

# Emotional Intelligence and the Knowledge Spiral: The Role of Emotions in the Externalisation Process

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## ABSTRACT

*The present study analyses the relationship between the SECI model and an element that has the potential to bring clarity to the processes of this model, namely emotional intelligence (EI). In this regard, a comparative analysis was conducted between the SECI model and the EI model, suggested by their similar geometric form, but as the investigation progressed, a series of content connections were identified that brought consistency to the research. The study focused on the process of externalisation in SECI, based on Nonaka's assertion that this process has not been sufficiently investigated. In the discussion part, an emotional "awakening" pathway was proposed, which led to the suggestion of the concept of EI as a potential mediating element in the transition from the third wave (Toffler) to the fourth wave (Maynard & Mehrrens). The business world is a force that has the power to influence (initiate, maintain) the direction of a civilisation and, moreover, it also has the authority to support this transition. From this perspective, the present study reiterates the vision of the fourth wave, which recommends that organisations take responsibility for raising global awareness (EI is not a skill that is taught in school, but could be learned in the workplace), a process that can be achieved by developing consciousness (an element of EI) with benefits for both the individual (personal, professional) and society.*

**KEYWORDS:** *emotional „awakening”, emotional intelligence, externalisation, SECI*

**JEL CLASSIFICATION:** M1

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## 1. INTRODUCTION

Since the 1990s the organisational environment has experienced significant changes in terms of an organisation's resource hierarchy. With Peter Drucker's affirmation of the importance of knowledge in obtaining a competitive advantage, the organisational climate has benefited from new directions and at the same time, new challenges. In the contemporary organisational context, knowledge resource management has required the creation and development of several ways to understand how knowledge flows from one individual to another, and then, throughout the organisation. A reference model for this topic is the knowledge spiral, developed by Nonaka and Takeuchi, which proposes four phases of knowledge creation: socialisation, externalisation, combination and internalisation. These stages describe the dynamic process by which tacit knowledge is transformed into explicit knowledge and distributed throughout the organisation.

The present study aims to investigate the correlation between the SECI model and a factor that has the potential to bring clarity to the SECI model processes, namely emotional intelligence. Although the concept of emotional intelligence has been interpreted in many ways since its introduction, in its general sense, it can be considered as the ability to

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understand and manage one's own emotions and those of others, a skill that plays an important role in communication, collaboration, and learning processes within an organisational framework.

Based on Nonaka's assertion that the externalisation process has not been sufficiently studied (Nonaka et al., 1994), this article aims to further the discussion on the role that emotional intelligence plays in the externalisation process. Over the years, efforts to capture the abundance of knowledge in explicit form have not been successful (Goranzon et al., 2006, p. 3), for this reason, we bring to the attention the role of emotional intelligence as a tool in diminishing the limitation of this formalisation. In an increasingly complex world, emotional intelligence has become an essential skill for managing relationships (personal or professional), making decisions, anticipating long-term consequences, and maintaining inner balance according to Bradberry (2023, p. 4) only 36% of individuals are able to identify their emotions). This competence becomes noticeable when stressful situations, conflicts, or challenges arise in collaboration between individuals, and the ability to understand and manage one's own emotions, as well as those of others, becomes an asset for the person who possesses it.

Throughout this study, it will be explored to what measure emotional intelligence influences knowledge transfer - with a focus on the process of externalisation - and how this ability can facilitate, enhance, or inhibit (lack of it) the flow of knowledge in an organisation. To this purpose, a comparative analysis of the SECI model vs. the basic EI model will be conducted, with the aim of identifying a connection between the four processes that each of these two models contains. This analysis was initiated by the fact that both models are structured around an equal number of stages, which were graphically represented as a square with four quadrants. This similarity of shape suggested a possible correspondence between the components of the two models, thus providing a framework for the parallel investigation of the processes of knowledge and emotional development.

## 2. THEORETICAL BACKGROUND OF LITERATURE REVIEW

The SECI model has had a significant impact on the way knowledge management has been perceived in organisations. The processes described by this model emphasised that the state of knowledge is not static, but a dynamic process of conversion between tacit and explicit knowledge. The acronym SECI is derived from the first letter of the four processes of the knowledge conversion model developed by Ikujiro Nonaka and Hirotaka Takeuchi, respectively:

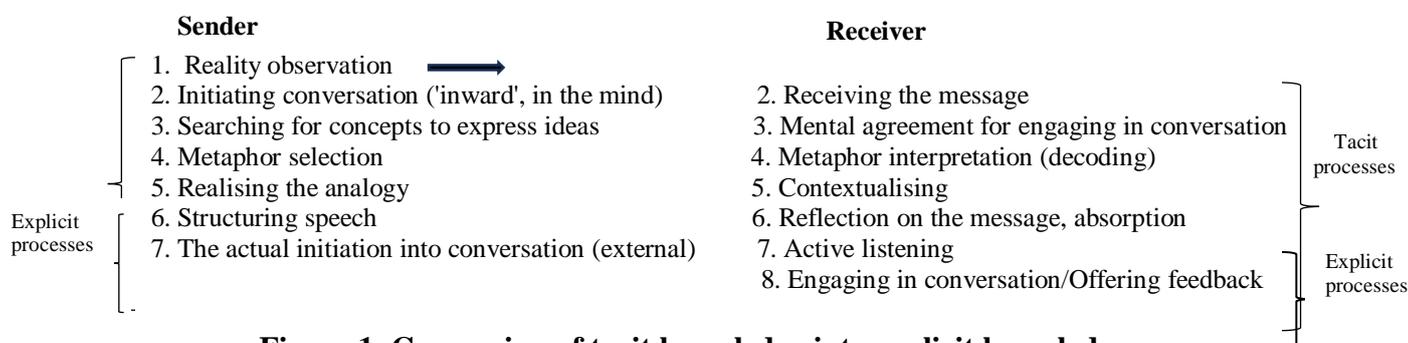
- ✓ **S – Socialisation** tacit-tacit
- ✓ **E – Externalisation** tacit-explicit
- ✓ **C – Combination** explicit-explicit
- ✓ **I – Internalisation** explicit-tacit

Socialisation. The first element of the SECI model was built on Polanyi's vision (1964, p. 225), which emphasised that collaboration and creativity ("conviviality") facilitate the transfer of tacit knowledge through observation and direct interactions, an idea extended by Nonaka in his description of the socialisation process. Nonaka and Takeuchi (1995, p. 63; 2019, p.90) emphasise that during socialisation, information exchange happens on a mental, emotional and physical levels, creating a deep connection between individuals, and the lack of emotional involvement can diminish the meaning of information (Nonaka, 1994; Nonaka

& Takeuchi, 1995, p. 64). Without this process, the expertise leaves the organisation with the employee who possesses it (Nonaka & Takeuchi, 1995, p. 37).

**Externalisation.** The second element of the SECI model describes the process by which tacit knowledge is articulated in explicit terms. The communication of tacit knowledge places individuals in the position of making a conscious effort of thought and introspection ("mobilisation process" Nonaka, et al., 1994) in order to find the most appropriate words (metaphors) through which to express the knowledge they possess. Language can be treated as a vehicle through which tacit elements are articulated into explicable forms and shared (Collins, 2010, pp. 31, 57).

The beginning of a conversation is always in the personal mind, and verbal language is a way of expressing in words the thoughts that are wished to be conveyed, which forces/facilitates self-reflection (EI element). Through this conversion from personal beliefs and intuitions - the tacit aspect - to terms and expressions that can be communicated and decoded by someone else - the explicit aspect - organisational knowledge is created. Figure 1 shows a variant of converting tacit knowledge into explicit knowledge.



**Figure 1. Conversion of tacit knowledge into explicit knowledge**

Source: author elaboration after Collins (2010, p. 31), Davenport et al. (2003, p. 101), Nicolescu (2005, p. 31) Nonaka, (2009).

According to Goranzon et al. (2006, p. 44), each word that is articulated carries a tacit knowledge, and the method of communication has a specific imprint on each individual, because it is charged with the unique identity of the speaker. For this reason, the need to "translate"/decode knowledge in the dialog between individuals comes into play.

**Combination.** The third process in the SECI model involves the integration of information received through externalisation into a knowledge system (Nonaka & Takeuchi, 1995, p.67). In this way, the newly captured explicit knowledge meets other explicit knowledge already owned by the individual, merges with each other – is sorted, added to, modified – so that a new stock of explicit knowledge is the result. Integrating knowledge from multiple sources and reconfiguring it into a coherent ensemble can lead individuals to a higher level of understanding of concepts/subjects (Nonaka, 1994).

**Internalisation.** The process by completing the SECI model involves the incorporation of explicit knowledge into tacit knowledge, and is a way of accomplishing the previous three stages (Nonaka & Takeuchi, 1995, p.69). Through the stage of internalisation the new knowledge is placed on top of the knowledge already possessed by the individual, is assimilated into the structures of the individual, and becomes an integral part of him. In this way, not only the knowledge is upgraded but also the individual themselves, moving to a

higher version of himself, because of new acquired skills/values (Nonaka, 2009). Overcoming the limits of one's own identity gives the individual the possibility to open up to new perspectives, thus gaining a broader understanding of reality, which opens up new possibilities for thinking (Nonaka et al., 2000) and action (Nonaka, 1994).

*Emotional intelligence (EI)* is a relatively new concept in the business environment, but accepted in its role and importance, and well established in recent years (Goleman & Cherniss, 2024). The construct can be considered an umbrella term due to its versatility and the diverse aspects it captures. Therefore, this formulation allows for the identification of aspects related to social intelligence (the ability to understand people and act wisely in interpersonal relationships), a concept advanced by Thorndike (1920, p.228) and which influenced the origin of Gardner's 8 types of intelligence in 1983 (Gardner, 1983). Although the theory of multiple intelligences proposed by him also discussed the possibility of introducing additional forms of intelligence, the initial 8 remained basic (Gardner, 2024, pp.124-126). Two of these forms of intelligence inspired Mayer and Salovey, who defined EI as a set of skills related to the processing of emotional information, involving the perception, understanding, and management of emotions (Salovey & Mayer, 1990; Mayer & Salovey, 1995), a theory reconsidered due to the multidimensionality of emotions by introducing an additional factor, "Connecting Emotions", (Mayer et al., 2024). Bradberry and Greaves grouped these skills into personal and social competencies (2009, p.24), a classification retained in subsequent research (Bradberry, 2023, pp.6-8); Goleman (1995, pp. 442-443) popularised the concept and advanced five essential dimensions of EI: self-awareness, emotional self-regulation, motivation, empathy and social skills, which were also developed by other authors (Cherniss & Adler, 2023; Igbokwe et al., 2023, p.43;). More recently, Goleman re-evaluated emotional intelligence and organised it into four dimensions: self-awareness, self-control, social awareness, and social interaction (Goleman & Cherniss, 2024, p.47). The information presented shows that EI remains a concept of interest to specialists, who continue to revisit it through new research that brings further developments, revisions, and additional clarity to the concept.

### 3. RESEARCH METHODOLOGY

In this study, the following steps of the research process were carried out:

S1: A literature review was conducted in order to identify how the SECI model has been accepted and further developed. The focus was on the process of externalisation in the view of authors who are already recognised names in knowledge management and who have contributed valuable insights on this topic.

S2: In order to gain more insights and to identify recent and relevant papers a scan of the WOS database by SECI term was performed, the period 2021-2025 was selected, the document type article and proceeding paper, the search was refined by management and business categories. Initially, the selection of the most cited articles was also used, but as the search returned only 35 papers, this criterion was no longer considered relevant. After going through the 35 papers, only papers that addressed the topic of "externalisation" in such a way as to make a real contribution or development to this process were selected. Those studies that only mentioned the concept or cited it based on the original description proposed by Nonaka were eliminated.

S3: An analysis of the WOS database by the terms SECI, externalisation, emotional intelligence was performed, and the search returned no responses. This result gave us the opportunity in the results part of the research to perform a critical analysis of the SECI model vs. the basic EI model and to propose an emotional pathway -"emotional awakening"- that

supports the individual in the process of understanding the role of emotional intelligence in the externalising stage.

#### 4. RESEARCH RESULTS

##### 4.1 Views of some established authors on the process of externalisation

In discussions about the SECI model, Nonaka stated that three of the four processes through which knowledge is converted have received attention from organisational theory. He mentioned that socialisation finds application in theories about organisational culture, combination can be associated with how information is processed, and internalisation plays a role in organisational learning. In contrast, externalisation has not caught the attention of specialists, which is why this process has been somehow neglected and insufficiently developed (Nonaka et al., 1994). For this reason, and because emotional intelligence plays a greater role in the externalisation process than in the other three, the views of some established authors on this topic, as well as some more recent approaches, are presented in Table 1.

**Table 1. The concept of externalisation as seen by some established authors**

No. crt	Author/year	Vision on the externalisation process
1	Wiig, K. M. (1994)	Explicit knowledge is knowledge that relates directly to the tasks we perform and is used for conscious reasoning and decision making. In contrast, most of our visions are not fully conscious; tacit knowledge, unlike explicit knowledge, is only accessible at an unconscious level (p. 119).
2	Nonaka, I., Takeuchi, H., (1995)	Externalisation is the process by which tacit knowledge is transformed into explicit concepts. It is an essential step in knowledge generation, in which intuitive or hard-to-express information becomes clear and communicable in the form of metaphors, analogies, concepts, hypotheses or models. Thus, externalisation is frequently guided by the use of metaphor and/or analogy (pp. 64-65).
3	Davenport, T. H., Prusak, L., & Wilson, H. J. (2003)	By definition, patented knowledge is knowledge that can be expressed clearly and explicitly. However, simply codifying it in documents such as patents or reports does not automatically make it usable. For this information to bring value to the organisation, it must be assessed, interpreted and made available to those who can use it effectively (p. 85).
4	Becerra-Fernandez I., Sabherwal R. (2010)	Externalisation involves transforming tacit knowledge into explicit forms such as words, concepts, visual images or figurative expressions. This process facilitates the translation of personal experience and intuition into forms that are accessible and intelligible to other members of the group, thus contributing to the sharing and common understanding of knowledge (p. 59).
5	Collins, H. (2010)	The term 'explicit' refers to what can be expressed clearly, through statements or strings of information that have a concrete effect on reality. Much of the work in this chapter consists of attempting to answer the questions posed in the introduction, using the analysis developed earlier. As the answers emerge, we will identify four distinct senses of the concept of 'explicable'. (p. 57)
6	Dalkir, K. (2011).	Once knowledge has been externalised, it becomes tangible and sustainable. In this explicit form, it can be more easily shared with others and more effectively integrated into processes and activities throughout the organisation (p. 68).
7	Nonaka, I., Takeuchi, H. (2019)	Externalisation is the process by which tacit knowledge is transformed into explicit knowledge, making it accessible and comprehensible to others. Through this articulation, it can be shared, becoming the foundation for the generation of new knowledge within the organisation or a group (p. 12).

No. crt	Author/year	Vision on the externalisation process
8	Patel, P., Rammal, H. G., Ferreira, J. J., Prikshat, V. (2021)	The externalisation phase involves leveraging on the centralised expertise where 'best' practices and organisational know-how are kept into documents and manuals and can be easily assessed by the subsidiaries using their organisation's intranet portal.
9	Vrabcová, Urbancová (2022)	Four key factors have been identified to ensure knowledge transfer, namely internal factors, altruism, satisfaction, organisational identity.
10	Anshari, M., Hamdan, M. (2022)	Externalisation happens when tacit knowledge is converted to implicit knowledge. Tacit knowledge is "what people carry in their minds and are difficult to access", while explicit knowledge is "what is documented and codified", and therefore, easily transferred.
11	Kašparová, P., Michalová, T. (2023).	Externalisation Mode: Concepts, Images, Written documents, Seminars, informing individuals of informational and documentation method, Handbooks, Codified documents, Team confrontations, Patents, Minutes from meetings
12	Gronau, N., Teichmann, M., & Weber, E. (2023)	The authors propose that, while tacit knowledge is a valuable resource for developing new business models, its externalisation presents several challenges. One major challenge is that individuals often don't recognise their tacit knowledge resources, while another is the reluctance to share one's knowledge with others.

*Source:* author elaboration

As can be seen in Table 1, the process of externalisation has captured the attention of a number of researchers, and as a result has benefited from several interpretations that could be summarised as follows: a process by which tacit knowledge is transformed into explicit, accessible and shareable knowledge, often through metaphors, analogies or documents. This standardisation allows information, initially unconscious and personal, to become tangible and to be used throughout the organisation to create new knowledge.

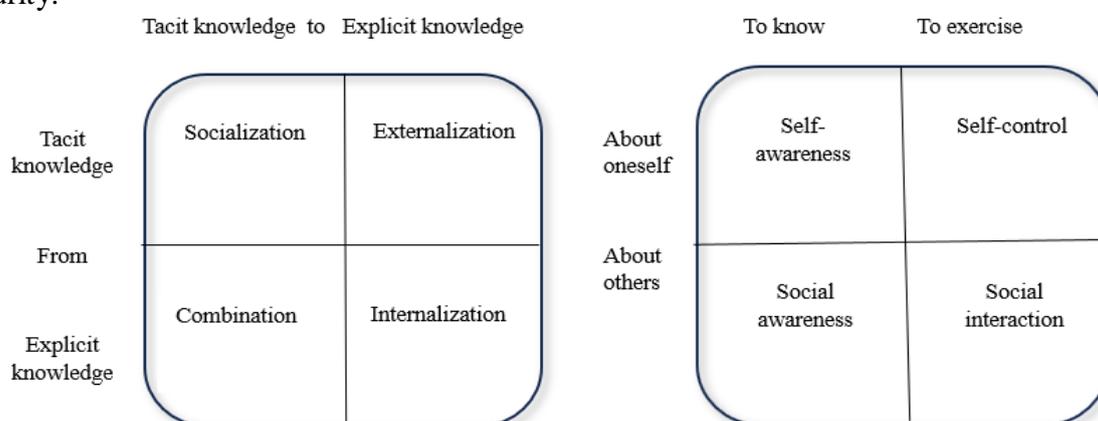
#### **4.2 Comparative analysis: the SECI model vs the basic IE model**

The spiral form of the SECI model is representative of the knowledge process, because each stage of knowledge creation and knowledge transfer builds on previous, already internalised knowledge, a process that adds consistency and value to the knowledge. Thus, once imprinted with previous experiences, the knowledge process is no longer repeated at the same level, it moves to a higher, more complex and refined stage, and the state of knowledge advances to a higher level than the initial one. In this way, the mind gives deeper value to the information, actively interprets it, and the spiral expands beyond the previously established limits and rises to a higher level of understanding and expertise (Nonaka & Takeuchi, 1995, pp. 74-83). As one "dwells in" (Polanyi) in the process of knowledge, concepts are re-encountered that have already been passed through, but the scenarios are no longer constructed with past information; they upgrade to the next level of depth and understanding.

The four processes described are not part of a system which, once it has reached the last stage, ends. Once the process of internalisation is completed, their sequence is repeated, except that, due to the incorporation of new knowledge, the process is not repeated at the same level, but due to the added value and consistency, it moves to a higher level. The transition is slow, so it does not follow the pattern of a staircase with clearly demarcated,

abrupt steps, but rather a fluid, spiral path. The embodied knowledge after a first step provides stability to sustain the repetition of the process at a higher level, and the circular motion creates a curve that expands, creating distance from the initial SECI model. Thus the realisation of the spiral does not necessarily require a conscious and intentional effort but is the result of an individual/organisational natural by which the state of knowing advances to a more complex and refined level, higher than the initial one. The SECI model describes the processes by which the organisation creates and facilitates the exchange of knowledge, while the knowledge spiral represents the dynamics of this knowledge by highlighting its upward movement. Although the knowledge spiral appears to have a linear course, it has some critical steps, namely the conversion of tacit knowledge into explicit knowledge (articulation/externalisation) and internalisation. In order for these two processes to take place, the self must show a deep involvement, to be actively engaged in this process (Nonaka, 2009; Polanyi 1964, pp. 129-143, 182) mentions the role of the involvement of emotions in the process of cognition). Deep involvement requires a state of intentionality and conscious presence, for this reason it was considered appropriate to involve the concept of emotional intelligence in the SECI process (the state of presence, self-awareness, is an element of EI).

As it is known, Nonaka and Takeuchi used a square divided into four quadrants to graphically represent the SECI model. This geometric shape allowed to organise information in a logical structure that captured the cyclicity of knowledge transmission processes in organisations. Recently, Goleman and Cherniss used the same square to describe what they called the basic model of EI (accepted by all approaches), which still comprises four quadrants: self-awareness, self-control, social awareness and social interaction (Goleman & Cherniss, 2024, p. 47). If the SECI model describes the knowledge spiral, which shows how knowledge evolves and transforms through the interaction between tacit and explicit knowledge, then the emotional intelligence model can be seen as a dynamic process of emotional and social maturity.



**Figure 2. Comparative analysis SECI Model vs Emotional Intelligence Model**

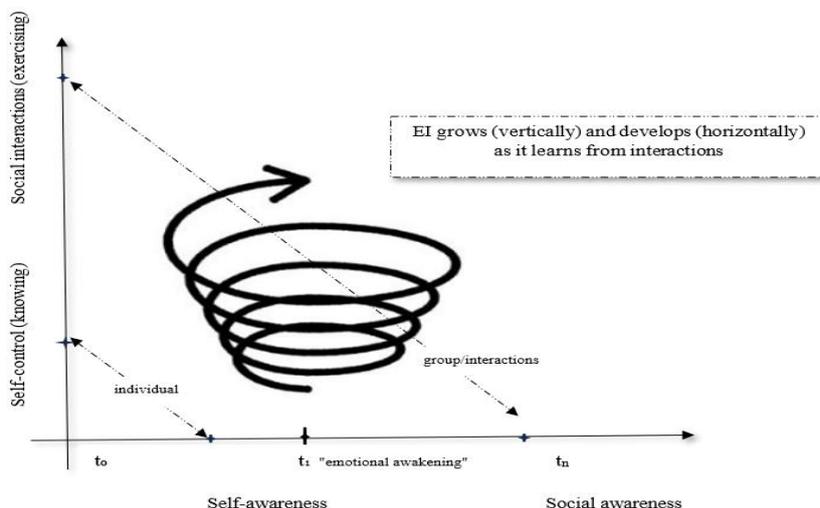
*Source:* Nonaka & Takeuchi (1995, p.62), Goleman & Cherniss (2024, p.47)

It can be said that emotional intelligence evolves in a continuous developmental cycle, similar to the SECI spiral, in which each component influences and refines itself as the person gains emotional experience:

- ✓ Self-awareness: Recognising inner states (emotions), identifying emotions and understanding how they influence the self (at the level of thoughts and behaviours);
- ✓ Self-control: Practicing the position of observer of one's own emotions and developing self-discipline to manage them in a constructive way; going beyond the limits of simply controlling emotional explosions;

- ✓ Social awareness: Understanding the emotions of others, the causes that trigger them and validating them (validating emotions not behaviour caused by negative emotions); requires practice;
- ✓ Social interaction: Consciously using the first three skills in social contexts to create, maintain and develop relationships (clear communication and conflict management).

Just as in the SECI model knowledge is enriched by moving from one state to another (from tacit to explicit knowledge and from individual to organisation and vice versa), in emotional intelligence these skills strengthen and become deeper as they are practiced in personal and social contexts (Bradberry, 2023, p. 3). Similar to the growth of the spiral of knowledge, an emotional spiral would start at the personal level through self-awareness, expand horizontally to social awareness, then climb vertically to self-control from where it would expand again to social interactions. This process can be called the *spiral of emotional development*, because emotional intelligence is not static, but grows/develops as it is learned from interactions, and as individuals become more aware of themselves and others and better adapt to different situations. Figure 3 shows how the spiral starts with self-awareness ("awakening", a process detailed in Figure 4), and the circular motion is applied as we move along the two axes, revealing a path that seems to repeat itself.



**Figure 3. The spiral of emotional intelligence development**

Source: author elaboration after Goleman & Cherniss (2024, p. 47, p. 54)

However, closer analysis reveals that integrating emotional experiences provides support for reaching a higher level, which distances itself from the starting point as one progresses through the four stages (EI skills are interconnected, they do not develop sequentially/separately), similar to the spiral of knowledge. Table 2 presents in more detail the connection between the two spirals.

**Table 2. Comparative analysis SECI Model vs Emotional Intelligence Model**

No crt.	SECI Model (Nonaka & Takeuchi)	Emotional Intelligence Model (Goleman & Cherniss)	Connections
1	Socialisation	Social interaction	The two processes have the term socialisation in their component, an aspect that facilitates the connection between them. Both are based on direct (physical, emotional and mental) exchange between individuals. Socialisation in SECI involves the transmission of

No crt.	SECI Model (Nonaka & Takeuchi)	Emotional Intelligence Model (Goleman & Cherniss)	Connections
			knowledge through shared experiences, just as social interaction in IE involves openness to collaboration, the use of empathy and social influence.
2	Externalisation	Self-awareness	Externalising involves clarifying ideas and then putting them into words, just as self-awareness involves reflecting on one's own feelings (emotionally) and thoughts (mentally). In both cases, moving from an inner aspect to a concretely expressed form requires a process of inner clarification and filtering.
3	Combination	Social awareness	Combination involves collecting, integrating and reconfiguring external knowledge into another form of understanding. Social awareness is about understanding the emotions of others and the social context. Both involve collecting and connecting external elements in order to obtain the clearest possible scenario to support collaboration with others.
4	Internalisation	Self-control	Internalisation is the process by which an idea/ability/behaviour becomes an integral part of the individual, just as self-control involves the creation and integration of emotional management strategies to respond (not react) appropriately in different situations. It is a personal dimension that cannot be accessed by others.

*Source* : author elaboration after Goleman & Cherniss (2024, p. 47), Nonaka & Takeuchi(1995, p. 62)

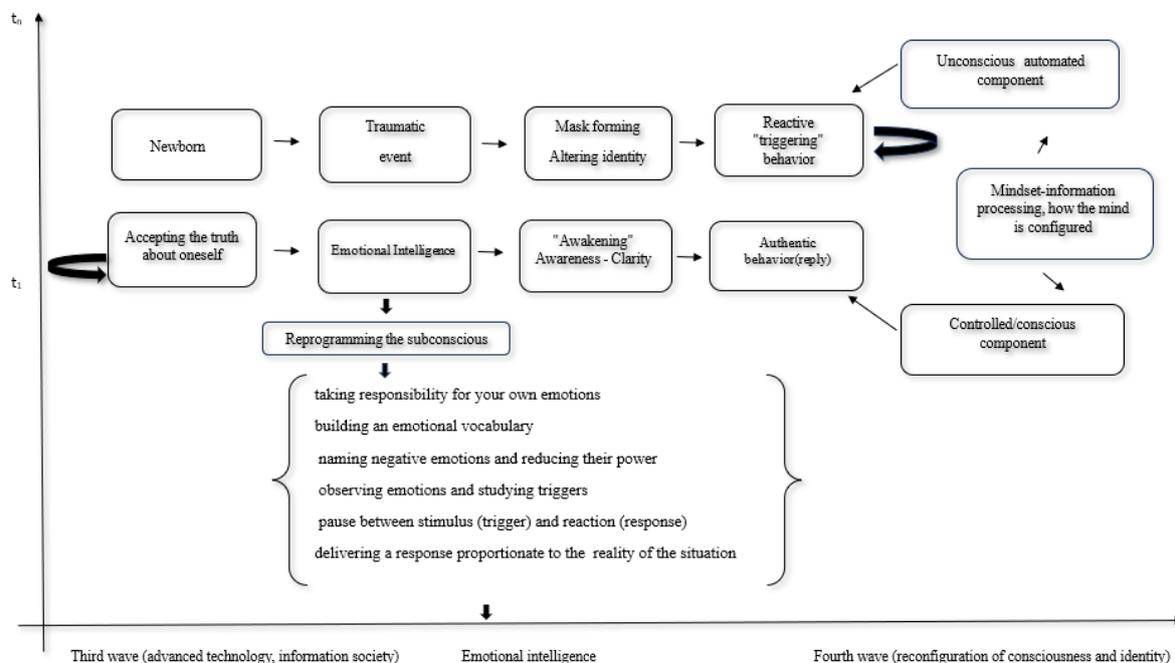
As in the SECI model, where knowledge circulates between the four stages, in emotional intelligence the four dimensions are interconnected and contribute together to personal and social development. Although initially the comparative analysis was suggested by the similar geometric shape, deeper investigation of the two models also identified a number of content connections, which brought consistency to the research.

## 5. DISCUSSIONS. WHY DOES EXTERNALISING MOSTLY REQUIRE EMOTIONAL INTELLIGENCE?

From birth, emotional bonds with parents are essential for a child's development, influencing the formation of attachment style (Bowlby, 1969, p. 32; Bowlby, 2016, p.111; Saltman, 2021, p.285; Note: four attachment styles have been identified, one secure and three insecure). Adults with secure attachment can regulate their emotions, effectively managing stress and social relationships, while those with insecure attachment are more emotionally vulnerable and may revisit feelings from childhood that affect their reactions and decisions (Saltman, 2021, p. 179, p. 238). Exaggerated emotional responses ("trigger event" Bradberry, 2023, p. 3) are triggered by amygdala activation, which inhibits the prefrontal cortex, impairing behavioural control and decision-making ability (Bradberry, 2023, p. 2; Burnett, 2023, p. 23; Coutlee & Huettel, 2012; Goleman, 2016, p. 36). However, insecure attachment is not a definitive sentence, and an adult can develop a secure attachment through emotional intelligence, which, unlike IQ, can be acquired and developed (Bradberry & Greaves, 2009, p. 21; Goleman, 1995, p. 150).

The transformation process (emotional "awakening") involves awareness and replacement of reactive emotional patterns learned in childhood (identity reconstruction), which is possible due to the neuroplasticity of the brain, which allows the formation of new neural networks and the practice of beneficial behaviours (Bradberry, 2023, p. 11; Mesoudi, 2011, p. 40).

Thus, awareness of the influence of childhood emotional programming can, through self-control, pave the way to a more balanced response to emotionally charged situations (*don't stand in the way of your own success*, Bradberry, 2023, p. 7) replacing automatic reactions with conscious and life-beneficial choices (individuals do not listen with their ears but with their triggers). To facilitate the understanding of this information, we present in Figure 4 a possible trajectory of the individual, starting from the first step in this life to the moment when, through EI, he can become an emotionally functioning adult.



**Figure 4. Emotional "Awakening"**

Source: author elaboration after Bowlby (2016, p. 111), Bradberry (2023, p. 39), Goleman (2016, p. 36), Goleman & Cherniss (2024, p. 235), Saltman (2021, p. 179)

The proposed stages describe a series of steps that capture an evolutionary path through which an individual can shift from automatic behaviour (emotional reaction) to conscious behaviour by offering a response proportional to the intensity of the situation in which he finds himself. In the context of our study, the process of externalisation involves the transformation of tacit knowledge into explicit knowledge following a process of reflection and then communicated to team members. When an individual is in a position to externalise his thoughts and emotions, he becomes aware - through the process of awakening - of his automatic reactions and can learn to analyse them from a rational perspective. Through the state of awareness (London et al., 2023), his participation in interactions and discussions, puts him in a position to identify reactive emotional patterns, and he can "correct" them, by reformulating his ideas and changing the emotional mode of their delivery. In this way, the individual takes control of his personal life and the source of authority becomes an inner one, an aspect that makes him a creator of personal reality (Maynard & Mehrtens, 1993, p. 14).

In order to facilitate the connection between IE and the modern business world - to which the process of externalisation is part of - the role of this ability in the transition from what Toffler called *the third wave* (1980, 1995) to a higher variant of society, *the fourth wave* (Maynard & Mehrtens, 1993) is presented in Table 3. Toffler used the concept of waves to highlight the transition from agrarian society (first wave), to industrial society (second wave), and then to informational society (third wave). With the economic and social progress of the third wave,

humanity became more "relaxed" (physical/material survival was no longer a threat), which allowed a segment of attention/energy to be redirected to aspects of self-actualisation, meaning, and personal values. In this transition, EI plays an important role by engaging in the process of externalisation, thus facilitating the tacit expression of knowledge by building an authentic connection between individuals. Cultivating empathy (cognitive and emotional) and trust facilitates the conversion of tacit knowledge into an explicit form by creating a relational framework that encourages the expression of personal experiences and intuitions that are difficult to formalise.

**Table 3. The role of EI in the transition from the third to the fourth wave**

No Crt.	The Second Wave	The third wave	EI as facilitator between the waves (know-how)	The fourth wave
Relations	We see ourselves as separate entities that have to compete	We see ourselves as connected, needing to cooperate	Accepting that the other is a "mirror" reflecting unhealed traumas; healing in order to recreate the whole	We see ourselves as one entity that has the power to co-create
Authority	Power is external to the individual, established hierarchically	Inner power starts to gain strength over outer power	Drawing "boundaries" in the relationship with others, respecting oneself, eliminating self-abandonment (the individual becomes aware of how he will feel if he does not learn to say "no" to situations in which he does not want to get involved)	Power becomes a personal attribute
Values	Anchored in materialism and human supremacy	Turning inwards towards inner balance	We recognise ourselves as part of a cosmic whole, and our power to create is closely linked to a global consciousness (looking at emotions from the perspective of the Pyramid of Consciousness - D. Hawkins, 2015)	Focus on integration into the whole
Security	Secured by material goods	Contesting the material appearance	Loyalty to authenticity and personal values; ethics and integrity	Personal confidence
Research mode	Linear thinking	Intuition begins to be accepted as a form of research	Access to information from the subtle zone by accessing higher levels of consciousness	It passes intuition into more subtle aspects
Decision-making	Automatic behaviour	The timid emergence of intentionality	The state of awareness becomes normal/natural, decisions are conscious responses to external stimuli	Focus on conscious and intentional process

*Source:* adapted by author after Maynard & Mehrtens (1993, p. 14)

Table 3 shows the facilitating role that EI can play in the transition from the third to the fourth wave. The column added to the original table by Maynard and Mehrtens has interrupted lines to emphasise the fluid and non-intrusive nature of emotional information as a mediating zone between the two waves, without altering the authors' original structure. This transition reflects the individual's need to evolve beyond mere biological existence or economic efficiency to a person who chooses to be volitionally and intentionally conscious. EI is a tool - *know-how*- that supports the individual in making a leap from survival and material aspects to consciousness and meaning, dimensions that cannot be accessed from the level of consciousness specific to the third wave.

## 6. CONCLUSIONS

This paper explored the role of EI in the process of converting tacit knowledge into explicit knowledge (the externalisation process in the SECI model), with the aim of highlighting the importance of this skill in the organisational environment. To this scope, a series of perspectives from some established authors on the externalisation process were centralised, and a comparative analysis between the SECI model and the basic EI model was performed. The parallel between the two concepts was suggested by their graphical similarity (square with four quadrants), and a more in-depth comparison between them led to the identification of a much deeper connection, which culminated in the adoption of the spiral shape specific to SECI for the EI model as well.

The SECI model has already been recognised and integrated into organisational management, and analysing it in comparison with the EI model can facilitate the acceptance and assimilation of the EI concept into organisational culture. The study highlighted that emotional intelligence is a skill that can be developed and proposed a path of "emotional awakening" to facilitate understanding of why this skill is necessary in personal and professional life. EI is a gentle power that can trigger strategic points in an individual's development and highlights the fact that emotionally unintelligent communication - the externalisation of knowledge - does not connect members of a group, regardless of their IQ (cognitive intelligence). EI is a foundation for growth that can support the individual in the process of breaking away from patterns (mental and emotional) anchored in the past, and that allow them to consciously and intentionally intervene in recalibrating the four emotional sectors (self-awareness, self-control, social awareness, social interactions) that are so necessary for organisational life.

The study brought back into attention research that is less recent in terms of time, but extremely relevant to the contemporary business landscape. Thus, the paper highlighted the fact that, on a personal level, individuals are already beginning to know themselves in more complex ways (third wave, Toffler), and the need for exploration leads them to the need for calibration to higher values that transcend the limits of the material level (fourth wave, Maynard and Mehrtens). Based on the analysis of business progress from the third to the fourth wave, a possible path was constructed – by inserting EI as a mediating segment between waves – for how individuals can make the transition between these two stages by consciously embracing who they are and who they want to become. We appreciate that, although the fourth wave brings to the attention an individual focused on inner wisdom who is guided by an inner authority with an emphasis on courage, respect, integrity, and authenticity, these virtues remain simple concepts for a large part of organisations.

The business world is a force that has the power to influence (initiate, maintain) the direction of a civilisation and, in addition, has the authority necessary to support this transition. EI is a skill that is not taught in school, but could be learned in the workplace, as this space has *admin privilege* and can "force" individuals to develop skills that they would not actively pursue in their personal lives. From this perspective, the study reiterates the vision of the fourth wave, which recommends that organisations take responsibility for raising global awareness, a process that can be achieved by developing awareness (an element of EI), with benefits for both individuals (personal, professional) and society. The information collected supported Drucker's idea, which recommended shifting the focus from material resources to human resources, a key point that centred on the fact that values are assimilated/internalised at the individual level in order to then generate changes at the societal level. EI can provide a

bridge connecting an individual's inner universe (tacit, emotional, experiential knowledge) to the external world (explicit, communicable knowledge), facilitating the transformation of personal knowledge into a form of knowledge that can be shared. EI enriches the vision of knowledge and "cleanses" it of the impurities of mental and emotional programs that contaminate it. The study also aimed to find a purpose and applicability for emotional information and remove it from the zone of declarative information (the concept is already known and has become a topic of personal/professional conversation, but a relatively small number of individuals have integrated it into their daily experience).

As a future research direction, we propose to investigate how and to what extent the profoundly human dimensions of individuals - such as the soul, emotions, personal meaning, identity, and values – are recognised and integrated into organisational discourse and practice, and what dimensions of the human must be (re)integrated for a more comprehensive view of organisational life? More specifically, we aim to answer the question of where exactly in the discussion about organisations do people occur as entities with souls - who have the goal of aligning themselves with higher values – and whether the answer lies within the reach of an organisation.

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