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## UNIT 21 POSITIVE APPROACHES TO WORK BEHAVIOUR

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### Objectives

After completion of the unit, you should be able to understand:

- the aspects of work behaviour and the concepts of optimism, happiness and well-being.
- the areas of application of the above concepts in the workplace.
- the concept of spiritual intelligence and its importance at workplace.
- the role of emotional intelligence in organisations.

### Structure

- 21.1 Introduction
- 21.2 Optimism in Workplace
- 21.3 Happiness Objective or Subjective
- 21.4 Spiritual Intelligence (SQ) at Workplace
- 21.5 Concept of SQ
- 21.6 Organizational Spirituality
- 21.7 Contribution of Spiritual Intelligence to Effective Managerial Leadership
- 21.8 Emotional Intelligence
- 21.9 Models of Emotional Intelligence
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- 21.11 Summary
- 21.12 Self-Assessment Questions
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### 21.1 INTRODUCTION

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There are different positive approaches to work behaviour such as spiritual intelligence and emotional intelligence. These approaches help to maintain optimism.

Optimism is considered as a key component of the modern positive psychology. The positive influence of optimism on psychological and physical health, motivation and achievement in athletic, academic, occupational and political success have been well documented.

Optimism also has certain dysfunctions, drawbacks and costs. For example, an individual who tends to be optimistic about his future health can neglect needed physical and nutritional maintenance or an optimistic manager may neglect making the needed action plans to attain organizational goals. So optimism has been largely neglected as an important concept and its influence on employee performance was underrated in Organisational behavioural studies.

Optimism is defined as ‘power of positive thinking’ in general. Psychologists define optimism ‘cognitive characteristic in terms of generalized positive outcome

expectancy or/ and a positive causal attribution.’ It is also used in relation to other positive concepts such as hope and Emotional Intelligence (EI).

### **Dimensions of Optimism:**

#### **Optimism as human nature:**

Early psychologists and philosophers considered optimism as a negative aspect and they claimed optimism as an illusion. Only in 1960’s to 1970’s did psychologists realised that many people had a positive bias to themselves than the actual reality. This positive bias was further considered by neuro-psychologists, evolutionary psychologists and anthropologists as a basic part of human nature.

#### **Optimism as an individual difference:**

Modern psychology treats optimism as an individual difference as people have varying degrees of optimism. Treating optimism as an individual difference focuses on cognitively determined expectations and casual attributions. Seligman has identified causal attributions that optimists and pessimists tend to use to interpret bad events. He proposed that pessimists make internal, stable and global attributions (internal -their own faults, stable - will last long time, global -will undermine everything they do) while optimists make external, unstable and specific attributions (external – not their fault, unstable – temporary setback and specific- problem only in this situation)

#### **Some unresolved optimism issues:**

- 1) **Little vs. big optimism:** Optimism may vary in level and degree in individuals.
- 2) **Optimism vs. pessimism:** Though optimism and pessimism are considered to be mutually exclusive, they may not be.
- 3) **Learning and sustainable optimism:** Although Optimism is sometimes considered as a stable personality trait, research shows that optimism can be learned and applied.

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## **21.2 OPTIMISM IN WORKPLACE**

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Optimism is both motivated and motivating, has the desirable characteristics of achievement, health and perseverance, makes external, unstable and specific attributions of personal bad events and is linked with positive outcomes such as occupational success, so optimism is a very positive force in workplace. Though optimism has been proven as a positive power at workplace, only realistic optimism leads to effective leadership. It should not be misinterpreted with false optimism.

Some jobs and careers where optimism is valuable are advertising, social services, health, customer service, product design, public relations and sales. There are also jobs in which are not suited for highly optimistic people and a level of mild pessimism would be beneficial. Some of such jobs can be accounting, financial control, technical jobs related to safety etc.

### **Application Example:**

#### **Half- Full or Half Empty**

Although not extensively the research on optimism in the work place has found to be on the rise in organizational behaviour literature. Some people view their

life and day to day events happening in their life (glass) as “half- full” (optimists) while some view the same as “half- Empty”(pessimists). Here are some examples.

- 1) Consider two executives who failed to get their promotion because of negative evaluations from their boss.
  - A) The half empty executive reacted to the snub in a rage. He had fantasies of killing his boss, complain to anyone who would listen to his unfair treatment and went on a drinking binge. He felt like his life was over. He avoided his boss and looked down when passing him in the hall. In an interview however he admitted that though he was angry and disappointed, he still felt that he was not capable enough to be promoted and he was not in a position to change.
  - B) The half full executive who did not get his promotion was also shocked and upset. But he reasoned to himself, instead of going to a rage. In an interview he admitted that he always disagreed to his boss and both were different people altogether. So he was not very surprised for not being rated well. Instead of grumbling, he discussed the situation with his wife to determine what must have gone wrong and how he could correct it. He realised that maybe he was not giving his best at work and decided to discuss it further with his boss. Next time in the meeting with the boss he had a proper discussion where boss admitted that perhaps he was wrong and he admitted that he was not giving his fullest at work.
- 2) Another half full case is Anne Busquet of American express. She was relieved of her duties as head of optima card division when it was discovered that some of her employees had hidden millions of dollars of bad debt. Although not involved, she was held accountable and was shattered by the setback. However, instead of quitting, she was still confident in her abilities and took a lower position trying to save the company’s failing merchandising service division. She made self-examination of what went wrong in the optima card division and concluded that maybe she was too strict and critical of her people. She reasoned that this style may have led her people to fear her to a point where they hid the losses. She resolved to soften her style and become more open, patient, and a better listener. Using this approach to manage the troubled merchandise service division, she saw it reach profitability within two years.
- 3) Perhaps the greatest “half- full” case is Arthur blank, the founder of Home Depot. In 1978, after personality clashes with his boss at the hardware chain Handy Dan’s he was fired. Instead of getting angry, he got even. He believed his abilities and vision for this type of retailing. He did not give up after the setback at Handy Dan’s. When an investor approached him, he jumped at the chance to put his talents to work and founded Home Depot. The rest is history.

The half full optimists interpret bad events in terms of Seligman’s explanatory style and as the preceding there examples indicate, this can result in future positive outcomes. Whereas the half empty pessimists tend to give up and go into downward spiral after failures or problems. The half- full’s view the setbacks as lessons to be learned for future success.

### **Seligman's Met Life Studies:**

For studies of optimism in the workplace, Seligman again leads the way with his pioneering work at Metropolitan Life Insurance. After conferring with the president of this huge company, he was able to test the obvious hypothesis that optimism and its attendant motivation and perseverance were the keys to sales success. A shortened version of his theory based attributional style questionnaire (ASQ) was administered to two hundred experienced Met Life Agents. This open ended version of ASQ was designed to determine the habitual explanatory style by asking the respondents to interpret six good and six bad vignettes in terms of personalization, permanence and pervasiveness. Importantly, this test has been found to be very difficult to fake optimism, the right answers vary from test to test, and it does contain lie scales to identify those not telling the truth.

Results were that agents who scored in the most optimistic half of the ASQ had sold thirty seven percent more insurance on average in their first two years than agents who scored in the pessimistic half. Agents who scored in top ten percent scored eighty eight percent more than most pessimistic ten percent.

Despite the impressive findings from the initial study, Seligman was not sure whether optimism caused high performance or optimists became high performers. He then conducted a pilot study on one hundred and four new hires who have taken both standard insurance industry test and ASQ. Interestingly he found the new insurance agents to be more optimistic than the other group (e.g. world class swimmers, baseball stars, community traders). Optimistic scorers were much less likely to quit and did as well as the industry test in predicting performance.

He next launched a fully blown study involving fifteen thousand applicants to Met Life taking both industry test and ASQ. One thousand were hired and importantly one hundred and twenty nine more (called Special Force) that had scored in the top half of those taking ASQ but had failed the industry test were also hired. In the first year the optimists (those who scored in the top half of ASQ) outsold the pessimists by only eight percent, but in the second year by thirty one percent. The Special Force outsold the hired pessimists in the regular force by twenty-one percent in the first year and fifty seven percent in the second. They sold about the same as optimists in the regular force. Met life, on the basis of Seligman's studies, then adopted ASQ as an important part of their selection process of new agents.

### **Happiness and Well-being:**

Happiness has been a topic of interest for many centuries, starting with Ancient Greek philosophy, post-Enlightenment Western-European moral philosophy (especially Utilitarianism) to current quality-of-life and well-being research in social, political and economic sciences. Nowadays, happiness as a concept seems to be readily embraced by the majority of people and appears to be more valued than the pursuit of money, moral goodness or going to heaven. Not surprisingly, during the past thirty years and especially since the creation of positive psychology, psychology too has turned its attention towards the study of happiness and well-being.

There are several reasons why the field of well-being is flourishing at the moment:

- First of all, Western countries have achieved a sufficient level of affluence, so that survival is no longer a central factor in people's lives. Quality of life is becoming more important than matters of economic prosperity.
- Personal happiness is becoming more and more important because of growing trends towards individualism.
- Finally, a number of valid and reliable measures have been developed, which have allowed the study of well-being to establish itself as a serious and recognised discipline.

### **Benefits of happiness and well-being:**

Research evidence demonstrates that there are benefits of happiness and well-being like positive affect and well-being lead to sociability, better health, success, self-regulation and helping behaviour.

Well-being enhances creativity and divergent thinking. It appears that happiness, similarly to positive affect, stimulates playing with new ideas. New research has also shown that happy people persist longer at a task that is not very enjoyable in itself, are better at multi-tasking and are more systematic and attentive. Well-being is even associated with longevity.

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## **21.3 HAPPINESS OBJECTIVE OR SUBJECTIVE**

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There is a big debate in psychology about whether happiness can and should be measured objectively or subjectively. Some argue that it cannot possibly be measured objectively because none of the obvious behaviours can be linked to happiness in a reliable manner. Even an outgoing and friendly appearance, which is so frequently observed among happy people, can be put on as a mask by those who are unhappy. Others, however, including Nobel Prize winner Daniel Kahneman, believe in the objective assessment of happiness, which could be gathered from averaged out multiple assessments of people's moods over a period of time. This way, a happiness assessment would not need to be tied to memory and retrospective accounts. Nevertheless, the subjective paradigm appears to prevail at the moment.

Generally the words 'happiness' and 'well-being' interchangeably because the notion of subjective well-being (SWB) is used in research literature as a substitute for the term 'happiness'. It encompasses how people evaluate their own lives in terms of cognitive and affective explanations, and can be represented in the following way:

$$\text{SWB} = \text{SATISFACTION WITH LIFE} + \text{AFFECT}$$

The first, cognitive part of subjective well-being is expressed by life satisfaction. Life satisfaction represents one's assessment of one's own life. One is satisfied when there is little or no discrepancy between the present and what is thought to be an ideal or deserved situation. On the other hand, dissatisfaction is a result of a substantial discrepancy between present conditions and the ideal standard. Dissatisfaction can also be a result of comparing oneself with others.

Affect represents the emotional side of SWB. The notion of affect comprises both positive and negative moods and emotions that are associated with our everyday experiences.

Even though common sense would suggest that one should feel most happy if one experiences the maximum amount of intense positive affect and not very frequent negative affect, researchers demonstrate that this is not the case. They show that, whilst it is very important to experience positive affect often, the intense positive affect is not necessary for well-being. It appears that intense positive emotions usually come at a price, as they are often followed by periods of low affect. Also they can negatively affect the evaluation of subsequent (usually less intense) positive experiences.

### **Nurturing Subjective well-being:**

A number of theories say that it is impossible to permanently change someone's level of happiness. Zero-sum Theory suggests that happiness is cyclical and that happy and unhappy periods follow each other. Any attempt to increase happiness will soon be nullified by a consequent unhappy period. Another theory claims that happiness is a fixed characteristic and is, therefore, not open to change, although happiness is not quite as stable during adolescence and early adulthood and can be affected by major life changes. Therefore, it is more likely that happiness 'tends to get' fixed, rather than being fixed from the very beginning.

Adaptation theory predicts that although happiness reacts at negative and positive life events, it returns to its baseline shortly afterwards. Lottery winners soon revert to their normal level of well-being, and paraplegics and quadriplegics also seem to adjust to their conditions and nearly come back to their previous level of well-being. It has been discovered that only life events which occurred during the past two or three months influence well-being. However, despite the evidence that people get adjusted to both lottery winning and spinal injuries, there are certain conditions (such as widowhood, loneliness and injustice) to which people never adjust completely.

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## **21.4 SPIRITUAL INTELLIGENCE (SQ) AT WORK PLACE**

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In early 20<sup>th</sup> century IQ (rational intelligence) the big idea. Mid 1990s, Daniel Goleman popularized research from neuroscientists and psychologists which demonstrated existence of EQ (emotional intelligence). EQ (feeling) is a basic requirement for use of IQ (thinking). Now further research shows there is a 3<sup>rd</sup> Q - Spiritual intelligence or SQ. This is the intelligence with which we address and solve problems of meaning and value, the intelligence with which we place our actions and lives in a wider, richer, meaning-giving context. SQ is the necessary foundation for both IQ and EQ; it is our ultimate intelligence. It allows us to be creative, change the rules, alter situations; to dream, aspire, and sees the uses and limits of both understanding and compassion. EQ allows us to judge a situation and behave appropriately within it; SQ allows us to ask if we want to be in it at all, or would I rather change it, create a new one? IQ, EQ and SQ correspond to three distinct neural arrangements in the brain. IQ and EQ models have had 2 layers: Outer, rational, conscious personality, and the Inner, unconscious one. Now this third layer (SQ), a central core.

Danah Zohar and Ian Marshall have discussed in their book "SQ Spiritual Intelligence, The Ultimate Intelligence" discussed three different types of thinking – corresponding to the three types of Intelligence: IQ, EQ and SQ.

- **Serial Thinking:** is done across neural tracts. Measured by IQ, this is about logical and rational thought processes
- **Associative Thinking** is done across neural networks. It underlies EQ. It helps with mental associations, or connections. It creates patterns that we can recognize like faces, odours; learn skills like playing an instrument or driving a car.
- **Unitive Thinking** is creative, intuitive and insightful and comes from much deeper within, from our personal 'centre' – our SQ. While we learn and understand with IQ and EQ, it is SQ that gives us the ability to create and invent.

Spirituality refers to the individual search and experiential elements of the sacred, deep meaning, unity, connectedness, transcendence, and the highest human potential. In contrast, spiritual intelligence integrates these subjective experiential themes of spirituality associated with meaning, sacred experiences, interconnectedness, and transcendence, and applies them to the tasks involved in living in order to enhance functioning, adaptation, and well-being to produce products that are valuable within a cultural context or community. Hence, spiritual intelligence can be differentiated from spirituality in general, spiritual experience, or spiritual belief (e.g., a belief in God).

### Definitions

- 1) Vaughan (2002) defines spiritual intelligence as a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness.
- 2) Wolman (2001) defines spiritual intelligence as the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live. (p. 83).

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## 21.5 CONCEPT OF SQ

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Spiritual intelligence is defined as the ability to apply, manifest, and embody spiritual resources, values, and qualities to enhance daily functioning and wellbeing. Despite the overlap between religion and spirituality, there is general agreement on the distinction between them. Religion is focused on rituals and beliefs with regards to the sacred within institutional organizations, and spirituality refers to individual experiential elements of meaning and transcendence.

### Three Modes of Brain Processing

Neurological studies have established that the brain has three distinct processing modes, called serial, parallel and synchronous. Serial processing is associated with IQ functions in the left brain. Parallel processing is associated with EQ functions in the right brain. And synchronous processing is associated with SQ functions in the whole brain.

### Neural Basis for Spiritual Intelligence

40Hz oscillations propagate across the whole brain synchronously, and are associated with conscious attention and the state of presence. By linking part-

brain functions from both hemispheres into the integrated field of the whole brain, 40Hz synchronous oscillations connect mind, self and world into a meaningful whole. Consequently 40Hz oscillations constitute the neural basis for SQ.

### **SQ Brain Circuitry**

Recent findings in neuroscience confirm that spiritual intelligence is hard-wired in the human brain. But SQ brain circuitry remains largely dormant and undeveloped unless the SQ neural network is actually used. Random moments of spiritual intelligence occur spontaneously, but not very often. Therefore it's important to know how to activate SQ intentionally, thus converting spiritual intelligence from a random fleeting experience, into your most valuable personal resource.

Neuroscience confirms that spiritual intelligence is hard-wired in the human brain.

### **Qualities of Spiritual Intelligence**

The qualities of spiritual intelligence are the native qualities of consciousness itself, which are experienced at the subject-pole of attention in moments of presence in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. By identifying with consciousness itself, instead of identifying with states of body and mind, we activate spiritual intelligence and thus experience its qualities. This shift in identification corresponds to the shift from ego to soul. Spiritual intelligence is therefore the intelligence of the soul.

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## **21.6 ORGANIZATIONAL SPIRITUALITY**

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In a research correlating workplace spirituality and performance, Jurkiewicz and Giacalone (2004) suggest a positive link moderated through greater employee motivation, commitment, and adaptability and flexibility towards organizational change. They propose the following values framework for performance enhancing workplace spirituality: benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, and trust.

Spirituality in the workplace can bind employees to the company and enhance job performance. Furthermore, organizations that offer spiritually-oriented goals provide opportunities to experience higher sense of service and greater personal growth. These in turn lead to better teamwork, organizational commitment, and, ultimately, performance. Spirituality at work can be understood as the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. Thus, spirituality at work addresses three aspects pertaining to inner life, meaningful work, and community.

The spirituality performance connection is enabled by leaders who possess a strong spirit-friendly orientation. Indeed, the leaders in the better performing units showed higher spirituality scores than the leaders in the lower performing units.

### **Practical application**

Spiritual intelligence is something everyone has but few learn to develop. Rational intelligence manages facts and information, using logic and analysis to make

decisions. Emotional intelligence is necessary to understand and control one's emotions and feelings, while being sensitive to the feelings of others.

Spiritual intelligence, on the other hand, is necessary:

- to find and use the deepest inner resources from which comes the capacity to care and the power to tolerate and adapt
- to develop a clear and stable sense of identity as an individual in the context of shifting workplace relationships
- to be able to discern the real meaning of events and circumstances, and be able to make work meaningful
- to identify and align personal values with a clear sense of purpose
- to live those values without compromise and thereby demonstrate integrity by example
- to understand where and how each of the above is sabotaged by the ego, which means being able to understand and influence true cause.

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## **21.7 CONTRIBUTION OF SPIRITUAL INTELLIGENCE TO EFFECTIVE MANAGERIAL LEADERSHIP**

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The spiritual qualities and themes such as confidence in the meaning and purpose of life, a sense of mission in life, and a vision for the betterment of the world, tie into the inspirational elements of leaders and to those models of leadership that highlight the leader's role in defining and mobilizing meaning. Researchers have explored the spiritual dimensions of leadership by proposing a transcendental leadership theory that hierarchically integrates and extends the transactional and transformational theories of leadership. Transcendental leadership, in their view, comprises three dimensions of spirituality: consciousness, moral character, and faith. As leaders grow in their spiritual development along these dimensions, they develop greater awareness and intuition along the consciousness dimension, are guided by an internalized set of universal values along the moral dimensions, and are more inner-directed along the faith dimension. These developments lead to internal locus of control and greater leadership effectiveness.

Effective leaders manifest greater self-awareness and self-knowledge which are the components of spiritual intelligence. Another important aspect of spiritual intelligence, namely, exhibiting inner-directedness in the form of creativity, is important for effective leadership. There is an increasing interest in the integration of spirituality into business leadership in order to articulate and mobilize meaning, and to provide inspirational motivation to employees. Studies suggest that several SQ abilities relating to meaning, intuition, self-knowledge and self-awareness, and egolessness and humility may contribute to effective business leadership.

Leaders lead by articulating a vision and mobilizing meaning. The dissemination of meaning happens through symbolic management (metaphors, stories, etc.) that communicates a set of beliefs and values. This symbolic management is done through the evocation of emotion. These leadership paradigms go beyond what is termed transactional leadership that involves managing and manipulating rewards.

Spiritual leadership theory (SLT) was developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love. SLT contains three main qualities of leadership: (a) Vision defines the destination and journey reflecting high ideals and standards for excellence; (b) Altruistic Love provides for a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for self and others; and (c) Hope/Faith fostering endurance, perseverance, do what it takes attitude, reaching for stretch goals with an optimistic expectation of victory and excellence. A sense of meaning and calling in one's work and organizational membership in turn supports organizational commitment, effort, and productivity, leading to higher organizational effectiveness.

### **Contribution of Spiritual Intelligence to Effective Employee Engagement:**

Spiritual intelligence integrates these subjective experiential themes of spirituality associated with meaning, sacred experiences, interconnectedness, and transcendence, and applies them to the tasks involved in living in order to enhance functioning, adaptation, and well-being to produce products that are valuable within a cultural context or community.

As spiritual intelligence includes the ability to utilize trans-rational modes of knowing such as intuition, CEOs who can use multiple levels of consciousness that transcend linear and logical thinking may indeed make better decisions and solve problems more holistically and effectively. Incorporating spirituality at work provides organizational members a sense of community and connectedness; thus increases their attachment, loyalty and belonging to the organization. Spirituality provides employees a sense of community and connectedness; increasing their attachment, loyalty and belonging to the organization.

Providing employees a sense of community and connectedness is critical in today's workplaces and corporations. Feeling part of a community and sharing a common purpose are two dimensions that have been frequently associated with workplace spirituality. A sense of connection and interconnectedness to something larger than oneself has also been considered an important part of spirit at work. The consequences of spiritual experiences at work are discussed in the literature including higher levels of employee attachment, loyalty and belonging. Consequences of spiritual relationships include intimacy, wholeness, authenticity, altruism, and integrity.

### **Perspectives of Spiritual Intelligence**

Five different perspectives are derived from the literature on how Spiritual Intelligence influences Organization Behavior, Leadership Behavior, Employee Well Being and Culture and support organization performance, based on the extant literature:

- a) Spiritual Intelligence enhances employee's Emotional Intelligence and Social Intelligence.
- b) Spiritual Intelligence improves the employee's quality of life and well-being.
- c) Employee with higher Spiritual Intelligence and Emotional Intelligence exhibit a sense of purpose and meaning for their life and hence work.
- d) Spiritual Intelligence transforms employees to feel a sense of interconnectedness and socially responsible.

- e) Spiritual Intelligences fosters evolved and inclusive behavior among employees and leaders.

### 7) Practical Steps Towards A Better SQ

Zohar and Marshall recommend **7 practical steps towards a better SQ**

- 1) Become aware of where I am now
- 2) Feel strongly what I want to change
- 3) Reflect on what my own centre is and on my deepest motivations
- 4) Discover and dissolve obstacles
- 5) Explore many possibilities to proceed forward
- 6) Commit myself to a path
- 7) Remain aware that there are many paths

### 6) Paths Towards Greater Spiritual Intelligence

- 1) Conventional: the path of duty
- 2) Social: the path of nurturing
- 3) Investigate: path of
- 4) Artistic: path of personal transformation
- 5) Realistic: path of brotherhood
- 6) Enterprising: path of servant leadership

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## 21.8 EMOTIONAL INTELLIGENCE

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Over the last two decades organizations have seen a fundamental shift in management style. Roles have become more customer oriented and knowledge based with the need to work as a team. This has resulted in individuals having more overall autonomy, even at fairly low levels within organizations.

This has created organizational cultures that are less autocratic with only a few levels of management. The very nature of such organizations has allowed those with highly developed social skills to be as successful as those who excel academically. The historical timeline of 'social or emotional' shows this is not a new concept, but one that over time has gained general agreement as a key element of workplace success.

Studies are confirming the importance of being present to our emotions at work. The result has a greater long-term impact on the bottom line than quality improvement programs or monetary incentives. In fact, there is now concrete evidence demonstrating that interpersonal skills are a greater predictor of success over technical and intellectual competencies.

### Concept of Emotional Intelligence

Emotional Intelligence (EI) is the summative of abilities, competencies and skills that signify a collection of knowledge in order to cope with life effectively. Therefore, it is closely related to the personal and professional growth of the individuals who have to take decisions under stressful and difficult situations. EI is the ability to recognize and understand your emotions and your skill at using this awareness to manage yourself and your relationship with others.

Developed as a psychological theory, it was defined by Peter Salovey and John Mayer as “*the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth.*”

The construct of emotional intelligence (EI) refers to the individual differences in the perception, processing, regulation, and utilization of emotional information. As these differences have been shown to have a significant impact on important life outcomes (e.g., mental and physical health, work performance and social relationships).

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## 21.9 MODELS OF EMOTIONAL INTELLIGENCE

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There are three main emotional intelligence models which include:

- 1) Emotional intelligence Model based on Trait.
  - 2) Emotional Models based on Ability.
  - 3) Emotional intelligence from mixed models.
- 1) **The Trait Emotional Intelligence model:** Trait emotional intelligence or Trait emotional self-efficacy is described as “a constellation or behaviour dispositions and self-perceptions regarding a person’s ability to recognize, process and utilize emotional-laden information” where the trait emotional intelligence should be measured within the framework of an individual’s personality.

The trait emotional intelligence is measured by numerous *tools of self-report* and include the EQ, the Six seconds emotional intelligence assessment, the Swinburne University emotional intelligence test (SUEIT) and the Schutte self-report emotional intelligence test (SSEIT).

- 2) **Emotional intelligence model based on ability:** This model maintains emotions as vital information sources that enable a person to make good use of the social environment. According to the model, an individual’s ability to process emotional information varies from one person to another and certain adaptive behaviours manifest themselves in this ability. The model thus goes further to propose four ability types that include:
- o Perceiving of emotions
  - o Using of emotion
  - o Understanding emotions and
  - o Initiating the emotions

After developing this model, it signalled the development of a measurement instrument that was named after its advocates, Mayer-Salovey- Caruso Emotional Intelligence Test (MSCEIT) which is based on various “emotion-based problem solving items”. The ability of a person is measured on the four branches of emotional intelligence which then generates a score for each branch and eventually the total score.

- 3) **Mixed models of emotional intelligence:** Included in the mixed emotional intelligence model are *Golemans's Emotional Competencies* and *Bar-On's emotional-social intelligence model*.

Several studies have shown that Emotional intelligence has considerable impact on the performance at work, helps to steer the social intricacies of the workplace, lead and motivate others, and outshine in career. It also affects physical health by managing the stress levels, which if left uncontrolled can lead to serious health problems. It is well established in numerous psychological reports that major step to improving emotional intelligence is to learn how to relieve stress which in turn will also improve your mental health. By understanding ones emotions and how to control them, person is able to express how to feel and understand others feeling. This permits communicating more successfully and developing stronger relationships, both at work and in personal life.

Three of these models are discussed in detail below:

- **Bar-On's model:** Reuven Bar-On (1988) has retained emotional intelligence in the framework of personality theory, specifically a model of well-being. Bar-On's model of emotional intelligence relates to the potential for performance and success, instead of performance or success itself, and is considered process-oriented rather than outcome-oriented. It focuses on a range of emotional and social abilities, including the ability to be aware of, understand, and express oneself, the ability to be aware of, understand, and relate to others, the ability to deal with strong emotions, and the ability to adapt to change and solve problems of a social or personal nature.

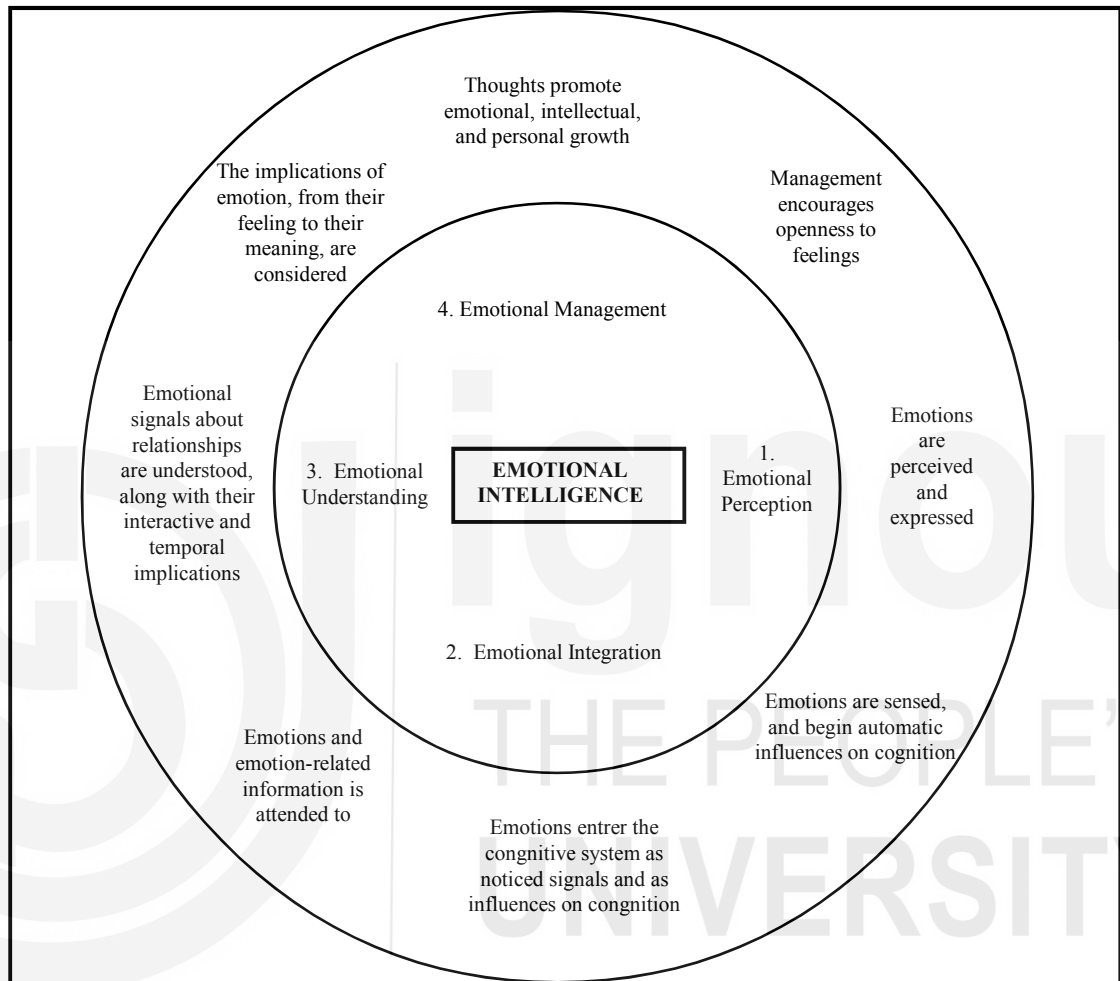
Table 21.1: Bar-On's Model of Emotional Intelligence

Components	Sub-Components
Intrapersonal	Self-Regard Emotional Self-Awareness Assertiveness Independence Self-Actualization
Interpersonal	Empathy Social Responsibility Interpersonal Relationship
Adaptability	Reality Testing Flexibility problem Solving
Stress Management	Stress Tolerance Impulse Control
General Mood Components	Optimism Happiness

In his model, Bar-On summaries have five components of emotional intelligence that include intrapersonal, interpersonal, adaptability, stress management, and general mood. Bar-On postulates that emotional intelligence develops over time and that it can be improved through training, programming, and therapy.

- **Mayer and Salovey's (1997) Four-Branch Model of Emotional Intelligence**

Pure theory of Salovey and Mayer of emotional intelligence proposes that emotional intelligence is comprised of two areas: experiential (ability to perceive, respond, and manipulate emotional information without necessarily understanding it) and strategic (ability to understand and manage emotions without necessarily perceiving feelings well or fully experiencing them).



**Fig. 21.1: Mayer and Salovey's (1997) Four-Branch Model of Emotional Intelligence**

- **Mixed Model of Emotional Intelligence:** Daniel Goleman observes emotional intelligence as a mixed intelligence involving cognitive ability and personality aspects. He has promoted the notion of emotional intelligence and formulated it in terms of a theory of job and work performance. According to Goleman, five primary domains characterize emotional intelligence:
  - 1) **Self-awareness** is recognizing your strengths, weaknesses, opportunities, threats and emotions. It is knowing your own feelings, assessing capabilities and understanding weaknesses.
  - 2) **Self-regulation** is managing your strengths, weaknesses, opportunities, threats and emotions. It is the ability to control out bursts, disruptive impulses and moods. It also encourages "think before acting" attitude.

- 3) **Internal motivation** focuses on meeting goals, taking initiatives, maintaining excellence and optimism. It is the passion to work for internal reasons such as personal joy, curiosity or mental satisfaction.
- 4) **Empathy** is the ability to understand and respond to others people's feelings and emotions. It requires reading the feelings and understanding the needs of others.
- 5) **Social skill is** the ability to negotiate the needs and feelings of others to that of yours. It is the proficiency in managing relationships and building networks, and an ability to find common ground.

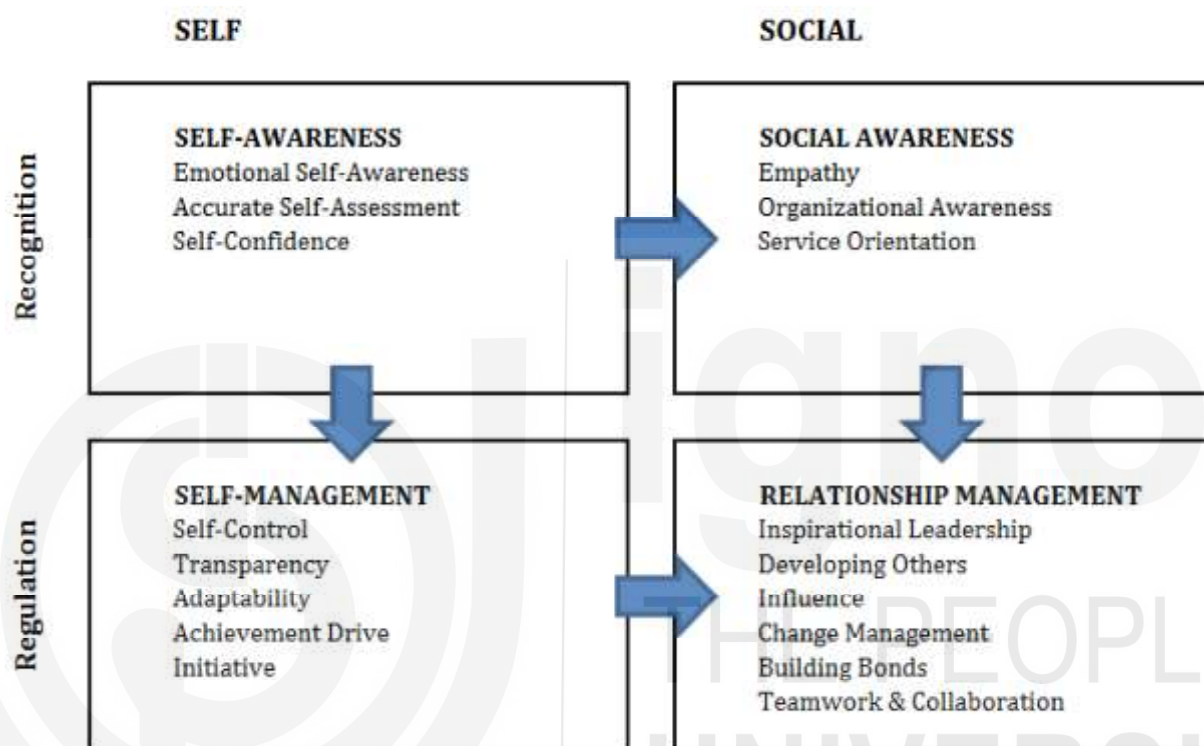


Exhibit 21.1: Self and Social

## 21.10 APPLICATIONS OF EMOTIONAL INTELLIGENCE

Emotional Intelligence (EI) can be a valuable tool a administrator and managers in government or any company. Since research on Emotional Intelligence began, results overwhelmingly show that people high in various combinations of emotional competencies outperform people who are weak in those areas. When emotional competencies are used in leader selection, for example, performance and retention rates increase significantly. The research shows that the most successful people, those who consistently outperform their peers, exhibit more of the skills and traits known as Emotional Intelligence.

**Emotional Intelligence and Leadership:** High performing leaders tend to have higher Emotional Intelligence than their peers. For Ex: We have many example of a more successful non-technical CEO in a technical company compared to a technical CEO. The reason is that EI becomes more decisive factors rather than IQ in many areas of leadership. Goleman believed that leaders with high in emotional intelligence are the key of organisational success. Goleman stated

that, as leaders, they must have the ability to know employees feelings especially in the workplace environment, to interfere when trouble occur among the employees, able to control their own feeling, and able to realize the political and social interventions within an organisations. Effective leadership basically correlated with the ability of the leaders to establish confident among employees, respect and intelligently build relationship with the employees.

***Emotional Intelligence and Team Building:***

Emotional Intelligence has a significant impact on team member relationships and their effectiveness in reaching a team’s goals. Understanding our own EI strengths and weaknesses, as well as those of other team members, provides a means for improving the interpersonal dynamics of teamwork.

EI training can help team members learn how:

- individual EI fits with the EI of other team members, managers, clients, etc.
- work assignments can be made and accomplished more effectively
- to improve communication
- to minimize the negative aspects of conflict
- to present information most effectively
- to design more effective problem solving groups
- to assist team members in maximizing their individual and collective strengths

***Emotional Intelligence and Conflict:***

Emotional Intelligence significantly influences how we go about solving interpersonal problems. Thus, conflict in organizations often stems from EI differences. Understanding how to use our EI more effectively helps us solve interpersonal problems more effectively and efficiently and increases the overall effectiveness of work teams. When people understand the basics of how they are different from each other and their strengths and weaknesses, they can take steps to reduce conflict and become more accepting. EI training can help to manage conflict which might include:

- Overcoming EI Differences
- Problem solving
- Emotional Dynamics
- Working Together

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**21.11 SUMMARY**

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Today’s workplace is a battle zone with constant fights for market share, visibility, top-of-mind, revenues, profitability and talent. As in any war, in the office too, it is the people who invariably get impacted. Pressure to perform amidst workplace and environment challenges tells on employee morale, engagement and wellness. And it takes a toll: Stress, and dissatisfaction. Today’s crisis is a spiritual one- in the world at large and in the workplace as well. Helping people identify themselves and enhance their own SQ is a good way to improve engagement, interpersonal connections and the general ease of working together, while keeping stress down.

Emotional intelligence influences organizational effectiveness in a number of areas such as to identify and recruit top talent and retaining them, identify potential leaders in its ranks and prepare them to move up, make better use of the special talents available in a diverse workforce, development of talent, helping people to be motivated, committed, creative, innovative and to cope with massive, rapid change, teamwork, employee commitment, morale, and health, innovation, productivity, efficiency, sales etc. Emotional intelligence is the ability to identify and understand emotions and their impact on behaviour and attitudes. Those who have a high degree of emotional intelligence are in tune with both their own emotions and the emotions of other people with whom they come in contact. Recently, focus on understanding emotions in organizations has resulted in increased attention to the role of Emotional Intelligence.

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## 21.12 SELF-ASSESSMENT QUESTIONS

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- 1) Discuss different aspects of work behaviour and the concepts of optimism, happiness and well-being. Explain areas of application of these concepts in the workplace.
- 2) Describe the concept of spiritual intelligence and its importance at workplace.
- 3) Define emotional intelligence and enumerate the role of emotional intelligence in organisations.

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## 21.13 FURTHER READINGS

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