infrastructures and institutions.

It is, of course, the classic confusion between the map and the territory. *Interiors* and *exteriors* together are the lineaments of politics in the true sense of the word. We are at one and the same time citizens of this world and denizens of the spiritual world.

It is increasingly recognized (Rapp, 2002) that emotions (biological states) and feelings (our subjective understanding of these states) are the prime movers in perception, cognition, decision making and meaningful social action. However, the concept of emotional intelligence advocated here includes our capacity to recognize the reciprocal relationships between the realm of emotionally meaningful visions, dreams, fantasies, wishes, desires and direct spiritual experiences on the one hand and our individual and collective efforts to structure our relations with one another, our natural environment and our social institutions on the other.

My argument is that our engagement with one another and the world is *personal and individual*. Responsibility starts with each one of us. At the same time who we are, what we know, what choices we have,

and what power we have to exercise our choices is influenced and constrained both by our political, historic *culture,* and by our *structural* economic and social life conditions (Lee 2003).

The extent to which we understand these constraints, however, can increase the degrees of freedom within which we can define ourselves as authors of our own destiny. Self-knowledge is knowledge of ourselves in relation. We have, from infancy, the capability to 'read' others' minds and emotions – that is, to resonate with and recognize emotions. By the age of three we begin to develop 'empathy' (Rogers), a capacity for concern (Winnicott) and our reflective capacity through 'mentalizing' (Fonagy et al., 1993) and what developmental psychologists (Whiten, 1990) call a 'theory of mind'. Moral development as charted by Kohlberg (1981) and Loevinger (1976) gives our understanding of the role of emotions ethical significance by tying them into cultural worldviews and value systems. Our increasingly highly developed cognitive development, path-breakingly charted by Piaget, adds rational appraisal and factual knowledge about the world to what we feel. Some of the understandings developed by spiral dynamics relate value systems, response tendencies and life conditions in a developmental sequence (Beck and Cowan, 1996). The understandings developed by, for instance, Wilber (2000) give spiritual depth to what we feel and know by giving meaning to our lives as human beings within the cosmic order.

As we understand our capability to make sense of our perceptions, to understand our emotions, to express and use emotions and ultimately to 'manage our emotions' (Salovey, 2001), we also re -evaluate our ability to understand and tell stories about ourselves as social and political actors in a complex natural and multicultural world.

Stories are a way of empathically entering into the feeling world of others, of exploring the natural world and of imagining other worlds. We can imagine what the world might look like from the perspective and point of view of other people, other beings, other universes. Stories help to express and develop our intuitive understanding of the sincerity and honesty of the other. They help us to tell make believe from 'reality' and to distinguish irony from straightforward transactions.

As Aristotle already observed, they help us to engage with and respond to the feelings of others without being overwhelmed by them. Stories are a structured and sustained way of making shared meaning, they have a plot, they have a narrative structure, they have characters, they have a moral, they have, in short, a grammar of meaning. Stories help us to anticipate what might happen and allow us to rehearse and practice how we might deal with different scenarios.

## EMOTIONAL INTELLIGENCE AS THE TRANSFORMATIVE FORCE BETWEEEN *MYTHOS* AND *LOGOS*: STORIED INTERIORITY, AND EXTERNAL NARRATIVE

I have argued throughout that we construct two interrelated yet quite distinct kind of stories or narratives, and that it is important to be able to distinguish between them. One kind of narrative consists in the stories we tell ourselves and one another, which give meaning to our lives by organizing our *inner subjective experience within a cultural framework.* The other kind of narrative serves to organize *observable facts about external phenomena* in ways that might provide explanations as to their causes and effects and help us to understand structures

and to predict outcomes. We tend to think of these kind of narratives as 'theories'.

Both kinds of narratives help to develop our capacity to contain, reflect on and manage our emotions, so that we can *act* with restraint, reason, foresight and vision rather than merely *re-act* impulsively. Emotional intelligence means that we know that we have the power of choice and that we are both responsible and accountable for what choices we make.

One kind of narrative allows us to choose between which descriptions of what we believe to be material facts better approximate to the *truth,* such as who did what and with/to what and with/to whom, when and where, and so forth. The other helps us to choose which of the attributions we make as we attempt to communicate these 'truths' are *sincere, felicitous and beneficent* and how they add meaning to what we know about ourselves and the world.

The African philosopher John Mbiti (1969) argues that we tell stories so that we become less afraid of the unknown. *Mythos* provides us with deep patterns that give direction and meaning to our lives. *Logos* informs our rational and conceptual analysis of relations between phenomena to which we attribute existence independent of our subjective experience of them, what we might want to call external 'reality'.

Freud, Silberer and Jung, in different ways, made a parallel distinction between the manifest content and the latent content of narratives, including dream narratives.

The manifest content can be seen as structured by *logos,* by formal reasoning or *secondary process* suited to describing 'real' external events. The manifest content portrays the cultural significance in the *external* socio-economic and political world of psychologically meaningful events. It captures the relations between cultural

norms and expected behaviours by means of a prose narrative.

The latent content, however, should be seen as structured by *mythos,* analogical reasoning or *primary process,* suited to describing the *symbolic* meaning and ethical significance such events have for us in our '*interior* world', where relations between characters and events resonate with our direct experience of the sacred and with myths and archetypes, which may be expressed through epic or mystical poetry and visual representations and imagery.

This distinction is on a par with what linguists refer to as *surface* grammar and *deep,* transformational grammar. It also relates to what Galtung et al. (2002) mean by *deep* culture. *Mythos* structures the emotional underbelly of conflict, informed by unconscious forces, including the Jungian collective unconscious or culturally manifested archetypes. Much South American literature and the analysis of political conflict, for instance, between the Maya people and their oppressors draws deeply on the galvanizing role played by *mythos* in mobilizing the will and courage to hold out for freedom and for self-determination (Farhi, 1998, 2002).

The rift between Freud and Jung is in part due to Jung's contention that Freud *blurred* the distinction between *mythos* and *logos* (Silberer, 1917). Freud did not pay sufficient heed to the need to distinguish between our *personal individual* under-standing of our human condition in terms of foundational values and *cultural* world views of which myths are constitutive on the one hand, and our understanding of the *structural* organization, maintenance, challenge and renewal of our social relations and contemporary cultural productions, which are represented in our everyday narratives on the other.

Worse, still, many of his followers have come close to conflating in a *reductionist* manner a *cultural reading* of the Oedipal *myth* with the assumption of a *psycho-biological structural sexual constellation.* The Oedipal *myth* is central to our understanding of cultural, spiritual and psychic generativity, the triumph of innovation (*poesis*) and renewal over the inherited order (*mimesis*) (Rapp, 1993). It should not be confused with the equally important, but radically different analysis of how sexuality figures in the cultural and political reproduction of wordly social relations anchored in structural institutions through the specific socialization practices typical of middle-class middle-European families at the turn of the twentieth century. The real value of the Oedipal myth is precisely that it is a *metaphor* for the conflict between conservative and innovative forces as I have described it above. It shows us something about how the *cultural and the structural* mutually constitute one another both at the social and at the individual level. Freud's correspondence with Groddeck and Ferenczi and his sustained interest in the transformation of psychic meaning into bodily symptom and vice versa in hysteria testifies that he himself continued to grapple with this complex problem.

To own our capacity for *transformation,* for radical change, means to own our power to affect our future. To this end, our knowledge about the observable world increases the degrees of freedom from *determinacy,* while our understanding of our subjective experience sets us free from the shackles of *destiny.*

Let me return to further clarifying the distinction between the two kinds of understanding that need to be combined in order to become the most potent levers for emotionally intelligent transformative change. Attitudes (inner world) are interdependent with life conditions (external world). Both need to be understood and integrated in order to facilitate socially, culturally and politically meaningful action. Only when we understand the mutually constitutive personal, structural and cultural determinants of both *violence* and *security* can we really work towards sustainable change to wards a more peaceable world.

Karen Armstrong (2001) likewise argues that it is fatal to confuse the two orders or universes of discourse of meaning making represented by *mythos* on the one hand and by *logos* on the other. Nazism and both contemporary Muslim fundamentalism as expressed by Osama bin Laden and Christian fundamentalism as given voice by the American Christian Right are glaring examples of the dire consequences of such category errors, where a story that expresses a *mythos* is misused or hijacked to create a *realpolitik scenario* for political action. A mythically derived sense of rootedness and belonging becomes confused with racial origins in a biological or geographical sense or with religious allegiances to *literally* rather than *metaphorically* interpreted texts. This is quite different from using a *mythos,* as in the case of the Maya, to *inspire* political action. *Mythos* is decidedly not of this world; it is neither situated in chronological time nor in a geographical place because it is the *transformative foundation* of the *invisible world* of our inner experience of spiritual cosmologies located in mythical rather than historic time.

The old dream of a 'New Jerusalem in England's green and pleasant land' can no more be made into a contemporary reality today than it ever could. Yet it must continue to be *dreamed,* so that it may *inspire* a new political vision. This vision can be *transformed* into a political *programme* (a *vertical* process). It must never be translated *literally* (a *horizontal* process) (see also

Wilber, 2000) into *action plans* for changing political realities.

Emotional intelligence is the key both to *integrating* between both kinds of enquiry and to remaining aware of the vital distinction between them. Integration is always transformative, it always transcends and includes, as Hegel made abundantly clear in his dialectical philosophy. Integration is not *translative,* it should never create *equations* between the symbolic and the concrete.

The outcome of conflating dream and political reality can only be catastrophic disappointment. What should be *aspirations* for an ever more aware, ever more loving and ever more just humanity become concrete *expectations* for an administration striving to be ever more omnipotent.

People and their politicians must have dreams. People at the coalface need a shared inspiring *vision* that serves to empower them to use their knowledge and skills to practise the art of the possible. Politicians, civil servants, policy makers and administrators must *transform* dreams into *programmes.* What they must not do is to *reduce,* that is to *translate,* them into concrete real time key deliverables by deadlines. This is to commit what Gilbert Ryle called a *category error.* We are in danger of giving passive permission to the colonization of our mental spaces by concepts that are no longer generative but which have become sterile. The Stakhanovite five-year plan was, as we all know, the most brilliant failure of the Soviet administration for precisely this reason.

If we fail to understand that there must always be a *transformative gap* between utopian dreams and political programmes we are in great danger of mistaking our capacity to envision the infinite, the perfect and the eternal for actual omnipotence, omniscience and immortality. Without emotional intelligence, that is true self-knowledge about both our capacity to dream and to be spurred to great achievements by our dreams, and about our human vulnerability, our propensity to being territorial and prone to violent conflict, we cannot really hope to meet the challenges of the twenty-first century.

This must not happen. Rather we must learn to transcend the conflicting emotions of our *hope* fuelled by *mythos* on the one hand and by our *despair* engendered by our rational analysis (*logos*) of contemporary political realities on the other. To hold this dynamic balance is the hallmark of emotional intelligence.

## A FOURFOLD WAY OF THINKING ABOUT EMOTIONAL INTELLIGENCE: INNER AND OUTER AND INDIVIDUAL AND SOCIAL

In some of the old systems within the wisdom tradition such as the Kabbalah, this understanding about the simultaneous complementarity and yet distinctiveness of *mythos* and *logos* is embodied in two kinds of knowing. One column reflects the realm of interiority, of symbolic and cultural meanings and it aligns our human capability for ethical action informed by wisdom, empathy, compassion and beauty. The other column reflects externality and socio-political structure and expresses our capacity for political decision making informed by our rational intelligence, our capacity for justice, and our capability for agency.

What matters is not which column is on which side, but that there is a dynamic balance between the polarities we use to make distinctions when we think about ourselves and the world.

In the Kabbalah, that which I mean in this essay by emotional intelligence is represented

by a central *transformative* space that aligns emotional awareness (*yesod*), emotional intelligence (*tiphereth*), spiritual enlightenment (*daath*) and cosmic harmony (*kether*) along a vertical transformative spiral. The world is unitary, in constant flux, in permanent dialectic movement between forming and undoing, creating outsides that are the insides of bigger units (*holons*), assembled in multiplex manifolds where the more complex transcends and includes the less complex. While our direct apprehension of what is (*ontological presence*) may be unitary our mediated comprehension of what is (*epistemic or aesthetic representation*) and our agreements as to how we should live (*ethical frameworks*) are partial and sequential. Our map is not the territory.

The contemporary American philosopher Ken Wilber (2000) as part of his complex 'theory of everything' has developed a two-by-two *ontological* matrix with four quadrants of what kind of existents are posited by the human and the social sciences. The upper left relates to the interiority of how individual minds experience the world; the upper right relates to the exteriority of our biological constitution; the lower left relates to how collectivities negotiate ethical conduct and represent cultural meaning and the lower right relates to how societies structure their social, political and economic relations.

My own model provides an epistemic map of different ways of knowing as they relate these four domains, that is to the methodology of the human and social sciences.

Using a simple grid such as this one can help us to distinguish between four different types of inquiry into the meaning and role of emotional intelligence: (1) giving meaning to our subjective experience; (2) investigating the biological determinants of our survival and functioning; (3) mapping our socially and culturally embedded symbolic representations; (4) analysing the socio-economic and political organization of our society and its infrastructure.

## FOUR SIGNPOSTS FOR THE TWENTY-FIRST CENTURY

- *Mythos* provides the cultural *inspiration* that points us towards our *ethical* horizon (authority).
- *Logos* provides the rational *analysis* by which democratic societies transform *ethical aspirations* into *political programmes* for holding power with accountability (*administration*).
- *Emotional intelligence* commits us to exercising our personal and collective responsibility to continually interrogate the boundary between authority and administration so that we may transform the way we live now.
- *A peace culture* is a way of living in which conflicts about where this boundary should be at any one time and in any one place is negotiated by peaceful means.

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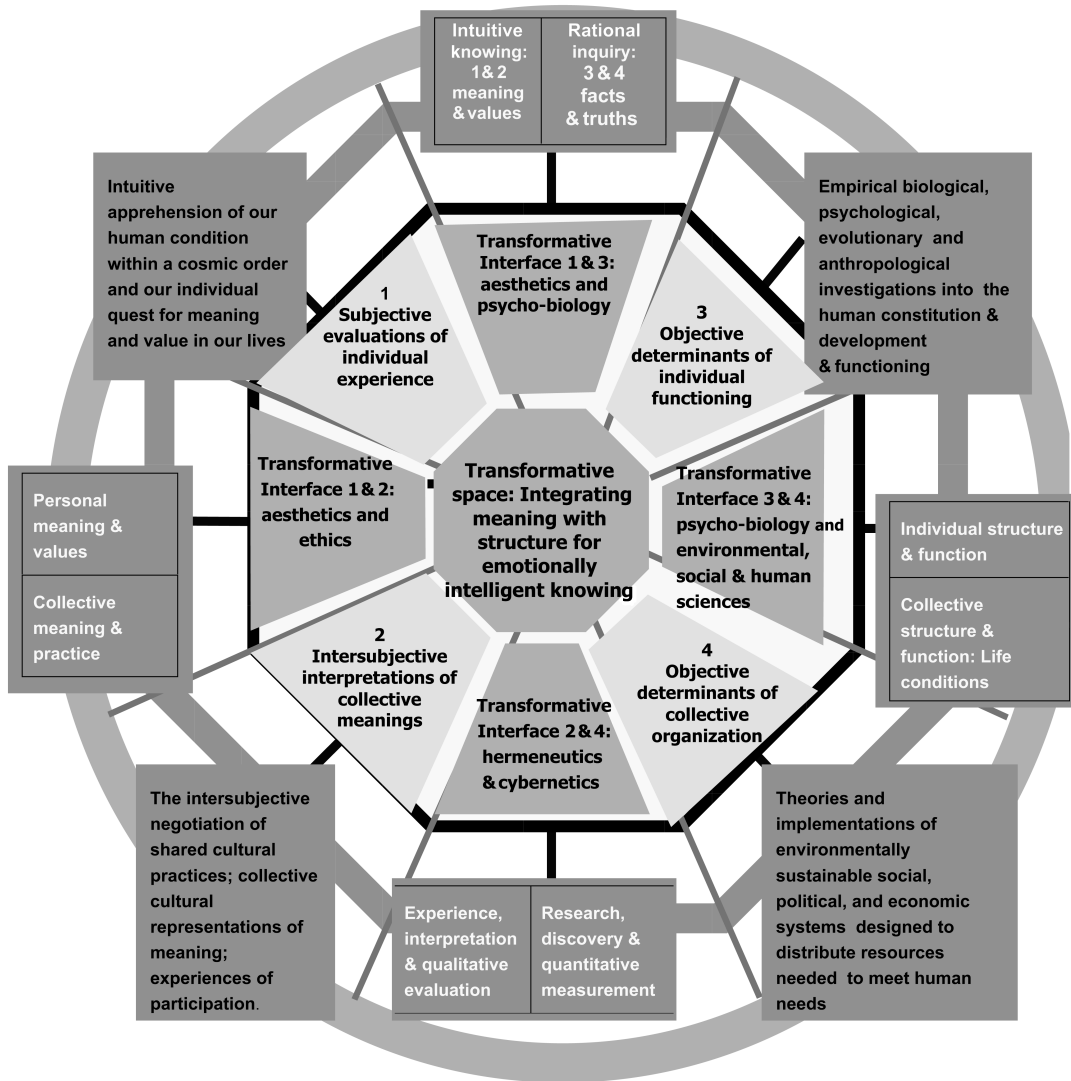
**FIGURE 1.** Emotionally intelligent knowing: Integrating four different logics of inquiry.

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