

Emotional Intelligence

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Emotions

(Psychology)

Physiological Manifestations of Emotions

- **Psychosomatic:** When emotions cause physiological stress.
- **Somatization:** Communicating physical distress when experiencing psychological distress
- **Symptoms:**
 - Galvanic skin response
 - Cardiac Rhythm
 - Hypertension
 - Respiration Fluctuation
 - Salivary Secretions
 - Gastrointestinal Distress
 - Muscular tension/tremors
- In general: **Positive emotions increase** vital energy.
Negative emotions decrease vital energy.

Emotional Development

- Maturation is an ongoing process.
- Emotional development does not proceed in a direct, ascending line.
- Emotional development requires a **twofold condition**:
 1. The respectful and just satisfaction of affective needs of a particular phase of life
AND
 2. Pushing ahead to overcome this phase and avoid being fixated there.

Emotional Development

- The difficulties and sufferings inherent in life, if well confronted, contribute to the growth of the personality.
- Affective stability is reached through two great **moments of emotional development**:
 - Before puberty – love is basically **egocentric**
 - After puberty – love is progressively transformed to a more **other-centered** altruistic kind of love

Integration of Emotions

- **Channeling** emotional energy in service of an ideal – **sublimation**.
- **Gradual orientation** of the feelings, passions and emotions towards an ideal.
- Overcoming the **inappropriate** influence of negative emotions and strengthening the positive emotions.

Healthy Response to Negative Emotions

- The desire to change is often naïve and limited in perspective. One must seek to understand what one has experienced and accept it for what it is. Past experiences, even unconscious, can have a destructive influence; **they also have formed core aspects of the person.**

Affective Memory

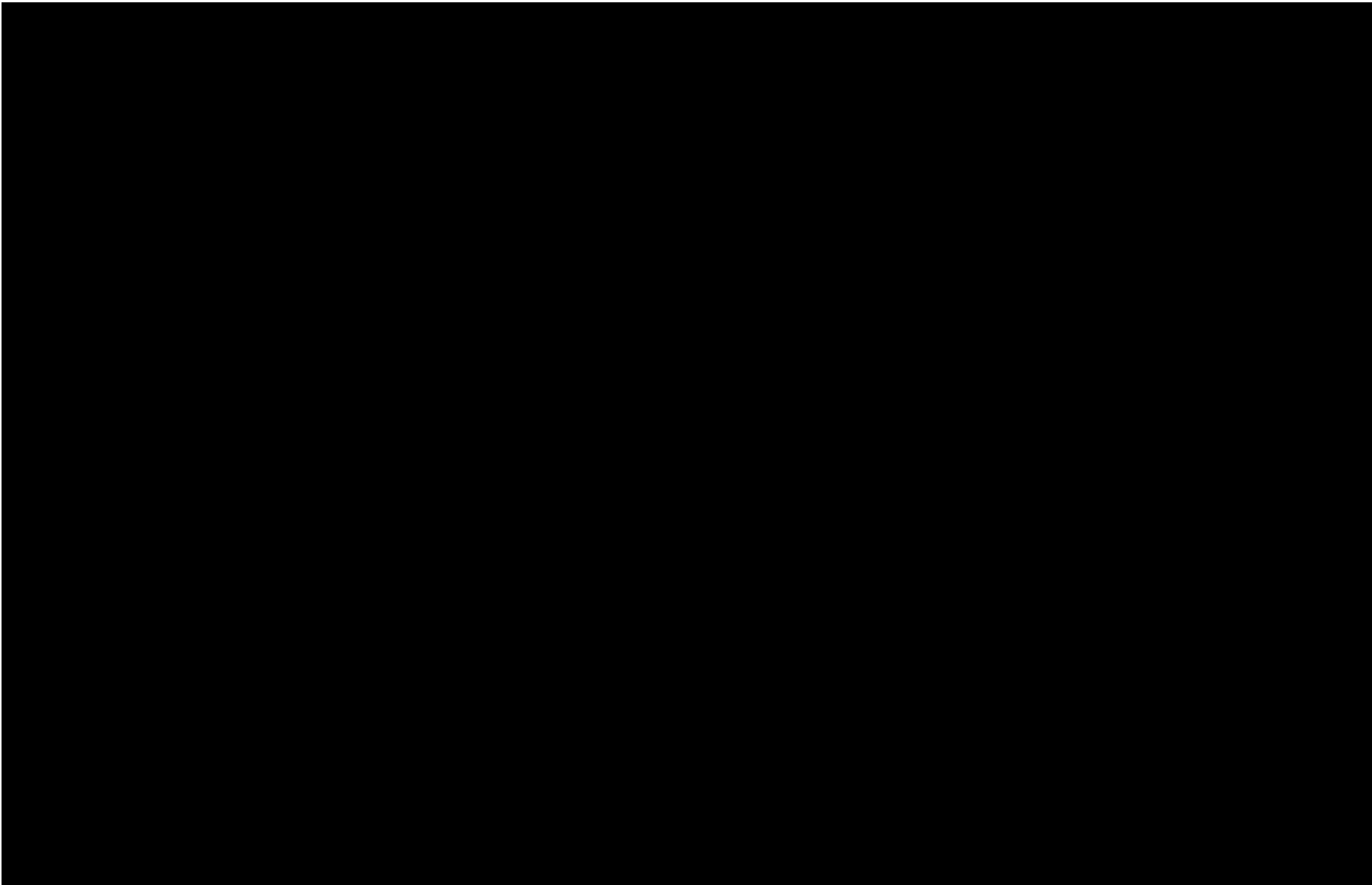
- Each person should know his weak points in order to be on guard and act quickly, using those methods which are most effective. It is helpful to avoid situations that inappropriately trigger negative emotions.
- Changes in climate, crises, etc. can affect emotions.

Cultivating Positive Emotions

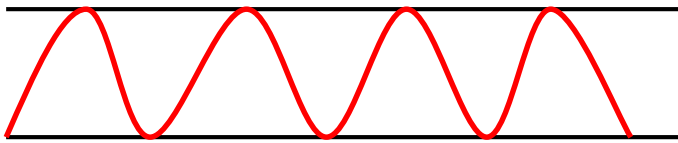
- Ideas can move one's emotions.
- **Autosuggestion**
- Don't depend excessively on the circumstances of the moment.
- Have a disposition of peace and serenity, like the saints.
- **Express positive emotions** (contagious)
- Clothe yourselves with the feelings of Christ.
- Trust in Divine Providence.
- Faith, hope, and love

Emotional Maturity

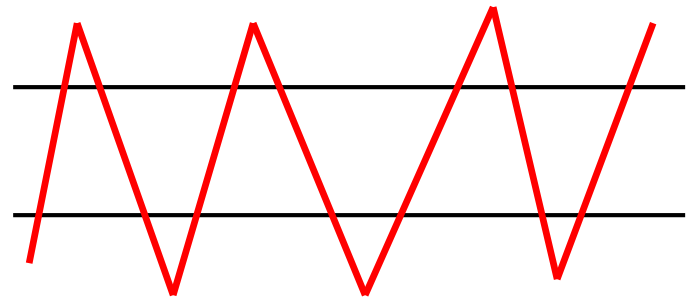
- Equilibrium and emotional stability
- Control of one's own emotive state, in which reason dominates
- Tolerance of frustration (Marshmallow Test)
- The **capacity to decide** for oneself and **to adapt** oneself (Rat experiments on **predictability**)



Visual Models



Emotional Maturity



Emotional Immaturity

Emotions

(Catholic Anthropology)

CCC Article 5

The Morality of the Passions

- 1762 Purpose of passions or feelings
- 1763 Incline us to act or not act - to something thought to be good or evil
- 1765 Love, desire, hope, pleasure, daring, hatred, aversion, fear, (pain) sadness, anger, despair
- 1766 "To love is to will the good of another."
- 1767 Passions are **neither good nor evil**, need to be governed by reason
- 1768 **Virtues and vices**
- 1769 **Holy Spirit mobilizes the whole being** - sorrows, fears, sadness - charity and beatitude
- 1770 **Moral perfection** - man moved to good by will **and** sensitive appetite

The Variety of Affective Processes

In the concupiscible appetite, the good, which has a power of attraction, engenders three movements of passion. The simple awareness of good arouses *love*; if it is a question of a future good, it gives rise to *desire*; if it is a good already possessed and present, it produces *pleasure*. On the other hand, the apprehension of evil, which is of itself repulsive, produces *hatred*; if it is an impending evil, it causes a movement of flight or *aversion*; but if the evil has overtaken us, it causes *sadness*.

Jordan Aumann, *Spiritual Theology*

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The Variety of Affective Processes

In the irascible appetite the absent good, if it is considered possible of attainment, engenders *hope*; but if it is impossible of attainment, it produces *despair*. In like manner, the difficult evil that is absent, if it can be avoided, produces *courage*; but if the evil is unavoidable, it arouses *fear*. Lastly, the presence of a difficult evil produces *anger* in the irascible appetite and sadness in the concupiscible appetite, while the presence of a difficult good does not arouse any movement in the irascible appetite, but causes joy in the concupiscible appetite. For that reason the irascible appetite has only five passions, while there are six passions in the concupiscible appetite.

The Variety of Affective Processes

The great importance of the passions can be deduced from their decisive influence in our physical, intellectual, and moral life. Without the previous stimulation of the emotions, we would take scarcely one step in our physical life, since the stimulation of the emotions is what enables us to expend an extraordinary amount of effort for good or for evil. Add to this the fact that the passions can have a powerful influence on bodily health, especially the emotions of sadness, anger, and fear. In the moral life the passions can increase or diminish the goodness or malice, the merit or demerit of our actions.

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The Variety of Affective Processes

A prudent organization of all our psychological resources can result in a near-perfect control of our passions, excepting, of course, the first spontaneous movements of passion, but these do not affect morality. People who have lived for years under the domination or disorderly passions have been able to free themselves from this slavery and begin to live a life that is in harmony with the moral law. There is no doubt that there are great difficulties at the beginning, but gradually the individual can achieve self-mastery.

The Variety of Affective Processes

Passion augments and intensifies the psychological forces of 'the individual and uses them for attaining the goal that one seeks. Consequently, it is necessary to choose the emotion carefully in order to gain the most from its psychological potential. In this way one's ideas and actions are effectively promoted by the correct use of emotional energy.

From a psychological point of view the most important requisite for controlling the passions is the firm and resolute will to do so, but wishful thinking will not suffice; there must be a determined resolution translated into effective action, especially if it is a question of a deeply rooted disorder on the emotional level. Hence, it is necessary to avoid those situations that arouse the emotions in relation to sinful objects; to prevent any new manifestation of the emotion; and to realize that although giving in to the passion may quiet the urge temporarily, it also gives the passion greater strength for making future demands.

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The Variety of Affective Processes

Lastly, one should make use of the technique of sublimation or transference, whereby one is able to direct the energy of the passion to morally good and beneficial objects. St. Augustine touched on this when he stated that one should choose wisely the objects of love and then love with all one's heart. The same thing applies to all the passions; they are powers for good and should be utilized as such, but they can promote one's spiritual perfection and human fulfillment only if directed to the proper objects.

Spiritual directors should carefully examine the passion or passions that predominate in the souls under their care. Having done this, they can propose as material for self-examination the control and proper use of the passion as we have just indicated. They should concentrate principally on the control of the dominant passion, but without neglecting the others, for frequently more than one passion will be involved.

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The Variety of Affective Processes

The persons receiving direction should faithfully and honestly report to the director regarding progress or failure in this struggle, and they should not be content until they have successfully directed their emotional energies to God and to morally good objects. This is no easy task and for many persons it is the work of a lifetime. On the other hand, it is precisely because they have given up the battle against their own passions that many persons abandon the struggle for sanctity. Lastly, we would stress that we are not here advocating the extinction or repression of the emotions, but their control and proper use, for without great passion for God and the good, sanctity is impossible.

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The Variety of Affective Processes

- The **source** of all emotions is **love**.
- Every repulsion, hatred, sadness, hope, desire, fear . . . indicates what one loves.
- In the **spiritual life**, emotional reactions reveal authentic tendencies and attitudes which indicate what we really value and whether we really love others.

Emotional Competence (Back to Psychology)

Emotional Competence

- “...how people
 - can **respond emotionally**
 - yet simultaneously and strategically **apply their knowledge** about emotions...,
 - such that they can **negotiate** their way through interpersonal exchanges
 - and **regulate** their emotional experiences
 - **toward desired outcomes** or goals.”

“Self-efficacy in emotion-eliciting social transactions”

- **Emotional Competence** = demonstration of self-efficacy in emotion-eliciting social transactions.
- **Self-efficacy** = the individual believes he or she has the capacity and skills to achieve a desired outcome.

Emotional Competence

- Mature EC assumes that **moral character** and ethical values influence one's emotional responses.
- Note: because time and context influence EC, we are all assured of experiencing emotional **incompetence** at one time or another—in situation in which we are unprepared or overextended.
- If not emotionally competent then all input and thought are distorted to protect the **ego**.

Carolyn Saarni, "Emotional Competence: A Developmental Perspective," Chapter 4 in Reuven Bar-On and James D.A. Parker (Eds.), *The Handbook of Emotional Intelligence: Theory, Development, Assessment, and Application at Home, School, and the Workplace*. San Francisco, CA: Jossey-Bass, 2000, pp. 68-91

Skills of Emotional Competence

1. Awareness of one's emotional state—
 - including possibility of multiple emotions
 - and awareness that one might also not be consciously aware of one's feelings.
2. Skill in discerning others' emotions—
 - Based on situations and expressive cues.
3. Skill in using the vocabulary of emotion
 - and expression terms commonly available in one's subculture.

Skills of Emotional Competence

4. Capacity for empathic and sympathetic involvement in others' emotional experiences.

5. Skill in understanding that inner emotional state need not correspond to outer expression
 - Both in oneself and in others,
 - And understanding that one's emotional behavior may have an impact on others.

Skills in Emotional Competence

6. Skill in adaptive coping with aversive or distressing emotions
 - By using self-regulatory strategies that ameliorate the intensity or duration of such.

7. (Boundary skill) Awareness that relationships are defined by
 - both the degree of emotional immediacy
 - and the degree of reciprocity or symmetry within the relationship.

Skills in Emotional Competence

8. Capacity for emotional self-efficacy—
- One accepts one's emotional experience, is feeling the way he or she wants to feel,
 - Feels able to pursue one's goals

Emotional Competence

- Three big themes in emotional development
 1. Regulation/coping
 2. Expressive behavior
 3. Relationship-building
- Consequences of Emotional Competence
 1. Skill in managing one's emotions
 2. A sense of subjective well-being
 3. Resilience--in the face of future stress

Healthy Chastity and EC

- Behaviors associated with healthy chastity:
 - Strong prayer life
 - Friendships
 - Ability to set, respect appropriate boundaries
 - Ability to relate with both men and women
 - Awareness/comfort with one's sexuality
 - Working with/openness in spiritual direction
 - Ability to have healthy conversations re: chastity

Unhealthy chastity, no EC

- Behaviors associated with unhealthy chastity
 - Denial of self as sexual/ discomfort with self
 - Lack of personal friendships/ isolation
 - Addictive behaviors
 - Lack of appropriate boundaries
 - Hostility toward/ inability re: opposite, same sex
 - Materialism, entitlement, narcissism
 - Sexual acting out
 - Unhealthy attachments
 - Attention-seeking, immature behavior
 - Poor care of body

Healthy chastity

- In summary,
 - Emotion management (versus denial, repression, or impulsivity)
 - Emotion expression (for sake of intimacy, assertiveness)
 - Self-efficacy (versus dependency, repeated emotional crises, poor self-care)

Acedia

Acedia – “lack of care”

- Act of not burying the dead (B.C.E.)
- Lack of care for one’s spiritual life or of concern for one’s salvation
(*Evagrius Ponticus*)
- Lack of impetus to work (*John Cassian*)
- Not to persevere during *Lectio Divina*
(*St. Benedict*)
- Sadness about spiritual good (T.A. #1)

Acedia

Sadness about Spiritual Good

Acedia is a kind of sadness when faced with the spiritual good, which appears to man to be an evil.

- Man is capable of being sad in the presence of God because for God's sake he must renounce other goods that seem more concrete and immediately attainable.
- “The true sight of God consists in this, that the one who looks up to God never ceases in that desire.”
(*Gregory of Nyssa*)

T.A. #2:

Acedia as Disgust with Activity

What perfectly actualizes the human person is a perfect act: beatitude.

- Our acts are like the steps that either bring us closer to the vision of God or else distance us from it.
- Virtue is an extraordinary inventive capacity that enables us to carry out excellent acts that are profoundly in conformity with God's will. It is a stable disposition to the good.

T.A. #2:

Acedia as Disgust with Activity

A Virtue has Three Characteristics:

1. It is an operative disposition that enables us to act, a capacity that continually perfects our activity.
2. It impels us to choose.
3. It makes the acting subject good.

Can you see why Acedia is considered a vice or a sin (versus spiritual sloth?)

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T.A. #2:

Acedia as Disgust with Activity

Sins that spring from acedia:

- Avoidance
- Despair
- Disgust with things of God
- Think one is unworthy of grace
- Lack of courage re: vows
- Laziness in following commandments
- Rancor and malice

T.A. #2:

Acedia as Disgust with Activity

Sins that spring from acedia:

- Wandering after unlawful things:
 - Uneasiness of mind
 - Curiosity
 - Loquacity
 - Restlessness of Body
 - Instability

Remedy for Acedia:

The Incarnation

John of the Cross

Some people mistake spiritual invitations for moments of depression and vice versa. In describing the Dark Night of the Senses, St. John of the Cross suggested that this is quite understandable, since one of the signs of this Dark Night is equal to what one experiences in depression, i.e., feeling satisfaction in nothing, whether it is an earthly or a divine pleasure. He wrote of two accompanying signs particular to the Dark Night and not found in depression:

First, the person continues to pray fervently despite a seeming lack of response from God.

John of the Cross

Second, he recognizes the powerlessness of his own efforts to meditate and make use of his imagination and the call to persevere patiently.

- Why would God do this? The soul needs to recognize the truth of its limited perspective and become less satisfied in itself. The intellect needs to be free to understand the truth about God's omnipotence. In short, the soul needs to advance in spiritual humility.

QUESTIONS

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