

BODY, MIND AND THE SOUL

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Abstract

In the early part of the 20th century, IQ became a big issue, the measuring of our 'intelligence quotient'. In the mid-90s, Daniel Goleman took the research of neuroscientists and psychologists and popularised the notion of another quotient - EQ, emotional intelligence. Now, a third wave of scientific research suggesting we may be 'hard wired', neurologically, for spirituality has prompted the creation of SQ , the spirituality quotient. In this article, an integrated framework linking IQ, EQ and SQ is provided.

When a person is engaged in a task to achieve something, his/her intellect alone cannot help the person achieve success. But the person should attempt a holistic approach where his/her body, mind and soul should be involved in the task. If any one is out of sync with the other, the end result may turn out to be sub optimal.

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Intelligence Quotient:

Psychology defines intelligence quotient as a measure of intellectual development that is the ratio of a child's mental age to his chronological age, multiplied by 100. A General Intelligence Quotient Score (IQ Score) is a statistically derived number which indicates relative and comparative abilities that can be used to obtain academic skills and knowledge. People have hundreds of specific mental abilities. Some of these abilities can be measured accurately. Some of these measurements can be reliable predictors of an individual's academic achievements. Though an IQ test measures only a few of a human's mental abilities, these few abilities are targeted for measurement, because they are well known to positively correlate highly to many other human abilities. How high a person score in one of these measured abilities, will strongly indicate how high that person would be expected to score on the unmeasured abilities.

Almost all ordinary human tasks require an individual to have an IQ Score of only 50 or higher. (75% of all people have this or a higher IQ). Though a score of 50 would indicate that that individual would find educational success only with special teaching methods and more time spent studying. It should be noted that persons between 50 and 75 IQ can succeed at 71% of all jobs, can have normal or above normal IQ children, and generally can be quite capable of successful lives.

All our educational systems are designed in such a way that only people with relatively high IQ can get through. However, history is filled with stories of humans of limited intellectual ability who have nevertheless been among humankind's most important contributors.

It is also true, that all of history's worse tales are about very smart individuals who nevertheless were incapable of solving the problem of how to be a human whose actions had a positive effect on one's fellow humans. Hence the search for additional measures led to the development of the emotional quotient.

Emotional Quotient:

The phrase "emotional intelligence" was coined by Yale psychologist Peter Salovey and the University of New Hampshire's John Mayer in the early nineties to describe qualities like understanding one's own feelings, empathy for the feelings of others and "the regulation of

emotion in a way that enhances living." This basic idea was popularised as EQ (Emotional Quotient) by Daniel Goleman, a Harvard psychology Ph.D. and a New York Times science correspondent through the book on the same title. His goal, as announced on the cover, was to redefine what it means to be smart. His thesis: when it comes to predicting people's success, brainpower as measured by IQ and standardized achievement tests may actually matter less than the qualities of mind once thought of as "character".

Some impulses seem to be easier to control than others. Anger, not surprisingly, is one of the hardest, perhaps because of its evolutionary value in priming people to action. Researchers believe anger usually arises out of a sense of being trespassed against--the belief that one is being robbed of what is rightfully his. The body's first response is a surge of energy, the release of a cascade of neurotransmitters called catecholamines. If a person is already aroused or under stress, the threshold for release is lower, which helps explain why people's tempers shorten during a hard day.

Scientists are not only discovering where anger comes from; they are also exposing myths about how best to handle it. Popular wisdom argues for "letting it all hang out" and having a good cathartic rant. But Goleman cites studies showing that dwelling on anger actually increases its power; the body needs a chance to process the adrenaline through exercise, relaxation techniques, a well-timed intervention or even the old admonition to count to 10.

Anxiety serves a similar useful purpose, so long as it doesn't spin out of control. Worrying is a rehearsal for danger; the act of fretting focuses the mind on a problem so it can search efficiently for solutions. The danger comes when worrying blocks thinking, becoming an end in itself or a path to resignation instead of perseverance. Over-worrying about failing increases the likelihood of failure; a salesman so concerned about his falling sales that he can't bring himself to pick up the phone guarantees that his sales will fall even further.

But why are some people better able to "snap out of it" and get on with the task at hand? Again, given sufficient self-awareness, people develop coping mechanisms. Sadness and discouragement, for instance, are "low arousal" states, and the dispirited salesman who goes out for a run is triggering a high arousal state that is incompatible with staying blue. Relaxation works better for high-energy moods like anger or anxiety. Either way, the idea is to shift to a state of arousal that breaks the destructive cycle of the dominant mood.

Perhaps the most visible emotional skills, the ones we recognize most readily, are the "people skills" like empathy, graciousness, the ability to read a social situation. Researchers believe that about 90% of emotional communication is nonverbal. Harvard psychologist Robert Rosenthal developed the pons test (Profile of Nonverbal Sensitivity) to measure people's ability to read emotional cues. He shows subjects a film of a young woman expressing feelings--anger, love, jealousy, gratitude, seduction--edited so that one or another nonverbal cue is blanked out. In some instances the face is visible but not the body, or the woman's eyes are hidden, so that viewers have to judge the feeling by subtle cues. Once again, people with higher pons scores tend to be more successful in their work and relationships; children who score well are more popular and successful in school, even when their IQs are quite average.

Like other emotional skills, empathy is an innate quality that can be shaped by experience. Infants as young as three months old exhibit empathy when they get upset at the sound of another baby crying. Even very young children learn by imitation; by watching how others act when they see someone in distress, these children acquire a repertoire of sensitive responses. If, on the other hand, the feelings they begin to express are not recognized and reinforced by the adults around them, they not only cease to express those feelings but they also become less able to recognize them in themselves or others.

Empathy too can be seen as a survival skill. Empathy also acts as a buffer to cruelty, and it is a quality conspicuously lacking in child molesters and psychopaths. Goleman cites some chilling research into brutality by Robert Hare, a psychologist at the University of British Columbia. Hare found that psychopaths, when hooked up to electrodes and told they are going to receive a shock, show none of the visceral responses that fear of pain typically triggers: rapid heartbeat, sweating and so on. How could the threat of punishment deter such people from committing crimes?

In the corporate world, according to personnel executives, IQ gets you hired, but EQ gets you promoted. Goleman likes to tell of a manager at AT&T's Bell Labs, a think tank for brilliant engineers in New Jersey, who was asked to rank his top performers. They weren't the ones with the highest IQs; they were the ones whose E-mail got answered. Those workers who were good collaborators and networkers and popular with colleagues were more likely to get the cooperation they needed to reach their goals than the socially awkward, lone-wolf geniuses.

EQ is not the opposite of IQ. Some people are blessed with a lot of both, some with little of either. What researchers have been trying to understand is how they complement each other; how one's ability to handle stress, for instance, affects the ability to concentrate and put intelligence to use. Among the ingredients for success, researchers now generally agree that IQ counts for about 20%; the rest depends on everything from class to luck to the neural pathways that have developed in the brain over millions of years of human evolution.

Spiritual Quotient:

Traditionally, spirituality had no place in business as the modern management concepts advocate that the business of business is business. Of late there is an awakening of spirituality in the corporate corridors of America which is evident from the best sellers like *The Seven Spiritual Laws of Success*, *The Seven Habits of Highly Effective People*, and *Chicken Soup for the Soul*.

In an empirical study of spirituality in the workplace Mitroff and Elizabeth report that those associated with organizations they perceived as "more spiritual" also saw their organizations as "more profitable." They reported that they were able to bring more of their "complete selves" to work. They could deploy more of their full creativity, emotions, and intelligence; in short, organizations viewed as more spiritual get more from their participants, and vice versa. Mitroff defines "spirituality" as "the basic feeling of being connected with one's complete self, others, and the entire universe." If a single word best captures the meaning of spirituality and the vital role that it plays in people's lives, that word is "interconnectedness." In general, the participants in the above study differentiated strongly between religion and spirituality. They viewed religion

as a highly inappropriate form of expression and topic in the workplace. They saw spirituality, on the other hand, as a highly appropriate subject for discussion.

It is reported that Truett S. Cathy, the CEO of fast-food chicken restaurant company Chick-fil-A Inc., hosts a prayer service on Monday mornings, and closes his 1,000 fast-food outlets on Sundays to observe the Sabbath. Chick-fil-A is a privately held, Atlanta-based chain whose growth in unit numbers and sales continues to outpace all competitors in the chicken segment - despite the fact that its restaurants are not open on Sundays. The chain also has awarded more than 130,000 numbers of \$1,000 scholarships - a total of more than \$13 million - to unit "team members" who are recommended for their joyful attitude and productivity or, in other words, their "spiritual enthusiasm." (Jack Hayes - 1999).

Mitroff and Elizabeth question the separation between the brains and feelings or emotions, which contrasts sharply with what gives them the most meaning in their jobs - the opportunity to realize full potential as a person. He argues that the separation of elements was a necessary strategy at earlier stages of human evolution. Art, science, and religion had to separate from each other to develop into more mature forms. A characteristic of earlier stages of human development is that critical elements are so merged together that they have no separate identity. Thus, for development, the key elements need to be separate. However, at our current stage of human development, we face a new challenge. We have gone too far in separating the key elements. We need to integrate spirituality into management.

Executives are expected to be conscious of their long-neglected spiritual identities as well as the spiritual realities of peers, partners, employees, customers and communities. The fruit of that very positive momentum is an awareness by many business leaders that economic mission statements need to express a new balance of co-operation and competition and that corporate charters need a mainstream shift from the stockholder to the stakeholder model. What it means is that Business executives who find ways to touch the spiritual side of their people -- letting go off the ego-driven, "command-and-control" work-force paradigm - ultimately are going to end up employing the most loyal, intelligent and morally awake individuals available in today's labor market.

Recently **Danah Zohar** and **Ian Marshall** have written a book called *SQ, Spiritual Intelligence, the Ultimate Intelligence*. It's a book that is as polyglot as the people who wrote it; on every page, bits of neurology, sociology, poetry, psychology and religious teachings, not to mention personality tests, combine in an avalanche of argument that we are spiritual beings because we are born that way. But the trouble is, we're not living up to our spiritual potential, and our world is in a mess because of it.

The standard IQ test measures rational intelligence--the skills we use to solve logical or strategic problems. For a long time, IQ results were considered the best measurement of a person's smarts and potential for success. At the beginning of the twentieth century, as psychologists discovered ways and means to measure intelligence, Aristotle's definition of man as "a rational animal" developed into an obsession with IQ. In the mid 1990's, Daniel Goleman popularized research into emotional intelligence, EQ, illustrating that EQ is a basic requirement for the appropriate use of IQ. Now, as we near the end of the twentieth century, there is growing collective evidence that

there is a third "Q"- "SQ," or Spiritual Intelligence. But in the early 1990s Daniel Goleman pointed out that success is also dependent on emotional intelligence--the thinking that gives us empathy, compassion, and the ability to respond appropriately to pain or pleasure. Now, at the end of the 20th century, authors Danah Zohar and Dr. Ian Mitchell claim that there is another important Q to consider--the SQ, otherwise known as Spiritual Intelligence.

Unlike IQ, which computers have, and EQ, which exists in higher mammals, SQ is uniquely human and, the authors argue, the most fundamental of the three. It is linked to humanity's need for meaning, an issue very much at the forefront of people's minds as the century draws to a close. SQ is what we use to develop our longing and capacity for meaning, vision and value. It allows us to dream and to strive. It underlies the things we believe in and the role our beliefs and values play in the actions that we take. It is, in essence, what makes us human. SQ: Connecting with our Spiritual Intelligence explores how accessing our SQ helps us to live up to our potential for better, more satisfying lives.

Corporates are also increasingly falling on spiritual awakening programmes, retreats, ethic camps, soul searching camps and transcendental meditation workshops for the spiritual development of their employees.

Body, Mind and Soul:

The discussions so far point to the fact that each one of quotients is essential for success. In order to be successful on a sustained basis an individual will probably need to develop in all three dimensions as shown in Figure-1.

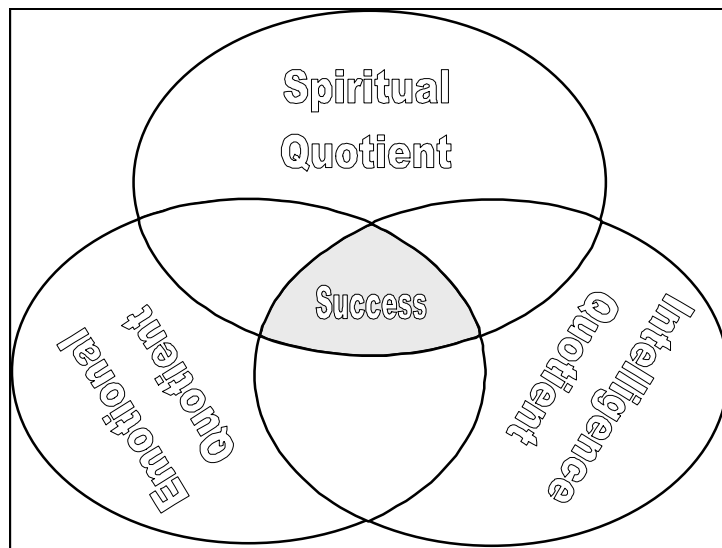


Figure - 1
Integrative Framework

A person may need to work out an appropriate quotient mix in different stage of his career. At the entry stages what one needs is ability to perform the assigned task in an efficient manner which will require a higher level of IQ. As the person moves up the ladder, emotional skills become critical as success at the middle levels calls for cross-functional coordination and getting the cooperation and support of people who are not under the direct control. The senior management positions will require more of SQ in addition to having high levels of IQ and EQ as the job requires creative insights (vision) and concern for ethical, environmental and larger issues.

What is implied here is that, when a person is engaged in a task to achieve something, his/her intellect alone cannot help the person achieve success. But the person should attempt a holistic approach where his/her body, mind and soul should be involved in the task. If any one is out of sync with the other, the end result may turn out to be sub optimal.

When a person is totally immersed in what he/she is doing, he/she may not even be looking for the end results or rewards. The very process of carrying out the task itself turns out to be a rewarding and satisfying experience. Of course when the task is divine to the person, the result produced turns out to be divine (out of the world) too.

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