CHAPTER-II

Review of Related Literature

2.1 Quality of Life

The craving in human beings for having quality of life is universal. Although individuals across cultures constantly strive for achieving better quality of life, but perception of what constitute a better quality of life can vary from cultures to cultures. Janssen (1996) has defined quality of life as subjective well-being. He states that quality of life is a reflection of the difference, the gap, between the hopes and expectation of a person and their present experience. He points out the unique adaptive ability of human being, which enables him to adjust the life expectations as per the individual perception of what seems possible for him in life. This ability helps people who have difficult circumstances to maintain reasonable quality of life. Jenssen argues that in order to understand the construct of quality of life it is essential to understand the subjectivity attached to this construct. McCall (1975) has also given the importance to the subjective nature of the construct of quality of life. He opines that the best way of approaching the quality of life measurement is to measure the extent to which people's 'happiness requirements' are met, i.e. those requirements which are a necessary (although not sufficient) condition of anyone's happiness - ‘without’ those no member of the human race can be happy.

(a) Models of Quality of Life

Brown, Frielfeld, and Schiller (1993) have defined quality of life as the degree to which a person enjoys the important possibilities of his or her life. The term possibility implies, the various opportunities and challenges present in a person’s life and it is a reflection of the interaction of personal and environmental factors in life. Enjoyment consist of two components,
first being the experience of satisfaction and second being the possession or achievement of some characteristics such as physical health, psychological health, social relationship etc. Brown, Friefeld, and Schiller (1993)) gave quality of life model, which includes three major domains: Being, Becoming and Belonging, as described below:

(i) **Being:** This component of quality of life is concerned with the basic aspect of “who one is” and it has three sub-domains:

(a) Physical Being: It is characterized by the person’s physical health, personal hygiene, nutrition, and exercise, grooming, clothing and physical appearance.

(b) Psychological Being: This sub domain includes person’s psychological health and adjustment, cognitions, feelings, and evaluation concerning the self and self control.

(c) Spiritual Being: It reflects personal values, personal standards of conduct and spiritual beliefs, which may or may not be associated with organized religions.

(ii) **Belonging:** This major domain involves the person’s fit with his/her environments which also has tree sub domains:

(a) Physical Belonging: It has been described as the connections one has with his/her physical environment such as home, workplace, neighborhood, school and community.

(b) Social Belonging: It has been defined as person’s links with social environments and also includes the sense of acceptance by intimate others, family, friends, co –workers and neighborhood and community.
(c) Community Belonging: It includes access to resources normally available to community members, such as, adequate income, health and social service, employment, educational and recreational programs, and community activities.

(iii) Becoming: It has been defined as the purposeful activities carried out to achieve personal goals, hopes, and wishes and comprises of three sub domains:

(a) Practical Becoming: It includes day to day action such as domestic activities, paid work, social or volunteer activities and seeing to health or social needs.

(b) Leisure becoming: It is represented by activities that promote relaxation and stress reduction i.e. card games, neighborhoods walks, and family visits, or longer duration activities such as vacations or holidays.

(c) Growth Becoming: It consists of activities that promote the improvement or maintenance of knowledge and skills.

World Health Organization (1996) developed four factor (domains) model of quality of life and defined it as “individuals' perceptions 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”. This definition also emphasizes the subjective nature of the construct of quality of life and focus on the person’s “perceived” quality of life which is embedded in his cultural, social and environmental context. The World Health Organization (1996) has given a four domain model of quality of life comprising of physical health, psychological health, social relationship and environment, being described as below:
Domain I: Physical Health- The absence of pain, discomfort, and fatigue, having adequate energy to perform daily activities and enjoying sound sleep without the help of any substance signifies good physical health. This domain is further represented by the following seven facets:

1. *Activities of Daily Living:* The facet explores a person's ability to perform usual daily living activities. This includes self-care and caring appropriately for property. The focus is on a person's ability to carry out activities, which he/she is likely to need to perform on a day-to-day basis.

2. *Dependence on medication or treatments:* This facet examines a person's dependence on medication or alternative medicines (such as acupuncture and herbal remedies) for supporting his/her physical and psychological well-being.

3. *Pain and discomfort:* This facet explores unpleasant physical sensations experienced by a person and the extent to which these sensations are distressing and interfere with life.

4. *Energy and fatigue:* This facet explores the energy, enthusiasm and endurance that a person has in order to perform the necessary tasks of daily living, as well as other chosen activities such as recreation.

5. *Mobility:* This facet examines the person's view of his/her ability to get from one place to another, to move around the home and work place, or to and from transportation services.

6. *Sleep and rest:* This facet concerns how much sleep and rest, and problems in this area, affect the person's quality of life.

7. *Work capacity:* This facet examines a person's use of his or her energy for work. "Work" is defined as any major activity in which
the person is engaged. Major activities might include paid work, unpaid work, voluntary community work, full-time study, care of children and household duties

Domain II: Psychological - This domain includes person's experiences of positive feelings, lack of negative feeling, high self esteem, ability to think, learn, concentrate and make decisions that signifies good psychological health. This domain is characterized by following six facets:

1. **Body image and appearance:** This facet examines the person's view of his/her body. Whether the appearance of the body is seen in a positive or negative way is included in this facet. The focus is on the person's satisfaction with the way he/she looks and the effect it has on his/her self-concept.

2. **Negative feelings:** This facet concerns how much a person experiences negative feelings, including despondency, guilt, sadness, tearfulness, despair, nervousness, anxiety and a lack of pleasure in life. The facet includes a consideration of how distressing any negative feelings are and their impact on the person's day-to-day functioning.

3. **Positive feelings:** This facet examines how much a person experiences positive feelings of contentment, balance, peace, happiness, hopefulness, joy and enjoyment of the good things in life. A person's view of, and feelings about the future are seen as an important part of this facet.

4. **Self-esteem:** This facet examines how people feel about themselves. This might range from feeling positive about them to feeling extremely negative about them. A person's sense of worth as a
person is explored. The aspect of self esteem concerned with a person's feeling of self-efficacy.

5. **Spirituality / religion / personal beliefs:** This facet examines the person's personal beliefs and how these affect quality of life. This might be helping the person through coping with difficulties in his/her life, giving structure to experience, ascribing meaning to spiritual and personal questions, and more generally providing the person with a sense of well-being.

6. **Thinking, learning, memory and concentration:** This facet explores a person's view of his/her thinking, learning, memory, concentration and ability to make decisions. This incorporates the speed of thinking and clarity of thought.

**Domain III: Social Relationships** - It is extent to which people feel the companionship, love, support, availability of practical assistance and support from the family and friends and three includes three facets as below:

1. **Personal relationships:** This facet examines the extent to which people feel the companionship, love and support they desire from the intimate relationship(s) in their life. This facet includes the ability and opportunity to love, to be loved and to be intimate with others both emotionally as well as physically. The extent to which people feel they can share moments of both happiness and distress with their loved ones.

2. **Social support:** This facet examines how much a person feels commitment, approval, and availability of practical assistance from family and friends. Questions explore how much family and friends share responsibility and work together to solve personal and family
problems. The facet's focus is on how much the person feels that he/she has the support of family and friends, in particular to what extent he/she might depend on this support in a crisis. This includes how much the person feels he/she receives approval and encouragement from family and friends.

3. **Sexual activity**: This facet concerns a person's urge and desire for sex and the extent to which the person is able to express and enjoy his/her sexual desire appropriately.

**DOMAIN IV: Environment**—This domain examines the principal place where a person lives and its impacts on the person's life. There are following eight facets of this domain:

1. **Financial resources**: The facet explores the person's view of how his/her financial resources (and other exchangeable resources) and the extent to which these resources meet the needs for a healthy and comfortable lifestyle. The focus is on what the person can afford or cannot afford which might affect quality of life.

2. **Physical safety and security**: This facet examines the person's sense of safety and security from physical harm. A threat to safety or security might arise from any source such as other people or political oppression.

3. **Health and social care availability and quality**: The facet explores the person's view of the health and social care in the near vicinity. "Near" is the time it takes to get help.

4. **Home environment**: This facet includes inquires about the principal place where a person lives (and, at a minimum, sleeps and keeps most of his/her possessions), and the way that this impacts on the person's life. The quality of the home would be assessed on the basis
of being comfortable, as well as affording the person a safe place to reside.

5. **Opportunities for acquiring new information and skills:** This facet investigates a person's opportunity and desire to learn new skills, acquire new knowledge, and feel in touch with what is going on.

6. **Participation in and opportunities for recreation and leisure:** This facet explores a person's ability, opportunities and inclination to participate in leisure, pastimes and relaxation.

7. **Physical environment (pollution/ noise/ traffic/ climate):** This facet examines the person's view of his/her environment. This includes the noise, pollution, climate and general aesthetic of the environment and whether this serves to improve or adversely affect quality of life.

8. **Transport:** This facet explores the person's view of how available or easy it is to find and use transport services to get around.

This multidimensional and comprehensive approach to the concept of quality of life by World Health Organization Quality of Life Team (1996) overcomes the limitations of prior models which equated quality of life with the terms such as "health status", "lifestyle", "life satisfaction", "mental state" or "well-being. These characteristics of this model make it appropriate to be included as a base model of quality of life for the present study. The next step after adopting this model for the present study was to investigate the factors which might enhance the overall quality of life of managers. Sub-factors of quality of life, physical health, psychological health and social relationship have been positively linked with the ability of the person to manage his and others emotions effectively. This ability is the core characteristic of the construct emotional intelligence.
2.2 Emotional Intelligence

Emotion has always been an integral part of human life. People want to experience more and more positive emotions (happiness, love, joy) and wants to lessen the negative emotions (sadness, anger, anxiety) in their life. Although these emotions are result of various events in person’s life which are sometime outside person’s control, but ability to manage these emotions in a better way can definitely lessen the negative impact of these event in the life. People differ in their ability of mange emotions effectively while dealing with emotional issues for example, if two employees have got a lower performance rating, one of them might feel negative emotions like anger and hostility towards the boss and even might think of leaving the job and other employee might try to find out the problem areas in his performance and may come a plan to improve on them, resulting in better performance rating next time. This difference between among individual in their ability to effectively manage emotions has been area of interest for the researchers.

The importance of dealing effectively with emotional issues and understanding the emotional content can be further understood by the fact that while seeking the opinion of other people on an issue, people want to seek information on two parameters, i.e. what others think about it? What others feel about it? So it is clear that in first question, one want to know what the rational mind says and second time one might be asking for an emotional kind of reasoning. Some time the individual thinking and feeling about a particular issue might not synchronize which give rise to an important question, whether to follow your head or heart? The emphasis of modern education has always been the “head”, which means preparing the students to answer the thinking part of the question. But when it comes to deal with emotional part (heart), the education system rarely provides any
assistance to deal with the same. Traditionally, society has always emphasized the importance of reason over feelings. So with this kind of training one is able to solve problems that require abstract thinking but when it comes to social and interpersonal relationships, cognitive elements of intelligence are not able to help us much. So there is a need to include both cognitive and emotional component for holistic solution of human problems. For example a good doctor should have both, knowledge of medicines (cognitive part) and ability to effectively empathize with patients (emotional part) for effective treatment. Mayer, Salvoey and Caruso (2002) opine that the key elements of intelligence and emotional construct are integrated by their theory of emotional intelligence. They further explain that they have taken the idea of ability to do abstract reasoning from the construct of intelligence and from the research in the field of emotion research comes with the notion that emotions are signals that convey regular and discernable meaning about the relationships and that a number of basic emotions are universal. These ideas lead to the emergence of the construct of emotional intelligence.

(a) History of Emotional Intelligence

The term emotional intelligence was used first by Payne (1986) in his unpublished doctoral thesis. He defined emotional intelligence as: “The facts, meanings, truths, relationships, etc., (of emotional intelligence) are those that exist in the realm of emotion. Thus, feelings are facts... the meanings are felt meanings; the truths are emotional truths; the relationships are interpersonal relationships. And the problems we solve are emotional problems, that is, problem in way we see”

The term first appeared in the scientific literature in 1990 in the research work of Mayer and Salovey, (1990) where the term was used to denote a type of intelligence that involved the ability to process emotional
information. Mayer (2001) examined the psychological activities of the past century and classified the emergence of emotional intelligence into five time periods:

1. 1900-1969: Intelligence and emotions as separate narrow fields
2. 1970-1989: Precursors to emotional intelligence
3. 1990-1993: Emergence of emotional intelligence
4. 1994-1997: Popularization broadening of emotional intelligence
5. 1998-Present: Research and institutionalization of emotional intelligence

1. 1900-1969: Intelligence and Emotions as Separate Narrow Fields

During the initial part of the 20th century, two concepts, emotions and intelligence, were contained in separate domains. Intelligence tests were developed and used as measures of intelligence. Initially the major emphasis of psychologists was on measuring cognitive aspects of intelligence, mainly memory and problem solving (Cherniss, 2000). In the field of emotion researcher were coming forward with theories to determine that, what reaction is first in an emotional episode, physiological or psychological. For example if a person suddenly sees a snake, which reaction will be first: physiological, Increase in heartbeat, or psychological, emotion of fear. So puzzle was that whether the person’s heartbeat increased first and then he felt the emotion of fear or because he was fearful, so as a result his heartbeat increased. Other issue in field of emotion during this era was determining whether emotions held universal meaning or there expressions are culturally determined.

In initial phases the emphasis of intelligence testing was more on cognitive components though some psychologists were including the non-cognitive components in the frame work of intelligence, called social
intelligence. Thorndike proposed that humans possess several types of intelligence. Thorndike’s (1920) classified the intelligence mainly in three categories:

(a) *Abstract-scholastic intelligence* — Ability to understand and manage ideas,

(b) *Mechanical–visuospatial intelligence* — Ability to understand and manipulate concrete objects.

(c) *Social (practical) intelligence* — Ability to understand and manage people and act wisely in social contexts.

Thorndike’s abstract definition of social intelligence as wisdom in social contexts was translated quickly into standardized instruments for measuring individual differences in this construct. In the 1930s, the study of social intelligence was largely a study of how people make judgments regarding others and the accuracy of such social judgments.

Wechsler (1958), emphasized the role of non-cognitive aspects of intelligence to be important for adaptation and success. He referred to both non-intellective and intellective elements of intelligence and defined intelligence as “the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment.” Affective, personal and social factors were included in non intellective elements of intelligence, which he hypothesized were essential for predicting one’s ability to succeed in life.


During these two decade, many precursor of emotional intelligence emerged. It was for the first time that emotion and intelligence, which were earlier, considered all together different concepts, were integrated in a new
field of cognition and affect. During this period emphasis of research was on finding the meaning of emotion, causes of emotion and how emotions and thoughts interacted with each other. Mayer (1986) reported that depressed people might be more realistic and accurate than others and mood swings might enhance creativity. Researcher now, valued the earlier notion of Darwin that emotions evolved across species and they are the universal expressions of internal feelings.

Gardner (1983) raised the notion of multiple intelligences. He used the term multiple intelligences to describe “an unknown number of human capacities, ranging from musical intelligences to the intelligence involved in understanding oneself; ‘intelligences’ to underscore that these capacities were as fundamental as those historically captured within the IQ test”. The seven intelligences described by Gardner are:

1. **Linguistic intelligence** — the type exhibited best by poets
2. **Logical-mathematical intelligence** — Logical, mathematical, and scientific ability
3. **Spatial intelligence** — Ability to form a mental model of a spatial world
4. **Musical intelligence** — The type exhibited by famous composers and Musicians.
5. **Bodily-kinesthetic intelligence** — Ability to solve problems or design products using one’s whole body
6. **Personal intelligence** — Ability to understand other people
7. **Intrapersonal intelligence** — Capacity to form an accurate, veridical model of oneself and to be able to use that model to operate effectively in life.
Gardener elaborated the definition of interpersonal intelligence as the ability to access one’s own feeling life to identify, label, and discriminate among one’s feelings, and to represent them symbolically. He defined interpersonal intelligence as the ability to discern the moods, intentions, and desires of others. Thus, whereas intrapersonal intelligence refers to the person’s ability to gain access to his or her own internal emotional life, interpersonal intelligence represents the individual’s ability to understand other people, to know what they feel, and to notice and make distinctions among other individuals. This conceptualization of intelligence as combination of intellect and emotions later on become the basis of origin of the construct called emotional intelligence.

3. 1990-1993: The Emergence of Emotional intelligence

Mayer and Solvey (1990) developed a formal theory of emotional intelligence and with the help of studies in diverse fields like aesthetics, brain research, intelligence measurement, artificial intelligence and clinical psychology gave evidence for the independent existence of emotional intelligence separate from traditional cognitive intelligence. First ability scale to measure emotional intelligence was constructed by Mayer and Solvey in 1990. So this era is generally considered the starting point for the research in the area of emotional intelligence.

4. 1994-1997: The Popularization and Broadening

The concept of emotional intelligence was made very popular by a science journalist Goleman. Goleman (1995) drew the attention of researcher, business man and common masses towards the concept of emotional intelligence. Some extraordinary claims regarding the impact of emotional intelligence on important areas of life, like success in professional and happiness in personal life were made by the author in this
book. The prestigious ‘The Time’ magazine used the term EQ meaning emotional quotient on its cover page. A person emotional quotient was claimed to have much greater contributor in the success of a person than his IQ. All this resulted in number of test measuring the emotional intelligence.

5. 1998-Present: Research on the Institutionalization of Emotional Intelligence

In this era emotional intelligence emerged as a fully fledged field of research and various refinements of the construct were done. New model of emotional intelligence like mixed model of emotional intelligence, trait model of intelligence were put forward by the researchers. Various self report and performance measure of emotional intelligence also emerged. The research these days is focusing on the important issue of whether emotional intelligence can be enhanced by training or not. What are the different areas of life in which emotional intelligence can be of vital importance?

(b) Emotional Intelligence Models

Three main models of emotional intelligence have been given by the researchers. Each theoretical paradigm conceptualizes emotional intelligence from one of two perspectives: ability or mixed model. The first model by Salovey and Mayer (1990) perceives emotional intelligence as a form of pure intelligence, that is, emotional intelligence is a cognitive ability. A second model by Bar-On (1997) regards emotional intelligence as a mixed intelligence, consisting of cognitive ability and personality aspects. This model emphasizes how cognitive and personality factors influence general well-being. The third model, introduced by Goleman
(1997) focuses on how cognitive and personality factors determine workplace success.

**Ability Based Model of Emotional Intelligence**

Mayer, Caruso and Salovey (1999) opined that as, emotional intelligence represents an intelligence system focused on the processing of emotional information, and so it must be representing a traditional and well established intelligence. Mayer & Salovey (1997) defined emotional intelligence as “the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth”

The model comprises of four abilities: perception of emotion, assimilation of emotions, understanding of emotions, and regulation of emotions, which are being described below:

(i) **Emotional Perception:** the ability to perceive emotions in the self and others, and also in objects, art, stories, music, and other stimulus. It also includes the ability to distinguish between honest and dishonest expressions of emotion.

(ii) **Assimilation of Emotions:** the ability to generate, use, and feel emotions as necessary to communicate feelings, or to use them in other cognitive processes, distinguish among the different emotions one is feeling and to identify those that are influencing their thought processes.

(iii) **Emotional Understanding:** the ability to understand complex emotions (such as feeling two emotions at once) and the ability to recognize transitions from one to the other.
(iv) *Emotional Regulation:* refers to the ability to stay open to feelings, and to monitor and regulate one’s and other’s emotions to promote understanding and personal growth. It also includes the ability to connect or disconnect from an emotion depending on its usefulness in a given situation.

Mayer and Solvay opined that these abilities are hierarchical because one precedes the other. In this model at the most basic level is the ability of perceiving emotions and the next level in hierarchy is assimilation of emotions and then is the ability to understand emotions. At the highest and most complex level is the forth ability of managing emotions in self and others that can only be manifested successfully if the individual has mastered previous three abilities to a satisfactory level. Authors asserts that each of these areas start developing from childhood. For example, in perceiving emotion as skills grow in one area (e.g., perceiving emotions), so will skills in other areas, such as understanding emotions and being able to regulate them. Geher (2004) in a review the literature on emotional intelligence found that, Mayer and Salovey’s mental ability model has generated the largest number of researches published.

**Bar on Model of Emotional Intelligence**

Bar-On (1997) used the term “Emotion Quotient” first time, measured by the measures of emotional intelligence inventory called Bar-On Scale of Emotional intelligence. Bar-On’s (2006) defined emotional intelligence as “a cross-section of interrelated emotional and social competencies, skills and facilitators that determine how effectively we understand and express ourselves, understand others and relate with them, and cope with daily demands”.

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Bar-On (2002) emphasized the importance of emotional intelligence by stating that the person's having higher levels of emotional Quotient are more successful in meeting environmental demands and pressure. On the other hand low emotional quotient can be a causal factor in lack of success and existence of emotional problems. He further states that, these problems are faced more by those people who are having low score on the subscale of reality testing, problem solving, stress tolerance and impulse control. Author further opines that emotional intelligence develops over time and further can be improved through training, programming, and therapy. Bar-On is of the opinion that emotional intelligence and cognitive intelligence to contribute equally to a person's general intelligence.

Bar-On has emphasized the determining capacity of emotional intelligence skills in effectively dealing with various emotional and situational demands of day to day life. He has outlined the five components of emotional intelligence and fifteen sub factors as illustrated in the table:

Table 2.1: Bar-On Model of Emotional Intelligence (2006)

<table>
<thead>
<tr>
<th>Main factors</th>
<th>Sub factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Intrapersonal Skills (Ability of being aware and understands emotions, feelings, and ideas in the self.)</td>
<td>Self Regard</td>
</tr>
<tr>
<td></td>
<td>Emotional Self- Awareness</td>
</tr>
<tr>
<td></td>
<td>Assertiveness</td>
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<tr>
<td></td>
<td>Independence</td>
</tr>
<tr>
<td></td>
<td>Self Actualization</td>
</tr>
<tr>
<td>2 Interpersonal Skills (Ability of being aware and understand emotions, feelings, and ideas in the others.)</td>
<td>Empathy</td>
</tr>
<tr>
<td></td>
<td>Social Responsibility</td>
</tr>
<tr>
<td></td>
<td>Interpersonal Relationship</td>
</tr>
<tr>
<td>3 Adaptability (ability of being open to change our feelings on the situations)</td>
<td>Reality Testing</td>
</tr>
<tr>
<td></td>
<td>Flexibility</td>
</tr>
<tr>
<td></td>
<td>Problem Solving</td>
</tr>
<tr>
<td>4 Stress Management (Ability to deal effectively with stress and control emotions)</td>
<td>Stress Tolerance</td>
</tr>
<tr>
<td></td>
<td>Impulse control</td>
</tr>
<tr>
<td>5 General Mood Components (Ability of feeling and expressing positive emotions)</td>
<td>Optimism</td>
</tr>
<tr>
<td></td>
<td>Happiness</td>
</tr>
</tbody>
</table>
Goleman Model of Emotional Intelligence

Goleman was inspired by the writings of Salovey and Mayer on the topic of emotional intelligence and he began to conduct his own research. Goleman (1998) defines emotional intelligence as: “the capacity for recognizing owns feelings and those of others for motivating ourselves, and for managing emotions well in ourselves and our relationships.”

Goleman has purposed a theory of performance in organizations to predict the effectiveness and personal outcomes in the workplace. He further identified several competencies, which were considered characteristic of the most brilliant and successful employees (Goleman, 2001). The model presents four essential dimensions, and includes a set of emotional competencies within each dimension of emotional intelligence.

Goleman (2001) defined emotional competence as “a learned capability based on emotional intelligence that result in outstanding performance at work. He further stated that, emotional competencies are not innate talents, but rather learned capabilities that must be worked on and developed to achieve outstanding performance. He opined that the potential for learning emotional competencies depends upon the general emotional intelligence level of the person and makes him more effective in his/her work.

Boyatzis, Goleman and Rhee (1999) reports that the organization of the competencies under the various dimensions is given in the Table 2.3 and it is not random; the similar competencies appear in same group and they support and facilitate each other.
### Table 2.2: Showing Goleman Model of Emotional Intelligence

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Main Dimension</th>
<th>Related Competences</th>
</tr>
</thead>
</table>
| 1     | Self Awareness     | 1. Emotional Self Awareness  
|       |                    | 2. Accurate Self Awareness  
|       |                    | 3. Self confidence                          |
| 2     | Social Awareness   | 4. Empathy  
|       |                    | 5. Service Orientation  
|       |                    | 6. Organizational Awareness                 |
| 3     | Self Management    | 7. Self Control  
|       |                    | 8. Trustworthiness  
|       |                    | 9. Conscientiousness  
|       |                    | 10. Adaptability  
|       |                    | 11. Achievement  
|       |                    | 12. Initiative                              |
| 4     | Relationship       | 13. Developing Others  
|       | Management         | 14. Influence  
|       |                    | 15. Communication  
|       |                    | 16. Conflict management  
|       |                    | 17. Leadership  
|       |                    | 18. Change Catalyst  
|       |                    | 19. Building Bonds  
|       |                    | 20. Teamwork and Collaboration               |

After discussing these three models of emotional intelligence, are some inherent underlying similarities in them can be summarized as below:

- All three models emphasize the independent existence of emotional intelligence separate from traditional intelligence.

- There are consensus on some of the elements like regulating ones emotions and regulating others emotions.

- Being aware of emotions has been described as a key component of emotional intelligence by all the three models.

- All models try to measure the components of emotional intelligence.

**(c) Neurological Evidence of Emotional Intelligence**

Gardener (1983) has established eight criteria’s for naming any set of abilities as intelligence and one of them is that these abilities must have
some neurological basis. Damasio, (1999) has found the neurological basis of the emotional intelligence in the circuitry that links the limbic areas for emotion (amygdale and its corresponding networks) to the prefrontal cortex (the brain's executive centre). Any injury to the parts of the brain related to the functioning of that particular activity should impair the use of related abilities. While intellectual abilities such as verbal fluency, spatial logic, and abstract reasoning (the components of I.Q.) are based primarily in the neocortex, the components that constitute emotional intelligence have been found to exist as more of a neurological circuitry. Deficits in the abilities of emotional intelligence were reported in cases of lesions in this area.

Bechara, Tranel, and Damasio, (2000) has cited a case study of Phineas Gage in which an explosion drove an iron bar through the front of his head. Phineas intellect, memory, speech, sensation, and movement were intact after his recovery but his behaviour was altogether different from the behaviour, prior to accident. Authors reported that Phineas emotional responses became disorganized as he became highly impatient, not able to hold his anger, quarrelsome, irresponsible and unpredictable in emotional issues. It was revealed neuro-imaging techniques that iron rod damaged the ventromedial region of his prefrontal cortex.

Reis et al., (2007) reported that when subjects were solving the problems of Mayer and Salvoey Emotional Intelligence test (MSCIET) the left frontal polar and left anterior temporal regions of the brain were activated, which are closely linked with social cooperation. Jausovec and Jausovec (2005) have found that individual with higher intelligence level exhibited lesser brain activity while solving problems as compare to the individuals having lower intelligence level. They observed that similar finding were found regarding emotional intelligence, i.e., as those having higher emotional intelligence level were able to solve emotional problems
while exerting lesser brain activity as compared to those having lower level of emotional intelligence. These neurological studies, distinguishing cognitive intelligence (I.Q.) and emotional intelligence (E.Q.) are contributed significantly to prove the validity of the construct of emotional intelligence.

(d) Criticism of Emotional Intelligence

As emotional intelligence appears like a path breaking ideas for many people other are still doubtful about the legitimacy of the construct on different grounds. Steiner (1997) has called emotional intelligence a “buzzword” having little meaning in reality. The claims of Goleman about the importance of emotional intelligence having much bigger role in persons success than IQ has conflicting evidences in its support which made the researchers doubtful about the construct of emotional intelligence itself (Roberts, Zeidner, & Matthews, 2002). Becker (2003) opined that researchers in the field of emotional intelligence have not come up with a valid and reliable measure to test the emotional intelligence level. He argues that as the construct cannot be measured with accuracy, the legitimacy of the concept of emotional intelligence remain elusive and it is difficult of judge that whether this construct is rooted in reality or is just a imagination. Becker came up with the view that emotional intelligence is nothing more than general intelligence applied to solve the emotional issues.

Debate exists in the following four areas of emotional intelligence:

1. Legitimacy of the construct,
2. Superiority of one type of model over another,
3. Measurement of E.I.,
4. Ability to “teach” emotional intelligence.
All these debates surrounding the construct of emotional intelligence calls for further research specially in the field of measurement of emotional intelligence and claims of its impact on various aspects especially on person’s quality of life.

Although Emotional intelligence might enhance the quality of life person by providing suitable solution to the problem that requires processing of information that is emotional in nature, but sometime human beings are confronted with issues that are concerned more with basic human value and ethics. Some events in life such as death of a loved one, loss of job etc, raises question about the very meaning and purpose of our life. The inability to find answer to these issues may adversely affect one’s quality of life. The quest to find answer to these questions has always brought humanity to the door steps of spirituality.

2.3 Spiritual Intelligence

The growth of the concept spiritual intelligence in psychological literature has been an indication of growing curiosity of researchers and layman in the past of decade. (Zohar & Marshall, 2000; Emmons, 2000a; Wolman, 2001; Vaughan, 2002; Nasel, 2004; Amram, 2007). The world spiritual means “having to do with the human spirit as opposed to physical things” (Oxford University Press, 2001). The word spirit is derived from the Latin word spiritus, which means “breath” or “soul.” The term spirit or soul has been used rarely in psychological literature, in spite of the fact that the vary meaning of the word psychology, is ‘study of soul’. Spirit is defined as “the part of the person that consists of their character and feelings rather than their body” (Oxford University Press, 2001,). Psychologist these do take into consideration the non physical phenomena of human existence, because it is not always possible to explain the vast variety and richness of human behaviour only on the basis of observable
physical phenomena’s. In the past religions and spirituality has played a vital role in explaining the nonphysical phenomena’s of human existence in various ways. The terms religion, spirituality and spiritual intelligence has been used interchangeably without any distinction, although there are clear conceptual difference exists among these.

(a) Religion

Religion has been defined as organized system of beliefs, practice, rituals and symbols which facilitates closeness to the sacred or transcendent (God, higher power, or ultimate truth/reality), and foster and understanding on one’s relation and responsibility to others, for living together in a community (Koenig, McCullough, and Larson, 2000). This definition of religion emphasizes the social nature of religion that serves the function of acquainting people with established beliefs, with regard to the practices of particular community on their perception of transcendent and fosters a feeling of responsibility towards each other? It is a common place observation that all major religions of the world have emphasized the need of being helpful and co-operative towards other members of community for peace and prosperity of the community.

On the similar line, Sinnott (2002) defines religious practices as the external sign of spiritual orientation or it may be simply a set of beliefs, habits and practices. Author opined that a person’s adherence to religious practices may be a sign of behavioral aspects of spirituality or it might be just a social conformity to various beliefs and practices such as going to the places of worship, offering prayers and many other rituals as per one’s religious beliefs. James (1902) described institutional religion as consisting of rituals, theology, ceremony, and institutionalized organizations. He stated that apart from this the feeling, acts and experiences of a people in their solitude in relation to whatever they consider “divine” is called
personal religion. This distinction made by James between institutional religion and personal religion was the basic foundation for the construct of spirituality.

(b) Spirituality

Spirituality has been defined as one’s personal relation to the sacred that shapes other relationship and meaning of one’s life (Sinnott, 2002). Parker (2000) also defines spirituality as a personal search for the meaning, purpose, transcendence, wholeness and realization of the spirit. It is clear, that the spirituality is more personal in nature as compared to the more social nature of the religion. Spirituality emphasizes more on the personal quest of the person to find the answers to their existential questions like meaning, purpose and transcendence. Same thing has been pointed out by Koenig, McCullough, and Larson (2000) who define spirituality as the personal quest of understanding the answer to ultimate questions about life, meaning and relationship to the sacred. Authors further opine that this quest may or may not be a result of religious rituals.

Table 2.3: Summarizing the differences between Religion and Spirituality

<table>
<thead>
<tr>
<th>Religion</th>
<th>Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consist of Rituals, theology, ceremony, and institutionalized organizations (Sinnott, 2002).</td>
<td>The feelings, acts, and experiences of individual men in their solitude (Sinnott, 2002).</td>
</tr>
<tr>
<td>Group-oriented behaviors (e.g., attending church) and organizational rituals and activities</td>
<td>Includes an individual’s values, beliefs, attitudes, and any private religious activities (e.g., private prayer).</td>
</tr>
<tr>
<td>may be the external sign of a spiritual orientation, or simply a set of culturally cohesive practices, beliefs, and habit</td>
<td>One’s personal relation to the sacred or transcendent, a relation that then informs other relationships and the meaning of one’s own life”</td>
</tr>
</tbody>
</table>
The term spiritual intelligence was first coined by Dohan Zohar. Later on Zohar and Marshal (2000) published a book “SQ- Ultimate Intelligence” and defined spirituality as: “The intelligence with which we address and solve problems of meaning and values, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life path is more meaningful than other.”

She opined that spiritual intelligence forms the central part of our intelligence, the part in which our values and beliefs are nurtured and in which we can work towards realizing our full potential as created beings. She is of the view that spiritual intelligence can help bringing meaning and purpose to our work. Zohar and Marshall (2000) definition of spiritual intelligence emphasises more upon the problem solving and decision making aspect of the spiritual intelligence regarding the issues of meaning, purpose and values in life. Authors have placed spiritual intelligence at the top of hierarchy with emotional intelligence below it and rational intelligence below that. Zohar has identified the characteristics of individuals with high spiritual intelligence which are as following:

1. Higher self awareness
2. Spontaneity – Living and being responsive to the moment
3. Being vision and value led
4. Holism- Seeing larger pattern, relationships
5. Compassion- Deep empathy
6. Celebration of Diversity – Valuing other people for their differences
7. Field independence- Standing against crowd and having once own convictions
8. Humility-Having a sense of being a player in larger drama
9. Tendency to ask fundamental questions and need to understand the things and to get to the bottom of the things

10. Ability to reframe- Standing back from a situation or problems and seeing bigger picture and seeing problem in wider contest.

11. Positive use of adversity- Learning from mistakes, setbacks and sufferings.

12. Sense of vocation- Feeling of called upon to serve, to give something back.

King (2008) has criticized the indicators of spiritual intelligence given by Zohar on the grounds that many of them overlap with the constructs of personality (flexibility) and emotional Intelligence (self Awareness). Kings asserts that the indicators given by Zohar are the outcome variable of higher spiritual intelligence. He argues that Zohar and Marshall have avoided a critical task of establishment of core set of mental abilities underlying spiritual intelligence.

Emmons (2000) conceptualized spiritual intelligence as “a framework for identifying and organizing skill and abilities needed for adaptive use of spirituality”. Emmons opines that spiritual intelligence helps people by offering capabilities that enables them to solve problems and achieve goals. Author gave model of spiritual intelligence which consists of five components which are as under:

1. The capacity to transcendence of physical and material

2. The ability to enter heightened state of consciousness

3. The ability to invest everyday activities, events and relationships with a sense of sacred

4. The ability to utilize spiritual resources to solve problems
5. The capacity to be virtuous.

Mayor (2000) has criticized the fifth component of model i.e., capacity to be virtuous. He argued that it is behavioral tendency rather than a mental ability. Responding to the criticism later on Emmons (2000b) dropped the fifth component from his model of spiritual intelligence as it could not fulfill the criteria of being a mental ability.

Wolman (2001) defines spiritual intelligence as “the human capacity to ask ultimate questions about the meaning of life and simultaneously experience the seamless connection between each of us and world in which we live”. Wolman pointed out that spiritual intelligence exists in two mental states:

(a) State of Being – Subjective experience of one’s reality.

(b) Discrete abilities and action – Everyone is capable of actualizing and performing.

To clarify his point further he used the metaphor of theory of light in quantum physics which purposes, that light can exist in either of the states of particles or waves. The spiritual intelligence helps in problem solving and everyone is capable of developing it with practice and patience. He rules out the possibility of genetic factors in spiritual intelligence.

Vaughan (2002) defines spiritual intelligence as “Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship of being in the world. Spiritual intelligence implies a capacity for a deep understanding of existential questions and insight into multiple level of consciousness. It implies awareness of our relationship to the transcendent to each other, to the earth and all beings.”
Vaughun stated that spiritual intelligence can be developed by a person with practice which can help him to distinguish reality from illusion. Vaughan opines that everyone has the potential for developing spiritual intelligence by a variety of practices like training attention, cultivating ethical behaviour and transforming emotions. He further asserted that to improve one’s spiritual intelligence, person requires training and discipline, which in turn will result in love, wisdom and service.

**Amram Model of Spiritual Intelligence**

Amram (2007) defines spiritual intelligence as the ability to apply and embody spiritual resources and qualities to enhance daily functioning and well being”. He interviewed 71 people from world seven major spiritual traditions Buddhism, Christianity, Hinduism, Islam, Judaism, Non-dual, Hatha-yoga and Taoism. These individuals were nominated by their colleagues as the person who was daily engaged in the practices of respective spiritual traditions. Most of the participants were spiritual teachers, therapists, business leaders who integrated spirituality in their day to day life. Based on the qualitative analysis of their interviews, he gave a mode of spiritual intelligence which comprised of seven major themes and several sub themes as:

1. Consciousness- Developed refined awareness and self knowledge
   (a) Mindfulness
   (b) Trans- rational knowing
   (c) Practice
2. Grace – Living in alignment with the sacred manifesting love for the trust in life
   (a) Trust
   (b) Love of life
3. Truth – Living in open acceptance, curiosity and love for all creation  
   (a) Acceptance  
   (b) Openness  
4. Transcendence – Going beyond the separate egoic self into and interconnected wholeness  
   (a) Relational I – Thou  
   (b) Holism  
5. Meaning – Experiencing significance in daily activities through a sense of purpose and a call for service, including in the face of pain and suffering.  
6. Serenity – Peaceful surrender to self  
   (a) Peacefulness  
   (b) Egolessness  
7. Inner directedness – Inner freedom aligned in responsible wise action  
   (a) Freedom  
   (b) Discernment  
   (c) Integrity

The spiritual model give by Amram is the most comprehensive and inclusive of most spiritual dimension in one’s life. Moreover, it is based upon the interactions with the persons who are practicing their spiritual traditions actively. Despite of all these facts, this model fails to distinguish between the mental ability versus behaviour criteria for a construct to be labeled as intelligence. As most of the dimensions of Amram spiritual intelligence model can be the result of a high level of spiritual intelligence rather than being the spiritual intelligence itself. King (2008) opines that
The seven major themes of Amaram mode manifest lived spirituality rather than spiritual intelligence.

**King Model of Spiritual Intelligence**

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.”

King definition of spiritual intelligence includes both mental abilities and there outcomes, hence comprehensive in approach. King has also emphasized the role of these mental abilities in adaptive applications in person’s life. He has given four components of spiritual intelligence: 1) Critical Existential Thinking (CET), 2) Personal Meaning Production (PMP), 3) Transcendental Awareness (TA), 4) Conscious State Expansion (CSE), which are being described below:

**Critical Existential Thinking (CET)**

Critical existential thinking means the thinking about the one’s existence which includes such issues as life and death, reality, consciousness, the universe, time, truth, justice, evil and other similar aspects. While contemplating issues of existential nature, Kings (2009) emphasized that this thinking needs to be critical in nature which is far better than simple thinking. He opined that critical thinking about existential question means reaching to some specific conclusion on these issues on the basis of one’s own experience rather than having some passing thoughts and views about such issues. King argues that individual differences exist in the level of capacity of critical existential thinking among individuals. Author takes the support of Maslow(1964) who argues
that there are some questioning and probing individuals (i.e., theologians and philosophers) who are more advanced in their ability to contemplate existential matters, as compared to others who are superficial and totally absorbed with the trivial.

King (2009) in review of literature found that many researchers have previously included existential thinking in their framework of spiritual intelligence. Although these researches have included the contemplation for meaning and purpose under existential thinking that there are some conceptual differences while analyzing issue from the perspective of mental ability. He further asserted that although there is no denying of fact that thinking about meaning and purpose is a part of existential thinking, but constructing meaning and purpose based on one’s personal experience that require appraisals which are far more personalized and internal and thus, represent distinct capacity which he termed as personal meaning production.

**Personal Meaning Production**

It 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. Like existential thinking, personal meaning is frequently noted as a component of spirituality, requiring its consideration in a model of spiritual intelligence (King 2008).

King (2009) reported that there are number of sources of meaning described in the literature such as social roles (McCall & Simmons, 1966), relationships, meeting basic needs, personal growth, leisure activities, personal achievement (Reker & Wong, 1988), reminiscence, commitment, optimism, religiosity (Wong, 1989), work and leisure. He concluded that there is no limit to the number of sources available, from which one can
construct meaning. For this reason, the ability to create meaning in all mental and physical experiences occupies the highest level of this particular ability. He has taken the support of Maslow (1964) who stated that “serious people of all kinds tend to be able to 'religionize' (or to endow with spiritual meaning) any part of life, any day of the week, in any place, and under all sorts of circumstances”.

King (2009) stated that while one may be able to derive purpose from daily events and experiences, one may also be able to define a purpose for his/her life. This likely involves more coherent and creative forms of meaning production. The mastering of a purpose refers to one’s ability to infer his/her purpose in all events and experiences. This is essentially another form of meaning creation, one that relates directly to a predefined life purpose or life definition. It can be inferred from tests of meaning (i.e., those that look at cognitive, affective, and behavioral aspects of meaning as well as sources of meaning) that people vary in terms of their capacity or ability to derive or create meaning and purpose. Various measures of personal meaning have found that people differ in this construct (King 2008).

**Transcendental Awareness (TA)**

It is the capacity to identify transcendent dimensions of the self (e.g., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism, holism) during the normal, waking state of consciousness, accompanied by the capacity to identify their relationship to one’s self and to the physical. King in a review of literature found that transcendent has been accepted as a component of spirituality by many researchers. King opines that although the meaning of the word transcendent is going beyond the normal or physical human experience the word transcendental is more appropriate as “it is not the awareness itself
that is transcendent but it is awareness of that which is transcendent”.
Differentiating his views of transcendental awareness from the other authors like Emmons who view transcendental awareness of a divine being King stress that it is simply the ability to recognize the transcendent (non-
physical) dimensions of reality and the self which may or may not be related to the belief of in a divine being. Supporting the inclusion of transcendental awareness as mental ability in the model of spiritual intelligence King has reviewed the writing of James (1902/2002) on the construct of transcendent stated that he suggested the presence of individual difference in the ability to experience transcendental dimensions of life in individuals.

Conscious State Expansion (CSE)

It is the ability to enter and exit higher/spiritual states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, and oneness) at one’s own discretion (as in deep contemplation, meditation, prayer, etc.). King has stated that the conscious state describes the various organizations of human consciousness, i.e. sleeping and dreaming states, which are well documented and seen as part of the normal human experience. He further stated that researchers have differentiated the levels of the state of consciousness based on the presence of self-awareness, environmental awareness, spiritual awareness, or some combination of these e.g. , the sleeping and dreaming states of consciousness would be considered lower levels of consciousness compared to the ordinary waking state. King has found the support of including conscious state expansion as a mental ability in his model of spiritual intelligence by taking into account the views of Vital (2005) the state of consciousness who states that alterations of consciousness can occur spontaneously or as the result of physical stimuli, psychological processes, mental exercises, disease, or
drugs and he further identified a set of altered states of consciousness which are triggered by one’s own mental exercises, i.e. meditation and relaxation.

The conceptual frame work of emotional intelligence and spiritual intelligence discuss so far makes it clear that researchers were forced to think intelligence in a wider perspective rather than only a set of cognitive abilities like memory and problem solving. Failure to predict the quality of life and performance of an individual solely on the basis of technical and intellectual abilities, has lead the researchers to broaden the criteria of intelligence towards the non cognitive aspects of intelligence. First in this series was social intelligence which paved way to the emergence of emotional intelligence, and latest being spiritual intelligence joining the ever growing stream of intelligence. The current study investigated the extent to which these non-IQ forms of intelligence, namely emotional and spiritual intelligences, contribute to the quality of life among high and low performing managers in the current state of affairs.

2.4 Emotional Intelligence and Quality of Life

The researchers have positively linked emotional intelligence with various important aspects of one’s life i.e. physical health, psychological health, social relationships person. All these being integral part of the quality of life suggest possible link between emotional intelligence and quality of life.

(a) Emotional intelligence and Physical Health

Emotional intelligence has been related to physical health in two possible way, firstly, directly effecting physical health and secondly, affecting the exposure to risky health behaviour such as drug abuse, smoking, alcoholism etc. Austin, Saklosfske, and Egan (2005) reported a
positive correlation between level of emotional intelligence and physical health. They concluded that ability of a person to manage his emotion can have significant impact on his overall health in a positive manner. Jain and Sinha (2005) examined relationship of emotional intelligence and general health among 250 middle-level executives and the result revealed that emotional intelligence positively predicted general health. This relationship can be further explained by the fact that in certain type of health problems i.e. cardiovascular diseases, inability of a person to handle negative emotions can worsen the situation to a great extent. It is generally suggested by doctors to the patients who are suffering from these diseases, to manage their negative emotions i.e. anger, depression, anxiety etc effectively for speedy recovery from these diseases. Since managing one’s own emotions is the integral part of emotional intelligence so it can be summed up that higher level of emotional intelligence can play a significant role in promoting physical health of a person.

Further, the person’s level of emotional intelligence has also been associated with his health behaviour. Trinidad & Johnson (2002) have reported a negative correlation between emotional intelligence and use of tobacco & alcohol. Riley and Schutte (2003) investigated the relationship between alcohol use and emotional intelligence among adults and reported that higher alcohol intake was associated with lower level of emotional intelligence. Similar results were found by Brackett & Mayer (2003). They further argued that person having higher emotional intelligence, need not to depend upon alcohol, to cope with negative emotions. Albeit, people tend to increase their alcohol intake whenever they find themselves in difficult emotional situations. A person having higher emotional intelligence can find more positive ways of handling these emotional situations rather than indulging in excessive alcohol use. But Trinidad & Johnson (2002) gave
the possible reason for this connection that people with higher emotional intelligence can manage peer pressure of using tobacco and alcohol more effectively. Hence it can be concluded that emotional intelligence is positively related to physical health. Further, as physical health is a sub-factor of quality of life so it can be assumed that emotional intelligence positively impact quality of life.

(b) Emotional Intelligence and Psychological Health

The relationship between emotional intelligence and psychological health has been studied widely. Brackett et al. (2006) investigated the relationship between total emotional intelligence and psychological well being among adults and reported a positive correlation. The people with higher emotional intelligence tend to use healthier psychological adaptation and adaptive styles while dealing with the environment (Pellitteri, 2002). In another study Ciarrochi, Chan and Caputi, (2000) found positive correlation between life satisfaction and emotional intelligence. Palmer, Donaldson, and Stough (2002) reported that higher emotional intelligence positively predicted life satisfaction among adults. Schutte, Malouff, Thorsteinsson, Bhullar and Rooke (2007) found that higher emotional intelligence was associated with better psychological health. Loannis and Nikolaou (2005) conducted a study on working adults, gather information on emotional intelligence, physical and psychological health, and information about other health related behaviors, i.e. smoking, drinking, and exercising. They reported that emotional intelligence was negatively correlated with smoking and drinking and whereas it was positively correlated with exercising.

Lower emotional intelligence has been found a predictor of poor psychological health. Singh and Singh (2008) reported negative relationships between emotional intelligence and organizational role stress.
Slaski and Cartwright, (2002), stated that managers who were higher on emotional intelligence suffered less subjective stress, experienced better health and well-being, and demonstrated better management performance. Salovey, Mayer, Goldman, Turvey and Palfai, (1995), showed an upsetting video to subjects, and found that those who were higher on emotional intelligence, were recovered fast from the bad mood state generated by watching the video as compared to the subjects having lower emotional intelligence.

Dawda and Hart (2000) reported negative correlation between emotional intelligence and depression. Matthews et al. (2006) found that emotional intelligence was negatively correlated with depression, anxiety, feeling worried and distressed before beginning a challenging task. The relation between emotional intelligence and depression was further explored by Ciarrochi and Deane (2000). They asserted that people with higher emotional intelligence were more willing to seek professional and non professional help, when they face emotional problem, suicidal thoughts and depression. On the other hand people having low emotional intelligence are unable to seek help from others during depressive episodes which may further worsen the situation for them.

The impact of emotional intelligence on psychological health can further be understood by the studies relating emotional intelligence and alexithymia (a state in which a person faces difficulty in identifying and describing feelings). Parker, Taylor and Bagby, (2001) have found negative correlation between emotional intelligence and alexithymia. Saklofske et al., (2003) also found that lower level of emotional intelligence was a predictor of alexithymia. These studies have not only established the credibility of emotional intelligence as a reliable construct but also contributed to establishing emotional intelligence as a predictor of good
psychological health and well being. Most of the psychological health problems have its genesis in unresolved emotional issues, which a person having adequate emotional intelligence can manage more positively and effectively hence resulting in better psychological health. It can be concluded from above discussion that emotional intelligence positively impact physical health, which is a sub-factor of quality of life, hence result in improving the same.

(c) Emotional Intelligence and Social Relationship

Emotions are integral part of any social relationship. It is the kind of emotions (positive or negative) being experienced by two people in a relationship which determines the quality of that relationship. Emotional intelligence has been associated with many aspects of family relationships. Chaturvedi and Meghna (2010) reported a positive relationship between emotional intelligence and family environment. Mayer, Caruso, and Salovey (1999) found that parental warmth was positively correlated to emotional intelligence and it further, determined the attachment style of the parents with their children. Ciarrochi, et al. (2000) reported that higher scores on the three components of emotional intelligence perception, understanding and management of emotions, correlated positively with self judgments of perceived parental warmth. Brackett and colleagues (2005) investigated the impact of the level of emotional intelligence on quality of relationship and number of conflicts between partners within a couple. Results revealed that partners having low emotional intelligence reported more conflicts and poorer quality of relationship as compared to others who were having higher emotional intelligence. Rice, (1999) stated that Increased positive interpersonal relationships have been reported among children, adolescents and adults having higher emotional intelligence These studies indicate that in close interpersonal relationship like family,
emotional intelligence can be a great asset to build stronger interpersonal relationships.

People having higher emotional intelligence not only enjoy good interpersonal relationship in family, but they can build other social relationship with ease because of their higher likability by other people. Brackett, Rivers, Shiffman, Lerner and Salovey (2006) revealed in a study that people having higher emotional intelligence are perceived as more pleasant, emphatic and more socially skilled as compared to the one’s having low emotional intelligence. All these characteristics of high emotional intelligence people make them more approachable and hence provide better opportunity to form mutually beneficial social relationship with others in society. Brackett et al. (2006) asserted that higher emotional intelligence leads to higher self perceived competence in reacting to the life events of the close friends. They furthers stated that in friendship pairs, those having higher emotional intelligence gave less critical remarks on others’ success which indicate their ability to manage jealousy in a better way. It was also reported by them, that people having higher emotional intelligent gave less destructive and passive responses during conflicts.

Mestre, Guil, Lopes, Salovey, and Gil-Olarte (2006) reported that people having higher emotional intelligence were nominated friends more by their peers. Salovey, Bedell, Detweiler, & Mayer, (1999) pointed out that individual having higher emotional intelligence responded more flexibly to change in their social environment and build supportive social networks. All these evidence indicate higher emotional intelligence equip the person with skills, which helps the individual to establish good social relationship. The research evidence discussed points that emotional intelligence is positively relate to physical health, physical health and
social relationship of an individual, which in turn may be contributing to quality of life of a person.

Although emotional intelligence play a 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 i.e. 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 right and wrong in life, he is most likely to make selfish choices, which may spoil his relationship with others and adversely affecting his psychological and physical health, which will consequently affect his quality of life in a negative way. Keeping in view the limitation of emotional intelligence to perfectly address the questions related to value, ethics, and purpose and meaning, it is logical to investigate a concept which satisfactorily deals with such issues. To find answer to all these issues human beings have turned to spirituality from the time immemorial. Recently, the researchers are using the term spiritual intelligence, which has been found useful in solving such issues.

2.5 Spiritual Intelligence and Quality of Life

The concept of spiritual intelligence has emerged in the beginning of the first decade of 21st century, prior to this; the term spirituality was used in eastern and as well as western researches done in the field of spirituality. Coming section will discuss the role of spiritual intelligence in enhancing the quality of life of a person by positively affecting its sub-factors i.e. physical health, psychological health and social relationships.

(a) Spiritual Intelligence and Physical Health

In a comprehensive review of literature Elmer, MacDonald, and Friedman (2003) found that spirituality contributes to lower disease rate
and longer life. Seaward (1995) reported that spirituality was one of the core characteristics of healthy individuals. The ability of a person to find meaning in every aspect of life, called personal meaning production, a component of spiritual intelligence, has been found a predictor of physical health in old age (Fry, 2000). The link between spirituality and health can further be explained by the fact that person having higher spiritual intelligence can see the life events in more meaningful way and helps him to cope with the life stresses in effective manner. It can be argued that these days stress has become a common feature and a precursor to many health problems in rapidly changing industrial environment. Spiritual intelligence can moderates the relationship between stress and health problems by helping the individual to find meaning in daily activities and seeing situation in a more meaningful way.

Emmons (2000) opined that spiritually oriented persons tend to respond in a better way when facing injury and handle trauma in a better way. It has been a common observation that person facing serious health problems, along with medical care is commonly advised to rely upon some kind of spiritual resource for effectively coping with the medical condition. Jones (1991) has found spirituality as a critical component of health-related adaptability. Miller and Thoresen (2003) have reported the positive relationship between spirituality and adaptability in persons suffering from health problems. Ben-Arye, Steinmetz, and Ezzo (2007) studied patients suffering from breast cancer and found that female patients expressed the need to address their spiritual well being while trying to cope with breast cancer. Earlier Baider et al.,(1999) associated spiritual belief with more active cognitive coping style and lower psychological distress in cancer patients. Authors further asserted that spiritual well being enhanced the person ability to enjoy life in spite of the illness.
The spiritual based coping is not only confined to cancer patients. Matheis et. Al. (2006) reported that spiritual well being and spiritual based coping strategies were positively correlated with the quality of life among patients suffering from spinal cord injuries. Effectiveness of spiritual coping has also been found in patients suffering from high blood pressure (Simony, Martone, and Kerwin, 2002). Researchers have also reported significant role of spirituality in recovering from substance abuse related health problems. Piedmont (2004) reported that spirituality and substance abuse recovery were positively correlated with each other. He further argued that specifically holistic and non-material perception, component of spiritual transcendence were vital in recovery from substance abuse. All these findings indicate that spiritual intelligence helps the person in healthy coping while facing critical health conditions and in turn might help in enhancing a person’s quality of life.

(b) Spiritual Intelligence and Psychological Health

Spiritual intelligence has been linked with psychological health by researchers and even by lay man equally. Most of the times any person in the pursuit of spirituality when asked about his purpose will often come out with answers, i.e. get rid of conflicts and emotional traumas, to know life purpose, to realize his true potential, to be at peace with himself, to get happiness and to get rid of negative habits and behaviors. All these are indicators of good psychological health. Larson, Koening and McCullough (2000) found a positive relationship between existence of life purpose and satisfaction in a person’s life. A positive correlation was found between spiritual well-being and general self efficacy among workers working in fortune companies (Trotts, 1996). Fournier (1998) conducted a study on suicide survivors and reported that spiritual well-being was highly valuable in stress reduction and adaptability among suicide survivors.
One of the characteristics of psychologically healthy individuals is the presence of meaning and purpose in life. King (2008) argued that loss of meaning and purpose in life can induce existential crisis, a state characterized by intense psychological discomfort regarding question about existence which can be detrimental to person’s psychological health. King stressed that critical existential thinking, a component of spiritual intelligence, can be instrumental in the resolution of the existential crisis. He further asserts that critical existential thinking can serve as a source of coping, problem solving and abstract reasoning in crises of existential nature thereby limiting its side effects on person’s mental health. Critical existential thinking helps the individual to develop personal philosophy in life and can provide him with new perspectives of sorting out the problems and dilemmas.

Apart from critical existential thinking, another component of spiritual intelligence personal meaning production can also be very helpful in promoting psychological health of a person by enhancing his ability to derive meaning and purpose in all physical and mental experiences (King 2008). In a study Mascaro and Rosen (2005) found that personal meaning correlated positively with hope and negatively with depression and neuroticism. The authors concluded that personal meaning play a significant role in enrichment of hope and acts as a deterrent to depression. In another research study Mascaro and Rosen (2006) revealed that higher level of personal meaning was negatively associated with the level of depression. They further reported that relation between daily stress and depression was moderated by personal meaning, as personal meaning was valuable in weakening the relationship between stress and depression, which was otherwise high in its absence. King (2008) suggested that personal meaning production reduce the negative impact of a stressful
situation by allowing an individual to find a meaning and purpose in that situation, which helps him to avoid stress. He further argued that personal meaning production can be valuable in solving dilemmas, by providing a meaning and purpose based solution to the problems.

The positive relationship between spiritual intelligence and psychological health can be further understood by examining the affect of transcendental awareness, component of spiritual intelligence on person’s psychological health. Coward and Reed (1996) revealed that self transcendence is positively related to well-being. Ellermann and Reed (2001) also found negative correlation between self transcendence and depression among middle aged adults. They further suggested that transcendental awareness is an effective source of coping with stress by invoking a sense of holistic perception.

The technique to develop transcendental awareness such as transcendental meditation has been found effective in lowering physiological and physiological indicators of stress (Schneider, et al.1995). Transcendental meditation further helps a person to enter into the altered state of consciousness. Cahn and Policy (2006) observed that altered state of consciousness results in relaxation, irrespective of fact that purpose of the mediation might or might not be to alter the state of consciousness. He asserted that this ability surely results in reduction of stress, although the exact mechanism is not known. The resulting relaxation can also be valuable in helping a person to focus his energy in more meaningful way, which in turn can be valuable in problem solving and decision making and will in turn positively contribute to person psychological health. It can be summed up that from above cited review of literature that spiritual intelligence and its components i.e., critical existential thinking, personal meaning production, transcendental awareness and conscious state
expansion positively impact the psychological health of a person, thus instrumental in enhancing one’s quality of life.

(c) Spiritual Intelligence and Social Relationship

Spiritual intelligence in its real sense might be one of the most important contributing factors in enhancing the quality of social relationships of a person. Wiggleworth (2002) higher spiritual intelligence enables the person to maintain the inner and outer peace while behaving with compassion and wisdom irrespective of circumstances. Behaving with compassion and unconditional love for others can be an important contributor in resolving interpersonal conflict hence resulting in improvement in interpersonal relationships. Further, transcendental awareness, the capacity to perceive the non-material aspects of self and others and feeling of interconnectedness, helps the person to overcome personal limitation and enhances the concern for others. Both these things results in a positive change in person’s perspective towards others and enhance their relationships. Huang, (2000), conducted a study on Taiwanese and found that self transcendence was positively correlated with personal growth and positive relation with others. So it can be concluded that spiritual intelligence is positively related to the better social relationships and enhances the quality of life of a person.

2.6 Emotional Intelligence and Spiritual Intelligence

Spirituality has become an often discussed and popular issue in academic sphere (Dy-Liacco, Kennedy, Parker, and Piedmont, 2005). The evolution of spiritual intelligence seems like a natural progression in the sequence of rational intelligence and emotional intelligence. Zohar and Marshall (2000) are the pioneers in advocating the hierarchical nature of intelligence in which spiritual intelligence is place at the top, followed by
emotional intelligence and followed by rational intelligence. If this assumption of the authors is hold true, then it means the previous level of intelligence should make certain contribution to the next level of intelligence, therefore emotional intelligence and spiritual intelligence should be positively related. Page (2005) has argued that capabilities behind emotional intelligence might also contribute to many aspects underpinning spiritual intelligence.

The researchers have emphasized on developing both spiritual intelligence and emotional intelligence for enhancing employee’s effectiveness at work place. Meehan (2002) stated that holistic approach to spirituality at workplace will help the employee to better understand themselves and their work, and further help them to engage and interact with others in a collaborative and respectful manner. He further asserted that spirituality induces dual awareness of oneself and one’s relationship with other. Lencioni (2004) argued 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 and Grewal, (2005) also stated that it is through emotional intelligence, especially the competency to understating other’s emotion, that true benefits of spirituality i.e. respecting individual difference and creating shared understanding, meaning and direction can be achieved in organizations.

Amram (2007) opined that an employee needs to develop themselves simultaneously in emotional and spiritual lines, to be effective in workplace. Author supported his logic by giving example from workplace setting. He asserts that organizational impact of an employee will not be good when a employee is highly developed in the cognitive line and poorly
It can be further argued that some of the constructs like higher level self awareness contribute significantly to enhance the both, the spiritual intelligence and emotional intelligence. As a common contributing factor in both the intelligences being self awareness it can be assumed that both these construct can have positive correlation with each other. 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 of the later stages of spirituality. He support his argument by stating that spiritual attentiveness and understanding both interrelates and builds upon the development of other cognitions related to self such as, awareness of Needs, (what do I require?); Values, (What is significant to me?); Morals, (what should I do?); Aesthetics, (what appeals to me?); Self identity, (who am I); Emotion/ Affects, ( what is the range of emotions I experience?) Intrapersonal (how resilient and confident am I?); and Interpersonal (how do I socially relate to others?). Authors further assert that development in the competencies of emotional intelligence will further help to develop the spiritual capacities of an employee hence resulting in overall development of the employee and organization.
2.7 Emotional Intelligence and Performance

Emotions are integral part of life and they affect all aspect of personal and professional life of a person. Managers need to manage their own emotions aware of the effect of emotions while taking managerial decision, for high job performance. All these abilities are the key components of emotional intelligence, hence researchers have reported positive relationship between emotional intelligence and effectiveness of managers at work place (Goleman, 1998; Hughes, 2005). Elfenbein, et al. (2007) reported that emotion recognition accuracy was significant predictor of higher performance in various professions like physician, business managers, human service workers and principals. Copper (1997) reported that emotional intelligence was the most essential quality for managerial successes at workplace. Emotional intelligence has been found relevant in enhancing organizational commitment (Abrharm, 1999) and team communication (Yost and Tucker, 2000). Light (2005) has argued that emotional intelligence enhance the commitment and enthusiasm at workplace and results in improved performance by making managers feel accepted and understood in organizations.

Cherniss and Adler (2000) while explaining the importance of emotional intelligence at workplace setting pointed out that cognitive ability alone cannot predict success at workplace unless it is coupled by adequate emotional intelligence abilities. As emotions are quite infections by nature it means that emotions of one person affects the emotions of other persons at workplace. Sigdal and Barsade (1998) conducted an experiment at Yale University to find out the impact of mangers emotions on their subordinate. A group of mangers was approached for the study who were to allocate the bonuses to their subordinates. A confederates of the researcher were planted among them, who always spoke first and
showed positive emotions (cheerful, enthusiastic, warmth) in some groups and negative emotions (depression, anger and hostility) in others. Results have revealed that actor was able to infect the group with his emotions, as positive display of emotions by confederates increased the cooperation, fairness and performance and displaying negative emotions resulted in increased conflicts and lower performance.

Hiring individuals with higher levels of emotional intelligence has been associated with financial gains in organizations. Boyatzis, (1999) revealed that in a multinational consulting firm when partners were assessed in emotional intelligence competencies, those having higher more emotional competencies and relatively higher score on them delivered more profit than the other partners. Hay Group (2002) in a review of literature has found higher emotional intelligence was associated with improved financial results, improved productivity, retention of top talent and increased sales. Weitz, Castleberry, and Tanner (2000) found in a study that emotional intelligence can enhance sale person performance by enhancing their effectiveness of dealing with difficult customers. Sevinc (2001) conducted a study on mangers working in financial industry and found that higher emotional competencies were related to higher salaries. It was further reported by the author that higher salary getting individuals were rated higher on emotional intelligence by other people. The number of promotions and self rated EI scores have been found correlated in workplace setting (Sala, 2000). Lope et al. (2006) carried out a study on the employees of Insurances Company and reported that total emotional intelligence was significantly correlated with, higher company rank, higher merit increases, peer and supervisor rated sociability and rated contribution to a positive work environment.
As it seems from above cited studies that higher emotional intelligence was instrumental for positive outcomes at workplace some researchers has investigated the impact of low emotional intelligence on individual in organizational setting. Cherniss and Adler (2000) have done a study at the Center of Creative leadership and reported that reason for the failure of some of leaders in their career pursuit were not cognitive but their rigidity and poor relationships. Higher emotional intelligence not only ensures the higher performance but it can compensate for lower skill level in other areas. In a sample of 175 full time university employees, emotional intelligence predicted superior task performance and organizational citizenship especially for employees with lower cognitive intelligence (Miners and Coté, 2006).

The impact of emotional intelligence on various aspects of workplace effectiveness has also been studied among Indian managers. Sandeep, (2010) has identified six emotional competencies among Indian sales people namely, ironic perspective, authentic dealing, empathy with customers, emotional acceptability, ethical emotional flexibility and self presentations. Sinha and Jain (2004) have found that emotional intelligence positively predicted personal effectiveness of individuals at workplace. Kaura (2008) has examined the relationship between service quality and emotional intelligence in public and private sector banks and revealed that there is strong relationship between emotional intelligence and service quality of banks though it is weak in case of the public sector banks as compared to private sector banks in India.

Mishra and Mohapatra (2010) explored the relationship between emotional intelligence and workplace performance among corporate executives found statistically significant positive correlations between emotional intelligence scale and performance. Rathi and Rastogi (2009)
explored the relationship of emotional intelligence with occupational self-efficacy and organizational commitment among employees and reported emotional intelligence was positively correlated with self efficacy and organizational commitment. Yuvaraj and Srivastasva (2009) reported that positive correlation between emotional intelligence and managerial innovation and managerial effectiveness and suggested that emotional intelligence should be an integral part of an organization's recruitment and developmental process.

These studies in Indian workplace settings confirm the positive correlation between emotional intelligence and performance and cross-cultural validity of the concept of emotional intelligence. So it can be concluded that emotional intelligence, enhances the productivity among managers by enabling them to effectively manage their and others emotions and enhancing organization commitment and morale among employees.

2.8 Spiritual Intelligence and Performance

There has been an unprecedented increase in the number of research articles relating spiritual intelligence to different aspects of managers life in organizations like leadership, performance and coping with organizational change (Duchon and Plowman, 2005; Fry, 2005 and Czapelewski, and Ferguson, 2003). This clearly indicates that researchers and organizations are curious to know the applicability of spiritual intelligence to enhance various aspects of organizational productivity. People these days join organizations not only for the purpose of fulfilling their basic needs but they also see their work as a source of personal growth and satisfaction. The organization that responds to these higher order needs by giving employee opportunities and challenges to fulfill their potential and are able to provide wider meaning to their work at organization, will in turn have better performing and stable workforce.
Chemiss (2005) observed that modern day managers need to manage and interpret massive amount of information, should have capacity to deal with rapid changes and must be aware of cross industry and cross market. He argued that this highly demanding situation can only be dealt with a new way of knowing. Page (2005) is of the view that new way of knowing is only possible through developing higher state of consciousness by intentional spiritual practice. He further opines that helping the employee to understand their inner spiritual landscape will help them to collectively interpret their job roles, coworkers and organization, which will result in organizational success by enhancing self actualization capacity of the employees. In review of literature related to use of meditation to enhance the level of consciousness among employees in business setting Schmidt-Wilk, Alexander, and Swanson (1996) reported that meditation was valuable in improving, job satisfaction, efficiency and productivity in organizations. They further argued this effect of mediation seems to reduce absenteeism and improve financial performance.

Jurkiweicz and Giacalone (2004) in a review of literature have found that workplace spirituality enhanced the productivity in organization by positively affecting commitment, motivation and adaptability of employees towards organizational change. The authors further suggested that values i.e. benevolence, justice, humanism, integrity, respect, responsibility and trust can play a crucial role in enhancing the performance of employee in organizations. Collins (2001) in a study of high performing CEOs reported that, humility was positively associated with higher financial performance over an extended period of time. Stiffoss-Hanssen (1999) has included existentialism, connectedness, authenticity, meaning in life, holism, and self and community, as aspects of an individual spirituality. Milliman, Czaplewski, & Ferguson, (2003), argued that these aspects of spirituality
can be of varied use in work context, as striving for connectedness and authenticity, personal meaning at workplace by employees, will make them more productive and effective.

Earlier Neck and Milliman,(1994) have asserted that spirituality at the workplace will enhance the performance of employee by binding them to the company in a more meaningful manner. He further stated that greater personal growth and higher sense of service is experienced by the employee, when organization inculcates spiritually oriented goals which lead to organizational commitment and teamwork, hence resulting in improved performance. The author’s opined that the practice of spirituality at workplace can help employees to experience consciousness at deeper level that will enhance their intuitive abilities will be valuable in promoting innovation in organization. Andersen (2000) reported positive link between intuition and decision making and leadership effectiveness of top management.

Kouzes and Posner (2006) conducted a study on 3,000 manager and the results raveled that effective mangers encourage the heart and lead with compassion and courage. Earlier Lee, Sirgy, Efraty, and Siegel (2003) reported that spiritual well-being and job satisfaction mediated the relationship between quality of work life and life satisfaction in a positive way among employees. Authors have emphasized the need to address higher order needs of employees by the managers to enhance the spiritual well-being and job satisfaction. Enhanced spiritual wellbeing and job satisfaction will improve the organization performance by heightening the morale of the employees. These studies clearly indicates that the spiritual intelligence contributes significantly to organizational productivity by triggering self actualization need, Improving morale, job satisfaction and organization commitment of the employees.
2.9 Quality of Life and Performance

The relationship between quality of life and performance can be examined by investigating the impact of sub-factors of quality of life, i.e. physical health, psychological health, social relationship and environment on the level of performance of managers in the organizations. Kessler, Greenberg, Mickelson, Meneades and Wang (2001) reported that chronic health conditions i.e. cancer, ulcers, and panic disorder, heart disease and high blood pressure resulted in enormous magnitude of the work impairment. Musich, Hook, Baaner and Edington (2006) investigate the impact of health problems on job performance and result revealed that increased presenteeism was significantly associated with high stress, life dissatisfaction, and back pain, while increased illness absenteeism was significantly associated with overweight, poor perception of health, and diabetes. Lee and Jung (2008) examined the economic impact of health problems and workers and found that if employers improve the health condition of workers, they will be benefited from improved productivity in their business.

The effect of psychological health on the performance of the worker has also been investigated by the researchers. Kessler and Frank (1997) examined the relationships between psychiatric disorders and work impairment in major occupational groups in the US labour force and reported that the work impairment is one of the adverse consequences of psychiatric disorders. Jamil (2002) has done study on managers and blue-collar worker found a negative relationship between job stress and supervisory rating of performance. David, Thomas, Hong, Leueen and Debra (2007) assessed the relationship between depression severity and job performance among employed primary care patients and reported that multiple dimensions of job performance were impaired by depression.
Bender and Farvolden (2004) in a review of literature found that depressive disorders are highly prevalent in the workplace and have an enormously negative impact on performance, productivity, absenteeism, and disability costs. Wang, Beck, Berglund, Mckenas, Pronk, Simon and Kessler (2008) asserted that although major depression is thought to have substantial negative effects on work performance, the possibility of recall bias limits self-report studies of these effects. The authors used the experience sampling method to address this problem by collecting comparative data on moment-in-time work performance among service workers who were depressed and those who were not depressed. The result of the study that revealed depression was significantly and negatively related to task focus and productivity.

The review of literature suggests that there has been constant striving to know the factors which enhance the quality of life and performance of the person’s at the same time. The limitations of cognitive intelligence, mainly influencing these important areas of one’s life, have lead the researchers to broaden the criteria of. Initially, emotional intelligence has attracted the attention of researchers because of its claimed positive influences on almost every aspect of life. Although emotional intelligence was found very valuable in dealing with emotional issues but its limitations to provide answers to the questions of values, ethics, right or wrong, vision, meaning and purpose in life, are more spiritual in nature, resulting in the emergence of spiritual intelligence.

The review of literature suggests that the although relationship of emotional intelligence with physical health, psychological health and social relationship of a person’s has been investigated in different studies, but there is rarely any study linking emotional intelligence with quality of life of managers in spite of the fact that physical health, psychological health
and social relationship are integral component of one's quality of life. Similarly, the role of spiritual intelligence in enhancing person’s quality of life has not been investigated. Further, there is also dearth of studies which has examined the relationship of emotional intelligence with spiritual intelligence. Moreover, studies are lacking in area of analyzing synergetic influence of emotional intelligence and spiritual intelligence on the quality of life and performance level of the mangers.

So on the basis of above discussion the present study is an attempt to explore the relationship of emotional intelligence, spiritual intelligence and quality of life among high and low performing mangers, which has not been studied together till date.