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HUMANISTIC VISION OF MAN: HOPE FOR SUCCESS, EMOTIONAL INTELLIGENCE AND PRO-SOCIAL ENGAGEMENT

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The aim of this paper is to explore and evaluate the meaning of the image of man that the people have for the pro-social activity. The model presented in this paper (empirically validated) explains this relationship. There are some characteristics of humanistic image of man which are missing in the economic model like: value-oriented rationality, among these values the belief in self-realisation is central; and the emotional intelligence. The study was conducted among 30 socially involved people and 30 non-aligned. The aim of the study was to determine whether people who participate in the pro-social activities (for other people), are equipped in a higher level of hope for success and emotional intelligence. The hope for success was measured by the Hope Scale and emotional intelligence - by means of the Polish adaptation of the Schutte et. al. questionnaire. The results have shown that people who are pro-socially engaged have higher levels of emotional intelligence and hope for success than those who are not involved in any actions of that kind. Therefore, people who tend to represent the humanistic model of man are more likely to be pro-socially engaged.

Keywords: Image of man, Pro-social engagement, Hope for success, Emotional intelligence

Introduction

The thesis of this paper is that people representing a humanistic model of man are much more likely to show pro-social engagement. In order to prove this thesis the following parts have been developed. **This** part is an introduction to the idea of image of man and its potential role in explaining pro-social activity. In the **second** step, one may find the model exploring this dependency being developed and an explanation to the variables taken into the model. The **third** part describes the study and the way of measuring variables. In the **last part,** the results of the study are discussed and further chances of research considered.

The model of man is a concept which is interpreted in numerous ways depending on the context applied. There are many possible ways of referring to the model of man (image of man).

The most typical way is speaking about basic assumptions created about the man in the sciences. Another way is to refer to a model of man as the cognitive concept of human individual that everyone can have. This image of man has an impact on the human behavior both in the private life and in the organization. Various authors explored the issue of image of man defining it in different ways:

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- „certain idea of a human being, consisting of assumptions about his or her essence "[1]
- „team objectives, wishes, speculations, or beliefs about the essence or nature of human being"[2],
- „image of man is a simplified framework for thinking or assumptions about the values and attitudes of other people"[3]
- „certain idea of man, consisting of the assumption or recognition of the essence of a human being"[4]
- simplified, time-varying, depending on the importance of public broadcasting model (German: "Deutungsmuster") which man develops about himself or about other people. It may be a reflection of the nature of man (German: "Abbild menschlicher Charakteristika"), but it can also be a model, and thus act as in a normative way[5]
- descriptive models of men which refer to the assumed human nature, his or her wishes, needs, and mental, emotional and physical traits, likewise his or her attitude to the social, natural, and technical environment and stability and flexibility of his or her behavior, his or her way of thinking and experiencing[6]
- „basic assumptions, attitudes and expectations of managers towards goals, abilities, reasons, and values of human beings"[7].

Images of man, according to the definitions presented above, have both descriptive and normative functions. Within a **descriptive** function they provide the image of man people actually have. The **normative** function of these models is simplifying the complexity of the reality (social, psychical, economical, and political reality). People who build such models in order to make their life easier and more harmonious let those models influence their daily behavior in different contexts (organizational, private, etc.). If, for instance, a person thinks that the human individual can fulfill himself or herself only by doing something for others, or reaching beyond his or her limits by describing just those believes, we refer to the descriptive functions of image of a human being. At the same time, such a model of man has its normative function, for example by influencing the person by letting him or her undertake the pro-social activities.

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[1]G. Hesch, *Das Menschenbild neuer Organisationsformen. MItarbeiter und Manager im Unternehemn der Zukunft*, Shaker Verlag, Aachen 2000, p. 5.

[2] A. Gehlen, *Der Mensch. Seine Natur und seine Stellung in der Welt*, Athenäum, Frankfurt/Main 1993, p. 3; R.R. Nötzel, *Menschenbild*, w: S. Grubitzsch, Rexilius, G. (eds.), *Psychologische Grundbegriffe. Mensch und Gesellschaft in der Psychologie*, Rowohlt Taschenbuch Verlag, Reinbeck bei Hamburg 1994, p. 655.

[3] O. Neuberger, *Führen und geführt werden*, Lucius and Lucius, Stuttgart 2002.

[4] G. Hesch, *Das Menschenbild neuer Organisationsformen. MItarbeiter und Manager im Unternehemn der Zukunft*, Shaker Verlag, Aachen 2000, p. 5.

[5] G. Hesch, *Das Menschenbild neuer Organisationsformen. MItarbeiter und Manager im Unternehemn der Zukunft*, Shaker Verlag, Aachen 2000, p.11.

[6] R. Oerter (ed.), *Menschenbilder in der modernen Gesellschaft*, Ferdinand Enke Verlag, Stuttgart 1999.

[7] A. B. Weinert, Langer, C., *Menschenbilder: Empirische Feldstudie unter Führungskräften eines internationalen Energiekonzerns*, "Die Unternehmung", 49/2 (1995), pp. 75 – 90; A. B. Weinert, C. Langer, *Organisationspsychologie*, Beltz, Weinheim 1998.

These assumptions about a **human being** which build up the concept of human being can be made consciously and directly (**explicitly**) on the one hand, but unconsciously and indirectly (**implicitly**) on the other. Knowing these diverse models of man, it is easier to predict different people's behaviour. In the **organizational context,** there exist different concepts of human being.

For instance, **Explicative images of man** are the models of employee presented by McGregor[8] and Schein[9] and other models developed on their basis. These models are based on different **psychological schools** like behavioral school (the result is a behavioral man - model X by McGregor), psychoanalytical school (imperfect man), cognitive school (social man, which resembles model Y of McGregor), humanistic school (humanistic man which is congruent with model Z)[10].

On the other hand, the **implicit models of man,** influence the way managers treat their employees, but these models are not realized by employers.

Generally speaking, people can have **explicit** models (images of man) - sets of beliefs of who they are and how they behave, and implicit models of human beings, of which they are not aware. Both can influence the human behavior in different ways.

The different models of man can be summarized by referring to four basic models of man (which are basis for the models used by Schein, McGregor):

1. **Economic man,** based on behavioral psychology developed by E. L. Thorndike (1874-1949), J. B. Watson (1878-1958) and B. F. Skinner (1904-1990), classical economics (A. Smith, D. Ricardo) and neoclassical ideas in economics (represented by marginalists like W. S Jevons, C. Menger, L. Walras and later in 20th century by L. Robbins) and utilitarian philosophy stemming from J. Bentham and J. S. Mill[11]. Behaviorists created a model of a human controlled from the outside. The key to understand this concept is founded by the assumed determinism of phenomena. All events have causes. In connection to the recognition of a mechanical man (black-box), who can processes the signals only from the outside, it leads to the conclusion that the explanation of human behavior can be explained only by the external factors. Behavioral man is a model of man denying autonomy of the individual in terms of explaining human reactions as depending on internal states (awareness, instincts, personality traits, attitudes, ego, etc.). A well-known not only within economics model of economic man **homo oeconomicus** was developed by different authors – the roots of this concepts are developed by Adam Smith in his two books[12], and later by neoclassical economics[13]. Actual

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[8] D. McGregor, Theory X and Theory Y, "Workforce", 81/1 (2002), pp. 32-35.

[9] E. Schein, Organizational psychology, Prentice-Hall, Englewood Cliffs, N.J. 1970;

[10] Cited for instance by: J. Kozielecki, Koncepcje psychologiczne człowieka, ŻAK Wydawnictwo Akademickie, Warszawa 2000.

[11] J. Bentham, J. S. Mill, The utilitarians, Anchor Press, Garden City, NY 1973.

[12] A. Smith, An inquiry into the nature and causes of the wealth of nations, Univ. of Chicago Press, Chicago 2005; A. Smith, The theory of moral sentiments, Prometheus Books, Amherst, NY 2000.

[13] See for instance: L. Robbins, An Essay on the Nature and Significance of Economic Science, Macmillan, London 1935.

discussions concerning this model of man are very diverse and encompass many papers and monographs[14].

2. **Imperfect man** – presents a model of man based on psycho-analytical school of psychology which was established by S. Freud, and developed by Neo-Freudian psychologists as A. Adler, K. Horney, H. S. Sullivan, E. Fromm. This model of man depends on his own nature which is an egoistic one – oriented towards the fulfillment of needs. There is one important issue which makes it different from economic man - economic man uses his or her rationality to achieve maximal pleasure and imperfect man is not always guided by rational reasoning but also by different and sometimes contradictory drives which not always make it possible to gain the maximum pleasure.
3. **Humanistic man**[15] is based on different psychological, philosophical, and economical sources like: humanistic psychology (represented by Maslow and Rogers), philosophical personalism (embodied by Mounier, Maritain), humanistic economics (Lutz, Schuhmacher) and personalist economics (economic personalism, for instance represented by Gronbacher). According to this concept, the employee is an autonomous unit, self-conscious and morally independent from the others. The individual is an integral whole, not the sum of parts. Self-awareness and autonomy mean that the humanistic man cannot be motivated externally but only internally, as soon as self-realization is his or her inexhaustible source of motivation. Humanistic man is equipped with freedom and dignity in realizing his or her potential, and proceeding to self-development. Because the humanistic man perceives their self-development as transcending him or her as an individual, going beyond the boundaries of the individual, he or she realizes himself in pursuing love, which is one of the forces giving a deeper meaning to one's existence[16]. Therefore, personal development is possible only in a dialogue and contact with another person, which allows transcendence of the person's own limitations. Humanistic man assumes responsibility not only for themselves but also for others. He or she also assumes that other people are good, trusts them and sees their good side, accepts them as they are, and allows them to develop at the same timeHumanistic man is therefore more willing to allow fulfillment of other people by taking their decisions. The adoption of such principles creates a warm, friendly atmosphere that allows to set creative, authentic relations, and enhaces development of social capital. This conception corresponds to the vision of the company which is managed by values which form the basis of an agreement between the employees.

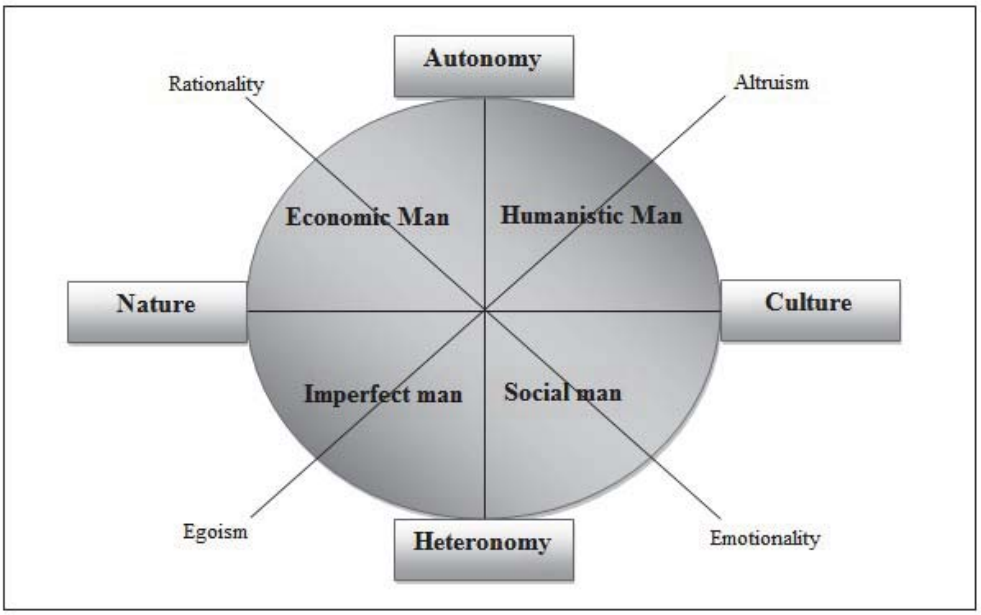
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[14] R. U. Rolle, Homo oeconomicus: Wirtschaftsanthropologie in philosophischer Perspektive, Königshausen & Neumann, Würzburg 2005; R. Manstetten, Das Menschenbild in der Ökonomie. Der homo oeconomicus und die Anthropologie von Adam Smith, Alber, Freiburg, München 2000; N. Goldschmidt, H. G. Nutzinger, Vom homo oeconomicus zum homo culturalis: Handlung und Verhalten in der Ökonomie, LIT Verlag Münster, 2009; G. Kirchgässner, Homo Oeconomicus: The economic model of behaviour and its applications in economics and other social sciences, Springer-Verlag New York, Boston, MA 2008.

[15] B. C. Beaudreau, A humanistic theory of economic behavior, "Journal of Socio-Economics", 41/2 (2012), 222-234; compare as well the humanistic model of man described by Kozielecki - J. Kozielecki, Koncepcje psychologiczne człowieka, ŻAK Wydawnictwo Akademickie, Warszawa 2000.

[16] V. E. Frankl, Der Wille zum Sinn, Huber, Bern 2005; V. E. Frankl, Man's search for meaning, Pocket Books, 1997.

4. The term **social man** is based on the sociological ideas[17], especially on the concepts of Dahrendorf – according to his concepts. The man adopts values and norms of his or her environment. His or her goals are deduced from his environment. In these conditions the man will undertake pro-social activity when it is an activity valued by the society. Therefore social man is not always likely to undertake such an activity – it depends on his or her environment.



Source: Translation of the model developed by D.Turek[18]

Figure 1 Models of man.

In economics the humanistic concepts were developed by humanistic economics – they have been developed especially by Lutz[19], Cook[20], Schuhmacher[21] and by Buddhist economics[22].

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[17] Like homo sociologicus developed by Dahrendorf, R. Dahrendorf, Homo Sociologicus: Ein Versuch zur Geschichte, Bedeutung und Kritik der Kategorie der sozialen Rolle, VS Verlag für Sozialwissenschaften, Wiesbaden 2006.

[18] D. Turek, Koncepcje człowieka a modele pracownika. Inspiracje dla ZZL, "Edukacja Ekonomistów i Menedżerów", 16/(2010), pp. 11-25.

[19] M. A. Lutz, K. Lux, Humanistic economics: the new challenge, Bootstrap Press, 1988.

[20] M. Cook, Humanistic Economics: An Analysis of the Development, Application and Weaknesses of Value-based Economics, 2001.

[21] E. F. Schumacher, B. McKibben, *Small Is Beautiful: Economics As If People Mattered*, HarperCollins, 2010.

[22] P. A. Payutto, *Buddhist Economics, a Middle Way for the market place*, Buddhadhamma Foundation, Bangkok 1994 and J. A. Nelson, *A Buddhist and Feminist Analysis of Ethics and Business* "Development", 47/3 (2004), pp.53-60.

Speaking in terms of characteristics, which could be important for pro-social activity, the economic and humanistic model of human being are the most conflicting concepts of man. There are **various differences** presented in the table below. The following table shows a comparison between the economic and humanistic model of man when it comes to the attitude presented towards other people. These characteristics are of great importance when it comes to the defining factors responsible for the pro-social activity.

While making such a comparison it is necessary to emphasise one characteristic which can be confusing. Economic man is according to many publications an individualist – it means that he or she does not take other people's interests into account, and that his or her interests are not influenced by other people. But at the same time other people influence him or her. How it is possible? The economic man is a person who acts like a utility maximizer so when at one moment the environment changes he or she changes his or her actions according to own interest. By performing such an act, the economic man is using his or her intelligence, adapting in this way to the environment.

The humanistic man acts in a totally different way. He or she does not change very easily with the environment. He or she can pursue long-term values and achieve long-term goals as he or she can change his or her behaviour when it comes to maximizing utility. This is possible for one reason – he or she is not driven by rules and laws (e.g. maximizing utility) which determine the behaviour of homo oecoecomicus (determinism, which was so praised by positivist approaches to science). Humanistic man can autonomously choose his or her goals and achieve them. Doing so a humanistic man can choose those values and actions which are in the interest of other people or the entire society.

Table 1. Economic and humanistic man – a comparison.

	Economic man	Humanistic man
The role of the environment in changing	Heteronomy[23]	Autonomy
Character of the values	Individualism	Transcendence
Attitude towards other people	Egoism	Altruism

Source: own analysis

In order to make a model and test it with the use of psychological questionnaires, it is necessary to choose such variables that can be derived from these differences, and are possible to measure. In order to do so, we can distinguish the following 3 main differences between the models of man presented above, concentrating on 1) locus of control, 2) type of intelligence, 3) rationality.

When it comes to **the locus of control** both images of man differ significantly. The economic man is, as it was mentioned before, influenced by the outside factors depending on what is the object that offers him or her greatest pleasure, whereas the humanistic man can pursue goals which he or she has chosen by himself or herself, even if the environment put obstacles on the way of achieving them. To sum up, they differ in terms of **autonomy:** humanistic man chooses his or hers goals freely, whereas the economic man, according to the behavioral theory, is dominated by a stable motivational pattern – his or her learned behavior which os maximalizing his or her utility – avoiding what is hurting him or her and pleasure

[23] Dependence on the factors which can make it inconvenient for the economic man to pursue a goal.

seeking. In conclusion, the economic man is not free in his or her choices – they are determined by his or her utility function.

As for the type of intelligence, there is a significant difference between the two human models. The economic man tends to use only his or her rational intelligence to solve his or her problems. As soon as he or she is not influenced by other people in achieving goals, he or she tends to treat others like objects in achieving his or hers own goals rather than subjects or persons. Having no reason to be interested in the matters of other people, he or she is not likely to develop the emotional intelligence. Afterall, one of the main components of emotional intelligence is empathy – the true interest in other people is matters. For humanistic man the emotional intelligence is part of his or hers way of functioning in the world – he or she is interested in other people, because thanks to them he or she can realize himself or herself – transecend himself or herself. Economic man follows only his or her interest, whereas humanistic man can go beyond his egoistic interest and choose other people's interests as well, therefore, he or she is perceived as an altruist. Because of that, humanistic man is more likely to take into account and observe other people feelings – as a result, his or her emotional intelligence is higher. Things are different with economic man, who takes his or her decision without taking others into consideration and is not motivated to recognize their emotions - so his or her emotional intelligence is more likely to be lower.

Thirdly, both models of men differ when it comes to the **rationality**. The economic man is goal-oriented in his choices and these goals are determined by his or her nature – utility maximization, whereas the humanistic man represents value-oriented rationality – he chooses behavior oriented around values which can be chosen in an autonomous way.

There is one more difference between these two models in terms of respecting others.

Table 2. The differences between humanistic and economic man (traits describing pro-social activity)

	Economic man	Humanistic man
Locus of control	external	Internal
Intelligence	rational	Emotional
Rationality	goal, utility maximazation	values (self-realisation)

Source: own analysis

Pro-social engagement has been defined by Nancy Eisenberg and Paul H. Mussen as "voluntary actions that are intended to help or benefit another individual or group of individuals"[24]. The same authors suggest seven categories of determinants of pro-social engagement: biological, group membership or culture, emotional responsiveness, personality and personal factors and situational conditions (p. 39). Although researchers have found the data that personality and temperament traits can enable social engagement as well as emotional intelligence, the image of man can play important role in tendencies to behave in a pro-social way. It can be assumed that economic man is less able to engage in volunteering or civic activity actions than humanistic man. The economic man chooses activities which can maximalize his/her utility. The humanistic man can engage in pro-social actions motivated by altruism and empathy. The altruism-empathy hypothesis suggests that the most important reason for the pro-

[24] N. Eisenberg, P. H. Mussen, *The roots of pro-social in children*, Cambridge University Press, 1989, p.3.

social actions is the identification with the person (group) in need.[25] Of course people can be also motivated to engage in volunteering because they may expect positive outcomes such as social recognition or positive feelings about themselves[26]. One of the possibilities is explained by some characteristics which can be developed by people having different personalities, although some personalities manifest more tendencies to pro-social engagement. In our research we tend to look for characteristics which can be developed by people in order to encourage their pro-social engagement.

The model

The main idea of our paper is that image of man which the people have influences their behaviour. It seemed logical consider such contradictory models of man which have different attitudes towards pro-social engagement. This could be occurring especially because of the **three characteristics** which are different in selected models of man. These characteristics are:

1. Locus of control
2. Intelligence
3. Rationality

We assumed that the **humanistic man** is more likely to have internal locus of control (autonomy) whereas the economic man is more determined by external factors (this is the main assumption of the economic man: he reacts to incentives like price changes, tax reductions and so on). As the humanistic man perceives self not as an individual but most of all as human transcending his or hers individuality, unlike economic man, he is interested in other people as ends and not means to receive higher.

Humanistic man is more opened to **values** (value-orientation) in his choices than economic man is who is **utility-oriented** (goal-orientation). In our research, we decided eventually to make use only of the first two of them (the value-test should have been much more extended and include more cultural factors). If there is significant difference in these characteristics between the people assumed to have humanistic image of man and of the control group, we could assume that showing these characteristics which determine humanistic man leads to pro-social engagement. Moreover, low value in these characteristics could mean that the people having them are likely to have economic image of man. Furthermore, in the model we decided to introduce the intermediary variable i.e. hope for measuring the internal locus of control. This is built up from two components: will-power and way-power, both of which will be explained later. Finally, there are three hypotheses in the research. First two state that hope (h1 in its aspect - will-power, h2 - way-power) explain pro-social engagement. The third hypothesis states that the emotional intelligence explains the variance of pro-social engagement. According to the theory, there are some theoretical explanations of the factors influencing pro-social engagement. These

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[25] C. D. Batson, L. L. Shaw, *Evidence for altruism: Toward a pluralism of prosocial motives*. "Psychological Inquiry", 2 (1991), pp. 107-122.

[26] E. W. Duun, L. B. Aknin, M. I. Norton, *Spending money on others promotes happiness*, "Science", 319(2008), pp. 1687-1688; M. Schaller, R. B. Cialdini, *The economics of empathic helping: Support for mood management motive*, "Journal of Experimental Social Psychology", 24(1988), pp. 163-181.

are: personality and temperament traits, social needs, subjective probability of success in social actions, value system and emotional abilities.

The results of research confirm the relation between personality and temparemant traits and intensity of social training (positive correlation with strength of the nervous system, mobility of nervous processes and their equilibrium, activity, briskness and endurance and extroversion; negative with emotional reactivity and neuroticism)[27]. Social engagement as a particulary strong source of stimulation that determines the type of task and situations with which individuals are able to cope with as well as the psychological costs that they have to take. Of course, social needs such as needs for affilations, domination, respect and recognition and value system have an important role to play. Social needs and social values may motivate an individual to lead and organise pro-social actions. These types of motivators (social needs and social values) can act against temperamental inhibitors inclining towards social engagement a person who would otherwise has a small need for stimulation. It is worth noticing that a great need for stimulation does not guarantee an inclination toward getting involved in social actions because it can be fulfilled also by antisocial actions. The subjective probability of success in social actions can also have influence on pro-social engagement. It depends on the generalized belief in one's own achievement that is described in literature as a locus of control, i.e. a degree to which people believe that they are masters of their own fate. Emotional abilities that constitiute emotional intelligence enable a reflective use of the pro-social engagement and facilitate the transfer the acquired abilities to new situations[28].

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[27] See for example: M. Agryle, L. Lu, *The happiness of extraverts*, "Personality and individual differences", 11(1990), pp. 1011-1017; M. A. Brackett, J. D. Mayer, *Convergent, discriminant, and incremental vailidity of competing measures of emotional intelligence*, "Personality and Social Psychology Bulletin", 29(2003), pp. 1147-1158A; Matczak, K. Martowska, *Instrumental and motivational determinants of social competencies*, pp. 13-35, w: A. Matczak (ed.), *Determinants of social and emotional competencies*, Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego, Warszawa 2009.

[28] A. Matczak, K. Martowska, *Instrumental and motivational determinants of social competencies*, pp. 13-35, w: A. Matczak (ed.), *Determinants of social and emotional competencies*, Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego, Warszawa 2009.

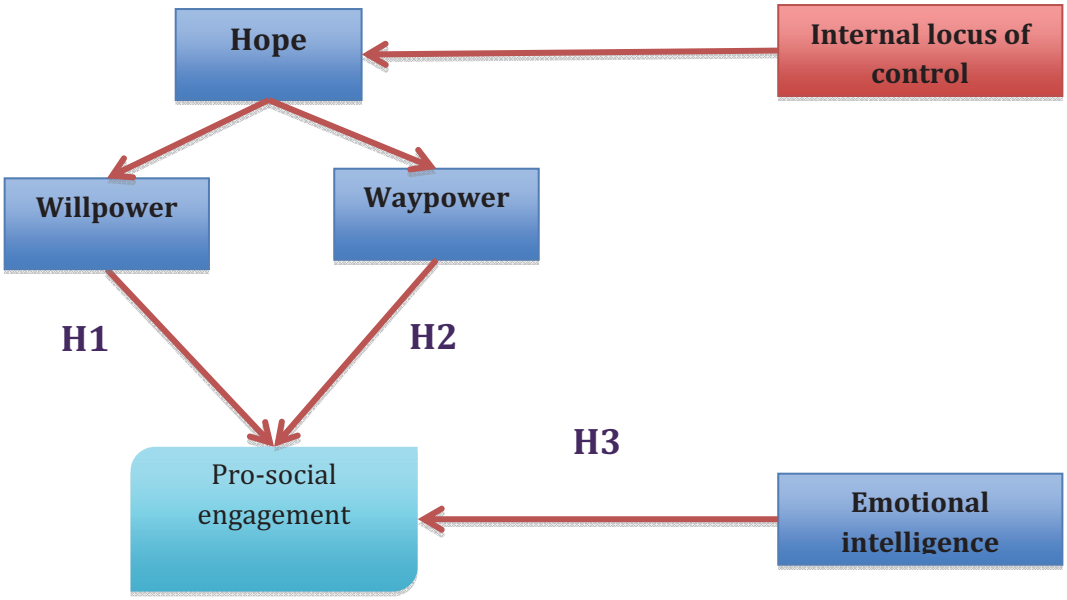


Figure 2. The model
Source: own

Explanation of Variables

The model described above introduces three different groups of variables which are going to be explained in this part: dependent, independent and intermediary.

The expected relations between these variables were

- The dependent variable: Y = pro-social engagement
- The independent variable X:
- Emotional intelligence: X1
- Locus of control X2

The intermediary variable (Z):
Hope (for success as way and will of power) Z=f(X2)
The model is therefore: Y= f(X1, Z), where Z=f(X2)

The **pro-social engagement** can be defined as a "voluntary actions that are intended to help or benefit another individual or group of individuals"[29].

Emotional intelligence can be defined as a set of abilities to process emotional information that determine the development of the capacity to recognize and express the emotions, understand them and use them in thinking, acting and utilizing reflective regulation[30]. Acting

[29] N. Eisenberg, P. H. Mussen, *The roots of pro-social in children*, Cambridge University Press, 1989, p.3.

[30] See for example: M. H. Davis, *Empathy: A social psychological approach*, WI: Brown&Benchmark, Madison; D. Charbonneau, A. A. M. Nicol, *Emotional intelligence and prosocial behaviors in adolescents*. "Psychological Reports", 90(2002), pp. 361-370.

researchers have found links between emotional intelligence and positive behaviors, such as helping, comforting, and altruism as well as social competence[31].

Locus of control is a degree to which people believe that they are masters of their own fate. Locus of control devides people into two gropus: those with internal locus of control and those with external one. Internals are people who take responsibility for their own actions and believe that they can control their life. Externals believe that their lives are controlled by outside forces. Person engaged into pro-social activities has an internal locus of control[32].

Hope for success is a learned way of thinking about oneself in relation to goals. This variable can be analyzed with the help of two other variables – willpower and waypower. Hope for success is a conviction that the success depends on the person oneself, and it can be understood on two levels. The first one refers to the ability of a person to choose her or his own goals. This aspect is a constitutive one because if the person does not believe that they can choose her or his goals freely and autonomously but they depend on the environment, he or she cannot reach the success. Moreover, the goals that are chosen autonomously have raised the motivation of the person by rising his or hers internal motivation. The inner motivation is a very stable source of human motivation and helps also to achieve goals when there are difficulties on the way to achieving them. Therefore, this aspect of the hope for success influences and also depends on the second – the waypower. The waypower is the ability of an individual to surmount obstacles on their way to reach a goal (having competences for instance)[33].

The will power and way power aspects are stressed not only in the subjective way of thinking, but are important factors in the actual debates about linking changes in the socio-economical debates about the developing countries. The possibility and ability to choose one's own goals is a necessary factor for constituting a fair society on the basis of the equal opportunities in the writings of Nobelprize winner in economics AmartyaSen[34]. The second discussed aspect by AmartyaSen was supporting people with reaching their goals. Therefore, achieving success depends on these two aspects both in the personal perspective (which is analyzed in this paper) and in socio-economical solutions. To sum up, it can be said that the hope for success is the conviction that the individual can choose goals and reach them. **Willpower** is a conviction that one can initiate actions toward achieving goals and overcome obstacles whereas the **waypower** - a conviction that the person has skills and knowledge essential to reach them. **The research conducted on relations between those variables lands support this assumption.**

The study and the measurement of variables

The study encompassed 60 young adults between 22 and 40 years of age (M = 28.7; SD = 3.9). Half of the respondents were strongly involved in a social action – they were members of self-government bodies, research clubs and associations, organizers of charity or aid campaigns. The second half was equivalent to the first in the terms of education, but constituted of people who are not involved in pro-social activities. The problem was formulated in a following way: people who are pro-socially engaged are motivated to do so by the same factors, which are

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[31] P. Salovey, J. D. Mayer, *Emotional intelligence*, "Imagination, Cognition, and Personality", 9(1990), pp. 185-211.

[32] J. Rotter, Internal versus external control of reinforcement: A case history of variable, "American Psychologist", 45(1990), pp. 489-493.

[33] C. R. Snyder, The psychology of hope, The Free Press, New York 1994.

[34] A. Sen, The possibility of social choice, "American Economic Review", 89/3 (1999), pp. 349-378; A. Sen, Maximization and the Act of Choice, "Econometrica: Journal of the Econometric Society", 65/4 (1997), pp. 745-779

weaker in the control group. One of these factors can be the image of man, which can play important role in tendencies to behave in a pro-social way. It can be assumed that the person who has economic image of man is less able to engage in volunteering or civic actions than person who has humanistic image of man. The economic man chooses activities which can maximize his or her utility. The humanistic man can be motivated to engage in pro-social actions by emotional intelligence and hope for success (which we understand also as locus of control). These factors can be the most important reasons for the pro-social actions. The variables were measured by means of two instruments. Hope for success was measured by The Hope Scale (Laguna, Trzebiński and Zieba, 2005)[35]. The Hope Scale is a self-descriptive questionnaire consisting of 12 items: four are distractors, four measure agency for goal, and four measure ability to find solutions. Subjects responded on an eight point continuum (from 1 "definitely false", to 8 "definitely true), such that scores can range from a low 8 to a high of 64 for the overall level of hope.

The Hope scale takes two components of hope for success into account: will power (or agency) and the sense of ability of finding solutions (or pathways); the first component signifies a conviction that one can initiate actions that strive towards achieving a goal and overcome obstacles, and the second – the conviction that they possess the skills and knowledge appropriate for this. The scores in two components of hope for success can range from a low 4 to a high of 32.

Emotional intelligence was estimated by means of Polish version of the Schutte et al. questionnaire (INTE; Jaworowska, Matczak, 2001)[36]. The instrument is based on the first version of the emotional intelligence model by Peter Salovey and John D. Mayer [37]. INTE comprises 33 statement describing different behaviours. The respondent's task is to specify, on a five point continuum (from "definitely disagree" to "definitely agree"), to what extent each statement relates to him or her. The overall result is obtained by summing up the points obtained for responses to all the questions and is within the range of 33 to 165 points. The applied instruments have satisfactory psychometric characteristics.[38]

The differences in the level of the emotional intelligence and hope for success have been shown in Table 3.

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[35] M. Laguna, J. Trzebinski, M. Zieba, *Kwestionariusz Nadziei na Sukces KNS. Podręcznik*, Pracownia Testów Psychologicznych, Warszawa 2005.

[36] A. Jaworowska, A. Matczak. *Kwestionariusz Inteligencji Emocjonalnej INTE N. S. Schutte, J. M. Malouffa, L. E. Hall, D. J. Haggery'ego, J. T. Cooper, C. J. Goldena, L. Dornheim. Podręcznik.* Pracownia Testów Psychologicznych PTP, Warszawa 2001.

[37] P. Salovey, J. D. Mayer, *Emotional intelligence*, "Imagination, Cognition, and Personality", 9(1990), pp. 185-211.

[38] M. Laguna, J. Trzebinski, M. Zieba, *Kwestionariusz Nadziei na Sukces KNS. Podręcznik*, Pracownia Testów Psychologicznych, Warszawa 2005; A. Jaworowska, A. Matczak. *Kwestionariusz Inteligencji Emocjonalnej INTE N. S. Schutte, J. M. Malouffa, L. E. Hall, D. J. Haggery'ego, J. T. Cooper, C. J. Goldena, L. Dornheim. Podręcznik,* Pracownia Testów Psychologicznych PTP, Warszawa 2001.

Table 3. Results of measuring emotional intelligence and hope for success in person involved and not involved in society.

Variable	Involved ($N = 30$)		Uninvolved ($N = 30$)		T
	M	*SD*	*M*	*SD*	
Emotional intelligence	133,30	13,80	125,80	12,68	2,19*
Hope for success - willpower	25,97	3,72	23,33	4,06	2,62*
Hope for success - waypower	27,27	2,82	25,03	4,62	2,26*
Hope – overall level	53,25	5,59	48,37	8,04	4,87*

*p <.05; *t* – Student's test, *M* – mean, *SD* – standard deviation

As can be seen, significantly higher emotional intelligence was found in poeple who were socially involved rather than in those who have no social involvement. In terms of hope for success, differences were found both in relation to the overall level of hope as well as in the case of the two components of hope for success. It can be assumed that a high level of hope for success is an important motivating factor for engaging in social situations, and high emotional intelligence makes it more efficient. It can be also assumed that the significant motivating factor to get involved in social activity is the specific characteristic of the value system making such activity attractive and important for the individual[39]. Recognition of the value systems of people involved in the society could be a topic worthy of further research. It can be assumed that there is a connection between the value system and the image of man we have. We cannot be sure what kinds of images of man the person that are not pro-socially involved have, and the variable – image of man has not been measured in a direct way. Of course we cannot be sure wheather all the people belonging to the group of pro-socially active people have a humanistic or social image of man. Only a tendency in one direction can be traced back by this research.

Conclusion

The theory, the constructed model, and its verification allow for some conclusion regarding the possible explanation of pro-social activity.

The **theory** allows for assuming that the image of man does have an important influence on the behavior of people. There are different models of man that can be responsible for different styles of behavior. The most probable models of man which can influence pro-social activities are **humanistic model of man** (who has motivation to do so) and **social model of man**. The least probable model of man is the economic man (egoistic), followed by the imperfect man.

Theoretically we could assume that both concepts of man: social and humanistic are likely to undertake a pro-social activity. But as stated above, the social man is assumed to take motives and goals of acting from the outside, therefore he is not autonomous in performing such an activity. This model, for instance, can explain why people in Asian cultures are cooperating more than people in western cultures. However, the theory is less capable of explaining the fact, why people coming from individualistic cultures undertake pro-social activities. Therefore, people having humanistic model of man are more likely to be independent from the outside influence and they undertake pro-social activities in different cultures.

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[39]A. Matczak, K. Martowska, *Instrumental and motivational determinants of social competencies*, pp. 13-35, w: A. Matczak (ed.), *Determinants of social and emotional competencies*, Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego, Warszawa 2009.

The empirical results state that significantly higher emotional intelligence was found in people who are socially involved than in those who display no social involvement and have significantly higher willpower. Moreover, the way-power and hope were higher among people who are socially involved than among those who have no social involvement. On the basis of the theoretical assumptions one may claim that the people who tend to represent the humanistic model of man (i.e. having emotional intelligence, believing in self-realization through their own skills) are likely to be pro-socially engaged.

The results have shown that people who are pro-socially engaged have higher emotional intelligence and higher hope for success than those who are not involved. It can be assumed that a high level of hope for success is an important motivating factor for engaging in social situations, and high emotional intelligence makes it more efficient. The recognized social achievements strengthen the hope for success, and acquired emotional experiences increase the emotional abilities. Therefore, the persons who tend to represent the humanistic model of man (i.e. value-oriented, having emotional intelligence, believing in self-realization through their own skills) are more likely to be pro-socially engaged.

The actual research is a good starting point for carrying the future research. It could be interesting to conduct such research in other cultures and integrate measuring of values into the research.

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