CHAPTER-I

Introduction

The journey of human beings from the caves of Stone Age to the luxuries of modern age can be seen as constant striving towards achieving better quality of life. It is quest for having quality in life that has always motivated human beings to invent various things, migrate from one place to another, embrace new system of thoughts and governance and pursue highly demanding careers in modern organizations. Quality of life has been defined as the individuals' perceptions of his position in life in the context of the culture and value systems in which he lives and in relation to his goals, expectations, standards and concerns (World Health Organization Quality of Life Team, 1996). The four factor model (WHO, 1996) of quality of life includes physical health, psychological health, social relationship and environment. This is multidimensional and comprehensive in its approach covers the most essential factors which contribute to person’s quality of life.

Philosophers, religious preachers and psychologists have always been interested to know the factors that contribute to quality of life of a person. Since the onset of industrial revolution, industrialists have always been interested to know the factors which are responsible for higher performance at work place. People work in highly competitive business organizations for higher salary packages to improve their quality of life and at the same time organization demands them to perform at a very high level to earn higher profits. The age old theory of “Survival of the Fittest” given by Darwin (1859) in context of the evolution of the species, seems to have been adapted by modern day organizations as “Perform or Perish” while dealing with managers.
Managers consistently need to perform higher as per the organizational standards to survive at the workplace and simultaneously they need to give adequate time and energy to address issues regarding their personal life, i.e. physical health, psychological health and social relationships, as ignoring these issues may adversely impact their quality of life. It has been observed that some managers do fulfill these compelling demands of personal and professional life and enjoys better quality of life than other who faces many problems in their careers and personal life. Now the questions arise, what factors might be responsible for difference among these managers?

As our knowledge about the basic causes and dynamics of human behavior is widening, with the help of researches in the field of psychology, researchers have tried to find out the answer of this question in terms of finding the common factors that contribute to enhancing quality of life in personal life and successful performance in professional life. Earlier, Intelligence had widely been accepted as an important factor contributing to success in important areas of life. Much of the emphasis of education and training has been to improve the human intelligence by equipping the intellect with various kind of necessary information. For the long time Intelligence Quotient (IQ), a measure of cognitive intelligence focusing on linguistic and logical-mathematical abilities, had been a major criteria in selecting, promoting and even sacking the employees, as it was believed to be the most important factor influencing performance. As a result several psychometric tests were constructed to get a fair idea about the IQ of the person.

Higher IQ was associated with success in academics, profession, higher performance on job and overall success of an individual. However there have been instances, when an individual having a higher IQ has not
done very well in personal and professional life. In a review of prior research, Hedluns and Sternberg (2000) found that Intelligent Quotient (IQ), only accounts for about 20 to 30 per cent of professional success.

Riggio, Murphy, and Pirozzolo, (2000) argued that after playing a dominant role in early 19th century, considering higher IQ level as the only basis for success was challenged on the grounds that it does not consider the situational factors such as environment or cultural settings. In a longitudinal study by Feist and Barron, (1996), measured the IQ level and personality traits of graduate students in Berkeley in the year 1950. All these students later on completed their PhDs in science. When these individuals were in their early seventies, their resumes were collected and were evaluated by experts in those particular fields to which the individuals belonged. The researchers found that the success of individual was more related to the ability to handle his emotions and social issues more effectively than to his intellectual abilities.

The studies like this forced the researchers to think of intelligence in a wider perspective rather than only a set of cognitive abilities like memory and problem solving. Failure to predict the success of an individual solely on the basis of technical and intellectual abilities; lead to broaden the criteria of intelligence to the inclusion of non-cognitive aspects of intelligence. Over the last few decades, theories of multiple intelligences have broadened our concept of intelligence beyond IQ to include emotional, creative, practical, social, existential and spiritual intelligences (Bar-On, 2000; Gardner, 2000; Emmons, 1999; Halama & Strizenec, 2004; Goleman, 2001; Salovey & Mayer, 1993; Sternberg, 1997a, 1997b). Among all these, emotional intelligence has attracted the attention of researchers, industrialists and common masses, because of its claimed influence in almost every sphere of life.
Matthews, Roberts, and Zeidner (2002) argued that the term "emotional intelligence", itself consists of two opposite paradigm for some people. The relationship between intellect and emotion has traditionally been viewed as one involving a conflict between two different psychological forces. Emotions commonly convey the idea of irrational passions, whereas intelligence is best characterized by a high degree of reasonableness and rational thought. They further opined that people who are self-aware and sensitive to others manage their affairs with wisdom and grace, even in adverse circumstances. On the other hand, those who are "emotionally illiterate" blunder their way through lives marked by misunderstandings, frustrations, and failed relationships. A scientific understanding of the emotional intelligences may allow people to train their emotional skills so that one can live more fulfilling and productive life.

Mayer and Salovey, (1997) defined emotional intelligence as the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions, and to regulate emotions to promote personal growth. They have given a four branch ability based model of emotional intelligence which comprises of four abilities: perception, assimilation, understanding, and management of emotions. The ability to perceive emotions in self and others is called emotional perception. The assimilation of emotions is the ability to distinguish among the different emotions, one is feeling and to identify those that are influencing their thought processes. Emotional understanding is related to the ability to understand emotional information and how emotions combine and shift across time. Finally, emotional management refers to the ability to connect or disconnect from an emotion depending on its usefulness in a given situation (Mayer & Salovey, 1997).
Bar-On (2006), defined emotional intelligence as a cross-section of interrelated emotional and social competencies, skills and facilitators that determine how effectively people understand and express themselves, understand others and relate with them, and cope with daily demands. Bar-On's model of emotional intelligence consists of five components: intrapersonal, interpersonal, adaptability, stress management, and general mood. Goleman (2000) defined emotional intelligence as the ability to recognize and regulate emotions in ourselves and others and handling one's relationships. He gave mixed model of emotional intelligence which stated that emotional intelligence comprised four essential elements: self awareness, self management, social awareness, relationship management. Goleman proposed a theory of performance in organizations based upon his model of emotional intelligence.

The researchers have positively linked emotional intelligence with important aspects on one's life i.e. physical health, psychological health, social relationships and performance at work place. The person's level of emotional intelligence has also been associated with his health behaviour. Brackett & Mayer (2003) has opined that people with higher emotional intelligence do not take the assistance of alcohol, to cope with negative emotions. A person having higher emotional intelligence can find more positive ways of handling the emotional situations rather than indulging in excessive alcohol use, hence acts as a buffer to alcoholism.

Brackett, Rivers, Shiffman, Lerner, and Salovey (2006) revealed in a study that people having higher emotional intelligence are perceived as more pleasant, empathic and more socially skilled which in turn makes them more approachable and hence provide better opportunity to form mutually beneficial social relationship with others in society. Slaski and Cartwright, (2002), reported that managers that scored higher on emotional
intelligence suffered less subjective stress, experienced better health and well-being, and demonstrated better management performance. Palmer, Walls, Burgess and Stough, (2001) have opined that emotional intelligence was positively related to success in occupations that involve considerable reasoning with emotional information such as those involving creativity, leadership and sales. This research evidence suggest a possible link of emotional intelligence with the quality of life as researchers have positively related it with physical health, psychological health and social relationship of an individual.

Although many studies have reported positive relationship of emotional intelligence with the performance of managers, some researchers are of the view that emotional intelligence can contribute performance enhancement up to a level (Meehan 2002; Wilbur, 2006; and Amram, 2007). It is argued that people having higher emotional intelligence are capable of being aware of others emotions and they have the ability to influence them. This ability can be used either to motivate people for good performance or it can also be used to manipulate people’s feelings and emotions on the organizational behalf.

Albeit, emotional intelligence plays an important role in improving a person quality of life by effectively resolving issues of emotional nature, but it might not be so helpful in resolving issues likes values, ethics, right or wrong, vision, meaning and purpose in life which are more spiritual in nature. It can be argued that, if a person does not adhere to values and ethics and is unable to discriminate between rights and wrong in life, he is most likely to make selfish choices. For example in organizational setting an emotionally intelligent manager can use his emotional intelligence either for the purpose of mutual growth of self and or can use the same for manipulating other’s emotions in organization for selfish purposes.
It can be argued that, if a person uses his emotional intelligence negatively to manipulate others around him, it will definitely put him under conflict within himself in the course of his life and that would further have its adverse impact on his social relationship and on his credibility, which in turn will adversely affect his physical and psychological health, resulting in poor quality of life. So it is clear that having higher emotional intelligence in itself is not a sufficient condition for having better quality of life, but in fact it is the use of emotional intelligence (positive or negative) in an appropriate direction which ultimately determines one’s quality of life which in turn improves and sustain higher performance.

The above discussion indicates that emotional intelligence itself cannot be an answer in itself, but its use in appropriate direction would truly determine its impact on the quality of life of persons. Now the question arises, what is beyond emotional intelligence which determines its appropriate direction? The answer seems to lie in person’s quest for meaning and purpose in life. Finding meaning and purpose in life are the construct that have been associated with the concept of spiritual intelligence by many researchers (King, 2008; Amram, 2007; Emmons, 2001 and Zohar and Marshall, 2000). To find answer to all the issues human beings have turned to spirituality from the time immemorial.

Over the last decade there has been an emerging interest in integrating the construct of spirituality and intelligence into a single construct called spiritual intelligence (Amram and Dryer, 2008; Halama and Strizenec, 2004; Wolman, 2001; Emmons, 2000a, 2000b; and Zohar and Marshall, 2000). Spiritual intelligence has been described as the ultimate intelligence by Zohar and Marshall (2000), who place it at the top of a hierarchy, with emotional intelligence below and rational intelligence (IQ) below that. Emmons (1999) described spiritual intelligence as a
framework for identifying and organizing skills and abilities needed for the adaptive use of spirituality. King (2008) defined spiritual intelligence as a set of mental capacities which contribute to the awareness, integration, and adaptive application of the non-material and transcendent aspects of one’s existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states.

Spiritual intelligence has been related with the aspects of quality of life by researchers in different studies. Seaward (1995) opined that spirituality was one of the core characteristics of healthy individuals. Emmons (2000) opined that spiritually oriented persons tend to respond in a better way when facing injury and handle trauma. Noble (2001) has also stressed the importance of a higher level of spiritual intelligence for one’s psychological health. Fournier (1998) reported that spiritual well-being was highly valuable in stress reduction and adaptability among suicide survivors.

Stress has become a common feature and a precursor to many health problems in rapidly changing industrial environment. The technique to develop transcendental awareness such as transcendental meditation has been found effective in lowering physiological and physiological indicators of stress (Schneider, Staggers, Alexander, Sheppard, Rainforth, and Kondwani, 1995). Further transcendental awareness, helps the person to overcome personal limitation and enhances the concern for others. This will results in a positive change in person’s perspective towards others, thus enhances richness in relationship.

Huang (2000) reported that self transcendence was positively correlated with personal growth and positive relation with others. Wiggleworth (2002) emphasized that spiritual intelligence enables the
person to behave with compassion by enhancing inner tolerance and unconditional love for others hence it can be an important contributor in resolving interpersonal conflict. The above cited research evidences suggest a positive link between emotional intelligence and quality of life, as emotional intelligence is positively linked with physical health, psychological health and social relationship.

Dent, Higgins and Wharff (2005) opined that there has been an increasing interest in the integration and application of spirituality to organizational performance. In an study, Jurkiewicz and Giacalone (2004) suggested a positive link between spiritually and performance at workplace moderated through greater employee motivation, commitment, and adaptability and flexibility towards organizational change. Other authors, such as Neck and Milliman (1994) have argued that spirituality in the workplace can bind employees to the company and enhance job performance. Aburdene, (2005) argued that beyond emotional intelligence development, the application of spirituality and spiritual principles to critical issue of retaining the high performing employees will result in improved employee tenure, increased employee motivation and enthusiasm, and greater work productivity.

Lencioni (2004) opined that although spiritual intelligence would contribute to positive outcomes at workplace, but without appropriate level of emotional intelligence, work environment of the organization would be devoid of trust, organizational commitment, harmony and good interpersonal relationships. Salovey & Grewal (2005) are also of the view that it is through emotional intelligence, especially the competency of understating other’s emotion, true benefits of spirituality like respecting individual difference and creating shared understanding, meaning and direction can be achieved in organizations.
Various researchers have emphasized on developing both spiritual intelligence and emotional intelligence for enhancing employee’s effectiveness at workplace (Amram 2007; Meehan 2002; Page 2005 and Wilbur, 2006). Amram (2007) is of the view that an employee needs to develop themselves simultaneously in emotional and spiritual lines, to be effective in workplace. Meehan (2002) stated that, holistic approach to spirituality at workplace will help the employee to better understand themselves and their work, and will further help them to engage and interact with others in a collaborative and respectful manner. Page (2005) has argued that capabilities behind emotional intelligence might also contribute to many aspects underpinning spiritual intelligence. Similarly Wilbur (2006) is of the view that along with spiritual intelligence, a person needs to develop other lines of human potential like emotional intelligence which will contribute finally to the exploration towards the later stages of spirituality.

It can further be argued that individuals sometime might be forced to join a job, because of financial reasons. These jobs can become more and more taxing and demanding on their physical, psychological and emotional resources as well as on the effectiveness of organization. In such a situation, if a person is emotionally intelligent he will be able to establish good interpersonal relationship with people at his workplace and will be emotionally stable, but he will not be able to perform at his best until and unless he is able to derive meaning and purpose from his job. This need for purpose and meaning in life can be adequately addressed by spiritual intelligence which can enhance and sustain his performance and job satisfaction. It will further help in enhancing the person’s physical and psychological health along with social relationships.
It is clear from the above discussion that emotional intelligence and spiritual intelligence has been found positively correlated with physical health, psychological health and social relationship, which are integral part of quality of life. So the nature and magnitude of relationship of emotional intelligence and spiritual intelligence with quality of life needs to be investigated. It is clear that large research gap exist in studies relating emotional intelligence, spiritual intelligence and quality of life among managers. Hence the present study has been designed to explore the direction and magnitude of the relationship of emotional intelligence, spiritual intelligence and quality of life among high and low performing managers in workplaces setting.

DEFINITION OF TERMS

**Emotional Intelligence, EI (Mayer and Solvoev, 1997)**

Emotional intelligence consists of appraisal of emotion in the self and others, expression of emotion, regulation of emotion in the self and others, and utilization of emotion in solving problems.

**Sub-factors of Emotional Intelligence:**

*Perception of Emotion*

Perception of emotion is the ability to be self-aware of emotions and to express emotions and emotional needs accurately to others. It also includes the ability to distinguish between honest and dishonest expressions of emotion.

*Managing own Emotions*

The ability to distinguish among the different emotions that a person is feeling and to identify those that are influencing his thought processes.
Managing other’s Emotion

The ability to distinguish among the different emotions that other persons are feeling and to identify those that are influencing their thought processes.

Utilization of Emotion

This is the ability to connect or disconnect from an emotion depending on its usefulness in a given situation.

Spiritual Intelligence (King, 2008)

Adaptive mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one’s existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states.

Sub-factors of Spiritual Intelligence:

Critical Existential Thinking (CET)

The first component of spiritual intelligence involves the capacity to critically contemplate meaning, purpose, and other existential or metaphysical issues (e.g., reality, the universe, space, time, death).

Personal Meaning Production (PMP)

The second component of spiritual intelligence is defined as the ability to construct personal meaning and purpose in all physical and mental experiences, including the capacity to create and master a life purpose.
Transcendental Awareness (TA)

The third component of spiritual intelligence involves the capacity to perceive transcendent dimensions of the self (e.g., a transcendent self), of others, and of the physical world (e.g., non-materialism, interconnectedness) during the normal, waking state of consciousness.

Conscious State Expansion (CSE)

The final component of the spiritual intelligence is the ability to enter spiritual states of consciousness (e.g., pure consciousness, cosmic consciousness, and oneness) at one's own discretion.

Quality of Life, (QoL) – (WHO-1996)

Individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns.

Sub-factors of Quality of life:

Physical Health

The absence of pain, discomfort, fatigue, having adequate energy to perform daily activities and enjoying sound sleep without the help of any substance signifies good physical health.

Psychological Health

How much a person experiences positive feelings, lack of negative feeling, high self esteem, ability to think, learn, concentrate and make decisions signifies good psychological health.
Social Relationships

The extent to which people feel the companionship, love, support, availability of practical assistance and support from the family and friends.

Environment

This facet examines the principal place where a person lives and the way this impacts the person's life.