



Spiritual Intelligence, Authentic Leadership and Work Engagement

Archana Yadav¹, Santosh K.Yadav²

¹Asstt. Professor, College of Vocational Studies, University of Delhi, (India)

²Professor Sarojini Naidu Govt.Girls P.G College Baraktullah University ,Bhopal

ABSTRACT

Leadership in organizations today is very crucial and challenging leaders are making rigorous efforts to not only to motivate workforce but also to highly engage them and focus in the holistic growth of the org'anization and the human capital associated with it..This article proposes a theoretical framework how spiritually intelligences Authentic leadership and employee engagement are interlinked and related and complementary to each other.

Keywords- *(Spiritual intelligences, Authentic leadership, Employee engagement)*

LINTRODUCTION

This article is a theoretical framework describing spiritual intelligence, Authentic leadership and employee engagement and how they complement each other . leadership in business world is changing, evolving, growing rapidly and becoming more and more challenging. Today its not only about a specific result rather it is more holistic in nature The competitive global markets compel organizations and move beyond just employee retention and motivation and are rather looking for highly engaged workforce. Engagement of workforce results manifold such as retention and productivity. Mann&Harter(2016)in Gallups business journal "The world has an employee engagement crisis with serious& potentially lasting repercussions for the global economy" and further suggest that major concern for global problem is leaders poor performance management and failure to communicate positive progress overtime. In order to create highly engaged workforce organizations must move beyond employee motivation strategies and towards increasing the levels of employee engagement. To create Highly Engaged employees has become challenging yet essential for the organizations. Authentic

Leadership can play a crucial role in executing effective leadership and bring sought after results. Organizational leaders are the key to organizational growth and sustainability which is not possible to attain without highly motivated and highly engaged workforce. Though authentic leadership can be greatly useful in achieving employee engagement. And all three-spiritual Intelligences, Authentic leadership and Employee engagement are closely linked and related to one another. Authentic leadership is based on the components of spiritual Intelligences and resulting in employee engagement. In other words, spiritual intelligence is the base foundation of authentic leadership which can also be called the means of application ultimately resulting in employee engagement.

Historic background to spiritual Intelligence

Multiple Intelligences

Abraham Maslow (1943) "Hierarchy of Needs" Theory, which is a classical depiction of human motivation. Physiological needs- These are the basic needs. Safety needs- Safety needs include physical, environmental and emotional safety and protection. Social needs- Social needs include the need for love, affection, care, belongingness, and friendship. Esteem needs- Esteem needs are of two types: internal esteem needs and Self-actualization need. This includes the urge to become what you are capable of becoming / what you have the potential to become. Howard Gardner (1983) described seven types of multiple intelligences in human beings. Gardner described a broad range of cognitive abilities. A holistic approach to leadership needs intelligence in these areas: Physical (PQ); Intellectual (IQ); Emotional (EQ); and Spiritual (SQ). They are interrelated to each other as an individual grows in his life, gaining experience in personal and professional life, practicing different intelligence in different areas or few in one or all of them.

For fulfillment of different needs, different kinds of intelligences are required as all different stages or levels depict a different state of mind of an individual and thus a different motivation is needed.

1.1 Intelligent Quotient

Intelligence Quotient (IQ) Alfred Binet (1900) Alfred Binet and his colleague Theodore Simon developed a number of questions that focused on questions that had not been taught in school such as attention, memory and problem-solving skills. The first intelligence today is known

as the Binet-Simon test of intelligence based on the average abilities of children of a certain age Scale, became the basis for the intelligence tests which is still in use today. However, Binet himself did not believe that his psychometric instruments could be used to measure a single, permanent and inborn level of intelligence Kamin, 1995). Binet stressed the limitations of the test, suggesting that intelligence is far too broad a concept to quantify with a single number. Instead, he insisted that intelligence is influenced by a number of factors, changes over time and can only be compared among children with similar backgrounds

1.2 Emotional Intelligence

John Mayer and Peter Salovey, (1990) the work of two American university professors, was published in two academic journal articles. Mayer, (U. of New Hampshire), and Salovey (Yale), were trying to develop a way of scientifically measuring the difference between people's ability in the area of emotions. They found that some people were better than others at things like identifying their own feelings, identifying the feelings of others, and solving problems involving emotional issues. The title of one of these papers was titled "Emotional Intelligence". Since 1990 these professors have developed two tests to attempt to measure what they are calling our "emotional intelligence." Because nearly all of their writing has been done in the academic community, their names and their actual research findings are not widely known.

Daniel Goleman (1995), The concept of emotional intelligence (EI) was made popular by him Goleman published a book called "Working with Emotional Intelligence". He broadened the definition of emotional intelligence even further, saying that it consists of 25 "skills, abilities and competencies". Daniel Goleman, writing in What Makes A Leader, says that his findings have shown that the most effective leaders all have a high degree of Emotional Intelligence (EQ). **The Five Components of Emotional Intelligence**-Self-awareness. The ability to recognize and understand personal moods and emotions and drives, as well as their effect on others. **Self-regulation**. The ability to control or redirect disruptive impulses and moods, and the propensity to suspend judgment and to think before acting. **Empathy**. The ability to understand the emotional makeup of other people. A skill in treating people according to their emotional reactions. Social skills. Proficiency in managing relationships and building networks, and an ability to find common ground and build rapport. Hallmarks of social skills include effectiveness in leading change, persuasiveness, and expertise building and leading

teams

SELF AWARENESS <ul style="list-style-type: none">• Emotional self-awareness• Accurate self-assessment• Self-confidence	OTHER AWARENESS <ul style="list-style-type: none">• Empathy• Organizational Awareness• Service Orientation
SELF MANAGEMENT <ul style="list-style-type: none">• Emotional Self-Control• Transparency (honest/trustworthy)• Adaptability• Achievement Orientation• Initiative• Optimism	RELATIONSHIP SKILLS <ul style="list-style-type: none">• Developing Others• Inspirational Leadership• Influence• Change Catalyst• Conflict Management• Teamwork & Collaboration

Source : Goleman & Boyatzis, Hay-McBrer, 2002

1.3 Spiritual Intelligence

Gael O'Brien(1990s) Spiritual intelligence is the ability to access deeper meaning and multiple ways of knowing to see and solve or resolve the right problems.

Its attributes include: being fully present, operating out of values/purpose, asking the question behind the question, inviting diverse and conflicting views, integrating left and right brain responses into a whole brain approach and moving from “I” to “We.”

Cindy Wigglesworth(2004) Defined Sq as The ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation.” Wisdom and compassion being the pillars in depth understanding of one’s own view, life purpose, value . Albrecht (2006) term social intelligence (SI) a defines SI as “the ability to get along well with others and to get them to cooperate with you”; . There is a direct relation between SI and leadership as Albrecht (2006) makes a distinction between nourishing and toxic behaviors, stating that nourishing behaviors are a result of high levels of social intelligence and will cause others to actually be attracted to you since you make them feel valued, respected, appreciated, etc

SQ is identified as integrating the other intelligences (which include intellectual quotient (IQ), emotional intelligence (EQ) etc.) to enable a whole-brain approach. Leaders who have developed their SQ transform organizations.



Source: chiconewthought.org/sq21-spiritual-intelligence/

© Association of Academic Researchers and Faculties (AARF)

A Monthly Double-Blind Peer Reviewed Refereed Open Access International e-Journal - Included in the International Serial Directories.

SQ the top level intellect -SQ may be defined as Cindy Wigglesworth : “The ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation.” Wisdom and compassion being the pillars in depth understanding of one’s own view, life purpose, value hierarchy and controlling personal ego to consider the higher self. Polsfuss and Ardichvili (2009), the preferred terminology is “competency” over “intelligence.” This distinction is critical as it has been argued by Howard Gardner (2000) himself that spirituality cannot in fact be a form of intelligence, but rather intelligence is a morally neutral human ability. On the other hand, “competencies can be motives, traits, self-concepts, attitudes or values, content knowledge, or cognitive or behavioral skills – any individual characteristics that can be measured or counted reliably and that can be shown to differentiate significantly between superior and average performance” To satisfy critics, such as Gardner (2000) this author will not only relinquish the term “intelligence”, but will take it one step further by adding the term “competency” by stating that spiritual competency is in fact THE CORE competency for effective leaders today

Spiritual Intelligence (SQ) Skills

Higher Self/Ego self Awareness 1. Awareness of own worldview 2. Awareness of life purpose (mission) 3. Awareness of values hierarchy 4. Complexity of inner thought 5. Awareness of Ego self / Higher Self	Universal Awareness 6. Awareness of interconnectedness of all life 7. Awareness of worldviews of others 8. Breadth of time perception 9. Awareness of limitations/power of human perception 10. Awareness of Spiritual laws 11. Experience of transcendent oneness
Higher Self/Ego self Mastery 12. Commitment to spiritual growth 13. Keeping Higher Self in charge 14. Living your purpose and values 15. Sustaining your faith 16. Seeking guidance from Higher Power or Higher Self	Social Mastery / Spiritual Presence 17. A wise and effective spiritual teacher/mentor 18. A wise and effective change agent 19. Makes compassionate and wise decisions 20. A calming, healing presence 21. Being aligned with the ebb and flow of life

Source: Cindy Wigglesworth. 2002-2011

II. AUTHENTIC LEADERSHIP

Authentic leadership comes from the root construct of authenticity. Authenticity can be traced back to ancient Greek philosophy and is reflected by the Greek aphorism “Know Thyself” the word authentic means “original,”

“genuine,”. Authentic leaders are driven by values that they experience to be true, not values imposed by others. they take action based on their values and convictions, there is consistency between what they say and do.

humanistic psychologists Carl Rogers (1959, 1963) and Maslow (1968, 1971). Rogers and Maslow focused attention on the development of fully functioning or self actualized persons, i.e., individuals who are in tune with their basic nature and clearly and accurately see themselves and their lives.

The authenticity by Greek philosophers means „to know thyself;“ which means to accepting, being oneself, and remaining true to one’s self. Kernis (2003) described, Behaving authentically means acting in accord with one’s values, preferences, and needs as opposed to acting merely to please others or to attain rewards or avoid punishments

. George, 2003; George & Sims(2007) **described** five dimensions pursuing purpose with passion; practicing solid values,) leading with heart, establishing enduring relationships, demonstrating self-discipline.

Avolio et al. (2004) defined authentic leaders as those individuals who are aware of how they think and behave and are deeply connected th their own self and with others as to their values/moral perspective, beliefs , and strength; and who are confident, hopeful, optimistic, resilient, and high on moral character Avolio et al. (2004) presented the first formal statement of authentic leadership by proposing a theoretical model that which links positive organizational behavior, trust, on leadership and emotions, and identity theories to describe the processes by which authentic leaders exert their influence on follower attitudes such as job satisfaction and commitment and behaviors such as job performance.

Klenke (2004, 2005) proposed a model of authentic leadership that comprises of contextual, cognitive, affective, conative, and spiritual elements. (, Klenke’s (2004, 2005) model explicitly incorporates a spiritual component as a determinant of authentic leadership. Whereas Avolio et al. (2004) suggested that authentic leadership may incorporate spiritual intelligence., This

articles Proposes spiritual intelligence of a leader acts as foundation to authentic leadership. Avolio, Luthans, and Walumbwa (2004) define authentic leaders as those who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values/moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and of high moral character. The authentic leader defined by Luthans and Avolio (2003) as a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development.

Kernis (2003); Kernis & Goldman (2006) Authenticity has four elements 1. Awareness-Knowledge & trust in one's own thoughts, feelings, motives and values

2. Unbiased Processing – Acceptance of one's own self that is accepting one's positive as well as negative attributes Behavior

3. Behavior- acting with one's true beliefs, values & preferences rather than just to please others or under any influence or pressure.

5. Relational Orientation-Maintaining relationships on the basis of trust, truthfulness.

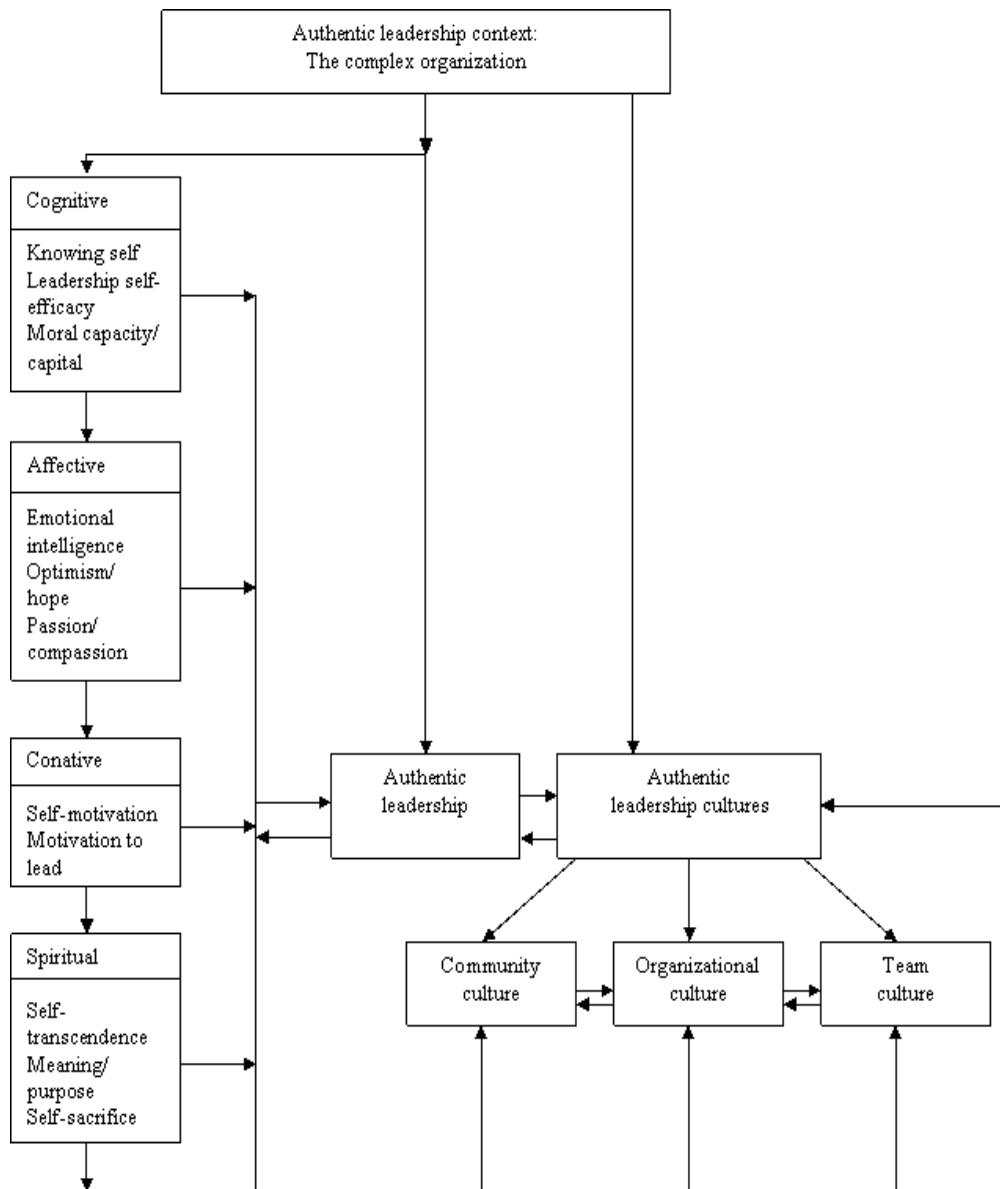


Fig 2.1: Source : “International Journal of Leadership Studies,”(2007) School of Global Leadership & Entrepreneurship, Regent University

III. EMPLOYEE ENGAGEMENT

Goffman (1959, 1961) was one of the first to use the term “embracement” to describe the investment of self and energy into one’s role. For Goffman, role embracement involved an admitted or expressed attachment to the role and an active engagement or spontaneous involvement in role activity; that is, a visible investment of attention and effort (Goffman,

1961) Behaviors that signify a lack of separation between a person and a role were indicative of role embracement, whereas behaviors that separated a person from a disdained role indicated role distance. To explain the concept, Goffman contrasted a police officer directing rush hour traffic, dancing with his arms and legs and blowing his whistle, as high role embracement.

William Kahn (1990) provided the first formal definition of personnel engagement” psychological Conditions of personal engagement and disengagement at work in, Academy of Management Journal, describes three psychological conditions1-meaningfulness.2-safety. and availability-and3- their individual and contextual sources. These psychological conditions are linked to existing theoretical concepts. and directions for future research are described. “ as "the harnessing of organization members' selves to their work roles; in engagement, people employ and express themselves physically, cognitively, and emotionally during role performances Schmidt et al In (1993) proposed a bridge between the pre-existing concept of 'job satisfaction' and employee engagement with the definition: "an employee's involvement with, commitment to, and satisfaction with work. Employee engagement is a part of employee retention." This definition integrates the classic constructs of job satisfaction (Smith et al., 1969), and organizational commitment (Meyer & Allen, (1991)

Roma Bakker (2001) perceiveworkengagement

as antidote to burnout,engagement as follows:,,Engagement is a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption. Rather than a momentary and specific state, engagement refers to a more persistent and pervasive affective-cognitive state that is not focused on any particular object, even a task, individual, or behavior. Vigor is characterized by high levels of energy and mental resilience while working, the willingness to invest effort in one's work.

Robinson, Perryman and Hayday (2004) define “engagement as a positive attitude held by the employee towards the organization and its values. An engaged employee is aware of the business context, works with colleagues to improve performance within the job for the benefit of the organization”. They further add that organization must develop and nurture engagement which is a two way relationship between employer and employee.

Macey & Schneier(2008)EmployeeEngagement goes beyond satisfactionand commitment. To be fully engaged is to be involved in and enthusiastic about.

Shuck and Wollard (2011) identify four main sub-concepts within the term: "Needs satisfying" approach, in which engagement is the expression of one's preferred self in task behaviors. "Burnout antithesis" approach, in which energy, involvement, efficacy are presented as the opposites of established "burnout" constructs: exhaustion, cynicism and lack of accomplishment.

IV. SPIRITUAL INTELLIGENCE ,AUTHENTIC LEADERSHIP AND EMPLOYEE ENGAGEMENT

Fig 4.1 Describes that spiritual competencies plays integral role in executing leadership authentically also called as Authentic Leadership. Involves acting with fairness, transparency ,with ones values and principles ,being genuine to do the right thing in a balanced approach . authentic Leadership involves behaving with compassion maintaining relationships ,acting ethically .This articles assumes moral values to be component of authentic leadership.

A leader with high Spiritual Competencies such as Awareness of Higher self Ego ,wisdom, Self-Transcendence Balanced Approach, Executing Transparency in his dealings ,holding and acting with his internalized values and beliefs .A leader with High Spiritual Competencies is believed to be intuitive and able to think out of box .Spiritual Competencies help a leader to lead Authentically .

Authentic Leaders helps in creating higher work engagement as they create relationships ,trust ,they are balanced in their approach shows compassion and equanimity .this helps in creating belongingness of workers beyond job thus workers are able to get attached to the work not only to the physical role but also mentally and emotionally which in turn creates commitment ,enthusiasm ,motivation satisfaction ,retention and highly engaged workforce .

V. CONCLUSION

Spiritual Intelligence ,Authentic leadership and employee engagement are interrelated and interlinked .while spiritual intelligences are component of authentic leadership employee engagement is the outcome .drawing a relationship between Spiritual Intelligence , authentic leadership and employee engagement .Authentic Leadership is at nascent stage thus there is a need to refine the construct and move from the conceptual phase to an empirical, theory

building, and testing phase is looked forward .

Although much work remains to be done, the authentic leadership construct is important and promising and worth studying as it focuses on the inner dynamic of leadership which contributes greatly to organization in meeting the challenges of leadership of twenty first century

REFERENCES

- [1.] Albrecht, K. (2006). Social intelligence. *Leadership Excellence*, 23(11), 17-18
- [2.] Gardner, H. (2000). A case against spiritual intelligence. *The International Journal for the Psychology of Religion*, 10(1), 27-34.
- [3.] Gardner, H. (1983). *Frames of Mind*. New York: Basic Books.
- [4.] George, M. (2006). How intelligent are you . . . really? From IQ to EQ to SQ, with a little intuition along the way. *Training & Management Development Methods*, 20(4), 425-436.
- [5.] Goleman, D. (1995). *Emotional Intelligence*. New York: Bantam Books. Nelson
- [6.] Khonen, J. (2007). Executive intelligence: what all great leaders have (Book review). *The Quality Management Journal*, 14(1), 58-59.
- [7.] Marques, J. (2008). Spirituality at work: internal growth with potential external challenges. *The Journal for Quality and Participation*, 31(3), 24-27.
- [8.] Menkes, J. (2006). *Executive Intelligence: What All Great Leaders Have*. New York: Collins.
- [9.] Polsfuss, C., & Ardichvili, A. (2009). State-of-mind as the master competency for high-performance leadership. *Organizational Development Journal*, 27(3), 23-33
- [10.] Ronel, N. (2008). The experience of spiritual intelligence. *The Journal of Transpersonal Psychology*, 40(1), 100-119.
- [11.] Service, R. W. (2009). The leadership quotient: Measuring toward improve. *The Business Renaissance Quarterly*, 4(1), 125-157.
- [12.] Sagharvani, S. (2010). benefits of spiritual intelligence for individuals and organizations, *Journal of tact*, No. 215, pp.25-
- [13.] Fughan Francis. "(2003) Whats is Spiritual Intelligence. *Journal of humanistic Psychology* ,Sage Publication
- [14.] Giegle.David(2012)Workplace spirituality Empirical research :A literature

Review..Business and management review ,Vol.2(10) pp 14-27

- [15.] Bodal, Ali (2012) Workplace spirituality: a spiritual audit of banking executives in Pakistan. african journal of business management, Vol6,(11) pp 3888-3897
- [16.] Koražija. Žižek(2016), The Relationship between Spiritual Intelligence and Work Satisfaction among Leaders and Employees. .Naše gospodarstvo/Our Economy, 62(2), 51–60. DOI: 10.1515
- [17.] Eileen&Deborah(2005) Spirituality and Leadership The Leadership Quarterly, Vol.16, Issue5.
- [18.] Falco..Laura.2014/Jul/14, .Competent Leadership Spiritual Perspective retrieved from go.roberts.edu/bid/184043/Competent-Leadership
- [19.] Klenke.Karin(2007) Authentic leadership: a Self, Leader, and spiritual identity Perspective, International journal of leadership studies, Vol.3 Iss.1, School of Global Leadership & Entrepreneurship, Regent University
- [20.] Gardner,. Davis, Dickens Texas .2011.Aug/4.The leadership quarterly, Texas tech.University