

FOSTERING GOOD COMMUNITY PRACTICES THROUGH EMOTIONAL INTELLIGENCE

Okoro Emmanuel Chukwudi and Boma Grace Tamunotonye

School of Social Development, University of Port Harcourt Teaching Hospital, Port Harcourt, Rivers State

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Abstract

This study examined between emotional intelligence and good community in Emuoha Communities, Rivers State. The study adopted correlational design and quasi-experimental design. Data were generated by quantitative and qualitative method. The study intends to use judgmental sampling techniques. A total population of 205 and sample size of 136 was determined using Taro Yamane's formula at 0.05 level of significance. Also, 136 copies of questionnaire were distributed to the respondents, while 117 copies were completed and retrieved. The instruments were validated with reliability above 0.7 co-efficient, using Cronbach Alpha technique. Three research questions and three hypotheses were raised which was tested with Ordinary Least Square Method via SPSS 25 version. From the findings, the concept of emotional intelligence has significant proxies on good communities that were innovative, adaptable and satisfactorily to children, youth and elderly. In conclusion, self-awareness, social awareness and self-management significantly influence good community. Based on the findings and conclusion, this study contributes to the knowledge that Abraham Maslow Hierarchy of needs should be imbibed. It could be recommended the community stakeholders should use social innovators to develop the local government with intelligence. Self-respect and social respects should be encouraged and selfmanagement should be implemented and demonstrated by the top, low and middle class in the communities.

Keywords: Social-Awareness, Self-Awareness, Relationship Management, Innovation, Adaptability

Introduction

Emotional intelligence (EI) is the ability to understand and manage your own emotions and those of others. It can help you communicate effectively, empathize with others, and cope with stress. EI is especially important for community outreach, as it can help you build trust, rapport, and collaboration with diverse groups of people (Brackett, Rivers, Shiffman, Lerner & Salovey, 2006). If the development of emotional intelligence is based on self-awareness, emotion regulation, perspective-taking and appraisal, (Goleman & Boyatzis, 2008), then one-way emotional intelligence can be fostered is likely through mindfulness, given mindfulness also cultivates these capacities (Ovharhe, 2025). We know that mindfulness and emotional intelligence both contribute to empathy and compassion, which in turn leads to prosocial behavior (Goleman & Boyatzis, 2008). But we also know that helping behavior that goes beyond a spontaneous, empathetic response and a more fully-developed social justice orientation also requires (a) an understanding of the context of social inequity and (b) strong, internalized values towards beneficial action (Segal, 2011). SEL programs, especially during adolescence when such internalized values are established, can then be significant in driving prosocial behavior that can contribute to advancing social change (Wilhelm & Bekkers, 2010). This includes outcomes from the SEL capacities of social awareness, relationship skills and responsible decision-making that result in feeling connected, helping behavior,

empathy and gratitude, active listening, cooperating, negotiating conflict constructively, ethical choices, and contributing to the wellbeing of all.

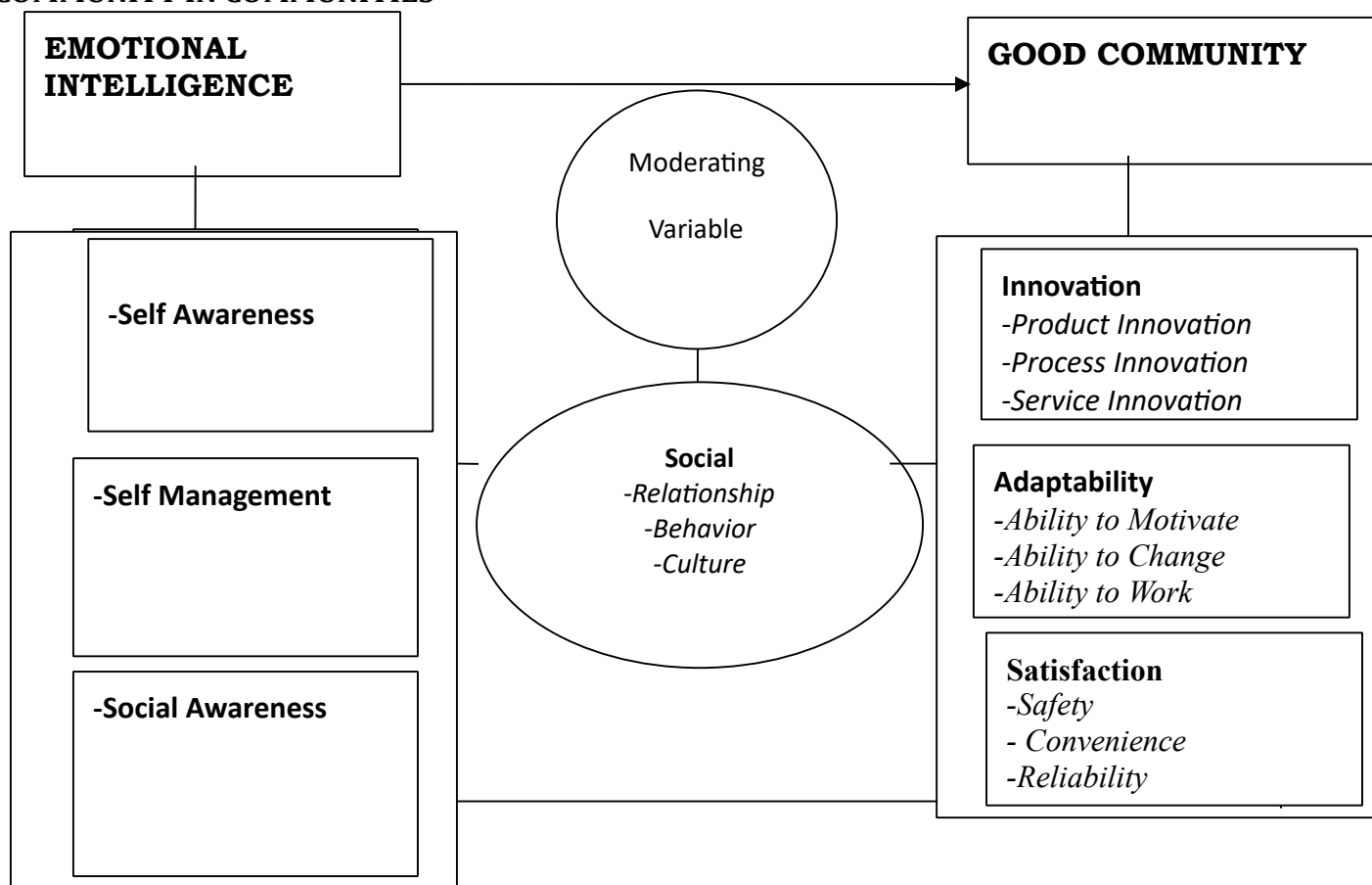
Through this preliminary literature review of the scientific and scholarly writing on personal transformation, we have explored the existing knowledge and challenges of defining, measuring and understanding the mechanisms and outcomes of some of the more intangible aspects of human nature. Despite a lack of consensus on the precise definitions and metrics that would adequately capture all aspects of personal transformation, evidence suggests that it involves a process of selfdevelopment with a range of positive outcomes. The five domains of personal transformation reviewed tend to work through a five-part pathway to influence prosocial outcomes and potentially social change: (1) Mindfulness and emotional intelligence build the self-awareness and selfknowledge that enable us to (2) move into a place of greater self-regulation. From this process of inner growth, we find greater agency and wellbeing, and (3) develop the capacity to understand others more completely. As we continue to invest in our inner development and relationships, we (4) find deeper connectedness and engage positively with others. As we continue to foster mindfulness, social and emotional intelligence, and a sense of belonging and/or community, we (5) cultivate the foundational prosocial orientation that motivates us to act on behalf of the common good (Frankovsky & Birknerová, 2014). While the existing research reviewed does not yet demonstrate a direct, causal link between prosocial behavior and positive systemic change, we propose that personal transformation creates positive *conditions* for the advancement of social change as mindfulness, social intelligence, belonging, and agency combine to drive altruistic action towards greater collective wellbeing. We have outlined the details of this proposed conceptual model for the interrelationships between personal transformation, prosocial behavior and social change in an accompanying paper. Additional research, especially in non-clinical settings, is still necessary to determine whether and how prosocial behavior results in systemic social transformation. For now, we hope that this review engenders greater dialogue about what is known and what more needs to be explored to understand more deeply the relationship between personal transformation and social change. The dream of every good community is to embrace entrepreneurial innovation and business opportunities growth in product, service, process, technology and market (Ovharhe, 2024, 2025).

Statement of the Problems

Overall, there is a lack of scientifically, objective measures of emotional intelligence. It is extremely challenging to measure emotion-focused questions of ability where there is no right answer or where it is difficult for experts to judge accuracy or distinguish between normal or optimal responses. The self-report, trait EI instruments do not provide levels of internal consistency or standardization, and almost none provide any data to back up the test developer's interpretations of what the tests are designed to assess. Self-report surveys measuring trait emotional intelligence have tended to focus on a very wide range of psychological and personality constructs, are prone to bias related to social desirability, and are not easily validated or precise enough measures of exclusively emotional intelligence (Frankovsky & Birknerová, 2014). Further, like in the self-report measures of mindfulness, a person's level of emotional intelligence may also distort their ability to assess their own EI; individuals with low EI may not have the capacity to accurately self-assess, while those with high EI may overestimate the EI of others (Goleman & Boyatzis, 2008).

In contrast, the ability EI assessments that do not use self-report questionnaires cannot be manipulated, as they seek to measure maximal performance. But they have challenges with reliability and validity (Elias, 2019). Ability-based measures of emotional intelligence seem more promising for assessing theoretical emotion understanding, such as determining the competencies of professionals in decision-making and negotiating. But trait EI measures are better predictors of typical behavioral, such as stress coping styles in adults and children. Overall, Elias (2019) recommends the Trait Emotional Intelligence Questionnaire that poses positive remedies.

CONCEPTUALISED FRAMEWORK ON THE VARIABLES OF EMOTIONAL INTELLIGENCE AND GOOD COMMUNITY IN COMMUNITIES



Authority: Frankovsky, M. and Birknerová, Z. (2014, February)

2.1. Conceptual Review

Emotional intelligence (EI) is the ability to understand and manage your own emotions and those of others. It can help you communicate effectively, empathize with others, and cope with stress. EI is especially important for community outreach, as it can help you build trust, rapport, and collaboration with diverse groups of people. In this article, you will learn how to develop EI to better serve your community.

Emotional intelligence (EI) definitions tend to involve three components – (a) awareness of and the regulation of one's emotions, (b) the perception and appraisal of another's emotions, and (c) the use of both to inform one's action in relationship. Daniel Goleman (1995a) defines EI as, "being able to rein in emotional impulse; to read another's innermost feelings; to handle relationship smoothly." (p xiii). Salovey and Mayer (1990) propose EI as, "the ability to monitor one's own and others' feeling and emotions, to discriminate among them and to use this information to guide one's thinking and actions." (p 189). Essentially, EI requires self-awareness to perceive and appraise one's emotional state, the capacity to regulate one's emotional state, empathy towards another's emotional state, and the ability and willingness to integrate such understandings into adaptive responses (Salovey & Mayer, 1990). Examples include our level of fear, sadness, anger, and joy, among other emotional experiences that influence our attunement to and empathy for others, motivation and persistence, impulse control and gratification delay, frustration tolerance, hopefulness, and mood regulation (Goleman, 1995a). People with high EI are better at using emotional information to achieve goals and solve problems (Kilgore et al., 2017). "Such individuals [with EI] should be perceived as genuine and warm by others, while individuals lacking these skills should appear oblivious and boorish." (Salovey & Mayer, 1990, p 195).

Mechanisms of Social and Emotional Intelligence

There are two kinds of emotional intelligence that are measured by researchers – *ability EI* – which includes one's maximal performance with respect to their theoretical understanding of emotion and their cognitive capacities for perceiving and using emotional information, and *trait EI* – which involves subjective, self-perception and normal behaviors in social situations where emotion is relevant (Kilgore, et al, 2017; O'Connor et al., 2019).

Neural network activity differs between these two ways of understanding emotional intelligence (Kilgore et al., 2017). Emotional intelligence involves activation of several neural networks that are involved in emotion, perception, regulation, and decision-making (Kilgore et al., 2017; Ludvig & Eberhart, 2018). Any form of emotion regulation involves top-down regulation by the prefrontal cortex (PFC) of the limbic system. These include the amygdala, insular cortex, ventromedial PFC, and ACC, many of which are also engaged through mindfulness practice (Frankovsky & Birknerová, 2014). There is also little correlation between the mechanisms and outcomes of Trait EI and Ability EI.

Theoretical Review Maslow's Hierarchy of Needs

In the 1950s, Abraham Maslow Postulates the Hierarchy of Needs Theory. Family physicians lead by example and play a major role in the health and well-being of their communities. Their contributions go far beyond clinical care and are reflected in volunteer work on school boards, at homeless shelters, at free clinics, and within educational and service programs across the globe. Community well-being is critically linked to individual well-being. Community health depends on the well-being of each member. Similarly, belonging to a strong community is essential to enhancing the well-being of individuals. It improves personal and professional health, and there's evidence it can reduce physician burnout.

Maslow's Hierarchy of Needs suggests that reaching the highest level of achievement or selfactualization depends on a strong foundation. Physiologic needs (food, water, and rest) as well as the need for safety and belonging are primal and must be met before we can reach our full potential.

Further, the overall health of a community depends on collective progress toward selfactualization.

The year 2020 will be remembered for the COVID-19 pandemic that turned our daily lives upside down, protests over racial inequities in American society, and political division. No community was immune from these ills, but some were hit harder than others. For example, the pandemic disproportionately harmed minority populations, with Black Americans experiencing death rates more than twice as high as white Americans.

These challenges have shown us how small our world can be and how our well-being is linked across the globe. We win or lose together. When one member is unwell, oppressed, or silenced, the whole population suffers. Community well-being commands a unified and healthy population. Building healthy communities requires excellent clinical care and attention to social determinants of health. It also requires incorporating two new skills into your practice: emotional intelligence and cognitive reframing.

Methodology

The study integrated the ex post facto and correlational research design. Ex post facto research is systematic empirical inquiry in which the scientist does not have direct control of independent variables because their manifestations have already occurred or because they are inherently not manipulated.

The targeted population was centered on five communities in Emuoha, LGA Rivers State of Nigeria from the data base of Wikipedia (2024). But focused were on to good community criteria that have met the emotional intelligence (EI) requirement of the community bodies as at 2024 in the conceptual framework. The list of good community was shown below in Table.

TABLE 3.1 Population Under Study

S/N	Good community	Omuanwa	Omagua	Omademe	Ozuoha	Elele	Total
1	QUOTA A	12	9	8	8	7	44
2	QUOTA B	35	30	29	26	25	145
3	QUOTA C	4	3	3	3	3	16
GRAND TOTAL		51	42	40	37	35	205

Source: field work

3.4. Sample and Sampling Techniques

Purposive sampling technique was used to select only good community that have interest on emotional intelligence. Additionally, proportionate stratified random sampling technique was used to select reasonable percentages from each of the categories of personnel from each of the communities. While simple random sampling technique without replacement was used to select the potential respondents.

However, because it was not possible to cover the entire Good community, an accessible population was estimated to the total number of 205 from the available records and there is a 95 % chance that the sample was distributed in the same way as the population (i.e. 0.05) confidence level.

We can determine the sample size by using Taro Yamane's (1967) formula as shown below:

N

$n = \frac{N}{1 + N(e)^2}$

Where, n = sample size sought

e = level of significance or (acceptable sampling error)

N = population Applying the above

formula:

$$n = \frac{205}{1 + 205 (0.05)^2} = \frac{205}{1 + 205 (0.0025)} = \frac{205}{1 + 1.5125} = \frac{205}{2.5125} = 136$$

Therefore n = 136 respondents

This means that the sample size for this study was 136 of the 205 respondents. Thus, Bowley's proportionate analytical technique was used to identify the % sample size. However, the number of copies of the questionnaire to be administered to each of the respondents in the Good community under study as shown on table 3.2. The researcher's discretion is applied to distribute the questionnaire.

Table: 3.2. List of Communities good community and number of Respondents

S/N	Good community	Omuanwa	Omagua	Omademe	Ozuoha	Elele	Total
1	QUOTA A	4	3	3	3	3	16
2	QUOTA B	28	24	23	20	19	114
3	QUOTA C	2	1	1	1	1	6
GRAND TOTAL		34	28	27	24	23	136

Source: Researcher's discretionary quotient 2021

Therefore n = 136 respondents

Sample Size

Percentage of Sample = (_____) %

Population Size n

$$N = \left(X \frac{100}{1} \right) \% = \frac{136}{205} \times 100 = 15\%$$

From the data above, it indicates that 66% which is 136 of the population size (205) was taken as the sample size, because the study involves only personnel at various levels.

4.3. Data Analysis

Regression Coefficient Model 1 (Innovation) Multiple regression coefficient and significance Coefficients^a

Model	Unstandardized Coefficients	Standardized Coefficients	T	Sig.
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	B	Std. Error	Beta		
(Constant)	1.002E-013	.009		.000	1.000
Social awareness	.431	.040	.431	10.760	.000
1 Self awareness	.439	.040	.439	10.873	.000
Self-management	.073	.031	.073	2.346	.020

a. Dependent Variable: Innovation

Source: Author's Field Survey, SPSS version 25 output

In light of innovation, the study observes that all dimensions (Self-awareness, Self-management, and Social awareness) exhibit positive coefficient with the measure of the criterion variable. This shows that increase of one standard deviation in the self-awareness, Self-management, and Social awareness will make for 0.431, 0.49, and 0.073 increase in innovation. This therefore shows that a firm engaged in emotional intelligence is likely to strongly increase the level of innovativeness in its operations, products or services. This agrees with theoretical underpinnings that predicts higher resource efficiency in the wake of emotional intelligence overtime.

Conclusions and Recommendations

The predictor variable and criteria variable are in concordance with the study. The explanatory variable and responds variable are measurable to proximity of truthfulness that closes all the gap of limitations. Hence, there is positive significant relationship between self-awareness, selfmanagement and social awareness influence on good community in the long-term.

Recommendations

Based on the findings and conclusions the following recommendations were made

1. Community stakeholders should use social innovators to develop the local government with intelligence.
2. Self-respect and social respects should be encouraged.
3. Self-management should be implemented and demonstrated by the top, low and middle class in the communities.

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