



**IMPACT OF SPIRITUAL INTELLIGENCE ON  
ORGANISATIONAL PERFORMANCE**

**CANDIDATE NAME = AKHIL KUMAR PANIGRAHY**

**DESIGNATION= RESEARCH SCHOLAR SUNRISE UNIVERSITY ALWAR**

**GUIDE NAME = DR. SURWADE DAYANAND J.**

**DESIGNATION= ASSOCIATE PROFESSOR**

**SUNRISE UNIVERSITY ALWAR**

**ABSTRACT**

The merger and acquisition will affect staff morale and productivity whether or not it is successful. The primary goal of this research is to quantify and compare spiritual intelligence and Occupational Commitment among female bankers. Also planned is a study of diverse groups of women in the banking industry to assess their level of spiritual intelligence and level of commitment to their careers. Relationship between Spiritual Intelligence and Occupational Commitment: Evidence from the Banking Industry in the Cochin Region, Indian Women is the focus of this research project. The focus of someone with a high level of spiritual intelligence is on the connection between their inner life and their outside existence. To be spiritually intelligent, one must be able to contemplate the big problems of life and see beyond the surface. Job satisfaction, the way a person feels about their work, and organizational identification, the degree to which an employee feels "at one" with their organization, are two attitudes that can be compared with occupational commitment.

**KEYWORDS:** Spiritual Intelligence, Organisational Performance, Occupational Commitment, female bankers, banking industry

**INTRODUCTION**

The success of a country's economy is in large part due to the work of its banking industry. Numerous operational modifications have been made by banks in India since the liberalization of the economy that began under the government in 1991. As a result of technology advancement, banks may now offer a wider range of services to their customers. In addition, banking activities in India have seen a dramatic shift due to the rise of private sector banks and international banks. This shift has increased the need for fierce rivalry among bankers, and to succeed in the face of such stiff opposition, a competent pool of workers is essential. However, the Indian banking industry is experiencing a talent shortage much like

the rest of the economy. Talented workers in the public sector are increasingly at risk of being poached by private and foreign banks. For this reason, it is necessary to have an understanding of how workers act, particularly with regards to their loyalty to the companies in which they have developed professionally. Spiritual intelligence is the mind's capacity to handle substantial and spiritual aspects of life. According to previous studies, spiritual intelligence can be effective in the promotion of different variables. One such variable is occupational commitment. Occupational commitment may have potentially serious effects on an organization's function and can be a major influence on its effectiveness. It focuses on understanding the spiritual intelligence of



the occupants and its link to their commitment level to occupation.

## **SPIRITUAL INTELLIGENCE (SI)**

Maintaining inner and exterior tranquilly no matter what life throws at you is a hallmark of spiritual intelligence. It's the capacity to connect with and integrate one's deeper meanings, values, enduring goals, and unconscious parts for the sake of a fuller and more creative existence.

All of us have access to the wellspring of imagination that is spirituality. It imparts a sense of vitality that encourages exploration, discovery, reflection, empathetic response, creative output, serious pursuits, and even lightheartedness. This broadens our horizons and helps us connect with others. Spirituality is like a thread that threads through our lives, connecting us to something more than ourselves and the world around us. It gives us hope, compassion, thanks, bravery, peace, and a feeling of purpose and meaning in our daily lives. This motivates us to look for and hold on to principles that aren't determined by material gain.

Some philosophers, psychologists, and developmental theorists use the phrase "spiritual intelligence" to draw a comparison between IQ (Intelligence Quotient) and "emotional intelligence" (Emotional Quotient). Human beings have an innate desire for spiritual enlightenment. An individual's beliefs provide the foundation for using, manifesting, and embodying spiritual resources, traits, and values to enhance daily life and well-being. One's capacity to deal with life's uncertainties and pressures is impacted by their level of spiritual intelligence. We all know that workplace

stress is on the rise, therefore it seems to reason that an individual with a high spiritual intelligence would be better able to deal with difficult situations, overcome personal limitations, and rise to the occasion.

## **1. Importance of Spiritual Intelligence in Today's World**

The world has entered a moment that is both the most thought-provoking and the most deeply difficult in its history. In order to experience the kind of permanent and genuine happiness that brings profound fulfillment to one's life, the capacity to find purpose in one's existence is essential. This joy is not restricted in the same way that the 5 sense pleasures are. Furthermore, it is something that occurs on the inside and is entirely personal. The more we give back to society, the richer our lives become. It's a misconception that intelligence is the only factor in intellectual ability. "We think not just with our minds, but also with our emotions and our bodies (EI) and with our spirits, our dreams, our hopes, our sense of purpose and worth," write Zohar and Marshall (SI). Our whole intellectual, emotional, and spiritual potential is the result of SI's work, which is based in the brain's central processing unit (CPU). Recent studies have shown that spiritual intelligence is essential for the optimal operation of both IQ and EQ, proving its status as the highest kind of intelligence in the modern world.

## **THEORETICAL MODELS OF SPIRITUAL INTELLIGENCE**

The researcher has looked at the numerous theoretical theories of spiritual intelligence after studying the varying definitions supplied by different writers. Since



spiritual intelligence is still a relatively novel notion, there aren't many models for the researcher to examine in depth. Below, however, we analyse nine theoretical models before moving on to a review of relevant investigations in Chapter 2. It is intended that by the end of this chapter, the researcher would have been able to suggest a preferred theory as the most appropriate conceptual framework for spiritual intelligence in this study, based on the results of the detailed examination of various SQ models. Emmons (2000a, 2000b), Zohar and Marshall (2000), Noble (2001), Wolman (2001), Vaughan (2002), Nasel (2004), Wigglesworth (2006), Amarm (2007), King (2008), and King and DeCicco (2010) are some of the theorists whose work is discussed here (2009).

### 1. Robert Emmons

Based on his work, Emmons (2000a) defined spiritual intelligence as "Putting spiritual knowledge to work to solve practical problems and advance personal goals. According to his requirements for an independent intelligence, he provided evidence for SI as a collection of interconnected talents, effectively swapping with Gardner (1993). According to Emmons's "five components of spiritual intelligence" (2000a), the following are the mental talents that underpin many aspects of spirituality. Emmons (2000a) elaborated on his theory by referencing motivation, cognitions, and intelligence. He said that spirituality may be conceptualised in adaptive cognitive-motivational terms and included a range of problem-solving skills useful in everyday life. My argument has two parts: (a) I believe that there is a set of spirituality-related skills and talents that are crucial to intelligence; and (b) I believe

that variations in these skills represent defining characteristics of the person".

### 2. Danah Zohar and Ian Marshall

"The intelligence with which we solve and address problems of meaning and value, the intelligence by which we place our actions and our lives in a wider, richer context giving meaning, the intelligence by which we assess that one course of action or one life path is more meaningful than another," as defined by Zohar and Marshall (2000), SQ is the highest form of intelligence. Just like Emmons, Zohar and Marshall (2000) said that "SQ makes religion conceivable... yet SQ does not depend on religion," arguing that SQ is just as relevant to humanists and atheists as it is to adherents of formal religious activity. On the other hand, Zohar and Marshall (2004), in contrast to Emmons, proposed criteria for determining whether or not an individual or group qualifies as spiritually intelligent. Cognitive intelligence (IQ) is related to rational, logical, and linear thinking; it is used in problem solving and planning; and emotional intelligence (EQ) is concerned with "our ability to assess or recognize the situation we are in, to read other people's and our own emotions, and to behave appropriately," according to Zohar and Marshall (2000). (2004). SQ is a transformative intelligence that may go beyond previous paradigms and establish new ways of thinking; to "alter the rules or write new ones" whereas IQ and EQ work within predetermined constraints of logic, rules, cultural norms, and expectations (2004).

### 3. Katherine Noble

Noble expanded upon Emmons' (2000a) concept of SI (2000, 2001). She agreed



with Emmons' model and expanded it by defining SI as "an innate human ability" (Noble, 2001) and emphasizing the need of pursuing psychological health for one's own sake and the sake of the global community. Noble argued that a causal loop is created when spiritual talents make people more receptive to spiritual experiences, and that this makes it probable that SI will continue to grow. Spiritual practises, then, are SI's output variables, whereas spiritual ideas, values, and attitudes may originate from spiritual experiences, increased SI, or both.

#### **4. Richard Wolman**

The clinical psychologist at Harvard Medical School, Wolman (2001), proposed the concept of spiritual intelligence (SQ) as "the human capacity to ask ultimate questions about the meaning of life and at the same time experience the seamless connection between each of us and the world in which we live." Whether one is religious, humanistic, atheistic, or agnostic, Wolman (2001) aimed to provide everyone a common language for talking about and understanding their own spiritual experiences. Wolman (2001) created the Psycho-matrix Spirituality Inventory (PSI) to investigate the nature of spirituality, and he used it with a sample group of over 6,000 male and female study volunteers to investigate their spiritual practice and experience. He drew seven conclusions on what makes up the whole range of spiritual experience and behaviour from this research. He argued that improving the quality of relationships may be achieved via increased self-awareness of spiritual strengths and limits, as well as through contemplation on the meaning and

substance of individual action and interpersonal interactions. Like other theories of spiritual intelligence (Emmons, 1999; Zohar and Marshall, 2004; McGeachy, 2001; Levin, 2000; Noble, 2001), Wolman posited that SQ is not necessarily associated with religion and may provide support for both religious and non-religious worldviews. By doing scientifically based research, Wolman hopes to objectively and dependably quantify one's subjective experience of the sacred, therefore bridging the gap between the seemingly different fields of science and spirituality. However, the 80-item self-report measures on a 4-point Likert-type scale used in his Psycho-matrix Spirituality Inventory (PSI) to attempt to quantify SI lack face validity and do not offer predictive or discriminant validity in support of the PSI.

#### **5. Francis Vaughan**

Author and clinical psychologist Vaughan (2002) agreed with Noble's (2000, 2001) hypothesis that phenomenological spiritual experiences could aid in the growth of spiritual intelligence. Vaughan (2002) elaborated on the meaning of SI by defining it as an in-depth comprehension of existential questions (like "who am I?," "why am I here," and "what really matters"), the recognition of multiple levels of consciousness, the recognition of spirit as "the ground of being," and the "awareness of one's relationship to the transcendent, to all people, and to the earth." According to Vaughan (2002), SI is intrinsic and may be nurtured via many methods of practise and instruction.

Adding that "spiritual intelligence is necessary for discernment in making spiritual choices that contribute to





psychological wellbeing and overall healthy human development," he backed up Noble's claim that SQ is connected to the increased resilience, associated with adaptation to stressful life events. According to Vaughan (2002), a developed spiritual intelligence (SQ) is a manifestation of ethical behavior, self-awareness, moral and emotional maturity. Tolerance, open-mindedness, wisdom, love, compassion, personal sacrifice and service to others, reverence, respect for and a sense of connectedness with all life, and "inner-peace or serenity in the face of life's existential problems" are all traits linked with spiritual maturity. Vaughan argues that merely having spiritual knowledge is not enough to be considered spiritually intelligent or to have reached spiritual maturity unless it is reflected and incorporated genuinely, via thought and deed, in every part of one's life.

## **6. Nasel**

Nasel (2004) proposed using SI to glean insight into questions of existential significance. Similar to the work of Zohar and Marshall (2000), which before the use of the Myers-Briggs Type Indicator (1995) and Holland's (1973) theory of vocations to assess SQ, Nasel incorporated specific components pertaining to experiences and personality type in addition to cognitive characteristics. Nasel's (2004) research does not identify such a set of core abilities, but she does identify the following broad capacities associated with SI: pondering existential questions, looking for meaning in life, worrying about how to pray or meditate effectively, discovering one's life's purpose, growing closer to oneself, and recognizing the presence of a "Higher Power" in one's life.

## **7. Cindy Wigglesworth**

Spiritual intelligence, according to Wigglesworth (2006), is "the capacity to behave with knowledge and compassion while maintaining serenity in the face of adversity."

## **8. Yosi Amram**

To further explore SI, Amram (2007) recently used a grounded theory strategy. Amram (2007) assumed, like classical intelligence theorists, that SI "may be separated from spiritual experience (such as a unified state) or spiritual belief (such as a belief in God). First, he interviewed seventy-one people who were said to be living examples of spirituality through their own unique means of adaptation. Many participants were themselves spiritual instructors, and together they represented 10 different religious and philosophical systems, from Christianity and Buddhism to Taoism and eclectic personal integration. According to Amram's (2007) study, there are seven central tenets of SI. These include: (1) meaning (finding personal meaning and purpose in daily activities); (2) consciousness (trans-rational knowing, mindfulness, and practise); (3) grace (trust, love, and reverence for the sacred); (4) transcendence (holism, nurturing relationships and connections); (5) truth (acceptance, forgiveness, and openness to all truth); (6) peaceful surrender to self (egolessness, accepting one's true nature); (liberation from attachments and fears, discernment, integrity). The goal of this method was to reflect the unique nature of SI. Rather than focusing on just satisfying Gardner's (1983) independent intelligence requirements, Amram (2007) embraced the

themes on their face value in order to describe his own construct of SI.

## 9. David King

According to King (2008), spiritual intelligence (SI) is "a collection of cognitive abilities that contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendental aspects of one's existence, resulting in outcomes like profound existential reflection, increased meaning, recognition of a transcendent self, and mastery of spiritual states." He listed the following as the four essential parts of SI:

(1) The ability to critically ponder the meaning of life, often known as "critical existential thinking;"

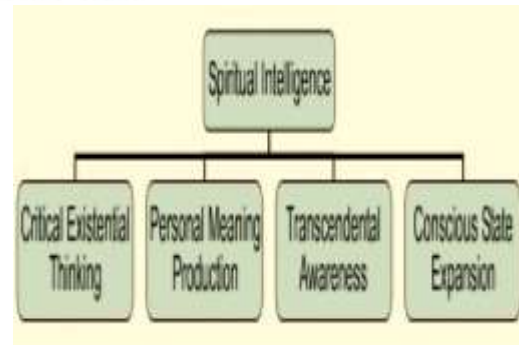
(2) Definition of Personal Meaning Production - the skill of creating one's own sense of meaning and direction in life

(3) The ability to recognise and engage with transcendent dimensions and

(4) The ability to voluntarily access and leave expanded states of consciousness, such as those attained via contemplation, meditation, and prayer.

## COMPONENTS OF SPIRITUAL INTELLIGENCE

Spiritual intelligence is defined in the current framework as a set of cognitive abilities that aid in the recognition, integration, and adaptive application of the nonmaterial and transcendental aspects of one's existence, resulting in growth in areas such as existential awareness, meaning, self-awareness, and mastery of spiritual states.



**Figure 1 A viable model of spiritual Intelligence**

### 1. Critical Existential Thinking

The ability to think about non-existential matters in connection to one's existence, i.e. from an existential perspective, as well as to critically consider meaning, purpose, and other existential or metaphysical concerns including existence, reality, death, and the universe.

### 2. Personal Meaning Production

The capacity to create and master, i.e., to live one's life with meaning and purpose, based on one's own interpretation of one's physical and mental experiences.

### 3. Transcendental Awareness

During normal states of consciousness, the ability to recognize transcendent dimensions or patterns of one's own self, others, and the physical universe (e.g., holism, non-materialism), as well as the ability to recognize their link to oneself and the physical world.

### 4. Conscious State Expansion

The potential for and actualization of many forms of transcendental or spiritual consciousness, such as that of pure consciousness, cosmic consciousness, oneness, contemplation, meditation, prayer, etc.

## CONCLUSION

Spiritual intelligence is a set of skills that individuals use to relate, manifest and represent morals and qualities in ways that



improve their daily functioning and wellbeing. Spiritual intelligence of employees is positively and significantly related with the important dimensions of personal competence which are being valued by most of the organisations. Banking sector being a people oriented service industry has to concentrate more on human interaction aspects at improve their quality of service and profitability. The following recommendations are suggested.

1. Present scenario in the banking sector in India is very critical. There are threats and challenges from different corners and hence the management of each bank should concentrate on the ultimate development of their human resources in addition to their business strategies.
2. Management of banking organisations must play an active role in raising Spiritual intelligence level of their employees because this will help in enhancing personal competence of their employees
3. Women working in banks should be provided with sufficient opportunity to vent out their stress by way of different activities and programs.
4. Public Banks have to concentrate to improve capabilities and skills like spiritual intelligence of their professionals by way of training and development programs
5. Transformational Awareness style exhibits a stronger influence on Spiritual leadership outcome. Hence management of banking organisation has to enrich their professionals with Spiritual leadership traits.

6. Public Banks have to focus on developing their executives by way of personalised development programs to excel not only in personal qualities but also for the benefit of the organisation. They lack in certain attributes while in comparison with Private Banks.
7. Female executive may be deployed in positions where more care and attention towards customers and important clients are required.
8. Managerial HR skill updating programs with latest techniques are to be imparted for executives in definite intervals.
9. Periodic refresher training to be arranged to enrich physical and mental strength of employees by way of programs like Yoga and meditation etc.

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