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Ethnography and emotions: cultural intelligence applied to motherhood migration process.

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Abstract

In the first part, the theoretical basis of the theory of emotional intelligence and convenience intercultural training for immigrant women are exposed and that they can better adapt to the environment from a general and theoretical point of view. Then we serve authors who since the 90s as P. Fernandez Berrocal (1997), Fernandez et al (1997) investigating the relationship between culture and emotion, that is, how the assimilation of a culture allows individuals some emotional filters to interpret reality and how certain cultures even allow emotional control (Mesquita, 2003) by supernatural and mystical references.

Then we attend the practical part following the detailed exposition of a unique case in terms of a qualitative field study with immigrant Muslim women to Spain. This case, called instrumentally unique case, is an exemplification of how a culture can lead itself own emotional complication for individuals. This makes more sense to have the convenience of a basic emotional education for immigrants and provide them with other references about the most rational reality to suit her motherhood, to new country women, etc. without losing or threatening the essence of their culture.

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1. Introduction and theoretical framework

Daniel Goleman considers that being intelligent is being able to solve problems in the most satisfactory way for the organism; this issue requires the ability to think and decide the strategies to solve the problem. Originality and creative

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thinking in the creation of intelligence is highlighted. From a psychological point of view, intelligence is related to the reasoning ability, curiosity, adaptation, attention, problem-solving ability, memory, making judgments or display of certain talents that differentiate and characterize us. It also plays an important role in the development of organizational, analytical and visual skills.

Interpersonal intelligence is a subtype of intelligence that is placed among the eight proposed by Gardner (1995) in his theory of Multiple Intelligences, which later Salovey and Mayer (1990) deepened until they developed the construct of "Emotional Intelligence". It's defined as "the ability to perceive, assess and express emotions accurately, the ability to access and / or generate feelings which facilitate thought; the ability to understand emotions and emotional knowledge and the ability to regulate emotions by promoting emotional and intellectual growth" (Mayer and Salovey, 1997, p.4).

Emotional intelligence as a new coined concept, reached its highest diffusion and impact point with the work of Goleman in 1995. There are five types of emotions which are considered as the primary ones: fear, anger, joy, surprise, and sadness. And from their mixture or melt, the whole ranges of them are considered. Traditionally, emotions have been divided as positive and negative, thus contributing to the attempted suppression of the emotions that were supposedly negative, and therefore they were invalid and harmful for individuals. However, every emotion, including those called negative ones, are useful and adaptive (Mayer, Salovey and Caruso, 2002). Being emotionally intelligent involves identifying and recognizing the emotions you feel, identifying the reason and knowing how to manage in a more suitable way the emotional state to express it, changing and thus self-regulating anxiety, impulses and moods, as well as perceiving and understanding the others' emotions.

Following an investigation by Peña, Díez and García (2012) we understood that people who are emotionally developed know how to be motivated, they preserve themselves towards frustrations and they develop positivism. They also generate empathy and they look reliable to others; they know how to listen to them, they put themselves in other's place and they are wanted by their friends because they know how to give good advice; in short, people with EI have the capacity to adapt themselves and interact with the world receptively and with good manners. This way, this ability is directly linked to the empowerment of social intelligence spread by Goleman in 2006 in which they share their empathic ability and they meet and connect with others and their world. Social intelligence skills are detected when people know how to treat others and they develop a special sensitivity to serve the disadvantaged members. Emotional intelligence in the educational world has found its way since emotional management means a very important benefit for humans; furthermore, it is a more affordable technique. We think that precisely the formation of immigrant women in E.I. can be beneficial and necessary, as it will help them overcome social obstacles and they adapt socially better.

There is another article that supports this issue, Fernández Berrocal, Salovey et al. (1997) have also conducted a study funded by Ministry in several countries: Spain, Chile and the US, according to the fact that cultural aspects can moderate the current relationship between the IEP and emotional adjustment. They conclude that in this transcultural study, Emotional Adjustment is primarily associated with IEP (23% out of the variance) and with cultural dimensions (approximately 7%). Likewise, people believe themselves to be very skillful in relation to their emotional understanding ability and in their ability to regulate their emotional states, it is a very good way to show how balanced they are and their capacity to adapt to many other cultures. Masculinity-Femininity dimension did moderate the relationship between IEP and Emotional Adjustment as predicted in the study. On the one hand, cultural masculinity is associated with higher anxiety and depression rates, which is consistent with other studies in which cultural femininity is related to low levels of neuroticism and a lower frequency of negative emotions (Lynn and Martin, 1995.) On the other hand, people from feminine cultures could appreciate how the relations between IEP and Emotional Adjustment were emphasized. It is a potentiating effect that is related to the greatest emotional intensity associated with feminine cultures.

Mesquita (2003), an academician with Arab background who lives in Holland, is another author who explores cross-cultural approaches, emotion, schemes and social models. Specifically the study carried out in (1992) in which she reviews the bibliography of some studies, and she concluded that cultural differences in emotions appear to be due to the differences in the types of facts or schemes, the specific evaluation tendencies of the culture, behavioral repertoires, or regulatory processes.

Mesquita (2003) has another article even more interesting if possible, for this dissertation. In this article, it is suggested that transcultural assessment of emotional disorders would benefit from the consideration of cultural

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