Chapter IV

The Deepest Inner Self: A Foundation for “Emotional Intelligence”

INTRODUCTION

Until now, we have examined how we behave and function, and also how we think and learn. But, are we simply “rational animals” with an intellect, feelings, and a body? Is there, from a conceptual as well as experiential point of view, yet another component to the human person?

This chapter assumes that, indeed, the deepest inner self (inner core, center, being, soul), does exist in and can be consciously accessible to a well-adjusted, aware human person. Furthermore, this central core can truly provide rejuvenated psychological energy in times of stress and change, and it can also provide stability and impetus to significantly creative efforts. Thus, it is proposed here that conscious awareness of one’s deepest self can indeed add a very important dimension to the work of an IS professional, particularly one whose work involves human interaction. As well, it is pointed out that connection to one’s inner self provides the basis for the currently popular notion of “emotional intelligence” (which will be defined later in this chapter), both at work and in personal life.

As such, this chapter is itself an example of an attempt at generative creativity, whereas previous chapters have perhaps been more adaptive and less “daring.” Here, we examine a perspective on the key components of a human person and on the relationship between them. We touch upon psychology (in the philosophic viewpoint), human spirituality, motivation, and the dynamics of human relationships. We consider limiting and addictive
behaviors and dysfunctional attitudes, individually and organizationally. In this chapter, the quotation from Poincaré, “Creativity is the fruitful combining which reveals unsuspected kinship between facts long known but wrongly believed to be strangers to one another,” is likely most applicable. Above all, this chapter promotes learning to live and work from one’s inner core, rather than exclusively from the intellect (and perhaps some emotion). Such an orientation can provide the IS professional of the 21st century with inner freedom and emotional empowerment that can surpass by a “quantum leap” the benefits from other levels of psychological awareness. Such an inner shift in one’s essential consciousness may be not only desirable, but essential for the long-term survival and fulfillment of the modern IT worker.

While openness to what many may feel “new” or “radical” in this chapter is encouraged, so is a healthy skepticism. However, based on theoretical and anecdotal writings as well as personal experience, I am convinced that addressing the inner center in a book on psychological growth for IT workers cannot be ignored.

**A FOCUS ON THE DEEP INNER SELF**

In the ’60s, French educator André Rochais noticed that some school children were optimistic, resilient, curious, and energized, while others, of equal intellectual capacity, displayed few such characteristics. He then set out on a personal mission to determine what, within a child, has to be specifically addressed in its upbringing so that it might develop into a person who is “significantly alive.” Rochais observed, intuited, and read the works of numerous psychologists and educators. In this search, he was particularly influenced by the work of psychologist Carl Rogers. In his classic, *On Becoming a Person* (1961), Rogers points out the existence of a basic positive “core” within every human being. His main theme seems to be that at the root, every person is basically good. However, many can go through life essentially unaware of this basic goodness and dynamism for life. This basic goodness is primarily evoked to consciousness by vivifying relationships.

Rogers points out: where the “hearts” of persons are not engaged in a relationship, there cannot be much true, deep growth. An argument he puts forward to support his claim is that psychotherapy cases in which the therapist was distanced from the client and dealt with him “clinically” have not shown intended results. Rogers pointed out that this involvement of the “deeper self” is vital to all fruitful human relationships, not only to effective psychotherapy. In relation to work communication, Rogers noted:
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