

Advanced Interpretation Report for Linking Emotional and Physical Well-Being

AIR-Health

Based on results obtained from an EQ-i[®] standard report

Joe Special

Published by



Report developed by Carina Fiedeldey-Van Dijk, PhD

ID number: H999994

April 14, 2011

Confidential

Value of this Advanced Interpretation Report

Corporations increasingly recognize the importance of intellectual and psychological health of employees. The status of emotional and social functioning is placed on par with other aspects of performance management and given a prominent place on the agenda of decision makers. The reporting of this issue to shareholders has become a matter of good governance.

Emotional intelligence is now endorsed as a business asset, because it makes economic sense. Country estimates point to the annual loss of billions of dollars in production due to psychological health problems. It requires maturity to become superior in one's thoughts, emotions, and social competence.

There is no perfect formula for selecting an effective leader, a top performer. Those who have stewardship and governance responsibility must use a variety of resources in order to produce the desired results. One of the most powerful resources available is knowledge of one's personal behavioral traits. Through an understanding of one's personal style and emotional intelligence, selecting star performers and leaders can more positively impact the work or education environment, as well as their personal and social relationships.

Emotional intelligence (EI) predisposes individuals to different dimensions of performance and leadership behavior. The strength of this Advanced Interpretation Report, also referred to as the AIR-Health, lies in its bundling or clustering of the BarOn EQ-i[®] scales to highlight an individual's competence in various dimensions of top performance, leadership and healthy functioning within a framework of Eastern philosophy, particularly chakras. EQ, the measure of EI, is explored through three broad performance sections:

- A. **Emotional management:** The presentation of an individual's well-being and emotional alertness and control via three receptors in life – the self, core others, and those in the broader environment.
- B. **Leadership smarts:** Propensity to drive business towards results, to facilitate a team in a supportive manner, and/or have motivational impact on others, reflecting leadership style dominance or versatility.
- C. **Sustainability:** Overall self-fulfillment and resilience in the midst of daily demands that affect the individual.

Diversity of the AIR-Series

The report options in the Advanced Interpretation Report (AIR) series can be employed in many ways and in a variety of settings. For example, seasoned users can rely on the EQ-i results and the exponential value of clustered EQ attributes in the AIR-Health to address nagging physical discomfort and pain, to heal, correct and rejuvenate. The clusters underscore the importance of effective relationships for well-being, leadership, and top performance.

The AIR-Develop or Air-Leader forms a strong supplement to other sources of information during individual counseling, coaching, and therapy. Personal, leadership, and career development get a further boost from insights gained in this report. Initiatives around team building, organizational culture, and corporate restructuring or change may also benefit by leveraging the strengths of individuals as revealed by these reports. Facilitators can use the reports alongside other supplementary information available in advance of a team meeting to accommodate work and learning styles, or workshop to optimize learning.

While the cluster results are very suitable to individuals within a business setting, it also provides advanced insights with regards to one-on-one and one-to-small group relationships, such as within the context of couples, families, clubs, and associations. Also included are other relationships such as teacher-pupil interactions occurring on different educational levels, and coach-sports team scenarios playing out in a recreational, competitive, or military context. The AIR-Social in particular may shed valuable light on individuals' competence with regards to social intelligence, and how this impacts customer satisfaction and the corporate climate.



The AIR-Select, AIR-Match and AIR-Track form strong supplements to other sources of information for selection and recruitment, or benchmarking and competency targeting. Candidates can be screened or ranked on the basis of pre-selected EQ attributes or clusters, or else by setting cut-off scores for specific cluster performance using the AIR-Select or AIR-Match. The cluster results can strategically guide candidate placement and succession planning, whether upwards, or laterally. In addition, the AIR-Track can function as a gauge of the success of intervention programs and the tracking of business or employee growth.

For researchers and post-graduate students, the results serve as excellent external criteria against which other psychometric measures can be validated. In addition, candidates can be grouped according to cluster strength for training and educational purposes. Clearly the application possibilities of the AIR are as wide as the user's creativity!

Important Considerations

The advanced interpretation provided in this report is based on the EQ-i profile described in any of the standard reports, which enables individuals to explore and develop candidates' competence in different areas. The AIR-Health can only be generated once the standardized scores based on the individual's EQ-i responses are made available by MHS. It is highly recommended that the professional user has prior insight into a standard report and is familiar with the scale descriptions and validity of the EQ-i profile before reading this report.

The AIR-Health is intended as a follow-up on any of the standard EQ-i reports produced by Multi-Health Systems Inc (MHS). The BarOn EQ-i[®] is a registered trademark of MHS. The standard EQ-i reports of MHS include the Individual Summary Report, the Development, Resource and Business Reports (with Counselor's Section), the Group Report and the Comparative Reports. The standard reports provide an individual or group's EQ-i performance against vital scale descriptions, and may include technical detail to gain full understanding of the validity of the results. The AIR-Health cannot be used as a replacement for any of the MHS reports.

The AIR-Health was not developed for the direct purpose of detecting pathology or disease, nor should it be used as the only means for diagnostic purposes. Any such interpretations made from the findings in this report should be verified with other means of identification. The user is encouraged to use this report in combination with other sources of comparative information. The report provides an advanced description of individuals' emotional and social functioning in accordance with the responses provided by them.

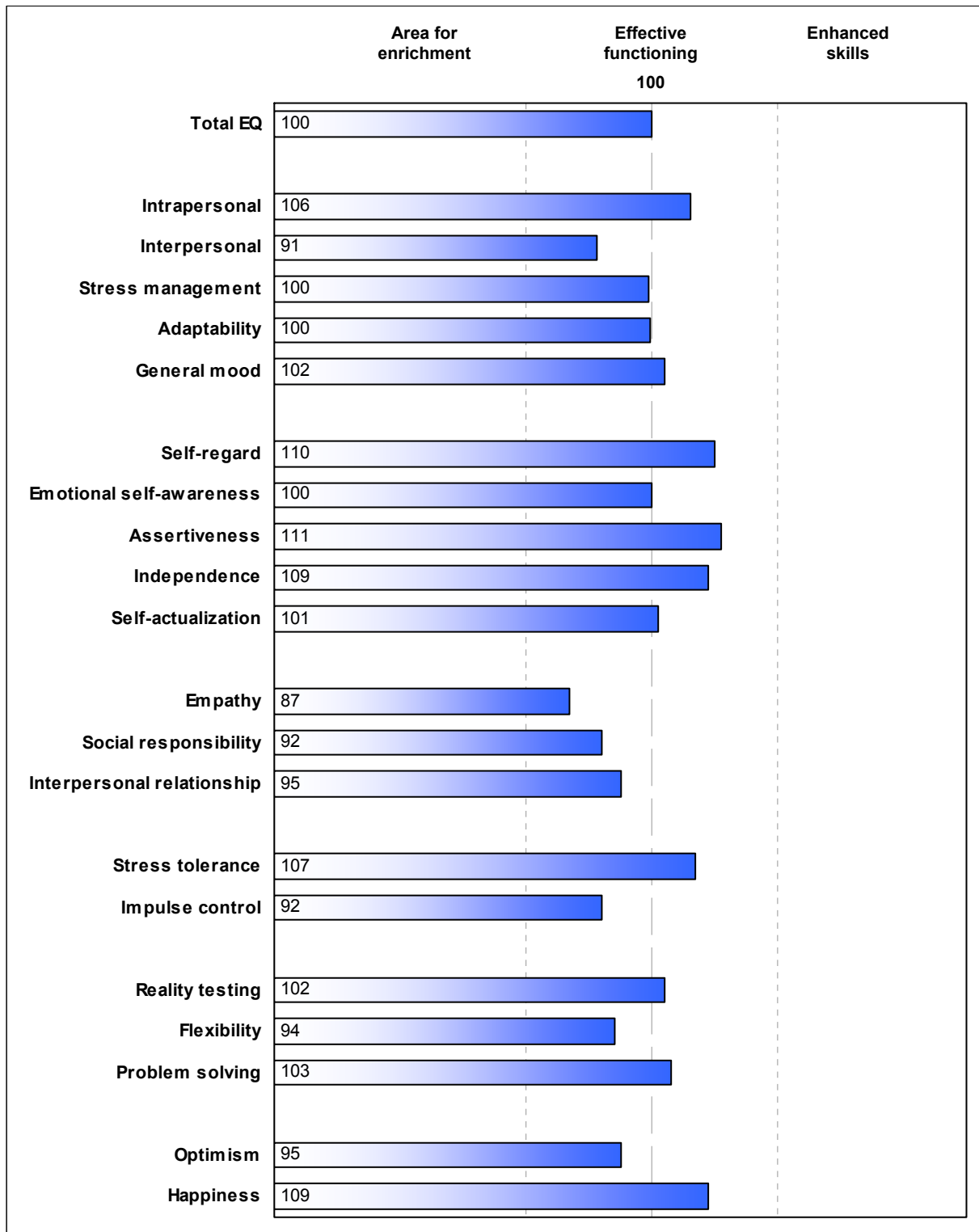
Best Use of the AIR-Health

The AIR-Health is generated and published by ePsy Consultancy. It contains two main sections. The report begins with a graphical display of the EQ-i scale performance as derived from a standard report, picking up where the standard report left off. As the AIR-Health does not provide EQ-i scale descriptions and technical detail, please keep the standard report on hand for reference as needed. The remainder of the report is devoted to insights derived from your measured EQ competence.

Emotional intelligence (EI) encompasses a number of different attributes. These attributes all depend on psychological theory and are supported by a growing body of empirical research. For example, Peter Salovey and John (Jack) Mayer framed EI within a *model of intelligence*, while Reuven Bar-On, author of the EQ-i, placed EI in the context of *personality theory*, specifically a *model of well-being*. Daniel Goleman referred to others who formulate EI in terms of a *theory of performance*. Six Seconds endorses an *action model* of EI. The AIR reflects on the EI attributes measured by the EQ-i from the perspective of *competence*.



EQ-i Profile as Created for the Standard Report



EQ-i scales - Copyright © 2002, Multi-Health Systems Inc. All rights reserved. 3770 Victoria Park Ave., Toronto, M2H 3M6.



Interpretation Guide

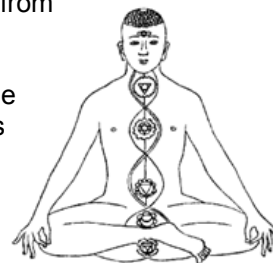
The measurement of your total EQ, the five EQ composite scales and the 15 EQ sub-scales mirrors that of most IQ tests available in the market today. In particular, the perforated (dotted) lines on your EQ-i profile should be read as follows:

- A score of 100 is considered average.
- Scores may deviate from the average in standard units of 15 to either side
- Scores generally between 80 and 120 (roughly three-quarters of the population) denote effective functioning.
- Scores below 80 indicate EQ attributes that may benefit from development.
- Scores above 120 point to enhanced EQ capability, with possible watch-out for over-development.

Linking Emotional and Physical Well-Being

The confluence of Eastern sensibility and Western practicality enables the belief that biophysical energy exists in the human body and concentrates as whorls of major activity centers. These are often described as chakras (or other concepts superficially reminiscent of these), which permeate from specific points on our physical body.

As the sympathetic, parasympathetic, and central nervous systems run along the spinal column in a curved path, they cross one another several times. The chakras are said to be located at these points of intersection where energy peaks, while bodily functions near its region of the spine are influenced and even governed. In addition, chakras are linked to the endocrine glands as there is a marked similarity between the positions for the two and the roles described for each.



Since the chakras correlate with basic states of consciousness, we are able to read the energies within our body. We do this mainly through our emotions, which many reason are movements or messengers of energy. (The “e” in emotion stands for energy and “motion” stands for movement.) Energy vibrations are the life forces that manifest in our human anatomy and physical well-being in very specific ways. Each type of emotion vibrates at a different speed and alters the chemical makeup of our body-mind in different ways.

Through emotional regulation and management we can improve our physical well-being, just like targeted physical activity can give us clues to and relief from particular states of our emotional well-being quite swiftly and non-intellectually. **The realization is that it is possible to be proactive: By using our capabilities in emotional intelligence we can be preventative and effectively manage our levels of health in the workplace and elsewhere.**

The energy centers or chakras within our body are often symbolised by wheels of specific colour (from the seven rays of spectrum light) and a corresponding crystal in Western practices. The wheels symbolise spinning spheres of bio-energetic activity that emanate from the major nerve ganglia and branch forward from the spinal column in our body.

Generally, six of these primary wheels are described as stacked in a column of energy that spans from the base of the spine to the middle of the forehead. The seventh chakra at the top of the head is beyond the physical region and is considered to be a fusion of the other six major chakras. Within this concept, our body is very precise in where it stores different emotions, and how well it circulates latent energy to be experienced by the conscious mind and expressed through the body.



The study of chakras is central to many different disciplines, therapies and practices, wherein energy is seen as the basic component of our human body and the key to life. Practitioners in the following areas are able to manipulate these energy generation and storage centers through gentle arousal and opening up of the chakras to evoke and sustain their positive qualities:

- Aromatherapy, massage therapy, reflexology
- Acupuncture, chiropractics, Reiki, hands-on healing
- Naturopathy, hypnosis, psychotherapy
- Mantras, tai chi, yoga
- Radionics, sound therapy, colour or light therapy, crystal or gem therapy
- Neuro-linguistic programming (NLP)
- Autoimmune system diseases
- Pain, anger and conflict management
- Depression and anxiety
- Fears and phobias
- Loss and grief
- Trauma and post-traumatic stress
- Sexuality and relationships
- And many more.

Since the chakras are thought to vitalise our body and to be associated with interactions of an emotional, physical and mental nature, we can use the agreement between emotion, body and mind to our personal advantage. We can dislodge what is in our muscles through deep relaxation techniques by manually plying both physical and emotional tension.

We can achieve a better balance of the energetic pathways that are an integral part of the chakra system. What is more, **the EQ components in the Bar-On emotional intelligence model provide an effective storehouse of tools for facilitating this, thereby enhancing personal health and well-being on all levels: mental, emotional, physical, energetic, and spiritual.**

There are different interpretations in the number, elements (such as earth, air, water and fire), body sense (such as touch, taste, smell, hearing and sight) and functions of the chakras depending on culture and following, though they are generally ordered at differing levels of subtlety as it relates to consciousness. The lower chakras from the base of the spine to the solar plexus are considered to be more physical than the chakras located from the heart to the crown of the head. Ideally, each level needs to be supported by a solid base below it.

Knowledge of the chakras is a means of understanding ourselves a little more; constructive behaviours and physical postures aligned with certain EQ attributes are the tools with which to facilitate transformation.

Use the Information Wisely

Only use the information on the next pages as a general guide for further exploration and discovery, NOT as an absolute, nor as a diagnostic means. See it as a starting place to think through the symptoms you have as it relates to an organ or body part and its corresponding chakra, keeping the totality of your being in mind. Ask yourself honestly whether that part is under- or overcharged with energy and emotions. In some cases both deficiency and excess of these may be present, depending on the situation. Verify that something else may not have caused the problem, for example, injury due to physical trauma to your body, such as a fall or car accident. Irregular occurrences of specific symptoms may not be sufficient to be conclusive – look for patterns that are evident over time.



When you are ready, choose the activities and exercises that correspond with the issues you have verified and proceed to do them with moderation, building up over time. Ensure that you have sufficient knowledge or guidance to practise the exercises correctly and avoid the risk of injury.







Increasing in popularity, yoga is seen as a structured solution to increasing and maintaining health among working men and women. Allowances for yoga in the corporate sector is focused on healing and soothing, refreshing and rejuvenating; its simple, effective and practical techniques comprising physical postures, breath expansion and enhancement, relaxation, meditation, balance, lifestyle management and philosophies to live a meaningful life. Yoga is gaining growing acceptance as an effective tool for boosting employee productivity and morale.

How to Read your EQ-i:Chakra Profile

Note how the five EQ domains in the Bar-On model naturally support the chakras. The EQ components are slightly re-ordered to correspond with the order in which the chakras align themselves when in balance.

One visual way to get a good overview of your performance in the chakras and hence also the state of your physical and emotional well-being, is to use the bars of the 15 EQ components to create a side-view profile of the human body. Outline your own side-view profile, using the graph on the next page.

Which EQ components and/or EQ domains protrude to the right? Which trail them on the left? Using the below table, add the relevant body parts of your EQ-i:Chakra profile to complete your side-view body outline:

	Area of your body	EQ domain	EQ components
	6. Head	INTRA1	Emotional self-awareness, Self-actualization
	5. Neck	INTRA2	Self-regard, Assertiveness, Independence
	4. Shoulder and chest	INTER	Empathy, Social responsibility, Interpersonal relationship
	3. Stomach	STRES	Stress tolerance, Impulse control
	2. Hips and genitals	ADAPT	Reality testing, Flexibility, Problem solving
	1. Perineum, legs and feet	GMOOD	Optimism, Happiness

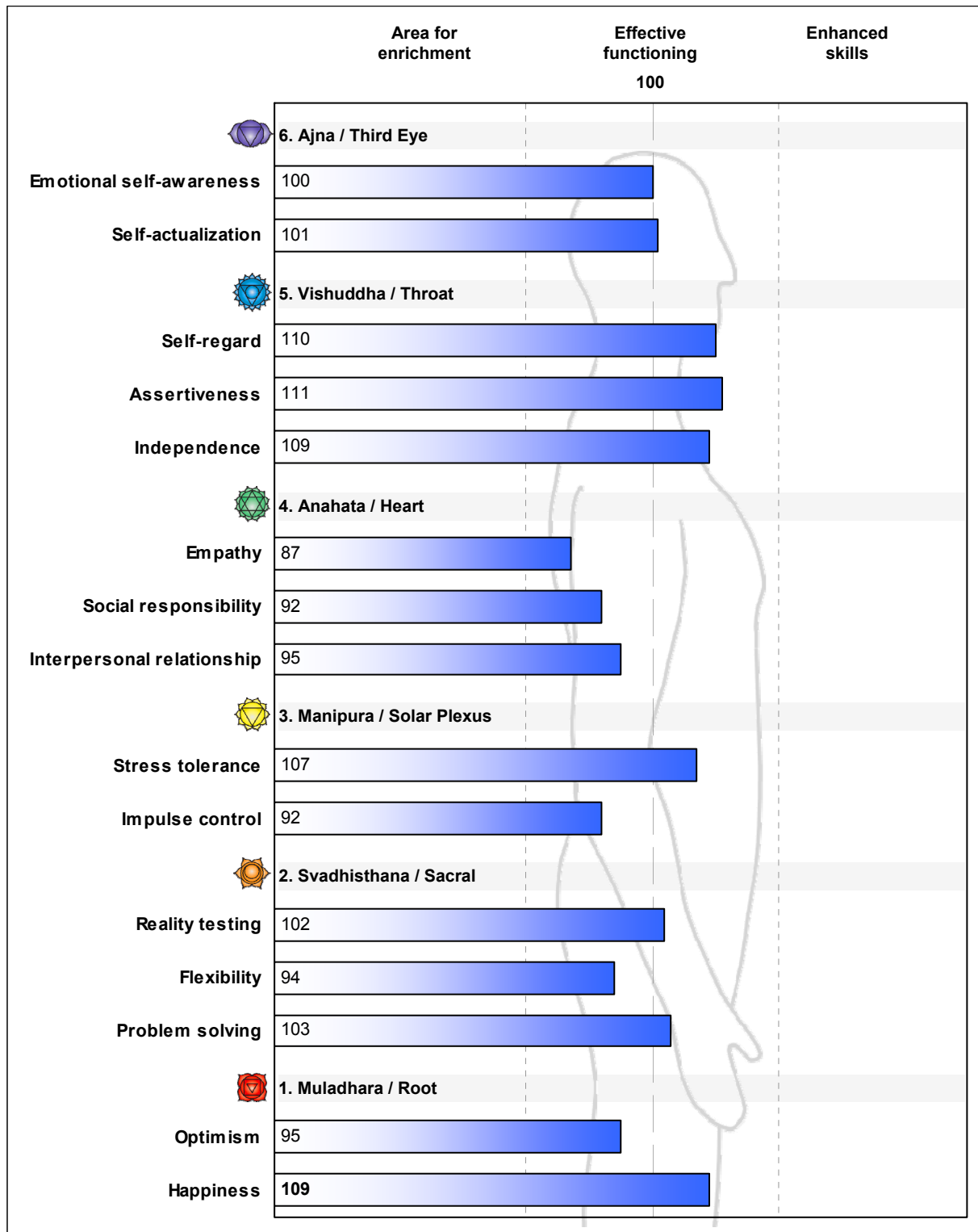
When bars in specific EQ domains protrude to the right, indications are that your energy, emotions and physical body is overcharged in those areas. When other EQ components trail the general position of your side-view profile, your energy, emotions and physical body may be undercharged in those EQ domains for some reason.

Select the relevant pages following your personal EQ-i:Chakra profile to learn more details from the base to the top.





Your Personal EQ-i:Chakra Profile



EQ-i scales - Copyright © 2002, Multi-Health Systems Inc. All rights reserved. 3770 Victoria Park Ave., Toronto, M2H 3M6.



Chakra 1: Base or Root (Muladhara)



Affirmation:	"I stand firmly and fully in my life"
Crystal:	Ruby
Relates to:	Stability, survival, basic needs
Element:	Earth
Mantra:	Lam

The Root chakra is also symbolised by a lotus with four petals and corresponds with the colour red. It is tied to the sensation of smell. Physically, Muladhara governs sexuality, mentally it governs stability, emotionally it governs sensuality, and spiritually it governs a sense of security.

Physical in identity, characterised by earth and oriented to self-preservation, Muladhara is related to instinct, security, survival and also basic human potential. This centre is located in the perineum, which is the region between the genital and the anus. Although no endocrine organ is placed here, it is said to relate to the adrenal medulla, responsible for the fight-or-flight response when survival is under threat.

Indicative of our sense of grounding, Muladhara is also related to the organs of elimination and excretion – the lungs, skin, kidneys, large intestine and rectum. It is concerned with getting our basic needs met – food, shelter, even love. Symptoms of imbalance here may be skeletal, or experienced in the lower abdominal area and bowels, such as in the form of stomach cramps, food allergies, colitis, diarrhoea, constipation, haemorrhoids, kidney problems, infection, varicose veins, excessive sweating (including feet), sciatica, back pain, and paralysis. It may also manifest in bone problems, particularly joint, knee, or leg pain, or we may have issues with our ankles or feet (e.g., Athlete's foot), or big toe. Our electrolytes that help control the fluids in our body may not be balanced.

Muladhara is expressed in our strength and stamina, helping us to hold up and on physically, coping and associating with daily demands, trusting it will go well. It gives us the drive to get up and go to work in the morning. It deals with our material and monetary existence (e.g., money, home, and job), with obsession and dynamism. It allows us to focus, be disciplined and the want to stay healthy. It is also about how aware and respectful we are of our own limits. EQ components in the General Mood domain that deal with our emotional stability and contribute to how rooted we feel are:

Optimism (OP)
Happiness (HA)

When Muladhara is out of balance, we could experience difficulty focusing, or else hold on too tightly to emotions or perhaps are excessively materialistic. Our mind and body may be dissociated from one another. It may manifest itself in being overly controlling, or being too attached to our work, which leads to a workaholic lifestyle. We may experience diminished enjoyment of our life in general. We may be stubborn and perhaps selfish and possessive, which make us self-serving, self-centered, and defensive. Deep down we are reacting from a position of fear or anger.

Learn to let it all go; be resilient. Confront your fears. Get enough sleep every day and rest when you are tired. Drink plenty of water. Eat regularly and do not skip meals. Strive towards work-life balance. Visualise the future but keep extreme fantasies in check. See the bigger picture. Work on being courageous and cheerful. Focus more on activities that give you joy. Trust others more. Use massage, including reflexology (foot massage), to ground yourself and bring you back to body sensations. Literally follow your nose: increase your smell sensation. Repeat your Muladhara affirmation multiple times, on several occasions each day.

Invest in a book that correctly illustrates the various postures taught in yoga (also called asanas) and their benefits, or else Google the names for more information. All the standing yoga poses help balance this chakra, including tadasana, virabhadrasana I, II and III, utkatasana, garudasana, bhujangasana, salabhasana, marichyasana II, janu sirsasana, paschimottanasana, and savasana.



In particular, after a correct diagnosis of back pain is made, navasana along with breathing, twists, back bends and forward bends are beneficial. Constipation can be relieved through sun salutations, inversions, twists, and proper rehydration, while janu sirsasana, surya namaskar, halasana, sarvangasana, jathara parivartanasana, and marichyasana III are very beneficial as well.

Chakra 2: Sacral (Svadhithana)



Affirmation:	“I flow easily with changes in my life”
Crystal:	Amber
Relates to:	Innovation, sexuality, vitality
Element:	Water
Mantra:	Vam

The Sacral, Sex or Procreation chakra is also symbolised by a lotus with six petals and corresponds with the colour orange. It is tied to the sensation of taste. The key issues involving Svadhithana are relationships, violence, addictions, basic emotional needs, and pleasure. Physically, Svadhithana governs reproduction, mentally it governs innovation, emotionally it governs pleasure and sensation, and spiritually it governs enthusiasm.

Generating in identity, characterised by water and oriented to self-gratification, Swadhithana, Svadhithana or Adhishthana is located in the lower abdomen between the navel and the genitals and involves the urinary, reproductive, and circulatory systems of the human body. The sacrum (hence the name) is considered to correspond to the gonads – the testes or the ovaries that produce the various sex hormones involved in the reproductive cycle. Svadhithana is also considered to be related to, more generally, the genitourinary system and the adrenals.

Key issues in Svadhithana involve sexuality and lust. It is related to ejaculation and impotence, fertility and sterility, fibroids, menstrual problems, Vaginitis, sexually transmitted (venereal) diseases such as herpes, genital issues, too much sexual desire, or feeling frigid. An imbalance in Svadhithana is also linked to the lymphatic system and relates to kidney or bladder problems, urinary infections, incontinence, bedwetting, or Candida. We may experience stiffness (especially in the morning), or arthritis or pain in our joints, including the hips, as they relate to connection and flexible movement. The skin as a sensate organ may be affected in the form of itching or burning, or we may have edema or water retention. We may suffer from hay fever or an incurable disease

Svadhithana deals with emotional flow and congestion, and the extent to which our self-acceptance allow us to move on. Its connection with change – an inescapable fact of life – and how we deal with it, points to the EQ components in the Adaptability domain. The EQ components that show our fluidity and grace are:

- Reality testing (RT)
- Flexibility (FL)
- Problem solving (PS)

When Svadhithana is out of balance, we may have feelings of guilt, anxiety, unpredictability and clinging. It may be difficult for us to separate and sort our own feelings from those of others, while our creativity and innovation may be diminished. We may flirt outrageously or use sex to gain attention. We may be careless. In addition, we could be overly focused on sensual pleasure, or else feel inhibited. Perhaps we keep ourselves in a toxic environment. We may have issues with masculinity or femininity.



We could have difficulty giving or receiving either materially or emotionally, which may manifest physically in weight problems (as a struggle between giving and receiving), and mentally in difficulty assimilating knowledge (as the brain takes in and stores information). We may feel stuck, blocked, and fear to release or surrender and change. We may find it hard to say “no” (or “yes”) and may feel overwhelmed (or bored, uninspired). We may have too much or too little appetite for life.

Learn to be more comfortable with your own sexuality. Set sexual boundaries if needed. Try to be more outgoing (or if you are very outgoing, to be more reserved). Get comfortable around duality; go with the flow of life in support of others, while at the same time honouring your own ideas. Take charge of your life. Problem-solve creatively – think outside of the box – think up complementary paths to that of others that you can view as enriching of yours. Direct your energy towards motivating and inspiring others. Indulge in developing a finer taste.

Massage and long exhalations can help you let go of old emotions and baggage gained along the way of life and lift anxiety. Mentally focus on the following yoga poses while you practise them: Trikonasana, pavritta trikonasana, bhujangasana, salabhasana, dhanurasana, navasana, janu sirsasana, adha badha padma, paschimottanasana, and baddha konasana. If you over-eat because of emotional factors, ensure you practice your poses regularly and that you include pranayama exercises and meditation. If struggling with arthritis, practise joint-limbering movements, and if it is difficult to hold a pose, move in and out of it with easy flowing movements. Use props such as bands and blocks to assist where necessary.

Chakra 3: Solar Plexus (Manipura)



Affirmation:	“I move toward my goals smoothly”
Crystal:	Gold
Relates to:	Power, will, action
Element:	Fire
Mantra:	Ram

The Solar Plexus, Naval or Stomach chakra is also symbolised by a lotus with ten petals and corresponds with the colour yellow. It is tied to the sensation of sight. Key issues governed by Manipura indicate our comfort level with personal power, action and will, opinion-formation, and transition from simple or base emotions to complex. Physically, Manipura governs digestion, mentally it governs personal power, emotionally it governs expansiveness, and spiritually, all matters of growth.

Self-controlled in identity, characterised by fire and oriented to self-definition, Manipura or manipuraka is related to the metabolic and digestive systems. It is located between the bottom of the breastbone and the navel, controlling the digestive system and related organs including the liver, stomach, gallbladder, pancreas, spleen and white blood cells. Manipura is believed to correspond to Islets of Langerhans, (groups of cells in the pancreas), as well as the outer adrenal glands and the adrenal cortex, which produces adrenaline. These play a valuable role in digestion, the conversion of food matter into energy for the body.

Manipura is involved in the production and storage of energy, which we use to live our lives effectively. It is expressed in our sense of power in unification (rather than in separation and sub-division), bringing things together with autonomy. Being the fire in us, it shows up as us having a pleasantly warm body and a fast metabolism, with enthusiasm for and engagement in work and play. We feel bright and have clear thinking, with power directed toward ourselves to aid in inner-motivation. We act with ease and efficiency.

An imbalance in Manipura shows physical signs of us often feeling hot when others do not, sweating easily, and craving spicy foods and cold drinks – or just the opposite. We may experience frequent burns, chills, fevers, nausea, irritation, and fatigue.



Externally, we may have a hard belly, large potbelly, or a sunken diaphragm. Many of us have weak abdominal muscles, and we may experience issues with our jaws, gums, or be grinding our teeth. We may suffer from eczema, psoriasis, rashes or hives, lupus, myalgia, or Chronic Fatigue Syndrome. Internally, we may suffer from an ulcer, inflammation, gall stones, upset stomach, gas pains, gastritis, gout, indigestion, heartburn, high or low blood pressure, diabetes, hyper-/hypoglycemia, hepatitis, jaundice, or a hernia.

Manipura may be most noticeable in how we manage and regulate our emotional energy through the EQ components in the Stress Management domain:

Stress tolerance (ST)
Impulse control (IC)

When Manipura is out of balance, we may be either quick-tempered, or feel slow, depending on where the fiery energy lies within us. We may experience fears, and often feel that others try to sway our opinion. We may feel emotionally invaded. Not feeling confident in ourselves, we may resort to introversion and turning into ourselves. Not coping with daily demands and pressures, we may also feel victimised. As a result we may withdraw, or generally lack apathy or feel lethargic. We may feel that we have run out of emotional steam.

Alternatively, our emotions could become extreme and uncontrolled, and we may show violent passions, jealousies, anger and frustration, impatience, impulsiveness, or even compulsions and addictions such as severe obesity, or alcoholism, substance and solvent abuse. Fluctuating emotions can turn into troubling doubts and confusion, which we may try to control by being domineering or by manipulating others. We may also misjudge what we can take on and become overly critical of ourselves. We might create emotional distance between ourselves and others.

Balance this chakra by jogging and power walking, which help overcome sluggishness. Put a bounce in your step. Tone your stomach with crunches. Deep belly laughing and regular physical exercise will help release your suppressed emotions. Let go of emotional attachments that are not helping you. See and appreciate: keep things in perspective. Shift your thoughts from concerns and stay in the moment throughout your day. Do something creative with your hands; also notice them when you speak. Indulge in a hand massage. Focus on what is running smoothly and is enjoyable in your life right now. Be spontaneous; go with your gut feeling more often. Work smarter, not harder, and use your will to help achieve your goals.

Include lots of twists, back arches and forward stretches in your exercise routine. To help with stress, practise long yoga poses while concentrating on body awareness to release tension, such as pavritta trikonasana, marichyasana II, ustrasana, chakrasana, navasana, jathara parivartanasana, paschimottanasana, purvottanasana, and balasana.

For diabetes specifically, twists and backbends will tone the pancreas. Flowing movement will increase circulation and improve overall vitality. For obesity in particular, sun salutations will help burn energy along with plenty of standing poses, backbends and inversions. For high blood pressure, keep your head above your heart. For varicose veins, include shoulder stand or viparita karani in your practice. Surya namaskar revives mental alertness, while inversions help clear the mind. Restore with forward bends and savasana; calm the nervous system and re-energise with pranayama.



Chakra 4: Heart (Anahata)



Affirmation:	“My heart opens with love for all beings”
Crystal:	Emerald
Relates to:	Unconditional love, peace, compassion
Element:	Air
Mantra:	Yam

The Heart chakra is also symbolised by a lotus flower with twelve petals and corresponds with the colours green or pink. It is tied to the sensation of touch. Key issues involving Anahata involve complex emotions, social awareness through compassion and tenderness, pure and unconditional love and openness, equilibrium and peace. Physically Anahata governs circulation, emotionally it governs unconditional love for the self and others, mentally it governs passion, and spiritually it governs devotion.

Socially centered in identity, characterised by air and oriented to self-healing, Anahata, or Anahata-Puri, or Padma-Sundara is related to the thymus – the heart, the circulatory, respiratory, and immune systems, the breasts, chest, and shoulders. It is located at the centre of the chest and encompasses the love of nature and all of humanity. It is speculated that the thymus is the site of maturation of the T-lymphocytes (T cells) responsible for hormone functioning and fending off disease.

The fourth chakra brings together the forces and your alertness of the first three chakras. The first chakra is about solidity and stability, the second governs change and movement, while the third brings into play power and the forces of will. When these three palpable forces come together, they can be transformed into energies of a more subtle nature to achieve higher goals, with the heart being the centre point of transition and the integrator between the two.

An imbalance in Anahata may manifest in heart or lung conditions. For example, we might have respiratory conditions, such as hyperventilation, shortness of breath, asthma, bronchitis, colds, emphysema, or pneumonia. We may have chest cramps or breast issues. Our body may ache often, while we may suffer from arthritis specifically in our arms. We may experience chronic autoimmune diseases.

Anahata is expressed through our sense of devotion and forgiveness, our kindness and acceptance of what life is. It is not necessarily directed towards objects or people, but rather experienced as a state of being. It deals with the union and harmonious integration of the self in relation to others and into larger social groups without any loss of true sense of self. We are able to break out of the limitations of our ego and can grow toward something deep and strong, without boundaries. The EQ components in the Interpersonal domain that help us being centered are:

- Empathy (EM)
- Social responsibility (RE)
- Interpersonal relationship (IR)

When Anahata is out of balance, we may experience longing, yearning, and be unsatisfied in love and need. Our heart may either feel empty, or we feel smothered. Our own love may be conditional, where we expect something in return for giving our love, or we may confuse love with sex or gifts and be overly selfless, perhaps playing the role of martyr. We may lack sensitivity, respect, and tact towards others, and be judgmental and rejecting of them, perhaps only to cover our own vulnerability and sensitivity.

It is possible that we are still dealing with unresolved grief, or cannot assimilate sympathy and care. Our relationships may be strenuous and unstable. We may be unable to discharge and do not have inner peace. Taking in love is risky and fearful to us.



Develop a longer exhalation. Focus on your heartbeat, and visualise fresh air from your lungs filling different parts of your heart. Deepen this ability over time by expanding your side-ribs. Send your breath to the parts that ache. Physically push your heart energy forward, out in the world. Be open and willing to live without fear of vulnerability. Focus on the benefits of what others can bring and notice your feelings when this occurs. Think through what your own virtues are, what assets you can bring. Follow through on your intentions. Challenge your tactile receptors by including activities that involve touch.

Open the heart chakra by sitting and breathing relaxed in a crowded place and choosing a person to focus your mind on. Take your time in observing, without judgement, their body movements, face, eyes and the way they speak. With each inhalation, build compassion for this person within you, but let go on each exhalation. Also practise the following yoga poses: Virabhadrasana I, anjaneyasana, bhujangasana, matsyasana, ustrasana, urdva dhanurasana, marichyasana II, passive opening out twist, and balasana. Take care not to collapse the chest in when practising forward bends.

Chakra 5: Throat (Vishuddha)



Affirmation:	“I communicate honestly and directly”
Crystal:	Sapphire
Relates to:	Communication, self-expression, truth
Element:	Ether
Mantra:	Ham

The Throat chakra is also symbolised by a lotus with sixteen petals and corresponds with the colour sky blue, light or pale blue, or turquoise. It is tied to the sensation of hearing. It governs such issues as self-expression and communication, as discussed above. Physically, Vishuddha governs communication, emotionally it governs independence, mentally it governs fluent thought, and spiritually, it governs a sense of security.

Creative in identity, characterised by sound and oriented to self-expression, Vishuddha (also Vishuddhi) may be understood as relating to communication and growth through expression. It is located level with the base of the throat and paralleled to the parathyroid and thyroid glands that produces the thyroid hormone, which is responsible for metabolism, growth and maturation.

Vishuddha also corresponds to the neck and organs of the neck, including the voice box and airway in the throat. Symptoms of Vishuddha imbalance may show in regularly having a sore throat, loss of voice, and neck or throat conditions. An over-or under-active thyroid, hyperthyroidism, a goiter or lump in your throat, tonsillitis, headaches from neck muscle tension, insomnia, flu, laryngitis, aging, calcium deficiency, and even cancer could be further manifestations. We may stutter, or experience little-toe issues. We could have ear pain, hearing problems or deafness.

It is involved in making conscious, connecting, and verbally expressing our thoughts, intuition and feelings encompassed by the lower chakras. It is all about endurance. Linked to truth and honesty, it affects our speech and however creatively we express and behave ourselves, and deal with the consequences. Being increasingly more subtle than the lower chakras, the EQ components in the Intrapersonal domain that affect how we share information and ideas and maintain composed lifestyles are:

- Self-regard (SR)
- Assertiveness (AS)
- Independence (IN)



When Vishuddha is out of balance, we may have difficulty expressing our feelings or communicating clearly due to holding back in voicing or showing what we think and feel. Alternatively, we may dominate conversations and discussions, making lots of noise and creating time-out for ourselves in this way. This can effectively mask our inner-most emotions and our feelings of vulnerability. Such noise can come out in many shapes and forms, such as by being perfectionist or self-critical, and also by being deceitful, harsh-voiced, and having false pride due to resentments that we may hold or issues that we may block from our consciousness.

Your driving hard comes at a price. Allow yourself the time to process what you take in. Learn to listen to yourself and others. Think before you speak; choose your words carefully. Allow yourself more movement throughout your day. Appreciate yourself through creativity, increased maturity, and inspiration. Be devoted to yourself and ensure that you follow your compassions. Pace yourself; discover and live close to your natural rhythm. Try to stay away from chemicals as far as possible and value a natural lifestyle. Listen to the sounds of nature and to music often.

Enroll in a public speaking course. Work on effective expression and clear assessments and communication of your feelings and ideas. Try making your voice clear and pleasant to the ear, and by recognizing the role that your self-esteem play in how you express yourself. This chakra operates on the level of vibration, hence your chanting of its seed sound or mantra will have a purifying effect. Experiment with different rhythms and vary your tone with the seed sounds of each chakra to discover which is most effective for you. Work on enhancing the quality of your voice, making it fuller, deeper, and clearer.

Look up a lot and give the front of your neck a good stretch. Do lots of stretches, as your body and mind will rest more easily after that. Use your breath to calm the nervous system (particularly, bhramari and ujjayi breathing); breathe out fully. Practise the following yoga poses: Salabhasana, bhujangasana, matsyasana, ustrasana, setu bandhasana, sarvangasana, halasana, and karnapidasana. Do energizing exercises like surya namaskar and backbends in the morning, and meditation and nadi suddhi before going to bed at night.

Chakra 6: Brow or Third Eye (Ajna)



Affirmation:	“I follow my inner guidance”
Crystal:	Diamond
Relates to:	Intuition, wisdom
Element:	Pure essence
Mantra:	Om

The Third Eye chakra is also symbolised by a lotus with two petals and corresponds to the colour aqua, indigo or deep blue. It is tied to the sensation of second sight, or insight. Ajna's key issues involve balancing the higher and lower selves and trusting inner guidance. Ajna's inner aspect relates to the access of intuition. Mentally, Ajna deals with visual consciousness. Emotionally, Ajna deals with clarity on an intuitive level.

Archetypal in identity, characterised by light and oriented to self-reflection, Ajna is located between and just above the eyebrows, centered above the nose like a third eye, which is said to be the seat of wisdom. It is linked to the brain and nervous system, with the ears, nose, eyes and sinuses related to it. The pituitary gland, the chemical communicator in our brain, is an information-gathering capability of our sense of sight: with a single glance we can take onboard and assess an enormous amount of information.

Ajna is also linked to the pineal gland (see further comment under Chakra 6), which produces melatonin for healthy sleep and may help us with envisioning, using intuition, imagination, visualization, and even clairvoyance (perceiving that which are usually beyond the range of human senses, as in Ajna we are able to transmit and receive). The pineal gland is a light sensitive gland that produces the hormone melatonin which regulates sleep and waking up.



We may struggle with hormonal imbalances, insomnia and nervous disorders. Ajna may manifest itself in headaches or eye, ear, nose and sinus conditions when imbalanced. We may experience dizziness or lightheadedness, or else headaches or migraines. We may have restricted or impaired vision due to recurring cataracts, conjunctivitis, or eye infections. We may suffer from Seasonal Affective Disorder Syndrome (SADS).

Our tendency to over-think or intellectualize lies with Ajna. Our capability to be guided from within lies beyond the parts of the mind directing us what to do and what to avoid. The specific EQ components in the Intrapersonal domain that facilitate this are:

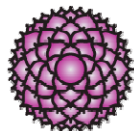
Emotional self-awareness (ES)
Self-actualization (SA)

When Ajna is out of balance, we may experience depression, either due to levels of the neurotransmitter serotonin that is regulated by the hormonal glands of the brain, or because we have lost touch with our self-fulfillment. We may feel extreme pressure over an extended period of time, which may make us cut out from our emotions, keeping them in the subconscious. We may not like where or who we are at the moment. We may feel isolated and lonely. We may find it hard to focus and concentrate, or lack goals and plans in our life. We could experience a lack of direction and intellectual stagnation. We do not feel enriched by what we do.

Change your attitude: see and appreciate how you help create what is around you. Determine what fulfills you. Make sure your work is in alignment with your core values. Process what you see at an emotional level also and listen to your intuition as well. Pay attention to your root chakra and body language: posture, holding patterns, recurring health issues, persisting aches and pains, overall sense of how you present your well-being to the outside world. Have thoughts and feelings without becoming overly attached to them. Observe and play with the nuances of light in your mind. Create and work towards ideals. Use your imagination. Strive to realize yourself.

Meditation is fundamental to working on this chakra. Sit in a quiet place and focus on your breathing. Allow your breath to move to the area between and just above the eyebrows. Alternatively, perform a colour meditation by visualising in turn each of the colours from the first to the seventh chakra: from red, move through orange, yellow, green, blue, indigo and finally violet. In addition, stay in the moment and keep your eyes open when you practise the following yoga poses: Matsyasana, setu bandhasana, sarvangasana, balsana, sirsasana, and yogamudrasana. Avoid long holding of forward bends as they tend to make you more introspective. Inversions help balance the hormones.

Chakra 7: Crown (Sahasrara)



Affirmation:	"My soul is boundless and infinite"
Crystal:	Amethyst
Relates to:	Spiritual illumination, the bliss state
Element:	Boundlessness
Mantra:	None

The Crown chakra is also symbolised by a lotus with one thousand petals and corresponds with the colour violet or white. Sahasrara involves such issues as inner wisdom and the death of the body. Sahasrara's inner aspect deals with the release of karma, physical action with meditation, mental action with universal consciousness and unity, and emotional action with the state of "being".



Universal and liberating in identity, characterised by thought and oriented to self-knowledge, Sahasrara is generally considered to be the chakra of pure consciousness. It is located at the crown of the head, at the anterior fontanel or “soft spot”. The brain, the whole nervous system and the pineal gland are in the realm of Sahasrara. Its role may be envisioned somewhat similarly to that of the pituitary gland (also considered the master gland), except that it modulates certain activities of the pituitary gland in a complex, not strictly sequentially downward fashion. For example, the pineal gland secretes hormones to communicate to the rest of the endocrine system and also connects to the central nervous system via the hypothalamus, which also influences the pituitary gland. The thalamus is thought to have a key role in the physical basis of consciousness.

The root chakra and the crown chakra have opposite forces. While the root chakra acts as the entry point of human life, the crown chakra acts as an exit point. Sahasrara deals with transcending possessions and letting go of physical attachments. We search for meaning and understand that all things are part of a larger whole. We reach states of wisdom. We carry within us a sense of oneness and integration, a feeling of unity. All the EQ components work together in this chakra. The 15 components are generally balanced and fairly strong, while each is closely linked with all others. Clusters of EQ components are healthy and supportive of who we are and how we play out our daily life.

When Sahasrara is severely out of balance, we might experience a stroke, or else black out or fall into a coma. In the case of a more moderate imbalance, we are not experiencing the highest state of consciousness and we do not feel enlightened. Unresolved issues may not be ripe for resolving yet, or we may not immediately know how to respond effectively to them. We feel physically, emotionally, mentally, and spiritually bound. We are pulled more to one side than the other. The six lower chakras are not in alignment, while the energies are not working as one unit.

Ideally we want to work towards a crown state where all the chakras are fully integrated. To activate Sahasrara, live your life with as much emotional, physical and mental awareness as possible. Discover and live according to your own body rhythms. This is not easily done, but breath awareness exercises, meditation, and affirmation help. Any meditation pose sitting erect with the back, neck and head in line is beneficial to working with this chakra, along with practising the following yoga poses: Sukhasana, siddhasana, vajarasana, balasana, sirsasana, sasangasana, and yogamudrasana.

Now that you have a better idea of the impact of your physical and emotional well-being on each other, we can focus on how these play out in your performance in specific EQ clusters as they matter in the workplace and elsewhere. The next section gives you access to and insight in the emotions and corresponding body parts that support the further development of your leadership styles, resilience, self-presentation, and more.



Putting Cluster Performance in Perspective

After analyzing your personal EQ-i:Chakra profile, you may have come to realize that your objective is not to achieve high scores in each of the 15 scales and claim emotional and social intelligence. Rather, the *combination* of EQ attributes is what matters in desired everyday functioning – on personal, social, and work terrains. EQ and SQ competence depend on how effectively different EQ attributes are combined for specific purposes of performance.

Two candidates with similar match percentages may utilize their EQ and SQ attributes in a vastly different way, one of which may be more effective than the other. To determine this, we need to delve a little deeper. Seven specific EQ-i scale combinations, grouped into three broad performance sections, were found to be especially relevant. In summary, cluster performances are specifically provided in the areas of:

A. Emotional management

1. Self-presentation
2. Emotional alertness

B. Leadership smarts

3. Resoluteness
4. Supportiveness
5. Motivational impact

C. Sustainability

6. Self-fulfillment
7. Resilience

These sections and EQ clusters are described in greater detail next.



Cluster Descriptions

A. Emotional Management

When we perform, our intellectual and emotional health shines through in the way we present ourselves and what we are alerted to. The little imbalances, which we all have, tend to be the grips whereby we are described and remembered, and help define what we stand for and who we represent. Our selective attunement to certain receptors in life determines how we habitually regulate our emotions. Competent emotional management of this broad section involves the larger half of the EQ-i scales, notably from the intrapersonal, interpersonal, and general mood domains.

1. Self-Presentation

Scales SR, SA, OP and HA; Chakras 1 in particular, 5 and 6

Performance on this cluster portrays to what extent you make a powerful impression. It indicates to what extent you successfully present your general well-being and brand yourself as being composed; it is about your appearance of feeling balanced and secure. It sheds light on the positive self-image and uplifting spirits you manage to radiate to the outside world. Your competence in displaying a desirable persona may help build a strong organizational climate and culture. The individual scale RT may shed further light on the forward thinking component of this cluster.

2. Emotional Alertness

Scales IC, ES, EM and RT; Chakras 2, 3, 4 and 6

Three key receptors in life are considered: you, core others, and those in your broader environment. This cluster addresses how in tune you are with each of the three life receptors and how you regulate imbalances between them. This cluster also indicates how your emotional control over, for example, anger or impulsiveness, will likely play out with regards to intrapersonal, interpersonal and communal demands placed on your daily functioning and interaction. The individual scale PS may shed further light on the creativity component of this cluster.

B. Leadership Smarts

Leadership is an area of interest that is receiving renewed attention in scientific publications and through various business applications. Leader attributes are sharply distinguished from that of managers, while specific leader characteristics are associated with different leadership styles. Generally, we consider versatility in different leadership styles, all to be well developed, as smart and desirable to foster intellectual and emotional health. When one of our leadership styles dominates above others, we may want to build on this strength by seeking to ensure the other leadership styles are strongly present in the team around us. Competent management of this broad section involves two-thirds of the EQ-i scales, notably from the intrapersonal, stress management, and adaptability domains, with support from the interpersonal domain.

3. Resoluteness

Scales IN, AS, SR and RT; Chakras 2 and especially 5

This cluster is about your determination to achieve explicit results and solutions. Strength in this cluster may manifest in the form of high deliverables and strong output, which are often measurable or tangible. A high score on this cluster portrays a focus on business management, which you likely perform in a directive, task-oriented fashion. This leadership style is about pace setting, and is often commanding and monitoring in nature. It helps create enhanced visibility for an organization. Individual scales that may shed further light on the innovative side of this cluster are PS (to add innovation to this leadership smart) and ST (for long-term impact).



4. Supportiveness

Scales SR, ST, IC and FL; Chakras 2, 3 in particular, and 5
This manifestation of leadership often draws from strong people skills. Your performance on this cluster indicates your natural capability to facilitate people to cohesively make a success of the task at hand. This leadership style is about collaboration and harmony; it is morale-boosting and anti-conflictive. It is indispensable in situations where projects rely heavily on teamwork. Your communication skills may be an asset in this cluster, while the individual scales EM and IR may also shed further light on the interpersonal dimension of this cluster.

5. Motivational Impact

Scales RE, RT, FL and AS; Chakras 2 in particular, 4 and 5
This style of leadership lies in the degree to which you influence and inspire others effectively. While a strong influencing capability is often associated with selling, it is just as powerful in situations where negotiation is required or where a swaying argument must be made. Your performance on this cluster indicates to what extent you lead through inspiration and gain follower-ship. This leadership style fosters commitment, strong affiliation and connection, and loyalty. The individual scale PS may shed further light on creative strategising built into this cluster.

C. Sustainability

The manner in which we deal with adversity and use different resources to draw our strength and energy from are important indicators of intellectual and emotional health. An intrinsic sense of accomplishment and worthiness, coupled with a belief that we will prevail and can overcome most challenges are necessary for desirable performance. Competent management of this broad section involves the larger half of the EQ-i scales, notably from the intrapersonal, stress management and general mood domains.

6. Self-Fulfillment

Scales SA, HA, IR and ES; Chakras 1, 4 and especially 6
Your demeanor is reflected by an overall feel of success in your career, personal, and relational life. This would include a sense of accomplishment and satisfaction at work, with oneself, in marriage, etc. Your performance on this cluster indicates the degree to which you act by example and naturally lead from known inner strength and contentment. Competence in this cluster helps you shine in your area of specialization and gives you a backdrop for when times are tough. The scale RE may shed further light on your involvement and sense of belonging to further round out this cluster.

7. Resilience

Scales OP, HA, SR, ST and IC; Chakras 1 and 3 in particular, and 5
An important foundation of a healthy demeanor is your ability to be resilient in the face of daily pressures and demands in life. Your toughness and buoyancy may be developed qualities in coping with stress. Your performance on this cluster indicates to what extent you can bounce back in spirit after having to deal with tension or conflict. Competence in this cluster helps you overcome resistance experienced from others and be unreceptive to settings and tones that can hurt you badly, or be damaging to you. The individual scale FL may shed further light on durability within this cluster.

Your competence in these seven EQ clusters is presented in this report. The metrics and interpretation guidelines applied in the AIR-Leader are similar to those in the standard report, facilitating comparative interpretation.



Assessing the EQ Clusters

When combining different EQ attributes to reveal your competence in a cluster, we can view this from different perspectives to deepen our understanding and opportunities for taking action on them. The best known and most used viewpoint is to look at their central point, often calculated as the average performance in the specified EQ attributes. We will look at this viewpoint first.

Three less used, but equally important viewpoints include looking at how the different EQ attributes might be scattered around the cluster average, and how the EQ attributes together compare against two different, set performance targets. These three viewpoints provide specific pointers when the objective is to further develop your EQ competence in one or more of the seven clusters. Hence these three viewpoints are only offered in the AIR-Develop, and not in the other AIR options.

The most advanced viewpoint combines all the above. This perspective offers an aerial view on the status of candidates' EQ cluster performance, which we will look at in depth.

From the Viewpoint of Central Cluster Performance

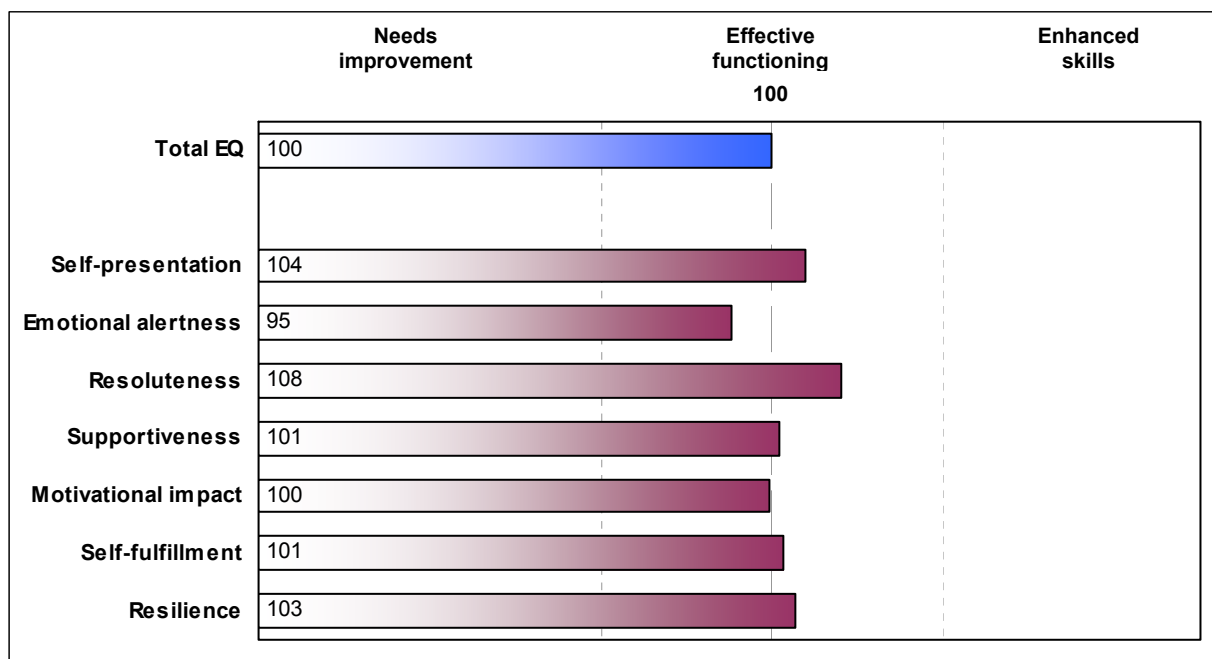
A cluster is a culmination of typically four or five EQ-i scales that together provide an added perspective on specific EQ competence. This value is expressed in similar fashion to that of individual scale scores, with a mean score of 100 and a standard deviation score of 15. Standard interpretation guidelines may be followed as is advised for individual EQ-i scales, including:

Standard Score	Interpretive Guideline
130 +	Markedly high – atypically well cultivated emotional capacity
120 – 129	Very high – extremely well cultivated emotional capacity
110 – 119	High – well cultivated emotional capacity
90 – 109	Average – adequate emotional capacity
80 – 89	Low – under-cultivated emotional capacity, requiring improvement
70 – 79	Very low – extremely under-cultivated emotional capacity, requiring improvement
Under 70	Markedly low – atypically impaired emotional capacity, requiring substantial improvement

One may presume that intellectually and psychologically healthy people, who score high on selected scales, also will do well in the cluster that those scales represent. However it is probably more accurate and helpful to consider *optimal* levels and ranges. For example, impaired or atypical performance in a cluster under certain circumstances should be flagged and followed up.



Overview of Central Cluster Performance



Bear in mind that while roughly three-quarters (77.32%) of all EQ-i scale scores lie within the 80-120 range, the expected range of cluster scores naturally shrinks when several scale scores are averaged. (The same tendency is found when looking at group profiles.) This requires skillful interpretation of subtle differences between cluster performances, and further necessitates a good look at the dispersion of scale scores. All these considerations are conveniently pulled together in a metric called Cluster Status.

From the Viewpoint of Cluster Status

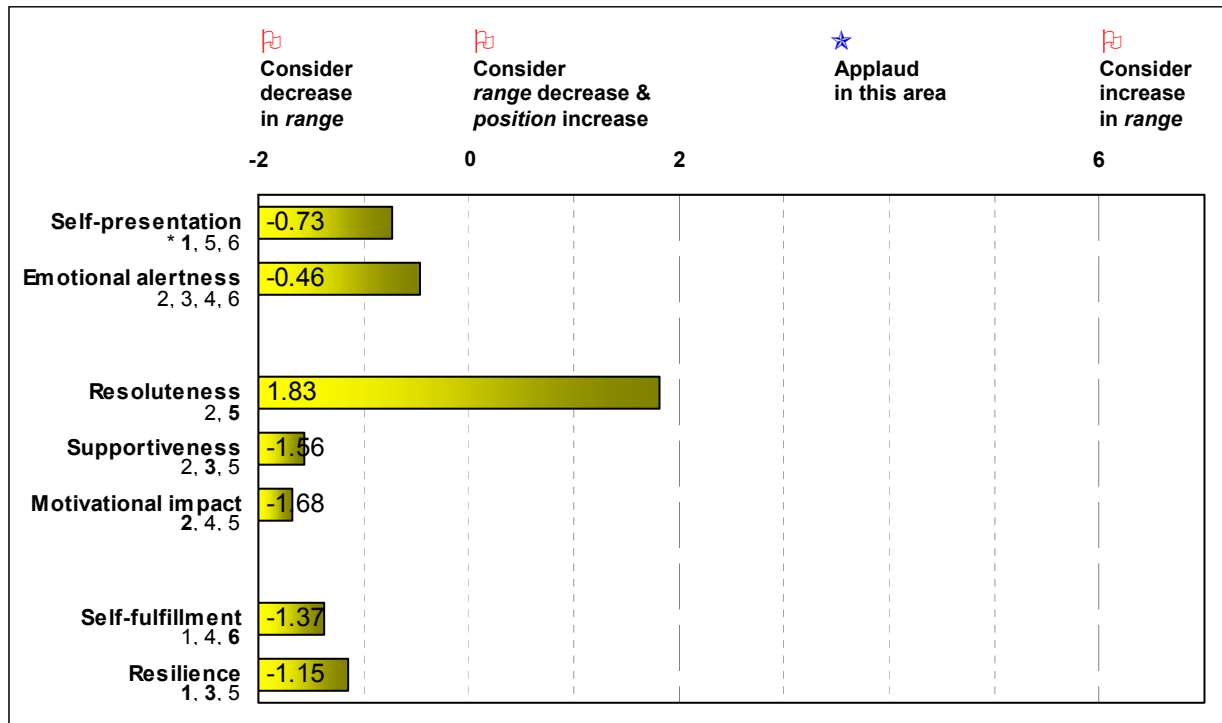
Competence in a cluster depends not only on its central positioning on the EQ scale range, but also on the degree to which the contributing EQ-i scales work together (or not) to achieve a desirable cluster performance score. Cluster Status can be interpreted in three categories. Because the contributing EQ-i scales can lie on either side of the Central Cluster Performance score, the status value can either be a positive, or a negative value. Recognizing that the Cluster Status values lie on a continuum, we use 0 and +2 as the dividing lines for interpreting the categories.

Cluster Status in the area below 0

Firstly, a negative status value is telling in any cluster. Should the value creep away from 0 to approach -1 or even lower, you should pay attention to the *range* of EQ-i scale scores that contribute to the specific cluster. One (or two) of the scales may not be in alignment, this scale score being either considerably lower, or considerably higher than the others. This means that those particular EQ attributes may hamper your competence in that EQ cluster. You can focus your further development in this identified attribute(s) to optimize your performance in that cluster, which may otherwise be a strength for you.



Overview of Cluster Status



* Corresponding cluster numbers; numbers in bold are especially significant

Cluster Status in the area of 0 to +2

Secondly, a low positive value in the area of 0 to +2 is noteworthy. In this case, several factors are of interest:

- i. The range of scores achieved in the contributing scales of a cluster
A small range is desirable, meaning all contributing scale scores lie close to one another.
- ii. Your cluster performance against that of your personal Total EQ score (graphed with your Central Cluster Performance scores on the previous page)
Ideally your Central Cluster Performance should be slightly higher than your Total EQ score for you to be competent in that cluster.
- iii. Your cluster performance against the standardized Total EQ of the target population
Ideally your Central Cluster Performance should be markedly higher than 100 for you to be more competent than the norm population against which your EQ-i scores are standardized.

A score inside the 0 to +2 area for a particular cluster means that it is currently not one of your particular personal strengths. Further development is best focused both on a tightening of the *range* value (i.e., focusing on the one or two EQ-i scales that are not in alignment with the others) and on comparative total EQ performance (i.e., developing all contributing EQ-i scales to this cluster). Thus in addition to a large range of contributing EQ-i scale scores, the *position* of your current cluster performance may show that it falls below your personal Total EQ, or that of the norm group against which your EQ-i profile is standardized, or both.



- 📌 Note that your Cluster Status value may be in the 0 to +2 range, even if your Central Cluster Performance signifies desirable functioning. For example, their Cluster Status value may be close to 0, while their Central Cluster Performance score is considerably above that of the norm group – even if the contributing EQ-i scale scores vary somewhat – and notably below their personal Total EQ. This means that while you are capable of performing in that cluster role, it is not your preferred role, it may not come naturally to you and you may feel strain as a result of such a role.

Cluster Status in the area distinctly above +2

Thirdly, a positive value distinctly above +2 indicates the degree to which the cluster can be considered a strength. A positive value that is markedly larger than +2 indicates that you are competent in this cluster area.

- 📌 There is a limit to how high a Cluster Status value can go and still be applauded, lying at about +7 (the right extreme of the Cluster Status graph). If any Cluster Status bar stretches off the map on the right-hand-side, this should be taken as a warning signal as well. Again, let us take the above scenario, but this time your Central Cluster Performance score is far above that of the norm group, and far below your personal Total EQ, and the range of contributing EQ-i scale scores is very small.

This means that while you are competent in that cluster role and it comes naturally to you, you may be drawn to almost always perform in this particular role. You will benefit from toning down one or two EQ attributes that form part of this cluster, which will increase the range in scores and open up possibilities to bridge over to your competence in other clusters.

For the Mathematically Curious

In statistics, moments can be used for computing measures that describe a distribution of EQ cluster scores. The first moment is used to calculate the mean (i.e., the Central Cluster Performance), the second, the variance; the third, skewness; and the fourth, the kurtosis of the distribution. The calculation of each Cluster Status value borrows from descriptive statistics relating to the second and fourth moments around the Central Cluster Performance. In other words, the Central Cluster Performance of each cluster is raised to particular mathematical powers to reveal the degree of your competence therein.

The specific ways in which the EQ-i scales work together to achieve cluster competence break down into three independent angles of insight, or viewpoints. These offer valuable direction for further development, which is detailed in the AIR-Develop.

Putting Cluster Status in Context

People's response style pattern is known to influence their EQ-i profile. For example, some people are comfortable with using a large number of response options 1 and 5 when completing the survey, while others use them sparingly and stay mostly within the 2 to 4 range. These are not the only patterns; many more style combinations of response options exist. In any event, these patterns can be associated with specific personalities and cultures. As a result, the range score used when calculating the Cluster Status is also slightly affected.

The graph highlights which EQ attributes currently can be considered strengths and which may currently be in need of further leadership development with regards to your personal EQ-i profile. The visual display reveals the emotional extremes within which you function.



Next Steps

- A next step for you could be to gain in-depth insights and specific guidelines to further your EQ development. The AIR-Develop is great for this purpose.
- You may also want to bring a specific focus to your development by keeping in mind a suggested profile representing high social intelligence. The AIR-Social is well suited for this objective.
- You may want to retake the EQ-i assessment after set time intervals to gauge the impact of your EQ development through the AIR-Track, another report option that is available to you.
- You may also want to interpret your report within the context of recruitment, or even to benchmark your profile against a set criterion. For example, you can compare your personal EQ-i profile against an EQ profile that is thought to be ideal for your job, or against the desired EQ competencies and clusters for top performance in your organization. The AIR-Select and AIR-Match are great for these objectives.
- Group development, the suitability of group membership and group success can also be monitored through the Group Dynamics Report (GDR), available from ePsy Consultancy.

In Summary

The objective of the AIR-Health is to present a snapshot of your current competence in seven EQ clusters within the context of the link between emotional and physical well-being as it relates to your everyday functioning in the workplace and elsewhere. It is designed to highlight what works well, and where the opportunities lie should you choose to pay attention to them. The report brings with it an obligation to the user to responsibly follow up on its findings.

Bear in mind that just as some people are specialists while others are generalists, cluster performance can vary between people as well, and required competence in them may depend on personal goals, external criteria for performance, etc. Your cluster performance speaks to balance and equilibrium in your life, with pointers for new avenues to venture into. Becoming emotionally competent is a journey to enjoy.

End of Report

